

## *Part 6: Old Testament Chronology.*

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**Part 6: PREAMBLE.**

Volume 2, Part 6, of *Creation, Not Macroevolution – Mind the Gap*, entitled, “Old Testament Chronology,” is a threefold presentation subdivided into Parts 6A, 6B, & 6C.

For understanding Old Testament chronology for the period of Abraham to Solomon and later; there are three important keys that I isolate. The first key is an accurate reconstruction of Old Testament chronology for this period from the Holy Bible, as found in Part 6A. The second key is a critical usage of some of the work done especially by three writers, John Bimson in, for example, *Redating the Exodus and Conquest* (1978 & 1981), Peter James’ *Centuries of Darkness* (1991), and David Rohl’s *A Test of Time* (1995), as found in Part 6B. While, for example, John Bimson does some excellent work on ancient Israel and Biblical archaeology for the era of the 15th century B.C. Exodus, he does not make a successful correlation of this back to Egyptian chronology; and nor does he maintain the standard for his treatment of Israel in the time of Kings David and Solomon. And though both Peter James and David Rohl improve on Bimson’s work in the archaeology of Israel by recognizing that King Solomon was a Late Bronze Age figure, rather than an Iron Age figure as thought by Bimson; and while Rohl achieves what neither Bimson nor James do in terms of a workable synchronization with Egyptian history from the time of the Exodus to about Solomon (which is that section of Rohl’s revised chronology that I broadly agree with); nevertheless, Bimson, James, and Rohl, basically follow Edwin Thiele’s Old Testament chronology, though James makes some modifications to it, and this means that they all lack the first key which is an accurate understanding of Old Testament chronology from the Bible. Thus, for example, Rohl’s dates are too late for the period of the Exodus to about Solomon’s time; and in looking at Egyptian chronology, both James and Rohl also lack the third key, which is a proper understanding of the Sothic Cycle of Egypt, which they dismiss out of hand, discussed in Part 6C.

However, Part 6C has a wider focus than this, as it also looks at issues of extra-Biblical pre-flood and post-flood chronologies, and so includes a special, though not exclusive focus, on the time of Old Testament chronology for the period from Abraham’s time back to, “The first man Adam” (I Cor. 15:45). This includes a critical usage of Egyptian, Babylonian, and Sumerian records of uncertain historical veracity and so possibly incorrect and subject to review. The chronology I determine and follow in this work is known as the **PRECISE** (**P**roperly **R**evised **E**gyptian **C**ycles **I**n **S**othic **E**pochs) Chronology; in antithesis to other chronologies e.g., the most commonly used in the formal academic circles of the debased Western World (with some differences of exact dates) is the **SCREWY** (**S**othic **C**ycle **R**egnal **E**gyptian **W**himsical **Y**ears) Chronology. And a case study example of *The PRECISE Chronology verses the SCREWY Chronology* is also given with a Late Bronze Age burning of Hazor, which is an event that all agree was well after the time of Abraham. In Parts 6A, 6B, and 6C, I have provided my calculations, so that throughout this Part 6 others can scrutinize them, and any given person may then say exactly where he agrees or disagree with them, and why.

**Part 6A: OLD TESTAMENT CHRONOLOGY AS DETERMINED FROM THE BIBLE**

- Chapter 1: *Introduction.*  
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     *a) Symbol & Reality: The symbolic types from the ancient civilizations of c. 4,150-2,200 B.C. .*  
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 Chapter 8: *Table 6: The Chronology of II Chronicles 36 and Ezra-Nehemiah with reference also to Ezekiel 4:1-8.*  
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**(Part 6A) CHAPTER 1**

*Introduction.*

The issue of Old Testament (OT) chronology is of interest to persons of various disciplines, including theology, archaeology, and ancient history<sup>1</sup>. Hence scholarly interest exists in Biblical chronology from the time of The Creation and Adam onwards<sup>2</sup>. E.g., the chronology of the Kings of Israel and Judah which I discuss in Tables 4 & 5 (Part 6A, Chapters 5 & 6, *infra*), is an area of interest and debate. What Galil has observed for part of this wider period is also true for more of it, namely, “Researchers have raised many hypotheses and suggested different methods for the resolution of the complicated chronological problems of this period<sup>3</sup>.” And concerning this matter, McFall says that, “To date no chronological scheme has been compiled which can accommodate all the Biblical

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<sup>1</sup> See e.g., “Studies in the Chronology of the Ancient Near East,” *Bulletin of the American School of Oriental Research*, No. 288, 1992, pp. 1-66.

<sup>2</sup> See e.g., Barr, J., “Why the world was created in 4004 B.C.: Archbishop Ussher & Biblical Chronology,” *Bulletin of the John Rylands University Library of Manchester*, Vol. 67, 1985, pp. 575-608. N.b. the contention over the date of Adam at pp. 580,601.

<sup>3</sup> Galil, G., “The Babylonian Calendar & the Chronology of the Last Kings of Judah,” *Biblica*, Vol. 72, 1991, pp. 367-378.

data without altering at least one numeral. The nearest that any scholar has arrived at such a complete system ... is ... Thiele.” But even here, McFall notes that Edwin Thiele argued that the date in II Kings 17-18 was in error<sup>4</sup>, and I note that II Kgs 15-18 has certainly been an area of dispute<sup>5</sup>. Yet notwithstanding Thiele’s view, or the conclusions of writers such as Irwin, that, “Nothing more than a probable solution will ever be found to some of the vexing questions of Biblical chronology<sup>6</sup>,” I have, by the grace of God, come to a solution of this matter which means that there is indeed now a chronology which can accommodate all the Biblical date, without altering even one numeral!

My conclusions will certainly also be of interest for those who usually date Jeroboam I and Rehoboam I at 930/931 B.C. and the Fall of Samaria at 723/22 B.C.<sup>7</sup>; since despite McFall’s assertion that any “adjustment” of the date of the Kings of Israel and Judah can be “narrowed down to a year either way of Thiele’s figures<sup>8</sup>,” my own dates for Rehoboam I and Jeroboam I are some 40 years earlier at 970 B.C., with the Fall of Samaria at 714 B.C. . Moreover, my date for Abraham’s birth of 2,206 B.C., is once again some 40 years earlier than the earliest previously proposed date I know of at 2,166 B.C. . Yet notwithstanding such differences, I also concur with what Galil says is the date that all scholars agree on for Jehoiakim’s surrender to Nebuchadnezzar, namely, 597 B.C.<sup>9</sup>.

Notably, Barr makes the claim that, “the Bible itself cannot furnish us with a chronology. Putting it crudely, this is because the Bible does not specify the chronological distance between the Old Testament and the New. No event in the New Testament is given

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<sup>4</sup> McFall, L., “Has the chronology of the Hebrew Kings been finally settled?” *Themelios*, Vol. 17, O-N, 1991, pp. 6-11 at p. 6; referring to Thiele, E.R., *The Mysterious Numbers of the Hebrew Kings*, Chicago University Press, Illinois, USA, 1951,1965,1985.

<sup>5</sup> Steinmann, A.E., “The chronology of II Kgs 15-18,” *Journal of the Evangelical Society*, Vol. 30, 1987, pp. 391-397; & Na’aman, N., “Historical & Chronological Notes on the Kingdoms of Israel & Judah in the Eighth Century BC,” *Vetus Testamentum*, Vol. 36, No. 1, 1986, pp. 71-92.

<sup>6</sup> Irwin, W.H., Book Review of J. Hughes’ *Secrets of the Times: Myth & History in Biblical Chronology*, [Roman] Catholic Biblical Quarterly, Vol. 54, 1992, pp. 323-324 at p. 324.

<sup>7</sup> See e.g., McFall, L., *Bibliotheca Sacra*, Vol. 148, 1991, pp. 3-45, at e.g., p. 45; Thiele, E.R., *The Mysterious Numbers of the Hebrew Kings*, New Revised Edition, Zondervan, Grand Rapids, Michigan, USA, 1983, e.g., p. 217.

<sup>8</sup> McFall, L., “Has the chronology of the Hebrew Kings been finally settled,” *op. cit.*, p. 11.

<sup>9</sup> Galil, G., “The Babylonian Calendar & the Chronology of the Last Kings of Judah,” *op. cit.*, p. 306.

a precise date stating distance from any Old Testament event<sup>10</sup>.” On the one hand, I am not generally concerned with New Testament (NT) chronology in this Volume 2, Part 6, since this is not an area of Biblical chronology that has the same time magnitude of disputes as found in Old Testament chronology, especially on an increasing scale the further one goes back for the period of before c. 600 B.C. . Put simply, there is a general agreement that the events of the NT occurred in the late first century B.C. with respect to those matters connected with Christ’s nativity, and thereafter, the New Testament is set in the first century A.D. . Hence even if some precise dates vary by some years, in broad-terms they agree, which is very different to OT chronology where disagreements of hundreds, or thousands of years can and do occur. But on the other hand, I consider that my work on OT chronology cannot ignore what I regard to be Barr’s very erroneous claim, “No event in the New Testament is given a precise date stating distance from any Old Testament event,” *supra*, since the claim is clearly relevant to both Old Testament and New Testament chronology. Therefore, in Part 6A, Chapter 9, “Daniel 9: A link between OT chronology and NT chronology,” I show that contrary to Barr’s claims, *some events in the New Testament are given a precise date stating distance from an Old Testament event*. In doing so, I further note that understanding *The Oracle of the Seventy Weeks* has a spiritual evangelical application in sermons, Bible Studies, and evangelism, in that its remarkable detail acts to challenge unbelief, and confirm the absolute authority and reliability of Holy Scripture as truly recognized only in religiously conservative Protestant Christianity.

Though there have been a number of different OT chronologies proposed, the way that the individuals composing their chronology have arrived at their conclusions is not always explained. Thus one is meant to “trust the experts,” although at this point we also find that “the experts” do not agree with each others “expertize.” Therefore, in this Volume 2, Part 6A, I give the OT dates from Adam’s *prima facie* date onwards. My own *prima facie* date for Adam of c. 4,154 B.C. is necessarily approximate within the error bars of the calculations shown e.g., I state in Part 6A, Chapter 7, that if one concluded that “for instance, 4158 B.C.” was the correct date, then this “would be within my chronological limits;” as indeed would be a greater error bar than this. But understood as a broad approximation, this is the general date I shall use in this Part 6A. It may thus be compared with e.g., the well known chronology of the Protestant Christian Anglican Archbishop of Armagh, and Primate of Ireland, His Grace James Ussher (1581-1656), who dated Adam at 4,004 B.C.<sup>11</sup>, or the traditional Jewish Adamic date (on which their alternative calendar is based,) of 3,760 B.C. (Jewish year 3760 B.C. starting from Oct. 3761 B.C., rather than 1

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<sup>10</sup> Barr, J., “Why the world was created in 4004 B.C.: Archbishop Ussher & Biblical Chronology,” *op. cit.*, p. 579 (emphasis mine).

<sup>11</sup> Ussher, J., *The Annals of the World*, London, 1658. See my references in “Appendix 1: Sermons” to Ussher in, “Creation Not Macroevolution 5” on “The 4 Ancient & Modern Creationist Schools,” (23 Oct. 2014); & “Creation Not Macroevolution 7” on “Old Testament Chronology: Adam to Abraham; & Six honoured Gap Schoolmen,” (1 Nov. 2014); Mangrove Mountain Union Church, N.S.W., Australia; recordings at <http://www.sermonaudio.com/kingjamesbible>.

Jan. 3760 B.C.)<sup>12</sup>. Thus I have included my reasons in the relevant tables for my conclusions, and thus my methodology may be scrutinized by those who wish to examine it more closely.

In Tables 1, 2, & 3 (Part 6A, Chapters 2-4, *infra*), certain names are specified relative to Abraham. This is important for the synthesis of Table 5 (Part 6A, Chapters 6, *infra*).

In the following Tables, rounded numbers are sometimes used. E.g., “forty years” for a generation is employed. Notably, this type of usage of “forty years” is found in the ancient world more widely than ancient Israel, as Bright records that, “Both the Phoenicians and the Carthaginians, in the absence of a fixed written tradition, reckoned time by generations of forty years<sup>13</sup>.” Or ten years seems to be used for the distribution of land under Joshua (see Acts 13:20), although in Tables 3 & 5 (Part 6A, Chapters 4 & 6, *infra*) it emerges that this was actually commenced five years after the forty years in the wilderness ended.

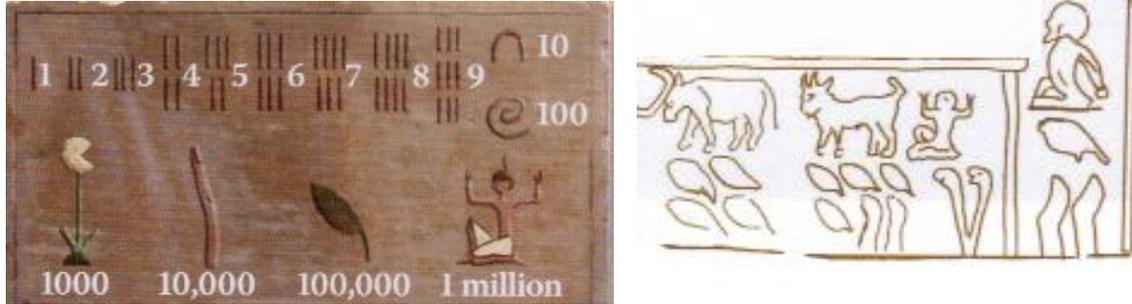
This wider usage of rounded numbers in the ancient world is also evident in ancient Egypt. On the PRECISE Chronology, Narmer ruled the First Local Dynasty of Egypt for c. 50 years from c. 2850 B.C. (see Part 6C, Chapter 3, section d, *infra*). The Narmer Macehead from the first half of the third millennium B.C., *infra*, is clearly using rounded numbers when it counts 400,000 cattle, 1,422,000 sheep, and 120,000 men<sup>14</sup>.

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<sup>12</sup> As I discuss more fully in Vol. 2, Part 6A, Chapter 7, section b, “The Genesis 5 & 11 chronologies in the Septuagint” *infra*, the fact that (depending on when one dates Abraham), Adam dates in the Septuagint’s chronologies to c. 5,500 B.C. +/- 100 years, shows that at least *some* Jews of an earlier era do not agree with this later tradition of *some other* Jews of dating Adam at 3,760 B.C. .

<sup>13</sup> John Bright, J., *A History of Israel*, 1959, Revised Edition 1972, SCM, London, 5th print, 1979, p. 121 footnote 35, referring to Albright’s *The Cambridge Ancient History*, (Editors: Edwards, I.E.S., Gadd, C.J., & Hammond, N.G.L.), Cambridge University Press, England, UK, 1966, Vol. II:33, p. 39. Though Bright is a religious liberal, elements of his works can be used cautiously and critically, with great care.

<sup>14</sup> Hartwell, S., “Egyptian Mathematics,” *Archaeological Diggings*, Vol. 21, No. 3, June / July 2014, pp. 6-10 at p. 7 (including the following two pictures, of which the second is a selective cut-away).



As seen from key (left), the Narmer hieroglyphs dating to *c.* 2850-2800 B.C. (right)

here state in rounded numbers:

cattle (first picture top row):  $4 \times 100,000$  i.e., 400,000;

sheep (second picture top row): 1,000,000 (third picture top row) +  $(4 \times 100,000)$   
+  $(2 \times 10,000)$ ; i.e., 1,422,000; &

men (fourth picture top row, represented as bound captives): 100,000  
+  $(2 \times 10,000)$  i.e., 120,000.

In Table 1, these genealogies give the age of the patriarch when he begat either his most important son (e.g., Gen. 5:28-31, Lamech was 182 when he begat Noah, of whom he said, “This same shall comfort us;” and he then lived a further 595 years after he begat Noah), or the forbear of his most important son (Gen. 11:12,13; Luke 3:35,36, Arphaxad was 35 when he begat *the forbear* of Sala; and he then lived a further 403 years after he begat *the forbear* of the Sala). E.g., Adam was 130 when he begat Seth which in the antediluvian time-frame being considered was the most important son of that line, as it gave rise to the Sethites; and Gen. 5 then states Adam lived a further 800 years during which time “he begat sons and daughters;” and then his age at death is given, Adam lived 930 years (Gen. 5:3-5). This also shows that non-inclusive reckoning, rather than inclusive reckoning is being used, since  $800 + 130 = 930$  on non-inclusive reckoning, but 929 on inclusive reckoning<sup>15</sup>. Exactly when inclusive reckoning was first used is unclear, e.g., it may, or may not, have been used at this same time for some calculations not recorded in the Bible, but it appears to have come into a usage that is recorded in the Bible in the post-Exodus period. It is certainly present in the Biblical genealogies after King Solomon’s reign in Table 4 (Part 6A, Chapter 5, *infra*). I allow for the possibility that it is present during the time of the Judges in Table 3 (Part 6A, Chapter 4, *infra*), although in this instance the matter is uncertain.

<sup>15</sup> Inclusive reckoning counts the first year / day. E.g., the NT teaching that Jesus rose on the third day (John 3:19) counts Good Friday as Day 1; the Saturday Before Easter or Easter Even as Day 2; and Easter Day or Easter Sunday as Day 3. By contrast, non-inclusive reckoning would count this as two days, namely, Friday to Saturday (Day 1), and Saturday to Sunday (Day 2).

**(Part 6A) CHAPTER 2***Table 1: Adam to Abraham.*

Dates in Table 1 are only *prima facie* dates. That is for a number of reasons. Firstly, as previously discussed in Volume 1, Part 1, Chapter 5, “The Fourth of Seven Keys to understanding Gen. 1-11: Mind the Gap in a Hebrew Genealogy,” these Hebrew genealogies are incomplete, and thus are in an abbreviated form. Thus e.g., Halley has observed, “The genealogies of Genesis 5 and 11 are undoubtedly abbreviated. Many genealogies illustrate the habit of omission”<sup>16</sup>; i.e., sometimes only certain significant names are mentioned. Or Leon Wood says, it is “not unusual in Israelite genealogies” if the “genealogy is not complete.” “For instance, Ezra (7:1-5) gives 16 generations for his genealogy back to Aaron, a period of 1,000 years, which calls for at least twice that many, and Matt. 1:8 lists ‘Ozias’ as son of ‘Joram,’ but from both II Kings and II Chronicles we know that Ahaziah, Joash, and Amaziah intervened<sup>17</sup>.” Secondly, rounded numbers are sometimes used and so this must act to further qualify dates as *prima facie* only. Sometimes the matter may be disputed e.g., is Solomon’s “forty years” (I Kgs 11:42) “a rounded number,” or is it exact since “it just happened” to be exactly 40 years? Yet notwithstanding such important qualifications, for the practical purposes of creating a Biblically based OT chronology, I am e.g., prepared with suitable qualifications to designate Adam’s *prima facie* date as c. 4,154 B.C., and Noah’s Flood *prima facie* date as c. 2,498 B.C., although it should be understood that these are not exact dates, but are certainly close enough to use as a reliable *general* guide.

Calculations of the genealogies in Gen. 5 & 11 results in the conclusion that there were *prima facie* 1,656 years in Gen. 5:3-30; 7:6 from Adam to Noah’s Flood. I.e., 130 (Adam’s age when he begat Seth) + 105 (Seth’s age when he begat Enos) + 90 (Enos’s age when he begat Cainan) + 70 (Cainan’s age when he begat Mahalaleel) + 65 (Mahalaleel’s age when he begat Jared) + 162 (Jared’s age when he begat Enoch) + 65 (Enoch’s age when he begat Methuselah) + 187 (Methuselah’s age when he begat Lamech) + 182 (Lamech’s age when he begat Noah) + 600 (Noah’s age at the flood) = 1,656 years.

Are “500” in Gen 5:32 and / or “600” in Gen. 7:6 and / or “100” in Gen. 11:10 rounded numbers? Seemingly they are because if “Noah” was exactly 500 when he “begat Shem” (Gen. 5:32), then 100 years later when “Noah was six hundred years old” at the time of “the flood” (Gen. 7:6), Shem would be 100 years old. And then when “Shem ... begat Arphaxad two years after the flood” (Gen. 11:10) he would be 102, but the text says he “was

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<sup>16</sup> Halley, H.H., *Halley’s Bible Handbook* (1965), *op. cit.*, p. 84.

<sup>17</sup> Wood, L., *A Survey of Israel’s History*, Zondervan, Michigan, USA, 1970, p. 86; see II Kgs 8:25; 13:1; 14:13; 15:1,3,13; II Chron. 22:1,11; 24:1; 26:1.

an hundred years old” (Gen. 11:10)<sup>18</sup>. Therefore “500” in Gen 5:32 and / or “600” in Gen. 7:6 and / or “100” in Gen. 11:10 are rounded numbers, and so they can all only be used as approximate ages. This Biblical principle is seen in the fact that there were evidently *c.* 23,500 +/- 499 people killed in Num. 25, and this figure of *c.* 23,500 +/- 499 is taken up as a 1,000s rounded number in Num. 25:9 which says, “those that died in the plague were twenty and four thousand;” whereas this figure of *c.* 23,500 +/- 499 is taken down as a rounded 1,000s number in I Cor. 10:8 which says, “and fell in one day three and twenty thousand.”

In Gen. 11:10-26 there is a *prima facie* 390 years between Shem and Abraham’s birth. I.e., 100 (Shem’s age when he begat Arphaxad) + 35 (Arphaxad’s age when he begat Salah) + 30 (Salah’s age when he begat Eber) + 34 (Eber’s age when he begat Peleg) + 30 (Peleg’s age when he begat Reu) + 32 (Reu’s age when he begat Serug) + 30 (Serug’s age when he begat Nahor) + 29 (Nahor’s age when he begat Terah) + 70 (Terah’s age when he begat Abraham) = 390 years.

Since Noah was *c.* 500 when he begat Shem (Gen. 5:32), and *c.* 600 at the time of the Flood (Gen. 7:11), and Shem begat Arphaxad when he was *c.* 100 just after the Deluge some “two years after the flood” (Gen. 11:10); the *prima facie* Noah’s Flood date is approximately the same as that of Shem’s begetting of Arphaxad (although this begetting occurred “two years after the flood,” Gen. 11:10). Since from Shem’s birth to Abraham there is *prima facie* 390 years; and from the time of the Flood to Abraham is *c.* 100 years (actually *prima facie* 98 years) less than this, this means that there is *c.* 290 years (or 292 years) from the *prima facie* Flood date to Abraham. I.e., 390 – *c.* 100 = *c.* 290 years (or 390 – 98 = 292 years)<sup>19</sup>.

Thus from Adam to Shem’s birth in Gen. 5 is 1,556 years; then there is 100 years to Noah’s Flood, and then from Shem’s birth to Abraham’s birth is 390 years. Thus from Adam to Abraham is 1,556 + 390 = 1,946 years. Therefore from Adam to Noah’s Flood is *prima facie c.* 1,656 years; from Adam to the birth of Shem is *prima facie* 1,556 years, but

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<sup>18</sup> This also indicates that the words of Gen. 9:28,29 are also using rounded numbers, “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.”

<sup>19</sup> Given the claims of some religious liberals that the 40 days of Noah’s Flood in Gen. 7:12 conflicts with the 150 days of The Flood in Gen. 7:24 (Lemche, N.P., “The Chronology in the Story of The Flood,” *Journal for the Study of the Old Testament*, No. 18, 1980, pp. 52-62; Barre, L.M., “The Riddle of The Flood Chronology,” *Journal for the Study of the Old Testament*, No. 41, 1988, pp. 3-20); I note that in the first place, waters can prevail for some time after the flood water falls; and in the second place, the Flood waters came from two different sources, namely, “the fountains of the deep” and “the windows of heaven” i.e., the rain clouds (Gen. 7:11). Thus while the rain water fell for 40 days (Gen. 7:12,17), the flood waters from the “fountains of the deep” may have first contributed to the flood water for this initial 40 days, and then continued for a further time (Gen. 7:24; 8:2,3). Cf. e.g., Hamilton, V.P., *The Book of Genesis Chapters 1-17*, Eerdmans, Michigan, USA, 1990, pp. 293,298.

one would have to allow for *at least an extra 2 years* at some point on the basis of Gen. 11:10 (e.g., Noah might have been 502 when Shem was born, with the flood when he was 602, and Shem exactly 100 two years after the flood; although this is not the only possible way to deal with these rounded numbers, and of course 2 years is the minimal required from Gen. 11:10 and there might be a larger factor). And then from Shem's birth to Abraham is 390 years. Thus from Adam's *prima facie* date to Abraham's birth is *prima facie* *c.* 1,556 (or 1,558) + 390 = *c.* 1,946-1,948 years. Though *I shall hereafter use the figure of c. 1,948 years for the prima facie period of Adam to Abraham's nativity*, as here qualified, it should be understood that this is *as precise as one can be on the rounded numbers*, and therefore this *prima facie* calculation may be slightly in error relative to an exact calculation for several years in either direction, depending on exactly how one resolves the issue of "500" in Gen 5:32 and / or "600" in 7:6 and / or "100" in 11:10 being rounded numbers.

And in Gen. 10:25 it is said that "the earth" "was" "divided" "in" the "days" of "Peleg." This event of Gen. 10 is given a *prima facie* date in Gen. 11:10-19 since Peleg is *prima facie* dated from Shem's birth at 199 years, or from the *prima facie* Flood date to Peleg was 101 years. Peleg then lived 239 years (Gen. 11:10-19). I.e., 100 (Shem's age when he begat Arphaxad) + 35 (Arphaxad's age when he begat Salah) + 30 (Salah's age when he begat Eber) + 34 (Eber's age when he begat Peleg) = 199 years to Peleg's birth. Then 30 (Peleg's age when he begat Reu) + 209 (Peleg's years after he begat Reu) = 239 years. Or from the *prima facie* Flood is 2 (years after the flood Shem begat Arphaxad) + 35 (Arphaxad's age when he begat Salah) + 30 (Salah's age when he begat Eber) + 34 (Eber's age when he begat Peleg) = 101 years to Peleg's birth after the *prima facie* Flood date, and he then lived a further 239 years, *supra*, i.e., till 101 + 239 = 340 years after the *prima facie* Flood date.

### (Part 6A) CHAPTER 3

#### *Table 2: Abraham to The Exodus.*

Abraham lived 100 years and begat Isaac (Gen. 21:5), and died at 175 (Gen. 25:7,8). Isaac lived 60 years and begat Jacob (Gen. 25:26), and died at 180 (Gen. 35:28,29). Jacob lived 91 years and begat Joseph, *infra*, and died at 147 (Gen. 47:28-49:33).

That Jacob begat Joseph at 91 is evident from the following facts. Jacob was 130 when he spoke to Pharaoh (Gen. 47:9). He lived in Egypt 17 years before he died at 147 (Gen. 47:28-49:33). Jacob came to Egypt when there were still five years of famine left (Gen. 45:6-11) of the seven year famine (Gen. 41:14-52); and before this there were seven years of plenty. Since Jacob went to Egypt when he was 130, he was thus 128 when the famine started two years earlier (130 – 2 years of famine = 128), and 121 when the seven years of plenty started (130 – 2 years of famine – 7 years of plenty = 121). Jacob's son Joseph is said to be 30 when he told Pharaoh about the seven years of plenty and seven years of famine (Gen. 41:46). Thus when Jacob was 121 his son Joseph was 30, and therefore Jacob must have begotten Joseph when he was 91 (121 – 30 = 91).

Joseph died at 110 (Gen. 50:23,26) and so from the birth of Abraham to the death of Joseph is 100 (Abraham's age when he begat Isaac) + 60 (Isaac's age when he begat Jacob) + 91 (Jacob's age when he begat Joseph) + 110 (Joseph age at death) = 361 years. Since Joseph was 30 when he appeared before Pharaoh, this must have happened 100 + 60 + 91 + 30 = 281 years after Abraham's birth. (If Joseph's "30" is a rounded number, then this further qualifies all figures dependant upon it, which are nevertheless still broadly correct.)

Concerning the more prominent descendants of Abraham who were not the progenitors of the Jewish race. Abraham was 86 when the Hamite-Semite half-breed Ishmael was born (Gen. 16:1,12,16), he was circumcised 13 years later (Gen. 17:25), and lived to 137 (Gen. 25:17). Esau was the twin brother of Jacob (Gen. 25:23-26), and therefore like Jacob, was born when Isaac was 60, and to his parents grief, married one of the Hamite-Semite-Japhethite admixed Canaanitish Hittite women 40 years after this (Gen. 26:34,35), and thereafter entered various other mixed marriages (Gen. 36:1-3).

The descendants of Abraham, Isaac, and Jacob i.e., the Children of Israel, went into Egypt when Joseph was 39 (i.e., 30 before Pharaoh, + 7 years of plenty + 2 years of the famine = 39). Thus from the time of Abraham to their entrance into Egypt was 100 + 60 + 91 + 39 = 290 years.

The Children of Israel were in Egypt for what as a rounded number was c. 400 years (Gen. 15:13; Acts 7:6), or more precisely, 430 years (Exod. 12:40,41; Gal. 3:17). Some date this c. 400 years from Abraham's time and others (like myself,) from the time of the Israelites entrance into Egypt. Those who date it from Abraham deduct the period of the patriarchal period before the entry into Egypt, and thus claim the Children of Israel were in Egypt for 215 years, rather than 430 years<sup>20</sup>. This matter is further discussed in Leon Wood's *A Survey of Israel's History* (1970)<sup>21</sup>. Suffice to say that I agree with Leon Wood that the 430 years must refer to the time the Children of Israel were in Egypt because e.g., Exod. 12:40 says, "the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years," and "the Children of Israel" did not exist until after the birth of Israel, also known as Jacob (Gen. 32:28; 35:10). And the designation "Children of Israel" (Exod. 12:40) is clearly a racial term referring to the Jewish race descended from Abraham, Isaac, and Jacob, as highlighted by the fact that they are contextually contrasted with the mixed race "mixed multitude" that left Egypt with them (Exod. 12:37,38)<sup>22</sup>. This fact was

<sup>20</sup> E.g., those following the VANDALIC YARN Chronology claim the Children of Israel were only in Egypt for 215 years. See David Down's review of Ted Stewart's *Solving the Exodus Mystery*, and my associated comments, at Part 6B, Chapter 1, section b, *infra*.

<sup>21</sup> Wood, L., *A Survey of Israel's History* (1970), *op. cit.*, pp. 32,83-88.

<sup>22</sup> Ultimately, this "mixed multitude" (Exod. 12:38) was still able to infect some of the members of the Jewish race with their lust for the cultural lifestyle of Egypt, and so this mixed race, together with those members of the Jewish race who were influenced by them, were destroyed by God (Num. 11:4,5,33).

not lost on textual corrupters of the Old Testament Received Text, so that the Greek Septuagint first expanded the words of Exod. 12:40 from “who dwelt in Egypt,” to Greek, “*en* (in) *ge* (the land) *Aigupto* (of Egypt) *kai* (and) *en* (in) *ge* (the land) *Chanaan* (Canaan),” i.e., “in the land of Egypt and in the land of Canaan,” and then in turn, this was further corrupted by the expansion in Codex Alexandrinus (5th century) of Greek, “*autoi* (these men) *kai* (and) *oi* (the) *pateres* (fathers) *auton* (of them),” i.e., “these men and their fathers,” and a similar corruption occurs in the Samaritan Pentateuch which adds after “the sojourning of the children of Israel” the words, “and of their fathers” (Wood)<sup>23</sup>.

I do not consider Gen. 15:13 to be ambiguous, since the reference here to Abraham’s “seed” contextually refers to the race that Abraham was told to sire (Gen. 12:7; 13:15,16; 15:3-6,13,18). But this “seed” or race did not come into existence prior to the three great racial progenitors of the Jewish race, namely, Abraham, Isaac, and Jacob / Israel. Therefore this *c.* 400 years of Gen. 15:13; Exod. 12:40,41; Acts 7:6; Gal. 3:17, described as “the sojourning of the children of Israel” (Exod. 12:40), could not possibly start before Jacob / Israel had begotten children, a fact requiring that this refers to the time of the Jewish race in Egypt. Thus when St. Paul says in, “Now to Abraham and his seed were the promises made” (Gal. 3:16) this includes any confirmations of the Abrahamic covenant that contained within it the covenant of grace, made to Abraham’s descendants. We read of such a confirmation to Isaac (Gen. 26:24); and to Jacob (Gen. 28:13,14; 46:2-4) just before he went down to Egypt; and to Joseph through Jacob (Gen. 48:4,11,19). And so when St. Paul says “that the covenant, that was confirmed before of God in Christ” was “four hundred and thirty years” before “the law” given on Mount Sinai (Gal. 3:17), that means 430 years *from the last time* that God *confirmed* the Abrahamic covenant, before the giving of the law on Mount Sinai. Thus there were 430 years *from the last confirmation* of the Abrahamic covenant till the law was given on Mount Sinai following the Exodus<sup>24</sup>. Though this period of 430 years may be either a precise period of 430 years or a rounded number to 10s giving an approximate period of 430 years +/- 5 years, for the purposes of this OT Chronology I shall now stipulate that hereafter I shall simply refer to this as “430” years. But in doing so, it should be understood that this *possibility* of there being a plus or minus 5 years uncertainty, forms *one* of the elements that makes the dates correspondingly calculated in connection with this 430 years in the PRECISE Chronology as being in Latin, *circa* (*c.*) or in English, “about,” a given year.

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<sup>23</sup> *Codex Alexandrinus* in Rahlfs-Hanhart; & Wood, L., *A Survey of Israel’s History* (1970), *op. cit.*, pp. 85-86.

<sup>24</sup> Cf. my comments on Gal. 3:17 in my sermon of Thurs. 17 February 2011 at Mangrove Mountain Union Church, NSW, Australia, “An Exegetical Trilogy on I & II Thessalonians,” on II Thess. 3:14, “The Doctrine of Scripture - The ‘Word’ of II Thess. 3:14 & Ps. 119:140 ‘is very pure’,” in my Textual Commentaries Vol. 3 (Matt. 21-25), Appendix 8, “A Sermons Bonus” (<http://www.gavinmcgrathbooks.com> at “Commentary on the Received Text”), oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>.

Concerning this period of about 400 years or 430 years, “the Lord” “said unto Abraham, Know of a surety that they seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years ... . But in the fourth generation they shall come hither again ...” (Gen. 15:1,13,16). This in turn is linked to the generations of “Levi” (Exod. 1:2; 6:16) i.e., on inclusive reckoning Levi is the first generation; he begat “Kohath” (Exod. 6:16) i.e., the second generation; who begat “Amram” (Exod. 6:18) i.e., the third generation; who begat “Aaron and Moses”(Exod. 6:20) i.e., the fourth generation. The *Geneva Bible* (1560) fairly says in a sidenote at “the fourth generation” in Gen. 15:16, “Or, after four hundred years.” This gives rise to two quite different interpretations of “the fourth generation” (Gen. 15:16).

*View 1 of “the fourth generation” in Gen. 15:16* is found in e.g., the *Ryrie Study Bible* (1995), which says, “The sojourn would last 400 years (= the 430 years of Ex. 12:40 rounded off). The people would be delivered ... in the ‘fourth generation,’ a generation at that time being about 100 years ...<sup>25</sup>” If e.g., Ryrie is correct, then this means that there are no gaps in the genealogy of Levi-Kohath-Amram-Moses (Exod. 6:16-20). Levi (1st generation) lived to 137 years (Exod. 6:16); Kohath (2nd generation) lived to 133 years (Exod. 6:18); Amram (3rd generation) lived to 137 years (Exod. 6:20); and then The Exodus occurred under Moses (4th generation) who lived to 120 years (Deut. 34:7), when he was 80 years old (Exod. 7:7; Acts 7:23,30-36). If these genealogies are complete, then the 430 years (Exod. 12:40) minus Moses 80 years (Exod. 7:7) = 350 years. This would thus require that on average, Levi, Kohath, and Amram, each had children when *c.* 117 years old ( $3 \times 117 = 351$  years). Certainly men can beget children in old age, if they have a fertile wife. E.g., my patrilineal grandfather, Norman McGrath (1896-1993), begat my father, N. Keith McGrath (b. 1921), and his four brothers (Basil, Brian, Denzil, & David), by my grandmother, (Lily / Lila / “Dolly,” 1897-1957), and he was then a widower in his early 60s. He then married a second wife and had three more children in his 60s, with his last child being born when he was 69 years old, and then he finally died in 1993 aged 97 years.

*View 2 of “the fourth generation” in Gen. 15:16* is found in e.g., Leon Wood’s *A Survey of Israel’s History* (1970), which says, “Genesis 1:16 ... may be explained in terms of the length of a generation in Abraham’s experience. God knew that Abraham would be one hundred at Isaac’s birth and here employed this length of time in a multiple of four to stress how long Abraham’s posterity would remain in Egypt.” In “Exodus 6:16-20 ... the ... names listed are: Levi, Kohath, Amram, and Moses. These are commonly spoken of as the four generations anticipated in Genesis 15:16 ... . In response, it need only be pointed out that this genealogy is not complete, something not unusual in Israelite genealogies. This is shown by a comparison with a parallel genealogy, running from Ephraim to Joshua as given in I Chronicles 7:22-27, which lists no less than ten generations<sup>26</sup>.”

<sup>25</sup> Charles Ryrie’s *Ryrie Study Bible* (1995), *op. cit.*, at Gen. 15:13-16 (emphasis mine).

<sup>26</sup> Wood, L., *A Survey of Israel’s History* (1970), *op. cit.*, pp. 84-85,86.

As previously discussed in Volume 1, Part 1, Chapter 5, section a, “The time-gaps in Hebrew genealogies,” I consider that *View 2 of “the fourth generation” in Gen. 15:16* is basically the correct view, i.e., there are clearly gaps in this Exod. 6:16-20 genealogy, since from Amram and his three brothers were born 8,600 males (Num. 3:27,28), and one can safely estimate about the same number of females, i.e., a total of about 17,200. If each of these four progenitors had about the same number of children, this would require that each had about 4,300 children, so that Aaron and Moses had about 17,200 first cousins. *If there are no gaps in these genealogies, then for these poor Egyptian slaves in bondage these figures would be clearly preposterous!* Therefore, in the same way that by “fourteen generations” in Matt. 1:17, St. Matthew means what for his purposes are “fourteen *significant* generations” i.e., there are gaps in this Hebrew genealogy; or in the same way that in Jude 14, “Enoch ..., the seventh from Adam” means, “Enoch ..., the seventh *significant* generation from Adam” i.e., there are gaps in this Hebrew genealogy; so likewise, in Gen. 15:16, “in the fourth generation they shall come hither again” means “in the fourth *significant* generation they shall come hither again,” and those four *significant* generations are Levi, Kohath, Amram, and Moses (Exod. 6:16-20).

Therefore from the birth of Abraham to The Exodus was 290 years (the time of Abraham to the Israelites entrance into Egypt, *supra*) + 430 years (the time of the Israelites in Egypt, *supra*) = 720 years (of which the first 71 years were witnessed by Joseph, a fact indicating these are solar years cf., Gen. 50:22,23)<sup>27</sup>. *This 720 years between the birth of Abraham and the Exodus will be used in Table 5 to provide the relevant Abrahamic date on which my chronological synthesis is based* (see Part 6A, Chapter 6, *infra*).

The time-gap from Exod. 1:8, “there arose up a king over Egypt, which knew not Egypt,” to The Exodus, is thus about the difference between the Exodus 720 years after Abraham’s birth, *supra*, and the 361 years between Abraham’s birth and Joseph’s death (see Abraham’s age when he begat Isaac to Joseph age at death, *supra*) i.e.,  $720 - 361 = 359$  years. This is consistent with the fact that Joseph witnessed the first 71 years of the Israelites in Egypt, *supra*, i.e.,  $359 + 71 = 430$  years. Moses was 80 when the ten plagues fell on Egypt at the time of The Exodus (Exod. 7:7), and so Moses birth is the 720th year from The Exodus to Abraham’s birth, less 80 years. I.e., Moses was born 640 years after

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<sup>27</sup> I.e., if these were lunar years (430 lunar years divided by 12 = *c.* 36 solar years,) then Joseph’s 71 years would mean he lived *c.* 35 years after The Exodus, which he clearly did not. Unless it were argued that Joseph’s 110 years are also lunar years, in which instance he died at the age of *c.* 9 years, although he is said to have seen his children to the third generation - a fact clearly making such a view an absurdity. Or if these were seasonal years (430 seasonal years divided by 4 = *c.* 108 solar years,) then The Exodus occurred *c.* 40 years after Joseph’s death. If this were so, then Moses who was born after Joseph’s death (Exod. 1 & 2) could be no more than 40 at the time of The Exodus. But Moses was twice this i.e., 80 years old at the time (Exod. 7:7) - which even if taken as seasonal years would make him 20 i.e., half of 40. Therefore I consider that the most natural conclusion is that the 430 years are solar years.

the birth of Abraham; and lived to 120 (Deut. 34:7). And the forty years in the wilderness (e.g., Exod. 16:35; Num. 32:13) are thus dated at 720 to 760 years after Abraham's birth.

#### (Part 6A) CHAPTER 4

##### *Table 3: The Exodus to Solomon.*

In I Kgs 6:1, “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,” there are 480 years from The Exodus to Solomon's fourth regnal year. Therefore there are 476 years from The Exodus to Solomon's first regnal year. Some consider this 480 years is a symbolic number representing 12 lots of 40 years meaning 12 generations. But I consider this is a literal number, in part, because were this non-literal view the meaning the calculation, then it would surely be to something more general like the birth of Solomon or his first regnal year. But by making the calculation to his fourth regnal year, it is contextually clear that a more precise calculation is being made, and so 476 years is thus made the gap between The Exodus and Solomon's first regnal year.

Furthermore, this period of 476 years is also consistent with the time required for other events with the 40 years in the wilderness (e.g., Deut. 2:7; 8:2; 29:5; Ps. 95:10; Acts 7:36,42), the period of the Judges, Samuel, Saul, and David; all of which come between The Exodus and Solomon. We know that Samuel (I Sam. 1:19-28) comes at the end of the period of the Judges and the start of the period of the Kings as he anointed Saul as king (I Sam. 10:1; 12:1-13), and also anointed Saul's successor, David, as king (I Sam. 16:13). David reigned “forty years” (II Sam. 5:4), and this is itemized as, “In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah” (cf. II Sam. 2:11). On inclusive reckoning, David's Regnal Years 1-7 for Judah would be the first six years i.e., Regnal Year 1 = first 12 months or first year of reign, Regnal Year 2 starts 12 months after he ascends the throne, and goes till one day before his second year; etc. to Regnal Year 6 which starts after 7 years, and is here terminated after “six months” (II Sam. 5:4). This “six months” looks like a rounded figure, and whether it was in precise terms something close to six calendar months, or whether it has been rounded up from e.g., about three calendar months or more, or rounded down from e.g., about nine calendar months or more, is anyone's guess. But for our immediate purposes, simply regarding it as  $7\frac{1}{2}$  years, thus means that Regnal Year 1 for all Israel and Judah” (II Sam. 5:4) would start midway into Regnal Year 7 for Judah. Then Israel and Judah Regnal Year 1 would start a new united cycle of the first 12 months or first year of his reign after the first  $7\frac{1}{2}$  years; so Regnal Year 2 would start at  $8\frac{1}{2}$  years etc., so that Israel and Judah Regnal Year 33 would start at  $39\frac{1}{2}$  years, and Regnal Year 34 would start at  $40\frac{1}{2}$  years. Alternatively, on non-inclusive reckoning,  $7\frac{1}{2}$  years for Judah + 33 years for Israel and Judah =  $40\frac{1}{2}$  years, which could be rounded down to 40 years or rounded up to 41 years, although if so, it is here rounded down to 40 years. So is the “forty years” of II Sam. 5:4 on inclusive or non-inclusive reckoning?

St. Paul says that “Saul” reigned “forty years” (Acts 13:21). Is this a precise number like the 40 years in the wilderness (Acts 13:18)? Or is this 40 years a rounded number consistent with the fact that internally, the Bible sometimes uses 40 years as a rounded number for a generation (Judges 3:11; 5:31; 13:1; I Sam. 4:18); and in the extra-Biblical data, the ancient Phoenicians and Carthaginians also used generations of 40 years (Bright, *supra*)<sup>28</sup>? And should non-inclusive or inclusive reckoning be used in relevant Old Testament chronology calculations? A policy decision must be achieved so that specific dates can be calculated to use for the PRECISE Chronology, although *in the finer detail* these are recognized as imprecise due to this and other unknown details. Hence for both David’s and Saul’s start dates I shall make a simple non-inclusive reckoning. In David’s case this is justified by the ambiguities of adding up his regnal years which depending on exactly where he died in his last regnal year *might* tally different figures, of which one possibility is broadly speaking the same as non-inclusive reckoning of 40 years. But in simply adding 40 years onto the date of Solomon to get David’s regnal years, one should therefore understand that this could be either an exact or approximate date. Furthermore, the matter of Saul’s 40 years shall be further considered in connection with the period of the judges later in this chapter, *infra*, and I shall always state the start of his reign as being in Latin, *circa* (c.) or “about” when stipulating a given year I use, since in his instance the ambiguities and uncertainties are much greater. But just for our immediate purposes, until the matter is further discussed in connection with the period of the judges later in this chapter, *infra*, I shall use this rounded figure of 40 years or a figure close to it, *infra*.

Therefore, counting back David’s 40 years from the 476 years to Solomon takes us to either 436 years on non-inclusive reckoning or 437 years on inclusive reckoning ( $476 - 40 = 436$ , plus 1 year for inclusive reckoning); and so in this instance I shall stipulate that with the qualifications, *supra*, David’s reign starts 436 years after The Exodus. And then counting back Saul’s 40 years from Solomon gives us 396 years on non-inclusive reckoning ( $436 - 40 = 396$ ), or 398 years on inclusive reckoning ( $437 - 40 = 397$ , plus one year for inclusive reckoning); and so in this instance, I shall split the difference and say that Saul reigned from *c.* 397 years after the Exodus, and in Saul’s instance, this usage of Latin, *circa* (c.) or English, “about” further allows that his 40 years may or may not have been a rounded number. If 40 is a rounded number for Saul’s reign, it may have been e.g., 35 or 36 years (rounded to 40 years in Acts 13:21). For the moment I shall leave it in the higher range, as we simply do not have enough precision *on the Biblical records we have presently looked at*, but *it will be modified later in this chapter* after we have further considered the dates in the Book of Judges and I Samuel.

St. Paul also refers to the “forty years” in the wilderness (Acts 13:18), and then the Conquest Period “in the land of Chanan” (or Canaan) from the time of the “judges” “until Samuel” as “four hundred and fifty years” (Acts 13:20) i.e., a total of 490 years. This presents a certain conceptual difficulty in that Samuel is called, “Samuel the prophet” though he was also the last of the judges (I Sam. 4:1-7:17), and so “he judged Israel” (I Sam.

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<sup>28</sup> Bright, J., *A History of Israel* (1972), *op. cit.*, p. 121.

7:17). On the one hand, “Samuel judged Israel all the days of his life” (I Sam. 7:15); but on the other hand, he anointed both Saul (I Sam. 10:1; 12:1-13) and David (I Sam. 16:13) as kings, and then “Samuel died” and at some point in the reign of “Saul” (I Sam. 24:22; 25:1) during his regnal “forty years” (Acts 13:21), that came in time after Saul’s first two regnal years (I Sam. 13:1). Therefore, there was some form of co-rule or joint rule of Saul the king and Samuel the judge up till Samuel’s death in Saul’s reign.

This means that the period of the judges under Samuel went to some point between c. 397 years and 437 years after the Exodus. The period of the “forty years” in the wilderness, plus the period of the “judges” “until Samuel the prophet” is said by “Paul” to be “about [Greek, *ὄσ*] the space of four hundred and fifty years” (Acts 13:16,18,20) i.e., a total of 489 years on inclusive reckoning (40 + 450 = 490, minus 1 year for inclusive reckoning, which for ease of calculation I shall simply stipulate hereafter applies for this time period, although once again, this is purely arbitrary, and it would also be possible to make an alternative very similar calculation based on non-inclusive reckoning).

In the first place, we know that on general principles numbers of 500 +/- 499 years, are rounded up or down on 1000s to the closest 1,000 (see 23,500 +/- 499 in Num. 25:9 as 24,000, or in I Cor. 10:8 as 23,000, *supra*), and that so likewise, numbers can be rounded on intervals of 100s by 50 +/- 49 years, or 10s by 5 +/- 4 years, and if so, one can take the number either up (like on 1000s, 23,500 +/- 499 in Num. 25:9 as 24,000), or take the number down (like on 1000s, 23,500 +/- 499 in I Cor. 10:8 on 23,000). Therefore, if numbers are being rounded by 100s on interval markers of 50s, then St. Paul’s “four hundred and fifty years” (Acts 13:20) could be anything between 401 and 499 years, depending on whether it is being taken up or down i.e., 450 years +/- 49 years, which with the 40 years of the wilderness (on inclusive reckoning) gives us years from the Exodus for Samuel in Acts 13:20 of 489 years +/- 49 years i.e., between 441 and 537 years. Thus the statement that this was “about the space of four hundred and fifty years” (Acts 13:20) would mean in non-rounded numbers, this was “about the space of” something between 441 and 537 years; and if the lowest possible figure is used of 441 years, then this would mean this was “about the space of” 441 years.

In the second place, unlike in English, in the Biblical thinking, one does not actually say, “about” before a rounded number, one simply gives the rounded number (e.g., Num. 25:9 as 24,000, or on I Cor. 10:8 as 23,000, *supra*). Yet here in Acts 13:20 we find that in addition to the first qualification of rounded numbers, there is a second most unusual qualification that it was “about [Greek, *ὄσ*] the space” of this time. Unlike in English, in the Biblical terminology, one would not need to say “about” before any figure between 401 and 499 for this 450 years +/- 49 years, since by definition, it is a rounded number. Therefore the implication is that St. Paul is selecting a figure either at the very bottom or top of this range i.e., it is either “about” 401 years or “about” 499 years, because if it was not, one would not add this unusual second qualification of “about.” Therefore saying “about the space of four hundred and fifty years,” could also be said as saying either “the space of four hundred years” or “the space of five hundred years.” So why then does he say “about the space of four hundred and fifty years”? The reason appears to be to make it clear that one is looking at a figure that is only *slightly more* than 499 or *slightly less* than 401 years.

That is because, if it was either slightly less than 499 years or slightly more than 401 years, it would be inside the normative rounded number range of 401 to 499 years and so not need this second qualification of “about.” *Therefore the effect of St. Paul using “about” with a rounded number is that he is actually giving an extremely precise calculation which is either slightly less than 401 years or slightly more than 499 years.*

Wherefore, adding back in the 40 years in the wilderness of Acts 13:18 so this is 489 years +/- 49 years i.e., between 441 and 537 years from the time of the Exodus, *supra*, if this figure is read at the lowest mark of this rounded number as 441 years, Acts 13:20 means that Samuel was “about the space of” 441 years from the Exodus i.e., *prima facie* it could have been earlier than this figure of 441 years. But how much earlier? Given that rounded numbers are clearly being used, the smallest one which would thus warrant the second qualification of “about,” would be 10 years. Therefore, this would mean that in precise terms this could have been on inclusive reckoning, between 450 and 441 years after the Exodus at its lowest point (or between 537 and 546 years after The Exodus at its highest point). Hence while one must make reference to the Old Testament to determine if this figure of “forty years” plus “about the space of 450 years” (Acts 13:18,20) either means the lowest point of between 450 and 441 years after the Exodus, or the highest point of between 537 and 546 years after The Exodus, once this is done, and it is clear from I Kgs 6:1 that the lowest point is meant, this is actually an unusual example of a rounded numbers system giving a very precise calculation. For if St. Paul had simply said, “forty years” plus “four hundred years” in Acts 13:18,20, then there would be a much wider error bar, but by saying, “forty years” plus “about the space of four hundred and fifty years,” he has used a rounded number system to give us a precision within 9 years at between 450 and 441 years after the Exodus. *Given that when added to the 40 years of Acts 13:18, the effect of these two qualifiers of first a rounded number, and then the usage of “about” in Acts 13:20, means that Samuel could be dated in the New Testament as low as 433 years after the Exodus, and that in the Old Testament Samuel the co-ruler or joint-ruler died at some point in Saul’s reign of between c. 397 and 437 years after the Exodus, the overlap between these two figures indicates that Samuel died somewhere between 433 and 437 years after the Exodus; and the intersection between I Kgs 6:1 and Acts 13:18,20 indicates that I Kgs 6:1 should be taken as a literal calculation, and Acts 13:20 as a rounded number (unusually rounded twice so as to give a much greater precision than rounded numbers usually have).*

I also here note that the New Testament neo-Byzantine Received Text reading of Acts 13:20 in the Authorized Version of 1611, is supported by the majority Byzantine text and has no textual problem with it. But men lacking the Spirit of Christ and requisite spiritual and intellectual qualities, tampered with the infallible Word of God because of their fallible interpretation of Scripture wherein they could not comprehend the meaning of Acts 13:20. These errors have been included in the “modern” versions based on a New Testament neo-Alexandrian text. So why does God permit so “many” to “corrupt the word of God” (II Cor. 2:17), with first the Alexandrian text of ancient times, and then the multiple neo-Alexandrian texts of modern times? It is, at least in part, because “there must be ... heresies among you, that they which are approved may be made manifest among you” (I Cor. 11:19). Wherefore, let the good Christian reader who is subject to the Spirit of the Most High God, note well that by the grace of God, I am the first neo-Byzantine textual

analyst in over 300 years, and His Divine Majesty, the Lord Jehovah, three Persons and one God, here declares that I am one of his “approved” (I Cor. 11:19) “teachers” (I Cor. 12:28), upholding his “pure words” which he says he shall “preserve” “forever” (Ps. 12:6,7). (Note well that by being “approved” I DO NOT thereby claim any kind of “infallibility.”) For by the grace of God I uphold the New Testament neo-Byzantine Received Text here at Acts 13:20, and I also “gave the sense, and caused” any who humbly before God seek to understand this matter “to understand the reading” (Neh. 8:8).

Thus we see how on the one hand, the information we are given in the New Testament passage of Acts 13:18,20,21, is not only consistent with, but illuminates our understanding of, Old Testament Chronology; but on the other hand, those lacking the Spirit of God could readily misunderstand it (cf. Matt. 13:11). For it is both consistent with I Kgs 6:1; and also gives us some extra data not found in the Old Testament, both with respect to the time of Samuel’s death, and also the length of period of Saul’s reign.

At the time of The Exodus, just before the 40 years in the wilderness (e.g., Exod. 16:35; Num. 32:13; Deut. 2:7), Joshua was sent out to see the Promised Land (Num. 13:3,26; 32:8-12; Deut. 1:19ff). At this time Joshua was 40 years old (Josh. 14:7). Since from the birth of Abraham to The Exodus is 720 years (Table 2, Part 6A, Chapter 3, *supra*), therefore,  $720 - 40 = 680$  years from the birth of Abraham to the birth of Joshua. There is then another 45 years to when Joshua distributed the land of Canaan (Josh. 14:10); and he lived to the age of 110 which marks the beginning of the time of the Judges (Judg. 2:8).

With respect to the Book of Judges and I Samuel and associated period of the Judges which started after the Conquest Period, (with the last of the judges being Samuel as co-ruler with Saul, *supra*); on the one hand, it is clear that in reference to this period the Bible sometimes uses 40 years as a rounded number for a generation (Judges 3:11; 5:31; 13:1; I Sam. 4:18). But on the other hand, these rounded numbers of 40 years seem to be fairly close to what would be a more precise calculation. For instance, there is some evidence from Judg. 11:26 that these “40 year” periods might have generally been *a little bit less than this* e.g., 36 or 37 year periods. Judges 11:26 says, “... 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 ... .” Contextually in the Book of Judges, from the time of the distribution of the land to the period of the Philistines’ and Ammonites’ 18 years (Judg. 10:7,8) and Jephthah’s 6 years (Judg. 12:7), there was thus 300 years (Judg. 11:26). On the *prima facie* periods of times in Judges, from Cushanrishathaim to the end of the Philistines’ and Ammonites’ 18 years would be a period of 324 years by normal reckoning, or 311 years by inclusive reckoning. I.e., 5 years to beginning of land distribution + Cushanrishathaim’s 8 years (Judg. 3:8) + Othniel’s 40 years (Judg. 3:11) + Eglon’s 18 years (Judg. 3:14) + Ehud’s 80 years (Judg. 3:30) + Shamagar’s ??? unspecified period (Judg. 3:31, perhaps contemporary with Ehud’s 80 years?? n.b., Judg. 4:1) + Jabin’s 20 years (Judg. 4:3) + Barak and Deborah’s 40 years (Judg. 5:31) + Midian’s 7 years (Judg. 6:1) + Gideon’s 40 years (Judg. 8:28) + Abimelech’s 3 years (Judg. 9:22) + Tola’s 23 years (Judg. 10:1) + Jair’s 22 years (Judg. 10:3) + Philistines’ & Ammonites’ 18 years (Judg. 10:7,8) = 324 years by normal reckoning, or on inclusive reckoning for each of these 13 periods 311 years. Therefore whether 311 years or 324 years is calculated, and whether or not one considers

Shamagar was or was not contemporary with Ehud's 80 years, one has a period which in rounded numbers is "three hundred years" (Judg. 11:26). But given that a rounded number of 300 years, might go as low as 201 years, or as high as 399 years, we cannot be sure by this alone, as to how close to a precise period are figures that are quite possibly rounded numbers of 20 years (Judg. 4:3), 40 years (Judg. 3:11; 5:31; 8:28), and 80 years (Judg. 3:30).

Therefore let us more rigorously consider some relevant details before returning to this issue. The penultimate judge, Eli, judged for 40 years (I Sam. 4:15-18), and his death is marked with the capture of the "ark of the covenant" by the "Philistines" (I Sam. 4:17,18). There is then a period of "twenty years" (I Sam. 7:1,2) during which time Samuel judged as sole ruler, then shared his role in a joint rule with the deputy judges of his sons (I Sam. 8:1-3), and then had a joint rule with the first king Saul (I Sam. 8:6-9; 9:1-27) whom he anointed as king (I Sam. 10:1; 12:1-13) and who reigned 40 years (Acts 13:21). We know that Samuel died 433 to 437 years after the Exodus in the last 4-5 years of Saul's reign, *supra*, i.e., if Saul went a full 40 years (Acts 13:21) between Saul's 36th regnal year and 40th regnal year; or if 40 years is a rounded number for Saul's reign and he reigned e.g., 36 years, then between Saul's 32nd and 36th regnal years, the implication is that Samuel judged more than 30 years as co-ruler with Saul. Thus from Samuel to the end of Saul's reign and start of David's reign is (1) 20 years (I Sam. 7:1,2) + (2) an unknown period ??? (I Sam. 7:3-8:3), and then (3) about 30-35 years which co-exist with King Saul, who went for 40 years. Thus between Samuel and Saul till David's time, we are looking of a period of 20 + an unknown period ??? + 40 = over 60 years.

Thus from the time of The Exodus to Solomon, there were at least:

40 years (in the wilderness) + 5 years to beginning of land distribution + Cushanrishathaim's 8 years (Judg. 3:8) + Othniel's 40 years (Judg. 3:11) + Eglon's 18 years (Judg. 3:14) + Ehud's 80 years (Judg. 3:30) + Shamagar's ??? unspecified period (Judg. 3:31, perhaps contemporary with Ehud's 80 years?? n.b., Judg. 4:1) + Jabin's 20 years (Judg. 4:3) + Barak and Deborah's 40 years (Judg. 5:31) + Midian's 7 years (Judg. 6:1) + Gideon's 40 years (Judg. 8:28) + Abimlech's 3 years (Judg. 9:22) + Tola's 23 years (Judg. 10:1) + Jair's 22 years (Judg. 10:3) + Philistines' & Ammonites' 18 years (Judg. 10:7,8) + Jephthah's 6 years (Judg. 12:7) + Ibzan's 7 years (Judg. 12:9) + Elon's 10 years (Judg. 12:11) + Abdon's 8 years (Judg. 12:14) + the Philistine's 40 years (Judg. 13:1 - which included Samson's 20 years, Judg. 15:20; 16:31) + Eli's 40 years (I Sam. 4:15-18) = a total of 475 years by normal reckoning, or for these 20 amounts 455 years by inclusive reckoning (475 - 20 = 455 years). If we take the lower figure of 455 years to Eli, and add to it the period of Samuel and Saul till David's time which is over 60 years, as well as David's 40 years, this gives us a period of over 555 years from The Exodus to King Solomon.

However, we know that from The Exodus to King Solomon was actually 476 years from I Kgs 6:1, *supra*. How then do we deal with this discrepancy of at least about 80 years (555 - 476 = 79)? The matter appears to hang on how we deal with the rounded numbers of 40 years, specifically, 40 years (Judg. 3:11, Othniel; Judg. 5:31, Barak and Deborah; Judg. 8:28, Gideon; I Sam. 4:15-18, Eli, Acts 13:21, Saul) and 80 years i.e., 2 x 40 years (Judg. 3:30, Ehud). Internally, it is clear that the Bible sometimes uses 40 years as a

rounded number for what appears to be *a generation* (Judges 3:11; 5:31; 13:1; I Sam. 4:18); and in the extra-Biblical data, the ancient Phoenicians and Carthaginians also used generations of 40 years (Bright, *supra*)<sup>29</sup>? This means that the Hebrew terminology of “forty years” is not always a normal type of rounded number, in that it *can in some contexts* be a Hebraic euphemism in which “forty years” is used as a substitute for “a generation,” so that e.g., “Saul” reigned “by the space of forty years” (Acts 13:20) means “Saul” reigned “by the space of *a generation*.” If this is how “forty years” is being used in these calculations, then the issue of what the precise period is could only be determined by reference to the average age of the men of that society when they first begat. This covers seven generations or “forty years” for 1) Othniel (Judg. 3:11), 2) Barak and Deborah (Judg. 5:31), 3) Gideon (Judg. 8:28), 4) Eli (I Sam. 4:15-18), and 5) Saul (Acts 13:21), and 6 & 7)  $2 \times 40$  years or “two generations” for Ehud’s “fourscore years” (Judg. 3:30, Ehud). The relevant period of a generation could thus be e.g., 35 years (Gen. 11:12), or 30 years (Gen. 11:14,18,22), or 29 years (Gen. 11:24) or 21 years (Num. 26:2 with Deut. 24:5). Therefore, while *prima facie* these seven generations have been calculated as being  $7 \times 40$  years = 280 years, if instead, for “forty years” is read “a generation,” and for the average age that a man begat during this period of the judges and Saul where we have seven such instances, e.g., four of them were generations where the average age a man begat was 29 years of age, i.e.,  $4 \times 29 = 116$  years, and three of them were generations where the average age a man begat was 28 years of age, i.e.,  $3 \times 28 = 84$  years, then this period of 200 years ( $116 + 84 = 200$ ) would have to be substituted for the *prima facie* 280 years, being an overall reduction of 80 years ( $280 - 200 = 80$ ). If we then reduce the *prima facie* over 555 years by 80 years, this becomes over 475 years which in turn harmonizes with the 476 years of I Kgs 6:1.

Of course, this is a minimalist calculation I have made to make the basic point, and so I think that to be safe, one would have to allow that the average age of a generation may have been about 25 years, if so,  $7 \times 25 = 175$  years, and so this period of 175 years would then have to be substituted for the *prima facie* 280 years, being an overall reduction of 105 years ( $280 - 175 = 105$ ). If we then reduce the *prima facie* period of over 555 years by 105 years, this becomes over 450 years which in turn harmonizes with the 476 years of I Kgs 6:1. *Therefore it follows that* while in Hebrew “forty” can, depending on context, mean e.g., a literal forty years (e.g., II Sam. 5:4,5), or be a normal rounded number (e.g., II Sam. 10:18), *in the terminology of “forty years” for the periods of the judges and Saul, contextually these are a Hebraic euphemism for “a generation,” and the relevant generations were probably somewhere in the range of 25 to 29 years long.* Hence on this basis, I consider we are now in a position to stipulate that the terminology of “forty years” of “Saul” (Acts 13:21) are a Hebraic euphemism for “a generation” of between about 25 and 29 years, and so for the purposes of the chronology, I shall hereafter stipulate he reigned *c.* 25 years, although in doing so, it is possible that in more precise terms this is 25 years +/- 4 years, and so the usage of Latin, *circa* (*c.*) meaning in English, “about,” is clearly an important qualification. This calculation of over 450 years also allows for either a fairly short period of just 1 or 2 years for Shamagar; or allows for Shamagar to have arisen amidst the general “fourscore years” of Ehud (Judg. 3:30; 4:1), understood as a more precise period

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<sup>29</sup> Bright, J., *A History of Israel* (1972), *op. cit.*, p. 121.

of about 50 years; and in either instance, Shamagar seems to have arisen to deal with an isolated incident (Judg. 3:31) and thus seems to have been a military saviour, but not more generally a judge<sup>30</sup>.

Therefore the chronology of The Exodus to Solomon fits very well within the specified 476 years of I Kgs 6:1 which is the basic calculation I use for this period as found in Part 6A, Chapter 6, *infra*, and which I consider is a mathematically precise calculation.

### (Part 6A) CHAPTER 5

#### *Table 4: Solomon to the Fall of Jerusalem in 586 B.C. .*

Solomon reigned 40 years before the Kingdom split into the Houses of Israel and Judah (I Kgs 11:42). Is “forty years” either a rounded number or a Hebraic euphemism for “a generation” in I Kgs 11:42? It is the figure provided and so in the absence of any further information, it is the number I shall use as a literal number in this chronology. But once again, this uncertainty acts as a further qualification to numbers calculated in the PRECISE Chronology as being broadly correct, but still approximate only, thus further justifying the usage of the Latin, *circa* (c.) meaning “about,” before a given year. The usage of inclusive reckoning by this stage of Biblical history can be seen in comparison of the fact that Amaziah of Judah (Y130-158), the son of Joash lived fifteen years after Jehoash of Israel (129-144), the son of Jehoahaz (II Kgs 14:17), *infra*<sup>31</sup>. As seen from the following chart drawn from I & II Kings, the use of inclusive reckoning is apparent that from Rehoboam to the Fall of Jerusalem in 384 years. In this chart “yr(s)” refers to the relevant regnal “year(s),” and “Y” refers to the overall number of years itemized between Rehoboam and the Fall of Jerusalem, counting the first regnal year of Rehoboam as Y1 (/ Year 1). As inclusive reckoning is used, the first year is always counted e.g., since Rehoboam reigned 17 years, and so this puts him at Years 1 to 16 i.e., Y1-16; or the 18th year of Rehoboam (I Kgs 15:1) is Y17 (/ Year 17).

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<sup>30</sup> Some may seek to retain figures closer to 40 calendar years e.g., 35 or 36 years, and argue for multi-regional judges whose periods sometimes overlap. But though I allow that this could have happened for Shamagar, more generally I see no evidence for this view in the Book of Judges.

<sup>31</sup> In this Volume 2, Part 6A, Chapter 5, I shall simply refer to references in I & II Kgs. However, the parallel references for the Kings of Judah in II Chronicles are itemized in Edwin Thiele’s *The Mysterious Numbers of the Hebrew Kings* (1983), *op. cit.*, Appendix A, p. 215.

Furthermore, the legal fiction of a theoretical regnal year may be given to link dates. Thus Rehoboam reigned 17 years, then in the following years Nebat took over, and this is described as Jeroboam I's 18th year, although in fact this was a year after his reign had ended i.e., there was an interregnum of up to 12 months where there was no king in Judah. Cf., the 20th year of Jotham, Y241 (II Kgs 15:30). This type of legal fiction may come from necessity, and can also be found in the legal history of Scotland, for during the Interregnum of the British Isles in the 1640s and 1650s, after Puritan revolutionary republicans murdered King Charles the First on 30 Jan. 1649, (remembered annually on 30 January as *King Charles Martyr's Day*), the Presbyterian Kingdom of Scotland, not wanting to condone the actions of the regicides nor join in their sedition and murder (Gal. 5:20,21) of "the king" whom God says to "honour" (I Peter 2:17), stayed loyal to the Crown. But before the coronation and full transition to King Charles the Second, the Kingdom of Scotland being Presbyterian, passed on 7 February 1649 the Act known as "Charles I. Parliament. 2. Session 2. Act 16" adopting the Presbyterian Confession of Faith<sup>32</sup> (also adopted in 1690 when Presbyterianism again became the Established *Church of Scotland* following the coming of William the Third of Orange). Thus this Act known as "Charles I" which was passed more than a week after the death of Charles I, is a similar type of legal fiction as it is an Act of the Scottish Parliament in the name of a dead king.

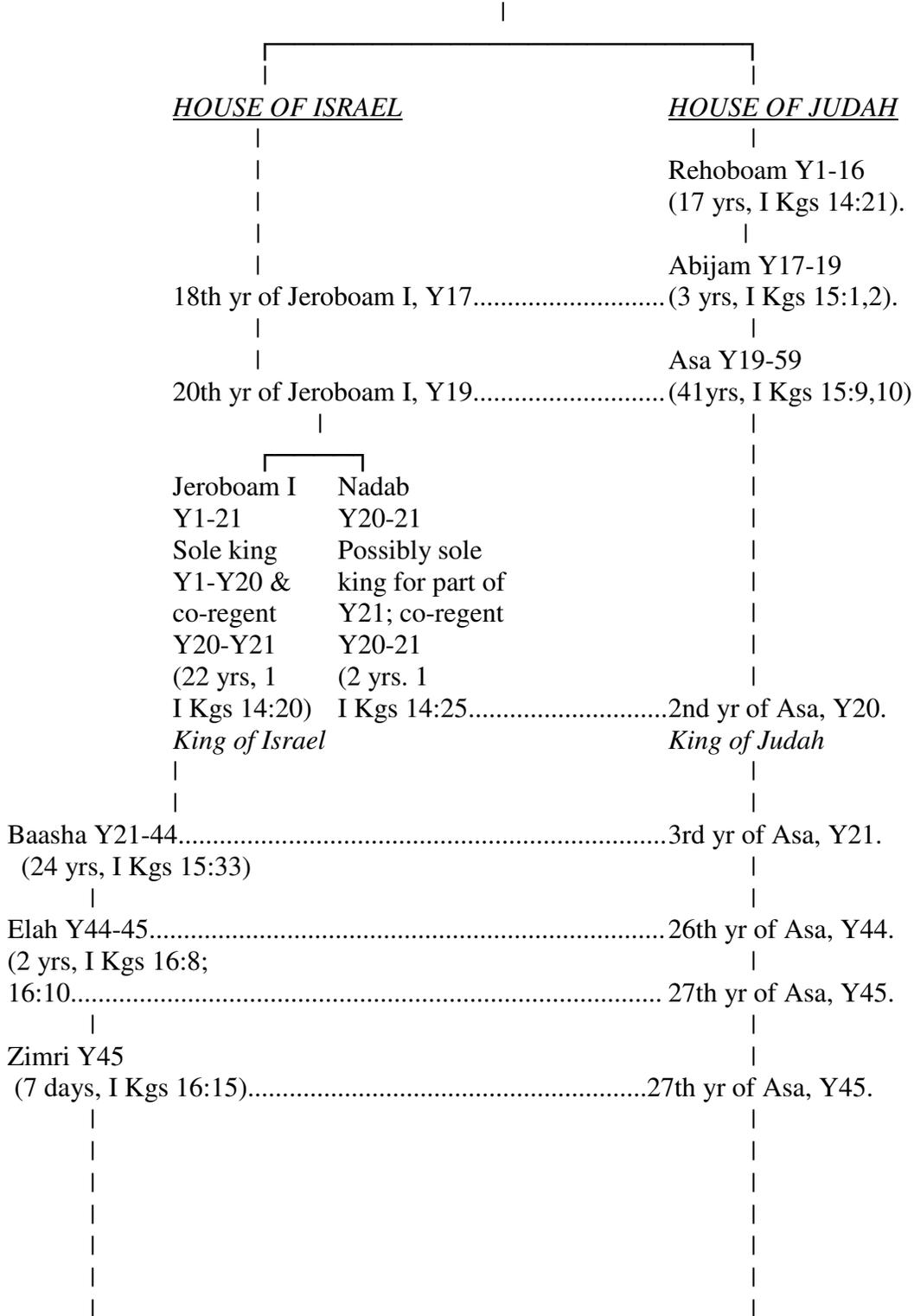
In my opinion, difficulties concerning the chronology in I & II Kings are resolved when it is recognized that there were also a number of co-regents in both the House of Israel and the House of Judah. And this type of thing is also found in the legal history of England (the Kingdom of England historically included the Dominion of Wales), Ireland (continued in Northern Ireland since the 1922 partition of Ireland), and Scotland. For following the Papists' Conspiracy to put the Romanist James II (Regnal Years 1685-1688) on the throne, by the grace of God, the Protestant William of Orange came on 5 November 1688; for which reason, *Papists' Conspiracy Day* or Bonfire Day annually on 5 November thereafter celebrated not only God's deliverance of the Protestant King James of the 1611 King James Bible from the Romanist conspiracy to blow up the Protestant King and Parliament on 5 November 1605, but also the coming of the Protestant William of Orange on 5 November 1688 to end the Papists' conspiracy to put and keep a Romanist on the throne. But William the Third of Orange initially ruled jointly with his wife, Mary II, so that the Regnal Years of William III and Mary II are 1689-1694 as a joint rule, followed after Queen Mary II's death by the Regnal Years of William III as sole monarch from 1694 to 1702. While the co-regencies of the Houses of Israel and Judah were not those of a crowned king with a crowned queen, nevertheless, the basic principle of a co-regency is here shown. In the case of the co-regencies of the Houses of Israel and Judah, generally a son was made a co-regent with his father near the end of his father's reign. Was this consequent upon the father's incapacitation due to old age? Or was there a partial abdication by the father so as to help move his son into the office of king for the purposes of general administrative ease of the final succession? Or are one or both of these possibilities applicable on different occasions?

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<sup>32</sup> See *Westminster Confession of Faith*, With a Foreword by Alexander McPherson (1994), *op. cit.*, p. 18.

We shall also consider the usage of two different Jewish calendars for the start of a given year, with either a religious or civil calendar, *infra*. Once again we find this type of duality is found in the Anglican history of the British Isles. E.g., an Annunciation Day Calendar which starts the year on 25 March was in place in 1649, for which reason when I was privileged to visit St. George's Chapel at Windsor Castle in England in April 2002, among other things, I saw the final resting place of the Christian martyr, "KING CHARLES I," dated at "1648," because on an Annunciation Day Calendar, this *Supreme Governor of the Church of England & Ireland* was martyred on 30 Jan. 1648, with 1649 not starting till about two months later on 25 March. Then a convention arose that for dates between 1 January and 24 March both years would be referred to, and written something like a mathematical fraction, and so e.g., the 100th anniversary of King Charles Martyr's Day may have been written as "30 January 17<sup>48</sup>/<sub>49</sub>. And then from the mid 18th century (Act of Westminster Parliament, 24 George II, chapter 23), the Calendar year in England started on 1 January, and this was also more widely adopted throughout the British Empire. And so e.g., when King Charles I's Day was revived on the Anglican Calendar (after its removal in 1859), the year is given as "1649," and so it is found in Canada from 1962 as, "January" "30 Charles Stuart, King, beheaded 1649;" in Australia from 1978 as, "January" "30 Charles, King of England (1600-1649);" and in England in 1980 as "January" "30 Charles I, King, Martyr, 1649" (preserved from 2000 as, "January" "30 Charles, King and Martyr, 1649"). But of course, if one was not aware of these different calendars, one might incorrectly conclude that the date given at King Charles I's final earthly resting place in St. George's Chapel, Windsor Castle, was "wrong" because it gives his year of death as "1648" rather than "1649." And so likewise, an appreciation of this concept of a duality of possible calendar year starting dates is also important for our study of Biblical chronology, *infra*.

Solomon reigned  
40 years (I Kgs 11:42).  
The united monarchy (of Saul, David, & Solomon) ended  
with a division into the Houses of Israel and Judah.



Omri Y49-Y60	
Sole King Y49-56	
(12 yrs, "6 yrs" i.e.,	
a rounded number meaning	
"for about half of his reign"	
as sole king, I Kgs 16:23).....	31st yr of Asa, Y49.
┌───────────┐	
Omri in Ahab Y56-75,	
Tirzah as in Samaria	
co-regent as co-regent	
Y56-60 Y56-60.....	
(I Kgs king Y60-75	
16:23). (I Kgs 16:29).	
King of Israel	Jehoshaphat Y59-83.
	Sole king Y59-80; &
	co-regent Y80-83.
	(25 yrs, I Kgs
4th yr of Ahab, Y59.....	22:41,42). King of Judah
Ahaziah Y75-76	
(2 yrs, I Kgs 22:51).....	17th yr of Jehoshaphat, Y75.
Jehoram/Joram King of	
Israel, Y76-87	
(12 yrs, II Kgs 3:1).....	18th yr of Jehoshaphat, Y76.
Jehoram reigned as a prince	King of Judah
regent Y76-81; and as king	
from the 2nd yr of Jehoram of	
Judah, Y81-87 (II Kgs 1:17).	
	┌───────────┐
	Jehoshaphat
	as co-regent
	Y80-83
	(II Kgs
	8:16)
	Jehoram
	Y80-87, as
	co-regent
	Y80-83; &
	sole king
	Y83-86; &
	co-regent
	Y86-87
	(8 yrs, II Kgs
5th yr of Jehoram/Joram, Y80.....	8:16,17)
Prince Regent Jehoram	
becomes King, Y76-81	
(II Kgs 1:17).....	2nd yr of Jehoram, Y81

<p>11th yr of Joram, Y86.....</p>	<p>Ahaziah Y86-87 co-regent Y86-87; &amp; seemingly part of Y87 as sole king. His 1 yr reign began as a prince regent in Joram's 11th yr &amp; then ended shortly after he was made the king in Joram's 12th yr (II Kgs 9:19; &amp; 8:25,26).</p>
<p>12th yr of Joram, Y87.....</p>	<p>Athaliah <i>King of Judah</i> Y87-93 (7 yrs, II Kgs 11:3,4,16).</p>
<p>Jehu <i>King of Israel</i> Y87-114 Since there is nothing to indicate something else, it seems that Jehu's reign started from Joram's death (28 yrs, II Kgs 10:36). This is confirmed by the fact that Jehu's 7th yr is thus Y93, which is when Jehoash / Joash began to reign (II Kgs 12:1; which fits with Athaliah's previous 7 yrs.</p>	<p>Jehoash / Joash <i>King of Judah</i> Y93-132 (40 yrs, II Kgs 12:1): Sole king Y93-130; &amp; co-regency Y130-132.</p>
<p>7th yr of Jehu, Y93..... <i>King of Israel</i></p>	<p>Jehoash / Joash <i>King of Judah</i> Y93-132 (40 yrs, II Kgs 12:1): Sole king Y93-130; &amp; co-regency Y130-132.</p>



<p> </p> <p>Menahem Y208-217 (10 yrs, II Kgs 15:17)..... <i>King of Israel</i></p> <p> </p> <p>Pekahiah Y219-220 (2 yrs, II Kgs 15:23).....</p> <p> </p> <p>Pekah Y221-240 (20 yrs, II Kgs 15:27).....</p> <p> </p> <p>2nd yr of Pekah, Y222.....</p> <p> </p> <p> </p> <p> </p> <p> </p> <p>17th yr of Pekah, Y237.....</p> <p> </p> <p>Hoshea Y241-256..... Y241-248 as a president &amp; Y248-256 as king (8 yrs as president, and 9 yrs as king, II Kgs 15:30; 17:1).....</p> <p> </p> <p> </p> <p> </p> <p>3rd yr of Hoshea, Y250.....</p> <p> </p> <p> </p> <p> </p> <p>Y254 <i>Siege of Samaria</i> begins during first 6 months of the Jewish civil year calendar (Abib-Elul = April - Sept.), so 7th yr of Hoshea's regnal reign on civil calendar is Y254 7th yr of Hoshea, Y254.....II Kgs 18:9.....</p>	<p> </p> <p>39th yr of Azariah, Y208. <i>King of Judah</i></p> <p> </p> <p>50th yr of Azariah, Y219.</p> <p> </p> <p>52nd yr of Azariah, Y221.</p> <p> </p> <p>Jotham Y222-237 (16 yrs, II Kgs 15:32,33)</p> <p> </p> <p>Ahaz Y237-252 Sole king Y237-250; &amp; co-regent Y250-252. (16 yrs II Kgs 16:1,2)</p> <p> </p> <p>"20th yr" of Jotham, Y241.</p> <p> </p> <p> </p> <p>12th yr of Ahaz, Y248.</p> <p> </p> <p>Hezekiah Y250-278 co-regent Y250-252, &amp; sole king, Y252-278. (29 yrs, II Kgs 18:1,2 i.e., working on basis Hoshea's regnal, not presidential, yrs are meant).</p> <p> </p> <p> </p> <p>Jewish religious calendar begins in 7th month (Ethaniam / Tishri = October); so 4th yr of Hezekiah on religious calendar still Y253, 4th yr of Hezekiah, Y253</p>
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|  
*Siege of Samaria*  
 3 yr siege, ending in  
 first 6 months of  
 Jewish civil year, so  
 9th yr of Hoshea  
*King of Israel*

Y256.....II Kgs 18:10..... Y255.

|  
 9th yr of Hoshea, Y256  
 Fall of Samaria.  
 (II Kgs 17:6; 18:9,10)

|  
 The blessed line of Shem (Gen. 9:26) as preserved in Abraham’s race, on this line became admixed with other Semites (II Kgs 17:24); and in this state of losing both their religious and racial purity are found by New Testament times as the Samaritans. E.g., they produced the textually corrupt Samaritan Pentateuch, and through reference to the doctrine of Divine Preservation of Holy Scripture (Ps. 12:6,7; Isa. 40:8), Christ upholds the Hebrew Scriptures (Matt. 5:18). And in upholding religious separation, “Jesus saith unto” the “woman of Samaria,” “Ye worship ye know not what: we know what we worship: for salvation is of the Jews” (John 4:7,21,22). But the Samaritans were still human beings who had souls, & so could still be saved as some were under the preaching of the Christian gospel (Acts 1:8; 8:5-12,25).

|  
*Siege of Samaria*  
 3 yrs siege, ending  
 before religious calendar  
 starts in 7th months, so  
 6th yr of Hezekiah,  
*King of Judah*

|  
HOUSE OF JUDAH or THE JEWS.  
 The blessed line of Shem (Gen. 9:26) as preserved in Abraham’s race, on this line is preserved, and is found in the much later New Testament times amongst the Jews, of whom the Messiah or Christ will be born (Matt. 1) “of the tribe of Juda” (Rev. 5:5)

|  
 Manasseh Y278-332  
 Since there is nothing to indicate something else till Zedekiah’s reign, it seems that the rest of the reigns of deaths of their predecessors (55 yrs, II Kgs 20:20-21:1).

|  
 Judah’s kings now continue from:

|  
 Amon Y332-333  
 (2 yrs, II Kgs 21:18,19).

|  
 Josiah Y333-363  
 (31 yrs, II Kgs 21:24-22:1).

|  
 Jehoahaz Y363  
 (II Kgs 23:31 = Shallum;  
 I Chron. 3:15; Jer. 22:1),  
 (3 months, II Kgs 23:28-31).

|  
 Jehoiakim Y363-373  
 (11 yrs, II Kgs 23:36).

|  
 |

	Jehoiachin Y373
	(3 months, II Kgs
8th year of Nebuchadnezzar.....	24:5-8,12).
	Zedekiah Y374-384
	See my comments
	below re: Y374.
	(11 yrs, II Kgs
	24:15-18)
	11th yr of Zedekiah, Y384
	<i>Fall of Jerusalem.</i>
19th yr of Nebuchadnezzar.....	(II Kgs 25).

If the 8th year of Nebuchadnezzar is Y373 in II Kgs 24:5-8,12, then this means Nebuchadnezzar's 1st year is Year 366. If the 19th year of Nebuchadnezzar is Y838 at the *Fall of Jerusalem*, then *prima facie* this means Nebuchadnezzar's 1st year is Year 365. But as seen in my comments at Jehu (Y87-114) and Jehoahaz (Y115-131), different comparative dates are given with the reign of Joash. Does this mean a short space of time elapsed between kings, so that an extra year had to be added in? Or does this mean there was an Accession Year followed by "Year 1" of his reign? I.e., on one system of reckoning, an Accession year might be counted to a given point in a calendar as simply "the Accession Year," after which starts Year 1 of a king's reign<sup>33</sup>. But if a similar thing were to happen when there was only the House of Judah, how could this be indicated? Surely by giving some other parallel dates, and here the Babylonian king Nebuchadnezzar is contextually appropriate. Therefore, to harmonize the fact that Nebuchadnezzar's 19th year in II Kgs 25 must have started in Y366, I consider that there must have been a similar short time gap between Jehoiachin and Zedekiah, raising the same question of whether this was a short space of time elapsing between kings, or an Accession Year followed by Year 1 of his reign; so that Zedekiah's 1st year was Y374, not Y373.

Jer. 52:29 says, "in the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred and thirty and two persons;" and so this tells us that in the 18th year of Nebuchadnezzar Jerusalem fell, whereas II Kgs 25:8 says this was the 19th year of Nebuchadnezzar. These events happened in the 4th and 5th months of the year (II Kgs 25:3,8). In my comments on the *Fall of Samaria* (see Y253-256, *supra*), I note the discrepancy caused between using the religious and secular calendars. More than a hundred years separates these two events, and it seems to me that during this time, Judah changed over from using the religious calendar to using the civil calendar, and thus II Kings 25:3,8 reflects this change, whereas the prophet Jeremiah used the religious calendar in Jer. 52:29. Thus because Y384 occurred before the religious calendar started in the 7th month, what II

<sup>33</sup> Horn, S.H., & Wood, L.H., *The Chronology of Ezra 7*, 1953, 2nd edition, 1970, Review & Herald, Washington, D.C., USA, Chapter 1, at "Accession-year reckoning (postdating);" & "Non-accession year reckoning (antedating)."

Kgs 25:8 regards as the 19th year of Nebuchadnezzar, is counted as the 18th year in Jer. 52:29.

Likewise, Dan. 1:1 states that the 1st year of Nebuchadnezzar was the third year of Jehoiakim, whereas on the calendar in II Kings, Nebuchadnezzar's 1st regnal year is Y366, i.e. the 4th year of Jehoiakim. Once again, this evidently reflects the differences between the starting dates of civil and religious calendars, providing Nebuchadnezzar started his reign in the civil calendar year Y366, in which instance II Kings is using a civil calendar that regards this as Y366, but Daniel is using a religious calendar that regards this as still Y365.

Notably, Nebuchadnezzar was crowned in Sept. 605 B.C., and the first official year of his reign began in Nisan (the first Jewish month of the year) 604 B.C.<sup>34</sup>. This is therefore consistent with my explanation of the discrepancy in the years as being either 605 or 604 B.C.<sup>35</sup>. Since Y366 in II Kgs 25:8 is thus 604 B.C., it follows that Y384 is 586 B.C., and Y1 is 970 B.C. .

## (Part 6A) CHAPTER 6

### *Table 5: Synthesis of Tables 1-4: Putting the dates to the events.*

In Table 4 (Vol. 2, Part 6A, Chapter 5, *supra*.) I show that from Rehoboam to the Fall of Jerusalem is 384 years, and that Solomon reigned for a further 40 years before this. I have also shown that David reigned for 40 years before this again, and I have stipulated with certain qualifications, *supra*, that for the general calculation of the start of his reign this will be calculated as 40 years on non-inclusive reckoning before that of Solomon's. By contrast, far less precision is possible with the start time of Saul's reign, although I have

<sup>34</sup> See e.g., Wood, L., *A Survey of Israel's History* (1970), *op. cit.*, p. 383, footnote 24.

<sup>35</sup> By contrast, some consider II Kgs 25:3,8 is using the date when Nebuchadnezzar actually took power i.e., 605 B.C., and in Jer. 52:29, Jeremiah is using his first regnal year i.e., 604 B.C.; thus the 19th year of Nebuchadnezzar in II Kgs is equated with the 18th year of Nebuchadnezzar in Jeremiah (e.g., Bright, J., *A History of Israel*, 1972, *op. cit.*, pp. 325-326 footnote 48). But if this same approach is then used with reference to Dan. 1:1, on the II Kgs 25:3,8 chronology, the 4th year of Jehoiakim is the 1st year of Nebuchadnezzar; but Daniel says the 1st year of Nebuchadnezzar was the 3rd year of Jehoiakim. To reconcile this, one would have to postulate that Dan. 1:1 is using 605 B.C. as Jehoiakim's 3rd year, in which instance the 1st year of Jehoiakim is 607 B.C.; and II Kgs 25:3,8 is using 604 B.C. as the 4th year of Jehoiakim, in which instance the 1st year of Jehoiakim is also 607 B.C. . Since in comparative analysis, such a methodology requires that II Kgs 25:3,8 is using 605 B.C. with reference to Jeremiah's 604 B.C., but simultaneously II Kgs 25:3,8 is using 604 B.C. with reference to Daniel's 605 B.C., under strict scrutiny, this approach is not viable.

found that Saul dates to *c.* 25 years earlier again, with the terminology of Saul's "forty years" (Acts 13:21) on this occasion, though not always, being a Hebraic euphemism for "a generation," and in this instance it appears on comparative analysis of chronologies to most probably be *c.* 25 years. Although this figure is necessarily "rubbery" and far less precise than are the figures for David and Solomon, I think it unlikely, though not impossible, on the data presently available to me, that it would be out by more than plus or minus 4 years i.e., *c.* 25 years +/- 4 years.

The previous chapter ends with these important words, "Since Y366 in II Kgs 25:8 is thus 604 B.C., it follows that Y384 is 586 B.C., and Y1 is 970 B.C. ." The fall of Jerusalem can be dated to 586 B.C. . Therefore 586 B.C. + 384 years = 970 B.C. . Solomon's reign is thus 1010-970 B.C. . David's reign is thus 1050-1010 B.C.; and Saul's reign is thus *c.* 1075-1050 B.C. .

In Table 3 (Vol. 2, Part 6A, Chapter 4, *supra*.) I show that there were 476 years from The Exodus to the first year of Solomon, and that this is a very credible time period. This means that The Exodus can be dated to 476 years + 1010 B.C. = 1486 B.C..

In Table 2 (Vol. 2, Part 6A, Chapter 3 *supra*.) I show that from the birth of Abraham to The Exodus is 720 years. Since The Exodus can thus be dated to 1486 B.C., it follows that Abraham was born 1486 B.C. + 720 = 2206 B.C. .

Since I have calculated various dates in Tables 1, 2, & 3 (Vol. 2, Part 6A, Chapters 2-4 *supra*.) relative to Abraham's birth, this then provides the following chronology.

Adam's *prima facie* date is *c.* 4154 B.C. .

Noah's Flood *prima facie* date is *c.* 2498 B.C. .

Peleg's *prima facie* dates (during which time "was the earth divided," Gen. 10:25), are *c.* 2397-2158 B.C. .

Abraham: 2206-2031 B.C. .

Concerning the more prominent descendants of Abraham who were not the progenitors of the Jewish race. Abraham's son, Ishmael (2120-1983 B.C.) was circumcised in 2107 B.C. . Isaac's son, Esau (b. 2046 B.C.) grieved his parents by entering the first of a number of mixed marriages in 2006 B.C. .

Concerning the Jewish race descended from the racial fathers Abraham, Isaac, and Jacob.

Isaac:	2106-1926 B.C. .
Jacob:	2046-1899 B.C. .
Joseph:	1955-1845 B.C.

Thus with respect to Joseph. In 1925 B.C., Joseph at the age of 30 appeared before Pharaoh. (Is 30 here a rounded number?) The Israelites were in Egypt from when Joseph was 39 i.e., 1916 B.C., for 430 years till 1486 B.C. . Joseph died at 110, and so he died in *c.* 1845 B.C. ( $110 - 39 = 71$  years, and  $1916 \text{ B.C.} - 71 \text{ years} = 1845 \text{ B.C.}$ , or on inclusive reckoning, 1846 B.C.). Thus the time gap from Exod. 1:8 to when “arose up a new king over Egypt, which knew not Joseph,” till The Exodus in 1,486 B.C., is thus from sometime after *c.* 1845 B.C., depending on how long the Pharaoh who knew Joseph lived after Joseph’s death.

Moses: 1566-1446 B.C.

Moses killed the Egyptian in *c.* 1526 B.C. (Exod. 2:11-14; Acts 7:23,24).

The forty years in the wilderness: 1486-1446 B.C. .

In between this time comes the Table 3 period (Vol. 2, Part 6A, Chapter 4 *supra*.) of the Judges, Samuel, Saul, and David before Solomon at 1010 B.C. .

Joshua: 1526-1416 B.C. .

Land in Canaan distributed when Joshua 85: 1441 B.C. .

Period of Judges commences after Joshua’s death (Judg. 2:8): 1416 B.C. .

*The United Monarchy: Saul, David, & Solomon.*

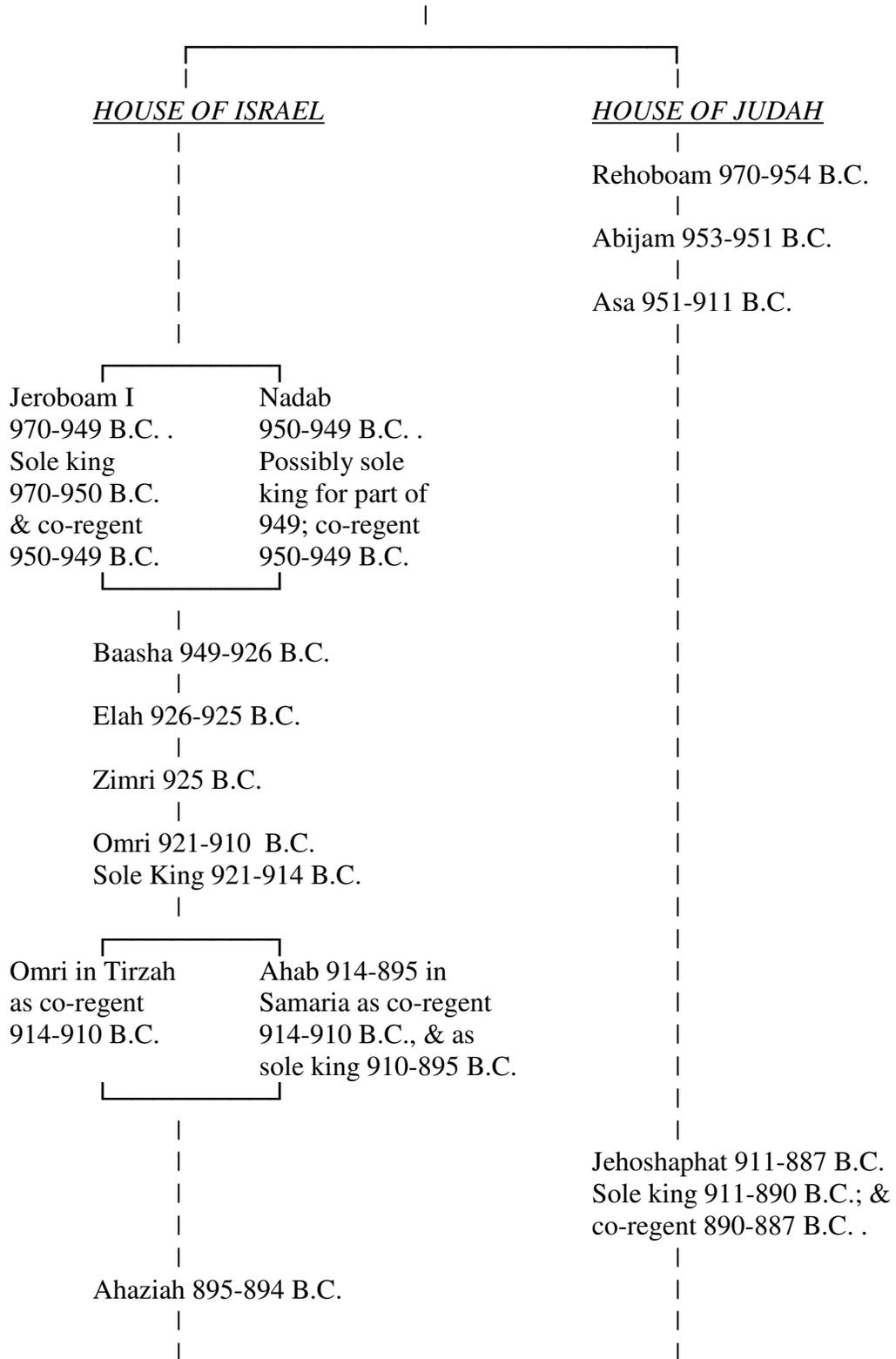
Saul: *c.* 1075-1050 B.C. .

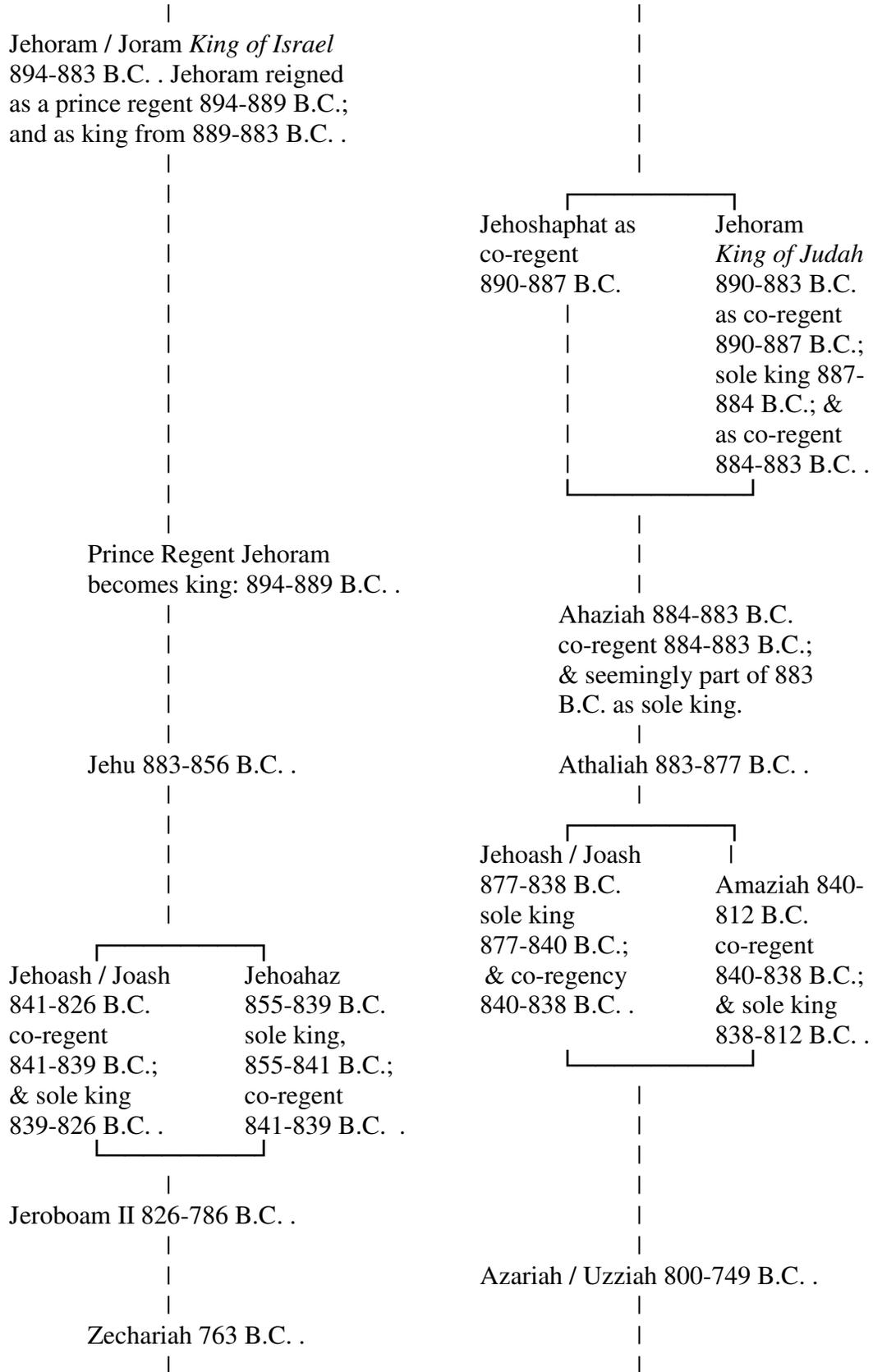
David: 1050-1010 B.C. .

Solomon: 1010-970 B.C. .

Concerning Table 4 (Part 6A, Chapter 5 *supra*.) from Solomon to the Fall of Jerusalem.

Solomon 1010-970 B.C.  
 The united monarchy (of Saul, David, & Solomon) ended  
 with a division into the Houses of Israel and Judah.





Shallum 762 B.C. .	
<i>King of Israel.</i>	
Menahem 762-753 B.C. .	
Pekahiah 751-750 B.C. .	
Pekah 749-730 B.C. .	
	Jotham 748-733 B.C. .
	<i>King of Judah</i>
	Ahaz 733-718 B.C.
	Sole king 733-720 B.C.;
	& co-regent 720-718 B.C. .
Hoshea 729-714 B.C. .	
729-722 B.C. as president,	
& 722-714 B.C. as king.	
	Hezekiah 720-692 B.C. .
	Co-regent 720-718 B.C.,
	& sole king, 718-692 B.C. .
716 B.C.	
<i>Siege of Samaria begins.</i>	
714 B.C.	
<i>Fall of Samaria.</i>	
	Manasseh 692-638 B.C. .
	Amon 638-637 B.C. .
	Josiah 637-607 B.C. .
	Jehoahaz 607 B.C. .
	Jehoiakim 607-597 B.C. .
8th year of Nebuchadnezzar.....	Jehoiachin 597 B.C. .
	Zedekiah 596-586 B.C. .
19th yr of Nebuchadnezzar.....	586 B.C. Fall of Jerusalem.

**(Part 6A) CHAPTER 7***The Genesis 5 & 11 chronologies.*

(Part 6A, Chapter 7) *The Genesis 5 & 11 chronologies:*

a) *Symbol & Reality: The symbolic types from the ancient civilizations of c. 4,150-2,200 B.C. .*

As stated in Volume 1, Part 2, Chapter 18, “the *prima facie* dates of the Biblical genealogies of Gen. 5 & 11 are meant to isolate types from the ancient civilizations of c. 4,150-2,200 B.C., which thus symbolically point back to the greater realities of the Persian Gulf civilization,” and this recognition “is an integral component of my Out-of-Eden Persian Gulf model.” E.g., when man added c. 10% or  $\frac{1}{10}^{\text{th}}$  tin to copper, he produced bronze. And with special reference to the geography of Israel, the Early Bronze Age dates from Timna Valley, indicating a *prima facie* date for Tubal-Cain of something like c. 3,450-2,500 B.C., point back to the much earlier metal working instruments of Tubal-Cain in the pre-Noah’s Flood Persian Gulf civilizations somewhere in the range of c. 68,000-35,000 B.C. . Now that we have put the specific dates to the events, some of the typology of the events in the 1,948 years between the *prima facie* date of Adam in c. 4154 B.C. and Abraham’s nativity in 2206 B.C., can be considered in further detail. Some of these have already been considered, and while these will not now be considered comprehensively, two in particular shall now be referred to in order to show the value of these dates, to wit, Peleg’s *prima facie* dates of c. 2397-2158 B.C. (Gen. 10:25; 11:16-19), and Adam’s *prima facie* dates of c. 4154-3224 B.C. (Gen. 5:3-5)<sup>36</sup>.

With respect to Peleg, on the one hand, the words of Gen. 10:25 that “in” the “days” of “Peleg” “was the earth divided,” have been taken by a number of Bible commentators to be referring to the judgment at the Tower of Babel (Gen. 11:1-9). E.g., *The Geneva Bible* (1560) has a sidenote at Gen. 10:25 saying, “This division came by the diversity of languages, as appeareth, chap[ter] 11:9;” or *The MacArthur Study Bible* (2006) says at Gen. 10:25, “This looks ahead to the dispersion of nations at Babel (11:1-9)<sup>37</sup>.” While this is *one possible* interpretation, were this the case, then it would surely be reasonable to expect some reference to it at “Nimrod,” for we read, “the beginning of his kingdom was Babel” (Gen. 10:8-10). The fact that this does not occur, means that it is very reasonable to look for another event. Thus I think this event refers to the dividing of the Americas from East Asia as a consequence of rising sea levels near the end of the Late Ice Age which cut the land bridge from Siberia in East Asia to Alaska in North America. This therefore dates Peleg to c. 9,000 B.C., at which time “was the earth divided” (Gen. 10:25) by the closure of the Plukt Olive Leaf Rainbow Gate; and so this

<sup>36</sup> See Volume 1, Part 2, Chapter 18.

<sup>37</sup> *The MacArthur Study Bible* (2006), *op. cit.*, at Gen. 10:25.

requires some kind of a broad geographic division of the Mongoloid secondary race into the East Asian Mongoloids (Mongolians, Malaysians, & Ainu), and American Mongoloids (Eskimos & Red Indians). But on the other hand, the fact that Peleg's *prima facie* dates of c. 2397-2158 B.C. fit so well with the era of Nimrod Sargon and the Tower of Babel, seems to indicate that the division at the Tower of Babel between those speaking Hebrew, Aramaic, and the Babylonian languages, and possibly some others also, acts to type the earlier division of c. 9,000 B.C. . Therefore it seems to me that those who have thought that "the earth" "was" "divided" "in" the "days" of "Peleg" (Gen. 10:25) refers to the Tower of Babel *have some basis in fact and are partially correct, but they have confused the type (Tower of Babel during c. 2397-2158 B.C., dividing those speaking the tongues of Hebrew, Aramaic, Babylonian, and possible some others,) with the greater reality (closure of the Plukt Olive Leaf Rainbow Gate dividing the Americas from Asia, c. 9,000 B.C., and though some Eskimo contact kept, one sees with, for instance, the different languages of the Red Indians, a further diversity of tongues i.e., the division is by both race and linguistic culture)*<sup>38</sup>.

With regard to Adam, some other matters relates to Adam's *prima facie* dates of c. 4154-3224 B.C. (Gen. 5:3-5). For example, there is an intriguing anniversary symbolism in having Adam's creation and Christ's traditional year of birth at c. 4 B.C., being separated by 4150 years i.e., *at least in approximate terms*, Christ was born on the fourth millennia sesquicentenary celebration of Adam's *prima facie* date. St Luke records that "Jesus" was "about thirty years of age" in Luke 3:23<sup>39</sup>, in 26 A.D. (Luke 3:1; see Part 6A, Chapter 9, *infra*). Given that "about (Greek, *ōsei / hōsei*) thirty years of age" is clearly a rounded number, and Christ was born "in the days of Herod the king" (Matt. 2:1) who died in 4 B.C., means that Luke 3:23 with Matthew 2:1 requires that Christ was born no later than 4 B.C., and allows he could have been born earlier than this<sup>40</sup>. For example, some have dated Christ's birth to 4 B.C. (Brown's Bible, 1778<sup>41</sup>), and others to 5 B.C. (Humphreys & Waddington, 1992, Part 6A, Chapter 9, *infra*), or either 8 or 7 B.C.

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<sup>38</sup> See also my comments on "Tribes 6 & 7," at the heading, "The Twelve Tribes of Israel," in Volume 2, Part 5, Chapter 5, section d, "The Rainbow Racial Classification System."

<sup>39</sup> The AV's "began to be about thirty" (Luke 3:23) is not in my opinion the best rendering, as this is Greek "*en* ('he was,' indicative imperfect, 3rd person singular verb, from *eimi*)," and so is better rendered as, "was (*en*) about thirty" (ASV).

<sup>40</sup> Though 4 B.C. is generally accepted as the latest possible date, not all agree; see James A. Nollet's "Astronomical and Historical Evidence for Dating the Nativity in 2 B.C.," *Perspectives on Science & Christian Faith*, Vol. 64, No. 4 (Dec. 2012), pp. 211ff.

<sup>41</sup> *Brown's Bible (1778), op. cit.*, [undated mid to late nineteenth century], "Chronological Index of Scripture History" dates "Adam" to "4004" B.C. (p. lxi), and from here "Christ" is "born" in year "4000" i.e., 4 B.C. (p. lxvi).

(Webster, 2014<sup>42</sup>). Without now considering the respective merits of these dates, I would certainly accept that these type of dates for Christ's birth in the range of *c.* 8-4 B.C. would be within the possibility of the rounded number "thirty" which says in 26 A.D. (Luke 3:1), Jesus" was "about thirty years of age" (Luke 3:23). Hence when I say the first Adam's *prima facie* creation date is *c.* 4154 B.C., I am certainly also allowing for this same type of error bar, with the second Adam's nativity also at a slightly earlier date in harmony with this Biblical data; and hence dates of, for instance, 4158 B.C. (first Adam's *prima facie* creation) and 8 B.C. (second Adam's birth) would be within my chronological limits.

What then is the appropriate symbolism to look for in the ancient civilizations of South-West Asia (Israel & Mesopotamia) and North-East Africa (Egypt) in the period of *c.* 4,150-2,200 B.C. for Adam's *prima facie* dates of 4154-3224 B.C.? Looking more generally at the symbolic types used, it is to be noted that while the event of the Tower of Babel symbolically points back to Plukt Olive Leaf Rainbow Gate, there is no human person on Peleg's *prima facie* dates of *c.* 2,397-2,158 B.C. which emerges in this symbolism that type the earlier Peleg of *c.* 9,000 B.C. . And looking at the event of Kish Flood *c.* 2498 B.C. which symbolically types the earlier Noah's Flood of *c.* 35,000 B.C. (within a possible range for Noah's Flood of *c.* 50,000 B.C. +/- 16,000 years), once again, there is no human person on Noah's Flood *prima facie* date of *c.* 2498 B.C. which emerges in this symbolism that type the earlier Noah of *c.* 35,000 B.C. . And when considering the events of man's usage of copper and iron in the period before Noah's Flood *prima facie* date is *c.* 2498 B.C. in these areas of South-West Asia and North-East Africa (Gen. 4:22), while very clear types emerge in the relevant time period of Tubal-Cain's *prima facie* dates of up to *c.* 3,500 B.C. i.e., *c.* 3,500-2,500 B.C. (although one could also select a lower range closer to Noah's Flood *prima facie* date of *c.* 2,500 B.C.), yet once again, it is clear that no human person on Tubal-Cain's *prima facie* dates emerge in this symbolism who types the earlier metal-working culture in the civilizations before Noah's Flood of *c.* 35,000 B.C. in an area now under the waters of the Persian Gulf.

Therefore, on the basis of these three clear instances of the earth being divided in the days of Peleg, Noah's Flood, and copper and iron metal-working; it follows that on Adam's *prima facie* dates of 4154-3224 B.C. we would *not* expect a human person to emerge that in some way typed the earlier Adam of *c.* 65,000 B.C. +/- 3,000 years (being my best estimate for Adam's date on the presently available data; within an absolute possible range for Adam of *c.* 51,500 B.C. +/- 16,500 years, and a most probable range of Adamic dates of *c.* 60,000 B.C. +/- 8,000 years). Hence what we are looking for in Adam's *prima facie* dates of 4154-3224 B.C. is some kind of garden or Edenic like fertile area to type the earlier Garden of Eden at *c.* 65,000 B.C. +/- 3,000 years. Was there such an area that could be said to be in some way "like the Garden of Eden" (cf. Ezek. 36:35)? In Abraham's time of 2206-2031 B.C., we read in Gen. 13:10 that, "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar" (which is just south of the Dead Sea). Though these

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<sup>42</sup> Gary Webster's "Luke's Census and Dating the Birth of Christ," *Archaeological Diggings*, Vol. 20, No. 6, Dec. 2013 / Jan. 2014, pp. 20-25 at p. 25.

comments about Lot come in time about 1,000 to 2,000 years after Adam's *prima facie* dates of 4154-3224 B.C., this nevertheless still broadly describes these areas as they would have been one to two millennia earlier. The reference to the "Jordan" locates this in the broad general area near the Promised Land, and the statement "like the land of Egypt" as one exists it from the north-east "as thou comest unto Zoar" points to the fertile area of the Nile River in the north-east of Egypt. Therefore one could certainly use these lush areas of South-West Asia around the Jordan and North-East Africa in Egypt as symbolic types for the Garden of Eden in Adam's *prima facie* dates of 4154-3224 B.C. .

However, one could also select other relevant fertile areas. For instance, in South-West Asia (Israel & Mesopotamia), we find the very Biblical term "Eden," which is Hebrew '*Eden*, seems to be etymologically related to both the Accadian (Akkadian) word, *edinu*, and Sumerian word, *eden*, referring to a "plain"<sup>43</sup>." Thus one might locate some fertile plain which, about a millennia after Adam's *prima facie* death date, was in Accad (Akkad) broadly in the area of Mesopotamia where the two rivers are closest.

However, giving full credence to Adam's *prima facie* dates of 4154-3224 B.C., we find that while exact dates are disputed, Sumer in the south of Mesopotamia was first settled in the first half of the 6th millennia B.C. (Rose<sup>44</sup>), or in the first half of the 5th millennia B.C. (*Encyclopaedia Britannica*, 1999), by a non-Semitic and non-Sumerian people, sometimes called the Ubaidians (after the village of Al-Ubaid), and they were later followed in the first half of the 4th millennia B.C. by the Sumerians who arrived in Sumer *c.* 3,300-3,000 B.C. . The Ubaidians were the first to bring civilization to this region (on my Out-of-Eden model, preceding the Sumerians in leaving the Persian Gulf region for Mesopotamia), and among other things they drained the marshes for agricultural purposes<sup>45</sup>. Therefore this action by the Ubaidians in southern Mesopotamia near the start of Adam's *prima facie* date of *c.* 4154 B.C., and similar actions either by the Ubaidians and / or the Sumerians near the end of Adam's *prima facie* date of *c.* 3224 B.C., correlate well with using such Mesopotamian symbolic types for the Garden of Eden. Therefore it seems to me that those who have thought that a fertile site in some way connected with the later Sumerians who arrived in southern Mesopotamia *c.* 3,300-3,000 B.C., or more specifically, the earlier Ubaidian era of Eridu in the far south-west of Mesopotamia, (Halley, 1965<sup>46</sup>; & Fisher, 1993<sup>47</sup>), was the Garden of Eden, *have some*

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<sup>43</sup> Cf. *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Eden, Garden of."

<sup>44</sup> Rose, J.I., "New Light on Human Prehistory in the Arabo-Persian Gulf Oasis," *Current Anthropology*, Vol. 51, Dec. 2010, pp. 48-49/79, referred to in Vol. 1, Part 2, Chapter 17, section e, "Man and the Persian Gulf Region during Late Pleistocene II & earlier Holocene."

<sup>45</sup> *Encyclopaedia Britannica*, *op. cit.*, "Sumer."

<sup>46</sup> See Vol. 1, Part 2, Chapter 11, section 1, where Henry Halley describes "Eridu" as the "traditional Garden of Eden" (Halley's *Bible Handbook*, *op. cit.*, pp. 65-66). Cf. Rose, J.I., "New Light on Human Prehistory in the Arabo-Persian Gulf Oasis" (2010), *op. cit.*, pp. 34-35/79 & 48-49/79.

*basis in fact and are partially correct, but they have confused the type (a fertile plain or garden or area, during Adam's prima facie dates of 4154-3224 B.C.,) with the greater reality (Adam in the Garden of Eden in an area now under the waters of the Persian Gulf c. 60,000 B.C. +/- 8,000 years).*

*(Part 6A, Chapter 7) The Genesis 5 & 11 chronologies:*

*b] The Genesis 5 & 11 chronologies in the Septuagint*

The inter-testamental period translation of the Old Testament from the Hebrew into the Greek, which together with the addition of the non-inspired and non-canonical Apocrypha, is known as the Septuagint (LXX), is of a very uneven standard of translation in the Hebrew canonical books. And while it accurately translates e.g., parts of Gen. 1-11, it also makes some changes which by definition are unwarranted. For instance, with regard to Gen. 5 & 11, it made a number of changes to the Hebrew years at which the patriarchs begat. These are of relevance to OT chronological calculations, since in Gen. 5 & 11 the Greek Septuagint refers to what it claims are: Adam's 230 years (Hebrew & Latin Vulgate, 130) + Seth's 205 years (Hebrew & Latin Vulgate, 105) + Enos's 190 years (Hebrew & Latin Vulgate, 90) + Cainan's 170 years (Hebrew & Latin Vulgate, 70) + Mahalaleel's 165 years (Hebrew & Latin Vulgate, 65; Latin Vulgate variant, 60 in Codex Cavensis, 9th century) + Jared's 162 years (Hebrew & Latin Vulgate, 162) + Enoch's 165 years (Hebrew & Latin Vulgate, 65) + Methuselah's 167 years (Hebrew & Latin Vulgate, 187) + Lamech's 188 years (Hebrew & Latin Vulgate, 182) + Noah's 500 years (Hebrew & Latin Vulgate, 500) + (Noah 600 at time of Flood, LXX, Hebrew, & Latin Vulgate) + Shem's 100 years (Hebrew & Latin Vulgate, 100) + Arphaxad's 135 years (Hebrew & Latin Vulgate, 35) + Cainan's 130 years (Hebrew & Latin Vulgate lacks; cf. Luke 3:36 Greek & Latin Vulgate<sup>48</sup>)

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<sup>47</sup> Fischer, R., "In Search of the Historical Adam: Part 1," *Perspectives on Science & Christian Faith*, Vol. 45, No. 4 (Dec. 1993), pp. 241-251, at pp. 241, 246-247 (Ubaidians); & "In Search of the Historical Adam: Part 2," *Perspectives on Science & Christian Faith*, Vol. 46, No. 1 (March 1994), pp. 47-57, at pp. 48-49 (Eridu). Though such precision dates are disputed, Fischer, who on a Pelagian model, unlike myself, considers that Adam and the Garden of Eden date to the period of "about 5000 to 4000 BC in Southern Mesopotamia thus precluding his being the progenitor of the entire human race" (Fischer's Part 1, *op. cit.*, p. 241); and he also considers "the time and place" for "Eridu" and "Eden" "are an excellent fit," and that "Eridu is ... dated to around 4200 BC" (Fischer's Part 2, *op. cit.*, p. 49). See also Vol. 1, Part 2, Chapter 18 section a.

<sup>48</sup> From my religiously conservative Protestant perspective which recognizes and upholds both the Divine Inspiration (II Tim. 3:6) and Divine Preservation (I Peter 1:25) of Holy Scripture, the presence of "Cainan" in Luke 3:36 requires the conclusion that an extra-Biblical oral or written tradition correctly preserved this knowledge over time, and it was then adopted by the Septuagint translators who added it into the Hebrew text. But this is limited to the name of "Cainan" and his location between Arphaxad and Salah i.e., the issue of whether or not the Septuagint's 130 years for the age at which he is said to have begat may be right or wrong, we simply do not know. A similar issue also exists with Jude

+ Salah's 130 years (Hebrew & Latin Vulgate, 30) + Eber's 134 years (Hebrew & Latin Vulgate, 34) + Peleg's 130 years (Hebrew & Latin Vulgate, 30) + Reu's 132 years (Hebrew & Latin Vulgate, 32) + Serug's 130 years (Hebrew & Latin Vulgate, 30) + Nahor's 179 years (LXX variant in Greek Codex Vaticanus, 79; Hebrew & Latin Vulgate, 29) + Terah's 70 years (Hebrew & Latin Vulgate, 70) to Abraham.

The relevant dates for the Hebrew chronology are well preserved in the Latin Vulgate (other than for one minority variant<sup>49</sup>), *supra*. By contrast, the relevant dates for the Hebrew chronology are substantially altered in the Greek Septuagint, *supra*. On this Septuagint chronology, from Adam to when Noah begat Shem is 2,142 years, and from Shem two years after Noah's Flood to Abraham is 1,270 years (or 1,170 years if Codex Vaticanus is followed with Nahor at Gen. 11:24, LXX), so that on non-inclusive reckoning, from Adam to Abraham's birth is 3,412 years (or 3,312 years on Codex Vaticanus). Therefore Noah's Flood is 1,172 years before Abraham, and Adam is 1,642 years before Noah is born. On my Abrahamic date of 2206 B.C., this would put Noah's Flood at 3478 B.C. (2206 + 1270 + 2 = 3478; or on Codex Vaticanus, 3378), and Adam's creation date at c. 5618 B.C. (or 5518 on Codex Vaticanus). Or more broadly, if e.g., the Septuagint translators used an Abrahamic date of c. 2,100 B.C. +/- 100 yrs, this would put Adam at c. 5500 B.C. +/- 100 years (2100 + 3412 = 5512 = c. 5500 B.C.; or on Codex Vaticanus c. 5400 B.C.), and Noah's Flood at c. 3,400 B.C. +/- 100 years (2100 + 1270 + 2 = 3372 = c. 3400; or on Codex Vaticanus c. 3300 B.C.).

A flood at Ur which Sir Leonard Woolley wrongly regarded as Noah's Flood is dated by Bailey at 3500 B.C., and is broadly in the 3500-3400 B.C. date range; and Bailey also dates a flood at Nineveh to around this same broad time; and so even if Bailey's dates are slightly out<sup>50</sup>, this necessarily raises the following question. Did the Septuagint translators make certain changes to Gen. 5 & 11 in order to locate the Ur flood and / or Nineveh flood, possibly thought by them to be the same flood, and if so, therefore understood by them to be reflective of a still wider flood at this time which included Nineveh in the north-east of Mesopotamia and Ur in the south-west of Mesopotamia? If so, this implies the presence of historical records used in inter-testamental times to date one or both of these floods, with these dating records being subsequently lost. And if so, does the

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14 & 15, where an extra-Biblical oral or written tradition correctly preserved this knowledge over time, and it was then adopted by the Pseudepigraphal writer of Enoch 1:9; 60:8.

<sup>49</sup> Gen. 5:15, rather than the correct 65 found in most (Weber-Gryson) Vulgate Codices, this reads 60 in Codex Cavensis, 9th century, produced in Spain, now at La Cava, Solerno, southern Italy (Weber-Gryson).

<sup>50</sup> Bailey, L.R., *Noah*, Univ. of South Carolina Press, 1989, pp. 29,30,36. Bailey's date for the Kish flood of 2500 B.C. is 2600 and so out by 100 years. Cf., *Cambridge Ancient History*, Cambridge University Press, England, UK, 3rd edition 1971, Vol. 1, Part 2, pp. 106-113,243-244,273. Cf. Halley's *Bible Handbook*, *op. cit.*, pp. 34,73,74,77-80. And cf. Klein, R.W., "Archaic chronologies & the textual history of the Old Testament," *Harvard Theological Review*, Vol. 67, 1974, pp. 255-263.

variant in Codex Vaticanus (4th century A.D.) for a flood date of 100 years less, reflect some ambiguity in these lost historical records, or does it reflect some disagreement on the dates of Abraham in the order of 100 years, or is it a later unrelated variant? Whatever one makes of all this, it is clear evidence that there were Jews in ancient times who did not agree with what has now become the commonly used Jewish Adamic date of 3760 B.C. (Jewish year 3760 B.C. starting from Oct. 3761 B.C., rather than 1 Jan. 3760 B.C.), since they clearly dated Adam to more than one and a half millennia earlier than this<sup>51</sup>.

### (Part 6A) CHAPTER 8

*Table 6: The Chronology of II Chronicles 36 and Ezra-Nehemiah  
with reference also to Ezekiel 4:1-8.*

Since the chronology of II Chronicles repeats some of the relevant chronological information of I & II Kings, and then II Chronicles 36 ends with the Fall of Jerusalem in 586 B.C. and the decree of Cyrus; and since Ezra 1:1-4 picks up where II Chron. 36:22,23 leaves off with the decree of Cyrus; it follows that II Chron. 36 and Ezra-Nehemiah can be used to continue the OT chronology from Tables 1-5 (Volume 2, Part 6A, Chapter 2-6, *supra*).

Biblical Archaeology has found the Cyrus Cylinder which is a Babylonian account of the Conquest of Babylon in 536 B.C., and extra-Biblical account of the decree of Cyrus in II Chron. 36:22,23; Ezra 1 & 2. I thank God I was privileged to see this, (and many other wonderful treasures,) at the British Museum in London, UK.



Cyrus Cylinder, British Museum, London, UK, Dec. 2003.

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<sup>51</sup> These Septuagint dates also raise other esoteric questions that I shall not now consider with respect to what they may have thought was the inter-relationship between Noah's Flood and the flooding of Nineveh and /or Ur.

Concerning the prophecy of the Seventy Years (II Chron. 36:21; Ezra 1:1; Jer. 25:11,12; 29:10; Dan. 9:2; Zech. 7:5); it is possible to date this either from 605 B.C. or 604 B.C. (see my comments on Table 4 in Vol. 2, Part 6A, Chapter 5, *supra*). Furthermore, it is possible to use either inclusive reckoning or non-inclusive reckoning. This means that there is a range of possible dates for this period of 70 years. The earliest possible date would use inclusive reckoning from 605 B.C., and yield 536 B.C., or on non-inclusive reckoning 535 B.C. . Or if all these calculations were made from 604 B.C., they would yield dates of 535 B.C. inclusive reckoning, or 534 B.C. on non-inclusive reckoning. We are thus left with a possible of range of dates of 536-534 B.C. .

Can we resolve this date range? In Ezek. 4:4-6 we read, “Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.” This refers to 390 years of “iniquity” “of the House of Israel,” and 40 years of “iniquity” “of the House of Judah.” There have been various attempts to interpret these time periods, all with a common thread of looking at the sins of Israel and Judah from some point after the divided monarchy, and before the coming of Cyrus. For example, the Geneva Bible (1560) says at Ezek. 4:4, “Hereby he represented the idolatry and sin of the scribes (for Samaria was on his left from Babylon) and how they remained therein, three hundred and ninety years;” and at Ezek. 4:6, “which declared Judah, who had now from the time of Josiah slept in their sins forty years<sup>52</sup>.” Or Charles Ryrie says in the *Ryrie Study Bible* (1995), “The numbers are difficult to understand . . . . 930 years from the division of the kingdom (in 931 B.C.) comes to 541 B.C. (the exiles were free to return in 538 [on the PRECISE Chronology, 536, *infra*]). . . . The 49 years might be reckoned from 586 B.C. (the fall of Jerusalem) to 546 B.C., when Cyrus was a threatening power to Babylon<sup>53</sup>.” Or John Brown says in *Brown’s Bible* (1778), the 390 days are “answering to the years of wickedness by the less regarded ten tribes after Jeroboam had become king, I Kgs 12, might also figure out three hundred and ninety days of siege by the Chaldeans, before they went off to fight the Egyptians [Jer. 37:5]. The *forty days* . . . answering to the Jews’ years of wickedness under Manasseh, Jehoiakim, and Zedekiah, or beginning from the thirteenth or eighteen year of Josiah, might represent the forty days of siege after the Chaldeans returned before the city was taken.” Thus Brown considers both the 390 years and 40 years have separate starting points and end at the same time; so that the 390 years of Ezek. 4:5 date, “From Jeroboam’s establishment of idolatry till the

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<sup>52</sup> Emphasis mine.

<sup>53</sup> Charles Ryrie’s *Ryrie Study Bible* (1995), *op. cit.*, at Ezek. 4:4-8 (emphasis mine).

23rd year of Nebuchadnezzar, Je[r]. 52:30;” and the 40 years of Ezek. 4:6 date, “Beginning at Josiah’s covenanting, 2 Ki[ngs] 23:23, and ending Je[r]. 52:30<sup>54</sup>.”

Though I do not agree with the detail on the application of the 390 days and 40 days given by these three commentators at Ezek. 4:4,6, I nevertheless find myself in agreement with *some general elements* of their perceptions. Certainly in the wider context of Ezek. 4:1-8, the siege of Jerusalem in 586 B.C. mentioned by Ryrie, *supra*, has some relevance. In Ezek. 4:1-3, Holy Ezekiel is told in 587 B.C. to act out the coming siege of Jerusalem in 586 B.C. . He creates a scale model drawing of Jerusalem in which he takes “a tile” and portrays “upon it” a picture of “the city, even Jerusalem.” He then dramatically acts out laying “siege against it,” which included building a scale “fort against it, and cast[ing] a mount against it; [and] set[ing] the camp also against it, and set[ting] battering rams against it round about.” In this scale model Ezekiel also took “an iron pan, and set it for a wall of iron between” himself “and the city,” indicating “it shall be besieged.” This dramatic action and scale model was thus “a sign to the house of Israel” (Ezek. 4:1-3). It is in this context that Ezekiel then lies on his left side 390 days, and his right side 40 days, as part of the prophetic message going into 586 B.C. that he was giving in connection with the coming siege of Jerusalem. But unlike Ryrie, I do not see the siege of Jerusalem in 586 B.C. as a start date for the 40 years; rather, I see it as a colourful backdrop for the 390 years and 40 years termination at was then a still future time, which makes the point that God is in charge of the events of human history, even when he uses heathen kings such as the king of Babylon (II Kgs 24:20-25:21; Jer. 52:4-11). This siege is dated as starting from “the tenth month” in “the ninth year of” the “reign” of “Zedekiah” (Zedekiah 596-586 B.C.), with “the city” then “besieged unto the eleventh year of king Zedekiah” (II Kgs 24:20-25:2; Jer. 52:3-5). Thus (with regnal years calculated on inclusive reckoning), the *Siege of Jerusalem* lasted from 587 to 586 B.C., and so during this same time, Ezekiel was giving his prophetic message of Ezek. 4:1-8.

Broadly, I consider the 390 years and 40 years of Ezek. 4:4-6 must be added together to yield 430 years. I agree with Ryrie that its start date relates to the time of the Divided Monarchy, which Ryrie inaccurately dates to “931 B.C.,” *supra*, although on the PRECISE Chronology used in this Vol. 2, Part 6, we know this actually started in 970 B.C.; and with the Geneva Bible on Ezek. 4, I look to some specific “idolatry and sin,” that God has in some way marked out for the relevant starting point *around the time of* the Divided Monarchy’s start. I first start with the 40 years of Judah, and find that under Rehoboam “they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel” (I Kgs 14:23,24). Here we see the judgment of God on the sin of idolatry (1st & 2nd commandments, Exod. 20:2-6), as well as the sin of unchastity (7th commandment, Exod. 20:14), as God gave certain of these idolaters (I Kgs 14:23) over to a homosexual orientation (Rom. 1:20-27), so that “there were also sodomites in the land” (I Kgs 14:24). And then

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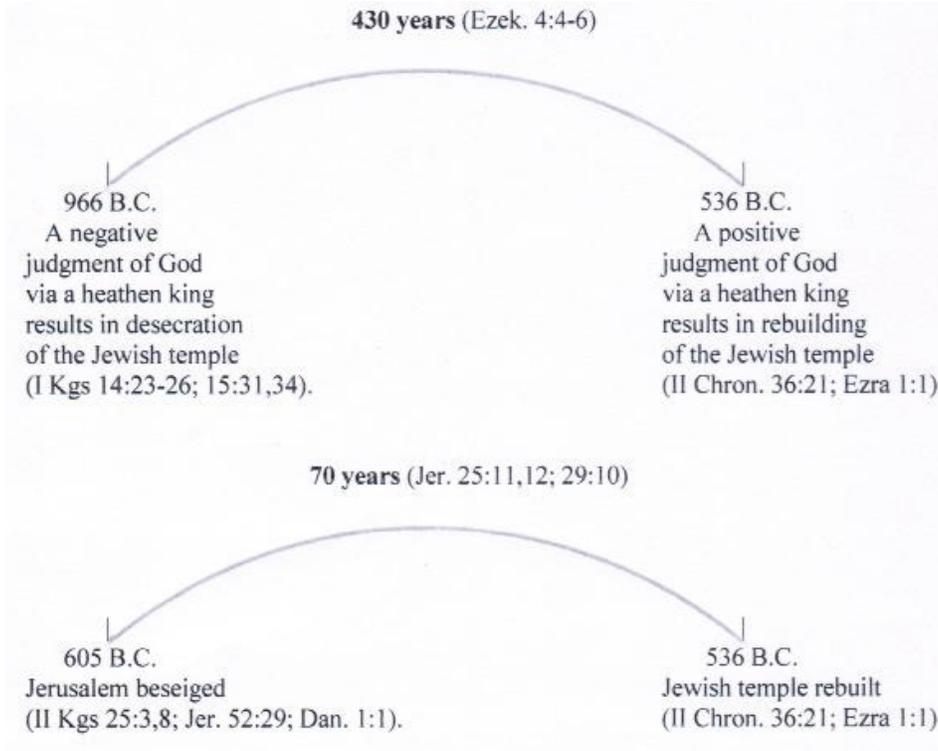
<sup>54</sup> *Brown’s Bible (1778), op. cit.*, [undated mid to late nineteenth century] at Ezek. 4:1-7 main commentary, & column notes at Ezek. 4:5,6 (emphasis mine).

came a further judgement of God, “and it came to pass in the fifth year of king Rehoboam, that Shishak the 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” (I Kgs 14:25,26). *God has here marked out in time the fifth year of king Rehoboam for us in regard to his judgment on the sins of idolatry and sodomy.*

As seen in Part 6A, Chapter 6, Table 5, *supra*, from 970 B.C., on inclusive reckoning the fifth year of Rehoboam is 966 B.C. ( $970 - 5 = 965$ , + 1 year for inclusive reckoning is 966 B.C.). Thus 40 years from 966 B.C. takes us to 924 B.C., and going over now to the House of Israel, we find that this is the time of Baasha (949-926 B.C.). Of “Baasha king of Israel,” it is said in Holy Writ, “he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin” (I Kgs 15:31,34). *It is surely significant that Scripture here links the sin of “Baasha” with that of “the way of Jeroboam,”* for it means that in the continuation of the next 390 years of this 430 year prophecy, though it goes over to the House of Israel under Baasha, the relevant sin is dated back to the time of Jeroboam. And thus while my view is different to that of John Brown who starts the 390 years in the time of Jeroboam, *supra*, rather than like myself in the time of Baasha as a continuum of the earlier 40 years, there is nevertheless a clear overlap of ideas when he sees “the *three hundred and ninety days ... answering to the years of wickedness by the less regarded ten tribes after Jeroboam had become king*, I Kgs 12.” Once again, this links to the sin of idolatry (1st & 2nd commandments, Exod. 20:2-6); and also the sin of blasphemy (3rd commandment, Exod. 20:7), for we read that “Jeroboam” “made two calves of gold, and said ... behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places ...” (I Kgs 12:26,28-31).

This means that the total of the 40 years and 390 years of Ezek. 4:4-6 is 430 years, and dates from 966 B.C. either to 537 B.C. on inclusive reckoning or 536 B.C. on non-inclusive reckoning. When we relate this to the possible range of dates given for the prophecy of the Seventy Years (II Chron. 36:21; Ezra 1:1; Jer. 25:11,12; 29:10; Dan. 9:2; Zech. 7:5) at 536-534 B.C., the common point of intersection is 536 B.C. . This means that non-inclusive reckoning is being used for the 430 years (Ezek. 4:4-6) from 966 to 536 B.C., and that inclusive reckoning is being used for the 70 years (e.g., Jer. 25:11,12; 29:10) from 605 to 536 B.C. . Thus we can date the decree of Cyrus to 536 B.C. . It is surely notable that both the 70 years of Holy Jeremiah (Jer. 25:11,12; 29:10) and the 430 years of Holy Ezekiel (Ezek. 4:4-6), both act to tell of the rebuilding of the temple under Cyrus the Great, and must both be consulted in order to pin-point the exact year at the place of their intersecting agreement on various systems of reckoning. We thus also find that the 430 year prophecy starts with a negative judgment of God via a heathen king resulting in the desecration of the Jewish temple, “in the fifth year of king Rehoboam, ... 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: and he took away all the shields of gold which Solomon had made” (I Kgs 14:25,26); and the 430 year prophecy ends with a positive judgment of God via a heathen king resulting in the rebuilding of the Jewish temple, “Now

in the first year of Cyrus king of Persia, ...Cyrus ... made a proclamation ..., The Lord God of heaven hath given me all the kingdoms of the earth ... who is there among you of his people? His God be with him, and let him go up to Jerusalem ... and build the house of the Lord God of Israel ..." (Ezra 1:1-3).



The Biblical Book of Ezra is historically sequential till the end of chapter 4. Thus it sequentially reads as:

*Cyrus II* or *Cyrus the Great* (d. c. 529 B.C.), Ezra 1:1 – 4:5.

(First year of his reign in Babylon 536 B.C.).

*Cambyses* (529-522 B.C.).

“*Smerdis*” (8 months, 522 B.C.) historically known as *The False Smerdis*, the usurper Gaumata, masquerading as Smerdis; some modern writers dispute this and consider he really was Smerdis, the son of Cyrus<sup>55</sup>.

*Darius I* (522-486 B.C.), Ezra 4:5.

“Cyrus ... even until the reign of Darius” the First (Ezra 4:5).

*Ahasuerus* (*/ Xerxes I*) (486-464 B.C.), Ezra 4:6 (cf., Est. 1:1).

*Artaxerxes I* (465/4-423 B.C.), Ezra 4:7-24 (cf., Neh. 2:1).

*Xerxes II* (423 B.C.).

*Darius II* (423-404 B.C.), Ezra 4:24.

From “Artaxerxes” the First “unto ... Darius” the Second (Ezra 4:23,24).

<sup>55</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Smerdis” & “Darius I.”

But then Ezra 5:1-6:22 goes back and gives some historical detail about Darius I. That this is Darius I (522-486 B.C.) rather than Darius II (423-404 B.C.) is evident in the fact that reference is made to the children of the captivity keeping the Passover in Ezra 6:19, “And the children of the captivity kept the passover,” i.e., those who experienced part of the 70 year captivity starting in 605 B.C., and ending in 536 B.C. . From 536 B.C., these people would still be around in abundance when Darius the First began to reign in 522 B.C., and those in their 20s in 536 B.C. would be in their 70s at the end of Darius I’s reign in 486 B.C. . By contrast, even if these were babies born in 536 B.C., if dated to Darius II (423-404 B.C.), this would require that they were all over 113 years of age, a fact contextually ruling out Darius II as the king of Ezra 5:1-6:22. And this is further shown by the fact that Ezra refers to the prophets Haggai and Zechariah during this time, saying, “Then the prophets, Haggai ... and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem ...” (Ezra 5:1). And likewise it is clear from the Book of Zechariah that these prophets must have prophesied under Darius I (522-486 B.C.), for we there read, “In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah ..., the son of Iddo ... .” (Zech. 1:1). “And ... in the fourth year of king Darius, ...,” Zechariah says, “came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned ... those seventy years, did ye ... fast unto me ...?” (Zech. 7:1,4,5). Thus once again, it is contextually clear that these are the children of the seventy years captivity that are being addressed.

Given this sequential break within the Book of Ezra, first going sequentially to Darius II (423-404 B.C.) in Ezra 1:1-4:24; and then going back to some historical detail on Darius I (522-486 B.C.) in Ezra 5:1-6:22; most naturally indicates that stylistically, Ezra 5-10 is a section giving some extra historical detail on the kings first itemized in Ezra 1:1-4:24. Therefore, since the only Artaxerxes mentioned in Ezra 1:1-4:24 is Artaxerxes I (465/4-423 B.C.) who is referred to in Ezra 4:7-24, it follows that contextually this is the king being referred to when we read in Ezra 7:1, “Now after these things, in the reign of Artaxerxes king of Persia,” came “Ezra.” Given that it would clearly be contextually incongruous for Ezra 7:1 to be referring to either Artaxerxes II (404-358 B.C.) or Artaxerxes III (358-338 B.C.), since neither of these kings are first itemized in Ezra 1:1-4:24, we can be confident that Ezra 7-10 is referring to the reign of Artaxerxes I (465/4-423 B.C.). Therefore, this chronology of Table 6 in this Part 6A, Chapter 8, takes us down to the regnal years of Darius II from 423-404 B.C. (Ezra 4:24).

Therefore, recognizing in harmony with religiously conservative Protestant Christianity, that “All Scripture is given by inspiration of God” (II Tim. 3:16), it follows that in a similar way to how the Holy Ghost has the Book of Ezra start where the Second Book of Chronicles ends with the decree of Cyrus II; so likewise, the Third Person of the Holy Trinity, namely, the Holy Spirit of God, has the Book of Nehemiah start under “Artaxerxes” the First (Neh. 2:1), in continuation of where the Book of Ezra ends under “Artaxerxes” the First (Ezra 7-10). There is thus a stylistic link between Ezra 7-10 with the date of “the seventh year of Artaxerxes” the First in Ezra 7:8; then followed by “the twentieth year of Artaxerxes” the First in Neh. 2:1. This then also acts to provide us with a further *raison*

*d'être* for the stylistic form of the Book of Ezra first itemizing the kings in Ezra 1:1-4:24, and then elucidating on two of them in Ezra 5-10, namely, to provide this contextual lead in into the Book of Nehemiah, which replicates the contextual lead in of II Chronicles 36 into the Book of Ezra.

Furthermore, it is also clear that the religiously conservative Protestant understanding of the Book of Ezra which considers Ezra 9-10 to be under Artaxerxes I (465/4-423 B.C.), rather than Artaxerxes II (404-358 B.C.), fits well with both Biblical and extra-Biblical historical data. Thus Biblically, Nehemiah records that in “the two and thirtieth year of Artaxerxes” the First (Neh. 5:14; 13:6), that Holy Ezra and Holy Nehemiah were contemporaries (e.g., Neh. 8:1,2,4,5,6,13; 12:26,36) in the reign of Artaxerxes I. E.g., we read of how in “the two and thirtieth year of Artaxerxes” the First (Neh. 5:14; 13:6), “Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, ... said unto all the people, This day is holy unto the Lord your God ...” (Neh. 8:9). This is clearly consistent with Ezra being earlier referred to “in the seventh year of Artaxerxes” the First (Ezra 7:7).

Or the law of Moses stated that priests “among the sons of Levi” “shall be” in “service” “from thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation” (Num. 4:1-4). “And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more” (Num. 8:25). This age of 30 for a fully fledged priest remained applicable in the reign of “David,” for under him “the Levites were” still “numbered from the age of thirty years and upward” (I Chron. 23:1,3). However, a priest was first a novice, and while in Moses’ time this was a five year noviciate of service “from twenty and five years old and upward” (Num. 8:24), this was extended to a ten year noviciate from King David’s day, from which time “the sons of Levi” were in “the work for the service of the house of the Lord, from the age of twenty years and upward,” “for by the last words of David the Levites were numbered from twenty years old and above” (I Chron. 23:24,27). If Ezra was born between the eighth month of a given year and fifth month of the following year, and still in his noviciate as a young priest aged between 20 and 24 in Ezra 7, he could thus have been involved with other older priests over the age of 30 in matters to do with the temple (Ezra 7:16,17,19,20; 8:17,25,29,30,36; 9:9; 10:1,6,9,16). Thus if Ezra was between 20 and 24 in Ezra 7:1,7 in the seventh year of Artaxerxes I, in “the fifth month, which was in the seventh year of the king” (Ezra 7:8), then just over 25 years later on the “twenty and fourth day of” the “seventh month” (Neh. 8:2; 9:1) in the thirty-second year of Artaxerxes I (Neh. 5:14; 13:5), he would have been between 45 and 49 years of age. Therefore “Ezra the scribe” (Neh. 12:36) would still have able to be in “the two companies of them that gave thanks in the house of God” (Neh. 12:40), when “they offered great sacrifices” (Neh. 13:43), since being under 50, he would still have been eligible to offer sacrifice.

We read in the Book of Nehemiah of “Sanballat” (Neh. 2:10,19; 4:1,7; 6:1,2,5,12,14), e.g., Holy Nehemiah says of “Sanballat the Horonite: ... I chased him from me” (Neh. 13:28). And extra-Biblically, in the religiously conservative Leon Wood’s *A Survey of Israel’s History* (1970), reference is made to the Elephantine texts, which are Aramaic documents of Jews on the Elephantine Island in the Nile River of Egypt, dating from the fifth century B.C. . These include a letter which Wood dates to “407 B.C.,” and

which was sent to both the governor of Judah, Bogoas, and also the sons of Sanballat who was governor of Samaria, namely, Delaiah and Shelemiah. Commenting on this, Leon Wood refers to how “correlating information is given regarding certain persons mentioned also in the Biblical record. One such person is Sanballat, governor of Samaria, ... no doubt the same as the opponent of Nehemiah. Another is Johanan, mentioned as high priest in Jerusalem, said in Nehemiah 12:10-11,22-23 to be grandson of Eliashib who was high priest in Nehemiah’s time (Neh. 3:1). A third is Hananiah, writer of the so-called Passover Papyrus of 419 B.C. who may be the same as the man Nehemiah made superintendent over Jerusalem along with Nehemiah’s brother Hanani (Neh. 7:2)<sup>56</sup>.”

However, religious liberals have sought to attack the Word of God here, as they have in other places, by claiming that Ezra 7-10 refers to Artaxerxes II (404-358 B.C.); and in various ways, they generally find it necessary to try to undermine the veracity of the canonical Books of Ezra and Nehemiah in order to support their position<sup>57</sup>. For instance, John Albright’s *History of Israel* (1972) is typical of the efforts of foolish and ungodly men to tamper with the Word of God<sup>58</sup>. Lacking the Spirit of God, Albright is representative of religious liberals who cannot perceive that if Artaxerxes II (404-358 B.C.) was meant for Ezra 7-10, then the broad stylistic format of the Book Ezra would demand that Ezra 7-10 was placed after Ezra 4:7-24 and before Ezra 5:1-6:22.

Having lost this broad-brush overview, John Albright then claims e.g., that Neh. 8 comes before Ezra 9 & 10 because, “Ezra’s commission (Ezra 7:25f.) was to regulate Jewish affairs according to the law and to instruct the people in it. One would expect,” or it would be more accurate to say, *John Albright likes to presume*, “filled as he was with zeal (cf. Ezra 7:10), to have proceeded with this at once. Yet, in the present order of the narrative he arrived in the fifth month ... (Ezra 7:7f), did nothing until the ninth month (Ezra 10:9), and then took action only because the matter of mixed marriages had been brought to his attention<sup>59</sup>.” Though John Albright refers to Ezra 7:10, he seems not to have read it very carefully, for in it we read that “Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.” This verse does not, as Albright claims, indicate any incongruity with Ezra’s later actions on the established chronology. The Book of Ezra is a selective account and we are not told all that Ezra did upon his arrival in Jerusalem, but it may well have included some work “to beautify the house of the Lord which is in Jerusalem” (Ezra 7:27); as well as settling in of those in Ezra 8, “of them that” Ezra says, “went up with me from Babylon in the reign of Artaxerxes the king” (Ezra 8:1). Thus there is no basis for Albright’s claim of a problem in the time of four months. And nor is it a problem that Ezra says, “the princes came to me, saying,” etc. (Ezra 9:1), with

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<sup>56</sup> Wood, L., *A Survey of Israel’s History* (1970), *op. cit.*, pp. 410-411.

<sup>57</sup> This is ultimately an attack on the Protestant historicist understanding of the Oracle of the Seventy Weeks discussed in Part 6A, Chapter 9, *infra*.

<sup>58</sup> Bright, J., *A History of Israel* (1972), *op. cit.*, pp. 392-403.

<sup>59</sup> *Ibid.*, p. 397.

respect to the mixed marriages, and this more probably reflect his active teaching of God's law to the leadership group over the period of four months, of which this is the fruition; so that Albright needs to also consider the very next verse of Ezra 9:2, "the hand of the princes and rulers hath been chief in this trespass." Indeed, bearing in mind that religious liberals are unsaved men who know nothing of *experiential* Christianity in the regenerating power of the Holy Ghost, wherein "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5,6); I would say that quite the opposite of Albright's claim, a more apt comment would be that if, by the grace of God, in four months a situation was achieved where the leadership now came to Ezra with this petition of Ezra 9:1, then under the blessing of God, Ezra's teaching had *been proceeding at a very fast pace indeed!*

The religiously liberal John Albright curiously seems to think he has gotten the religious conservatives "over a barrel" when he comes through with his "knock-down punch," saying that "the tractability of the people when confronted with their mixed marriages (Ezra 10:1-4), and their readiness to conform to the law (v. 3), suggests that its public reading had taken place, while the suggestion that a covenant be made leads to Neh. ... 10 (cf. v[erse] 30)<sup>60</sup>." Some 25 years or a quarter of a century separate Ezra 9 & 10 "in the seventh year of Artaxerxes" the First (Ezra 9:7), and Nehemiah in "the two and thirtieth year of Artaxerxes" the First (Neh. 5:14; 13:6). Religiously conservative Protestant Christians who recognize the preaching of the saving truths of the everlasting covenant of grace (Gen. 6:8,18; Rom. 4:1-8; Heb. 11:7; 13:20) in both the Old and New Testament, know that in both Old and New Testament alike, 25 years is more than enough time for a community to go apostate and be in need of repentance (even though we would hope such apostasy did not happen). Albright here unconsciously reveals how much of an alien he is to the covenant of grace and saving gospel in the blood of Jesus Christ, man's only Saviour from sin, as typed in the Old Testament by animal sacrifices, and as remembered as a memorial in the New Testament by the symbols of bread and wine at the Lord's Supper or Holy Communion. Like the Israelites 25 years after Holy Ezra's preaching against mixed marriages in Ezra 9 & 10, who were once again in apostasy at the time of the preaching of Holy Nehemiah against mixed marriages in Neh. 13, religious liberals like John Albright are in need of repentance. Their real problem is sin and a lack of saving faith in Jesus Christ, who died in our place and for our sins, before rising again on the third day. All this type of nonsense about it not being credible for a society 25 years on, to be in apostasy and require repentance, is a commentary on the unregenerate hearts and minds of religious liberals like Albright, rather than on any problem with the text of Holy Scripture. In the words of our Lord and Saviour Jesus Christ to another man who was also a teacher, "Art thou a master of Israel, and knowest not these things?" (John 3:10). "Ye must be born again" (John 3:7).

We have previously considered how the children of the captivity in Ezra 6:19 date Ezra 5:1-6:22 to the reign of Darius I (522-486 B.C.) rather than Darius II (423-404 B.C.), because while they would have been alive during the reign of Darius I, they would have been dead during the reign of Darius II. So likewise, these children of the captivity (Ezra

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<sup>60</sup> *Ibid.*, p. 397.

1:11; 2:1; 3:8; 4:1; 6:16-22), are referred to in “the seventh year of Artaxerxes the king” (Ezra 7), for we read how, “also the children of those that had been carried away, which were come out of captivity, offered burnt offerings unto the God of Israel ...” (Ezra 8:35). The words rendered at Ezra 8:35 in the AV as, “the children of those that had been carried away,” are Hebrew, *b<sup>e</sup>ney-haggowlah* ( / בְּנֵי־הַגּוֹלָה<sup>61</sup>, *b<sup>e</sup>ney*, ‘the children,’ masculine plural noun, from *ben*<sup>62</sup>, + *ha*, ‘the,’ definite article, + *ggowlah*, ‘of exile’ or ‘of captivity’<sup>63</sup>, = ‘of those that had been carried away,’ AV, feminine singular noun, from *gowlah*), i.e., “the children of the captivity.” Thus while the rendering of the Authorized Version (1611) is here open to possible misinterpretation in English, the clearer meaning is found in the American Standard Version (1901) as, “the children of the captivity” (ASV<sup>64</sup>), which is also how the AV renders Hebrew, *b<sup>e</sup>ney haggowlah* (the same Hebrew words without a hyphen,) at Ezra 10:7,16, *infra*. And so we further read that “Ezra” *et al* “made proclamation ... unto all the children of the captivity, that they should gather themselves together unto Jerusalem” (Ezra 10:6,7). “And the children of the captivity did so” (Ezra 10:16). The captivity ended under Cyrus the Great in 536 B.C. . Therefore, in “the seventh year” (Ezra 7:7) of Artaxerxes I (465/4-423 B.C.), those who were infants up to 10 years of age in 536, or those between 10 and 20 in 536, and those in their 20s in 536 B.C., would in the seventh year of Artaxerxes I be in their later seventies, or eighties, or nineties, or older, respectively. Evidently these septuagenarians, octogenarians, nonagenarians, and possibly some centenarians in their low 100’s had formed a leadership group in Israel. The Pentateuch teaches, “Thou shalt rise up before the hoary head, and honour the face of the old man” (Lev. 19:32), though sadly, this group of seniors had abused their position of trust; although in fairness to them, by the grace of God they did repent at the preaching of Holy Ezra. *But there is no way that any such “children of the captivity” would still be alive in a further six decades in the seventh year of Artaxerxes II (404-358 B.C.)!*

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<sup>61</sup> Hebrew reads from right to left. There should not be a gap between the vowel pointer, *vau* (װ, transliterated as “w”) and the letter *l* (ל), but my computer pallet will not allow me to vowel the *vau* (װ) with a long “o” i.e., “o (the dot on top of the װ),” without creating a space.

<sup>62</sup> Unlike in Greek and Latin, there is no specific genitive case in Hebrew. Rather, such as occurs here, in Hebrew one can have a *noun construct chain* in which the placement of two nouns together implies the word “of” on the second noun, which is thus a genitive, and the construct form for *ben* in such a construct chain drops the “m” ending. See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 97,103; & Martin’s *Davidson’s Introductory Hebrew Grammar*, *op. cit.*, pp. 61-64.

<sup>63</sup> For the genitive form, “of exile” or “of captivity,” see previous footnote.

<sup>64</sup> In here citing the American Standard Version (1901), I do not thereby mean to give any impression of it generally being a version of the same quality as the Authorized Version (1611), since as a package deal the AV is a vastly superior translation. Nevertheless, the issue here is not textual, and simply illustrates that one can render the same underpinning Hebrew in these two different ways.

And this also helps to explain at least one reason why the situation was so different 25 years on in Nehemiah's time in "the two and thirtieth year of Artaxerxes" the First (Neh. 5:14; 13:6). For while a small "remnant" of the youngest ones could still be found 13 years on "in the twentieth year of Artaxerxes" (Neh. 2:1) when a venerable old "remnant" were "left of the captivity," i.e., of "the Jews that had escaped" (Neh. 1:2); the situation would surely have been different after another 12 years again. That is, after 25 years from Ezra 7, "the old guard" leadership group would have largely, if not entirely died out, and a "new guard" taken over which evidently ended up repeating the mistakes of "the old guard."

John Albright further says "The Aramaic of Ezra seems, in the light of the Elephantine texts, to fit well in the latter half of the Persian period; no Greek words are in evidence ...<sup>65</sup>." The period of time separating Artaxerxes I (465/4-423 B.C.) from Artaxerxes II (404-358 B.C.) is not so long that one could confidently claim to detect changes in the Aramaic without some very unusual and specific reasons. Yet John Albright does not give any, other than saying, "no Greek words are in evidence," something which would *not* be a distinguishing feature that one could use to say the Aramaic of Ezra fits better with Artaxerxes II over Artaxerxes I. Yet he includes this in his broad argument for redating Ezra 7 to Artaxerxes II. However, it should be remembered that before the discovery of the Elephantine texts, religious liberals used to claim the Aramaic in the Book of Ezra allegedly showed it was written much later. Thus in contrast to John Albright's claims, we find that William Foxwell Albright (1952) is a lot closer to the mark when he says, "For example, [Charles C.] Torrey insisted that certain words, among them *pithgama*, 'matter, affair,'<sup>[66]</sup> were of Greek origin and could not, therefore, have been taken into Biblical Aramaic before 330 B.C. . In the last twenty years these very same words have turned up in Egyptian, Aramaic, and Babylonian cuneiform documents from the late fifth century, that is, from the very time of Ezra!" "Torrey and others have insisted that the language of the book is late, dating from the third century B.C., after Alexander the Great. The publication of the fifth-century Elephantine Papyri (1904-1911) from a Jewish colony

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<sup>65</sup> *Ibid.*, p. 398.

<sup>66</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *pithgam*; & Ezra 4:17, "Then sent the king an answer (Aramaic, *pithgama*', emphatic masculine singular noun, from *pithgam*);" Ezra 5:7, "They sent a letter (Aramaic, *pithgama*', emphatic masculine singular noun, from *pithgam*);" Ezra 5:11, "And thus they returned us answer (Aramaic, *pithgama*', emphatic masculine singular noun, from *pithgam*);" & Ezra 6:11, "Also I have made a decree, that whosoever shall alter this word (Aramaic, *pithgama*', emphatic masculine singular noun, from *pithgam*) ... let him be hanged ... ." This Aramaic word is also found in Dan. 3:16, "in this matter (Aramaic, *pithgam*, masculine singular noun, from *pithgam*);" and Dan. 4:17 [Aramaic, 4:14], "This matter (Aramaic, *pithgama*', emphatic masculine singular noun, from *pithgam*) is by the decree of the watchers ... ." Obviously religious liberals could thus have also advanced this inaccurate argument against the Aramaic in the Book of Daniel to likewise claim that it "could not" have been written "before 330 B.C.," and just as obviously the Elephantine texts thus show the Aramaic of Daniel is found much earlier in the 5th century; and indeed, is from the 6th century B.C. .

near Assuan [/ Aswan] in upper Egypt” together with “subsequent discoveries,” “have dealt it the *coup de grâce* [French, meaning ‘finishing stroke’]”<sup>67</sup>.

Thus we find that before the Elephantine texts, religious liberals claimed the Book of Ezra “could not” have been written “before 330 B.C.” on the basis that its Aramaic such as *pithgam* was of late Greek influenced origin (C.C. Torrey). And then after the Elephantine texts of the 5th century B.C. and some other documents were found, and this claim was proven to be false, religious liberals then started to claim that because the very opposite was the case and “no Greek words are in evidence,” that therefore “in the light of the Elephantine texts” it must have been written at a time that makes it “fit well” with a redating of Ezra 7 away from the traditional date of Artaxerxes I (465/4-423 B.C.) to a later date of Artaxerxes II (404-358 B.C.) (J. Albright). We thus find that that under strict scrutiny, these religiously liberal claims are mutually contradictory, and that the common cord in them is a spiritual rebellion against the infallible Word of God. These religious liberals are spiritual sick and sad men, but tragically, they are elevated in the formal academic world where they are allowed to spread their spiritual poison, much to the hurt and harm of the souls’ health of their students in various schools or colleges or seminaries or universities, and through their infection, then into the wider once sound Protestant churches.

John Albright also makes a number of circular religiously liberal calculations premised on what is purportedly said to happen “once the text has been set in order,” and concludes that “The disarray in our present books of Ezra and Nehemiah was in all likelihood occasioned by the secondary addition of the Nehemiah memoirs, and other material, to the Chronicler’s work”<sup>68</sup>. This is a typical religiously liberal circular argument, which first brings disarray to the Word of God by a confused and erroneous interpretation, and then claims that the Word of God is in disarray, when in fact it is the religiously liberal mindset that is in disarray!

I shall not now further itemize John Albright’s religiously liberal folly, and it is not necessary to do so. That is because *the religiously conservative big point* is that the broad stylistic form of Ezra as already itemized, is that the Book of Ezra is sequential from Cyrus II or Cyrus the Great (536-529 B.C.) in Ezra 1:1-4:5 to Darius II (423-404 B.C.) in Ezra 1:1-4:24; and then goes back to some further historical detail on previously itemized kings with Darius I (522-486 B.C.) in Ezra 5:1-6:22, and then Artaxerxes I (465/4-423 B.C.) in Ezra 7-10. Since the only Artaxerxes mentioned in Ezra 1:1-4:24 is Artaxerxes I (465/4-423 B.C.), it follows that contextually this is the king being referred to when we read in Ezra 7:1, “Now after these things, in the reign of Artaxerxes king of Persia,” came “Ezra.” Given that it would clearly be contextually incongruous for Ezra 7:1 to be referring to Artaxerxes II (404-

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<sup>67</sup> Albright, W.F., “The Bible After Twenty Tears of Archeology,” *Religion in Life*, Vol. 21, Autumn 1952, pp. 537-550 at pp. 546,547; in Josh McDowell’s *More Evidence that Demands a Verdict* (1975), *op. cit.*, pp. 320-321, and referring at pp. 318-319 to Charles C. Torrey’s *The Composition & Historical Value of Ezra-Nehemiah*, J. Rickersche Buchhandlung, Gissen, Germany, 1896.

<sup>68</sup> Bright, J., *A History of Israel* (1972), *op. cit.*, pp. 398-399.

358 B.C.) since this king is not first itemized in Ezra 1:1-4:24, contextually, Ezra 7-10 is referring to the reign of Artaxerxes I (465/4-423 B.C.). If as some claim, Ezra 7-10 referred to Artaxerxes II (404-358 B.C.), then inside this broad stylistic format it would be necessary for Ezra 7-10 to be placed after Ezra 4:7-24 and before Ezra 5:1-6:22. *It is not, and so Ezra 7-10 must refer to the reign of Artaxerxes the First. It is as simple as that!*

In Ezra 6:14 reference is made to the temple being completed by the 536 B.C. decree of Cyrus the Great (536-529 B.C.), Darius I (522-486 B.C.), and Artaxerxes I (465/4-423 B.C.), “And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.” I.e., while work under other kings such as Darius II (423-404 B.C.) occurred (Ezra 4:24), the relevant “commandment” (Ezra 6:14) or decree was enacted by Cyrus II (Ezra 1:1-4; 5:13,17; 6:3), Darius I (Ezra 6:1,8,11,12), and Artaxerxes I (Ezra 7:13,21). If the word of Artaxerxes I to restore and rebuild Jerusalem in Neh. 2 (Neh. 2:1,17,20) could be construed as a new decree, just as we read, “Cyrus [the Great] the king ... made a decree to build this house of God” (Ezra 5:13); and “I Darius [the First] have made a decree” (Ezra 6:12, cf. 6:1,8,11); and “Artaxerxes [the First], king ..., I make a decree ...” (Ezra 7:12,13); then so likewise we could reasonably expect to read something similar in Neh. 2. Yet we do not. Why? The most natural explanation must surely be that because both Ezra 7 and Neh. 2 are referring to the same king, to wit, Artaxerxes I (465/4-423 B.C.), no new decree was needed since in Neh. 2 he could simply use the authority of his earlier decree made “in the seventh year of Artaxerxes the king” (Ezra 7:7) i.e., the decree *7 Artaxerxes I*. Therefore, because Neh. 2 is premised on the existence of the decree *7 Artaxerxes I*, and because this same king is still on the throne “in the twentieth year of Artaxerxes the king” (Neh. 2:1), he evidently used Administrative Law delegated legislation regulations on his pre-existing decree of *7 Artaxerxes I* (Ezra 7). Given that this usage of Administrative Law in Neh. 2 deals with “how Jerusalem lieth waste,” with “the gates thereof ... burned with fire,” and the need to “build up the wall of Jerusalem” (Neh. 2:17), so that they must “build” up “Jerusalem” (Neh. 2:20), this highlights the fact that the earlier decree of *7 Artaxerxes I* (Ezra 7) upon which the action of this Administrative Law of Neh. 2 rests, was a decree “to restore and to build Jerusalem” (Dan. 9:25). It also indicates that Ezra was still in Jerusalem, for the decree of *7 Artaxerxes I* includes the words, “I Artaxerxes the king, do make a decree ... that whatsoever Ezra the priest, ... shall require of you, it be done speedily” (Ezra 7:21), and also explains the evidently pre-existing authority of Ezra in Neh. 8 & 12.

This matter as it relates to the chronology of Ezra 7-10 is in turn relevant to our discussion in the following Part 6A, Chapter 9, on the Oracle of the Seventy Weeks in Dan. 9, *infra*, which is the Devil’s ultimate locus of attack in his preparatory attack on the chronology of Ezra 7-10 by his religiously liberal brats. In the words of the holy Apostle, St. Peter, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith” (I Peter 5:8,9a).

**(Part 6A) CHAPTER 9***Daniel 9: A link between OT chronology and NT chronology.*

My inclusion of this chapter on the Oracle of the Seventy Weeks broadly relates to three matters: the chronology of Ezra 7-10; the claims of Bible critics; and the fact that I am an Evangelical Protestant.

Firstly, as one who, by the grace of God, recognizes and upholds the Protestant Historicist School of Prophetic Interpretation, I do not doubt that the Old Testament Book of Daniel written in the sixth century B.C., provides a number of chronological links from Old Testament times, through to inter-testament times, through to New Testament times, and thereafter through to the Second Advent. E.g., Dan. 11 might be profitably considered for such purposes. But to examine these chronological links in detail would require that I undertake a Commentary on the Books of Daniel and Revelation, and while that is a work that I may, God willing, undertake at some point in the future, that is not the general purpose of this work, *Creation, Not Macroevolution – Mind the Gap*. But given the importance of the Old Testament Book of Daniel for these purposes, I think it wise and prudent to here provide one selected example from the Book of Daniel of relevance to both Old and New Testament chronology, to wit, The Oracle of the Seventy Weeks. I think this to be particularly apt, since in terms of spiritual “warfare” (II Cor. 10:4; I Tim. 1:18), I do not doubt that Lucifer’s ultimate locus of attack in his preparatory attack on the chronology of Ezra 7-10 by his religiously liberal minions, is The Oracle of the Seventy Weeks.

Secondly, on the one hand, I am not generally concerned with New Testament (NT) chronology in this Volume 2, Part 6, simply because this is not an area of Biblical chronology that has the same time magnitude of disputes as found in Old Testament chronology, especially on an increasing scale the further one goes back for the period of before c. 600 B.C. . Put simply, there is a general agreement that the events of the NT occurred in the first century A.D.<sup>69</sup>, and even if some precise dates vary by some years, in broad-terms they agree. This is very different to OT chronology where disagreements of hundreds, or thousands of years can occur. But on the other hand, as previously referred to

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<sup>69</sup> Though there has been some attack on the dates of New Testament documents by some religious liberals, more generally, (though not always,) even the religious liberals tend to accept dates that are at least in the first century A.D. See e.g., F.F. Bruce’s *The New Testament Documents: Are they reliable?* (1960), *op. cit.*, Chapter 2, “The New Testament Documents: Their Date & Attestation” at pp. 10-20; & Chapter 8, “More Archaeological Evidence” at pp. 93-99; and relevant sections of my sermon on “Biblical Apologetics 4/4” (Thurs. 22 July 2010) “Biblical Archaeology,” at Mangrove Mountain Union Church, NSW, Australia; written form in my Textual Commentaries Vol. 3 (Matt. 21-25) (2011; Printed by Parramatta Officeworks in Sydney, Australia), Appendix 8: “A Sermons Bonus;” oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).

in Volume 2, Part 6A, Chapter 1, Barr alleges, “the Bible itself cannot furnish us with a chronology. Putting it crudely, this is because the Bible does not specify the chronological distance between the Old Testament and the New. No event in the New Testament is given a precise date stating distance from any Old Testament event<sup>70</sup>.” I consider that my work on OT chronology cannot ignore what I consider to be Barr’s very erroneous claim, since the claim is clearly relevant to elements of both Old Testament and New Testament chronology. Therefore, in this Part 6A, Chapter 9, “Daniel 9: A link between OT chronology and NT chronology,” I show that contrary to Barr’s claims, *some events in the New Testament are given a precise date stating distance from an Old Testament event.*

And thirdly, as a religiously conservative Protestant Christian, I am an Evangelical. Thus I consider the proclamation of the Gospel to be an important element of my writings. Hence in considering this matter of *The Oracle of the Seventy Weeks*, I further note that it has a spiritual evangelical application in sermons, Bible Studies, and evangelism, in that its remarkable detail acts to challenge unbelief, and confirm the absolute authority and reliability of Holy Scripture as recognized in religiously conservative Protestant Christianity. Properly understood, it has a focus on Christ’s atonement and resurrection, and the associated need for men to having saving faith in Christ alone, while simultaneously shewing through fulfilled prophecy the absolute reliability of the Divinely Inspired Bible.

The Oracle of the Seventy Weeks in Dan. 9 has been variously interpreted<sup>71</sup>. With King David, “I hate the work of them that turn aside” (Ps. 101:3), for which reason, I hate the work of religious liberals. For “I hate every false way” (Ps. 119:104), and it is in “painfulness” (II Cor. 11:27) that I sometimes read their works. The attack on *The Oracle of the Seventy Weeks* as found in the Historicist Authorized (King James) Version thus includes that of religiously liberal preterists such as Herbert May, who in a “Study Bible” he wrote in conjunction with his fellow religious liberal, Bruce Metzger, has notes on the religiously liberal and Preterist Revised Standard Version (RSV), a “modern version” which greatly perverts the Word of God here at Dan. 9:24-27 as it does in other places, seeking to evacuate this oracle of its Messianic meaning. Hence May claims e.g., “we do not know” the “date” for the starting point with the commandment of Dan. 9:25; and “we can only guess” that this oracle is referring to e.g., “Cyrus, or Zerubbabel, or Jeshua,” and that “the one ‘cut off’” in Dan. 9:26 might be “Philopator, or Jason, or Onias III.”

As seen by the religiously liberal and Preterist RSV that May and Metzger are here using, the preterists have tried to wrench the seven and sixty-two weeks apart, so that whereas the Historicist AV reads “unto the Messiah the Prince shall be seven weeks, and threescore and two weeks” (Dan. 9:25) i.e., 69 weeks, the RSV reads, “an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks” etc. . Is a full-stop after the

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<sup>70</sup> Barr, J., “Why the world was created in 4004 B.C.: Archbishop Ussher & Biblical Chronology,” *op. cit.*, p. 579 (emphasis mine).

<sup>71</sup> Concerning various theories about this Oracle, see, Young, E.J., *The Prophecy of Daniel*, Eerdmans, USA, 1949; Reprint: Banner of Truth Trust, London, 1972, pp. 191-221.

“seven weeks,” followed by a new sentence warranted? In the Masoretic Hebrew Text, which in its Hebraic idiom reads “weeks (*shabu‘lym*) seven (*shib‘ah / שִׁבְעָה*),” we find that after the long vowel “a” (*a* or *ā*) there is an *’athnach* or *athnach* which looks like a small upside-down “v” i.e.,  $\wedge$  and is a disjunctive accent, here approximating our English punctuation mark of a comma<sup>72</sup>. The Masoretic vowels and pointings were added to the text (depending on whose dates one follows,) in a process starting around the sixth or seventh centuries A.D., and ending around the tenth or eleventh centuries A.D. . The Masorites’ work was part of the ongoing process of the *Divine Preservation* of the Old Testament Oracles, and dependant on God’s power rather than man’s power (Rom. 3:1,2; 11:29), with the consequence that *for these purposes* it does not matter that these Jews were in deep religious apostasy. Therefore on the general rules of Neo-Masoretic textual analysis that I endorse with respect to the Divine Preservation of Holy Scripture (Isa. 40:8; Matt. 5:18; I Peter 1:25), the Masoretic vowelizing and pointing stands unless there is a good textual reason against it, and the textual problem is remedied by another reading inside the closed class of Old Testament Hebrew, Aramaic, Greek, and Latin sources. There is no clear and obvious textual problem here at Dan. 9:25 and so the Masoretic Text’s *athnach* must stand. A Masoretic *athnach* is found in the very first verse of the Bible, for it comes after the words, “In the beginning God created” (in the Hebrew idiom, “In the beginning created God,” and so the *athnach* is at “God”)<sup>73</sup>; but what fool would thereby suggest that Gen. 1:1 should be rendered, “In the beginning God created. The heaven and the earth”? Clearly context here at Gen. 1:1 warrants not so much as a comma at the *athnach* ( $\wedge$ ). And while a comma may or may not be here used at Dan. 9:25, certainly nothing stronger than a comma is warranted. That is because the mathematics of this Oracle’s weeks are clearly  $7 + 62 + 1 = 70$ , *infra*, and the Messianic focus shows that the  $7 + 62$  form a set period of 69 weeks, and the reason for this stylistic division of the 69 weeks will be further discussed in due course, *infra*.

The reason why religious liberals like May & Metzger are left to “guess” about such things as the starting point of this Oracle, or cannot discern the meaning of the Hebrew *athnach* here at Dan. 9:25, is that while “the mysteries of the kingdom of heaven” are given to God’s people, by contrast, “to them it is not given” (Matt. 13:11). Indeed, more generally on Old Testament Messianic prophecies, and not just this one in Dan. 9, the religious liberals remind me of apostate Jews, in that “their minds” are “blinded: for until this day remaineth” a “vail untaken away in the reading of the old testament; which vail is done away in Christ” (II Cor. 3:14). Of course, this type of religiously liberal vague, woolly, and uncertain type of thing about the Oracle of the Seventy Weeks’ starting point as alleged by May & Metzger, also requires the concomitant conclusion that the periods of time given in the oracle make no real sense. And so we see how the folly of a religiously interpretation is first anachronistically foisted onto Scripture with what is then the implication that the Scripture makes no real sense, rather than the fact that the religiously

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<sup>72</sup> My computer pallet for Hebrew lacks an *athnach*.

<sup>73</sup> See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p 405; & Weingreen, *A Practical Grammar for Classical Hebrew*, 1959, *op. cit.*, p. 21.

liberal interpretation makes no real sense<sup>74</sup>, since it is being put forth by those to whom “the mysteries of the kingdom of heaven” have “not” been “given” (Matt. 13:11). For while the religious liberals love to make unwarranted criticisms of God’s infallible Book on the basis of the “foolish ... wisdom of this world” (I Cor. 1:20), they simultaneously like to think of themselves as broadly being *above such criticism*. It’s a case of a religiously liberal sentiment which in effect says, “Criticize God’s Book, *not the religiously liberal Bible critics*.” Thus these “false teachers” who “bring in damnable heresies” (II Peter 2:1), put their purported authority in the place of the true authority of God’s authoritative Holy Bible, for the religious liberals think they “shall be as gods” (Gen. 3:5).

Sometimes it is best to simply shine the light to dispel the darkness, and so without now going point by point through these type of erroneous views put forth by religious liberals which seek to cripple this amazing prophecy, let me simply say that in broad overview, I consider that the general scope of Dan. 9:24-27 requires a Messianic interpretation of this Oracle. Consider, for example, the words of Dan. 9:24, “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, to make an end of sins, and to make reconciliation for iniquity [i.e., atonement], and to bring in everlasting righteousness [i.e., *sola fide, sola gratia, & Soli Deo Gloria*, Latin, ‘faith alone,’ ‘grace alone,’ & ‘Glory to God alone’], and to seal up the vision and prophecy [i.e., *sola Scriptura*, Latin, ‘Scripture alone’], and to anoint the most Holy [i.e., *solo Christo*, Latin, ‘Christ alone’].”

Firstly, “to finish the transgression” “to make an end of sins, and to make reconciliation for iniquity,” requires atonement, with “to make an end of sins” reminding us that the types “can never take away sins” (Heb. 10:11), and so this points us to the atonement found in Dan. 9:27 where the “Messiah” (Dan. 9:25,26) “shall cause the sacrifice and oblation to cease” by fulfilling these types with the sacrifice of himself (Rom. 5:6,8,9; Heb. 8-10). Since the Messiah would die in the midst of this final week, it follows that this period is divided into a three and a half year ministry immediately before his death, and a three and a half year period immediately after his death. *Therefore he must rise from the dead*. Hence it also follows that this is one example from the Old Testament, though not the only such example, of a “Scripture, that he must rise again from the dead” (John 20:9). Secondly, “to bring in everlasting righteousness” requires the imputed righteousness of Christ procured by his atonement, i.e., Latin, *sola fide, sola gratia, & Soli Deo Gloria*, “faith alone,” “grace alone,” and “Glory to God alone” (Rom. 4:1-8,22-24; 15-19; I Cor. 1:29-31; II Cor. 5:21). Thirdly, “to seal up the vision and prophecy” refers to the termination of the prophetic gift with the completed Bible to be announced by the Messiah in conjunction with his Ministry, i.e., Latin, *sola Scriptura*, “Scripture alone” (Luke 11:49-51; I Cor. 13:8; Eph. 2:20; Rev. 11:4 cf. Ps. 119:105,130; Rev. 22:18,19). Christ’s teaching

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<sup>74</sup> *An Ecumenical Study Bible: The New Oxford Annotated Bible with the Apocrypha*, Revised Standard Version, Edited by Herbert G. May (Old Testament Editor) and Bruce M. Metzger (New Testament Editor), Oxford University Press, New York, USA, 1962 & 1977, OT p. 1082, at Dan. 9:25-27.

that the prophetic gift existed for the time of the canonical Hebrew Old Testament (Luke 11:51), then went and also returned with the canonical New Testament “prophets and apostles” (Luke 11:49), and that it would then go again as “the blood of all the prophets” was to “be required of this generation” (Luke 11:51). This requires that if “this generation” included a baby at this time between 27 and 30 A.D., and the average age a man lives of about 70 is used (Ps. 90:10), then the prophetic gift would have to cease by about 110 A.D. .

And fourthly, “to anoint the most Holy,” where “the most holy” is Hebrew, “*qodesh*” (‘holy,’ masculine singular noun, from *qodesh*) *qodashiym* (‘of holies’<sup>75</sup>, masculine plural noun, from *qodesh*),” i.e., “the most holy [one],” Christ. While “most holy” in the Historicist King James Version could *prima facie* apply to either “the most holy [one],” or “most holy [place]” – the latter of which is the view taken in the main text of the Preterist Revised Standard Version (RSV) used by May & Metzger, *supra*, although an RSV footnote at Dan. 9:14 also allows for it to be “one” (or “thing”), contextually it must mean “most holy one” i.e., Christ. That is because while the earthly sanctuary was originally anointed (Exod. 30:26; 40:9), there was no ongoing practice of it being anointed again, and the greater reality of the heavenly sanctuary that the earthly one symbolized was already in place, for it was a “shadow of heavenly things” (Heb. 8:5). And with respect to the anointing of “the most holy one” of Christ, this cannot refer to his role as high priest, for while it is true that the priests were anointed (Lev. 16:23), Christ was already established as “a priest forever after the order of Melchisedec” (Heb. 7:17; quoting Ps. 110:4), so that “We have as an anchor of the soul, both sure and steadfast ... which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” (Heb. 6:19,20).

In what contextual sense then is “the most holy [one] to be “anoint[ed]”? Firstly, the Hebrew word for “Messiah” in Dan. 9:25,27 is Hebrew *mashiyach* meaning “Anointed” or “Messiah,” which is an etymologically related word from Hebrew *maschach* used for “anoint” in Dan. 9:24, “anoint the most holy.” And secondly, the Messiah is said to “confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease” (Dan. 9:27). Therefore the oracle seems to point us to something to do with the Messiah’s public ministry which went for the first 3½ years of the 7 years of Dan. 9:27. Significantly then, at the start of Christ’s public ministry he was publicly anointed by “the Spirit of God descending like a dove, and lighting upon him” at his baptism (Matt. 3:16). For at the start of his public ministry “after the baptism which John preached; ... God anointed Jesus of Nazareth with the Holy Ghost and with power,” and in his public ministry he then “went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:37,38). Hence following this time

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<sup>75</sup> Unlike in Greek and Latin, there is no specific genitive case in Hebrew. Rather, such as occurs here, in Hebrew one can have a *noun construct chain* in which the placement of two nouns together implies the word “of” on the second noun, which is thus a genitive. See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 97,103; & Martin’s *Davidson’s Introductory Hebrew Grammar*, *op. cit.*, pp. 61-64.

(John 1:31-34), he became known in his public ministry by those to whom “it” was “given “to know the mysteries of the kingdom of heaven” (Matt. 13:11), as “the Messiah, which is, being interpreted, the Christ” or Anointed One (John 1:41). Therefore the words of Dan. 9:24, “to anoint the most Holy,” are contextually pointing us to the work of Christ i.e., Latin, *solo Christo* or “Christ alone.”

Therefore, the words of Dan. 9:24 are focused on the great truths of the Reformation, for they refer to the Protestant gospel of Jesus Christ found in the covenant of grace, with the Messiah’s or Christ’s completed atonement ( “to finish the transgression” “to make an end of sins, and to make reconciliation for iniquity,”) and associated fulfillment of the sacrificial system (“shall cause the sacrifice and oblation to cease,” Dan. 9:27); the imputed righteousness of Christ from which come the great teachings of: faith alone, grace alone, and Glory to God alone (“to bring in everlasting righteousness”); with a focus on the accomplishment of this by Christ alone (“to anoint the most Holy”); and the announcement by the Messiah of the end of the prophetic gift ushering in the completed Word of God and thus Scripture alone. Since this Oracle of the Seventy Weeks is thus clearly focused on the Gospel of Christ and the redeeming work of our Lord and Saviour Jesus Christ, it is axiomatic that since it is focused on *Christ alone*, that all and any religiously liberal Preterist interpretations seeking to deny its status as a Messianic prophecy are false and spurious.

What of those sadly misguided Futurists, who though being religious conservatives, and accepting a reference to the Messiah in this Oracle, have nevertheless claimed that the Final Week of Dan. 9:27 does not refer to the work of the Messiah? Such Futurists claim there is “a space of time between the conclusion of the sixty-ninth week and the beginning of the seventieth” (Ryrie), so that at some far flung point in the future after the Messiah, and indeed, (as at this time in the early 21st century,) *still future* point in time, the final seventieth week is alleged to *finally* be fulfilled with the Futurists’ yet future “Antichrist” (Ryrie & MacArthur<sup>76</sup>)?

Firstly, I would note the contextual link between the Messiah’s work of atonement in Dan. 9:24 and Dan. 9:27a, *supra*. Secondly, I would note the simple mathematics of this Oracle. It first says there will be “Seventy weeks” (Dan. 9:24), and it then divides this up into “seven weeks” (Dan. 9:25), plus “threescore and two weeks” (Dan. 9:25,26), plus “one week” divided “in the midst” (Dan. 9:27). In mathematical terms, this is clearly a contextual case of  $7 + 62 + 1 = 70$ . This is thus an oracle for a period of 70 weeks in its context of Dan. 9:24-27a, and *not* two oracles, one oracle of 69 weeks (Dan. 9:25,26), and another second oracle of 1 week that occurs at some remote time later. Rather, this is *one* oracle of “seventy weeks.” Thirdly, the Oracle does not speak of *making* a covenant, but *confirming* a pre-existing covenant, and so Dan. 9:27 should be rendered “confirm” (*Authorized Version* of 1611, *Bishops’ Bible* of 1568, & *Geneva Bible* of 1560; Hebrew,

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<sup>76</sup> Charles Ryrie’s *Ryrie Study Bible* (1995), *op. cit.*, at Dan. 9:26,27, & *The MacArthur Study Bible* (2006), *op. cit.*, at Dan. 9:27.

*gabar*, “confirm”<sup>77</sup>; Greek Septuagint, *dunamoo*, “confirm” or “strengthen”<sup>78</sup>; Latin Vulgate, *confirmo*, “confirm,” “strengthen” or “uphold”<sup>79</sup>), *infra*. Hence the type of rendering one finds in the *American Standard Version* (1901) of, “he shall make a firm covenant,” is *highly interpretative*. And fourthly, following the termination of the “one week” during which “the covenant” is to be confirmed with the Jews, there is to be a judgment on the Jews, as “for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured out on the desolate” (Dan. 9:27b). Daniel also later refers to “the abomination the maketh desolate” (Dan. 11:31; 12:11), and in our Lord and Saviour applies “the abomination of desolation, spoken of by Daniel the prophet” (Matt. 24:15; Mark 13:14), to “when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh” (Luke 21:20), and this was fulfilled with the destruction of Jerusalem and Israel by Roman armies in 70-73 A.D. . Therefore, the “one week” of Dan. 9:27a must be over *before* this destruction of Jerusalem in 70 A.D. ending with the Fall of Masada in 73 A.D. . And therefore the Futurist view is clearly wrong.

However, in order for Futurists to start the Oracle of the Seventy Weeks at the time of the Neh. 2 usage of Administrative Law delegated legislation regulations on the earlier Decree of 7 *Artaxerxes I* (Ezra 7), they must first do one of two things. Either a Futurist may allege without warrant that the Neh. 2 Administrative Law delegated legislation regulations can be regarded as a new *decree* or *commandment* that can be dated variously at 445 B.C. +/- 1 year (although I would put the 20th year of Artaxerxes I at 445/4 B.C.), e.g., the Futurist Ryrie refers to “a decree” or “commandment of Artaxerxes” the First “given in 445 B.C.”<sup>80</sup> Or a Futurist may claim that Dan. 9:25 does not refer to a decree or “commandment to restore and to build Jerusalem” (Dan. 9:25, AV), but rather to a “word,” e.g., sidenotes make this claim in the Futurist *New American Standard Bible* 1st edition (1960-71) and 2nd edition (1977)<sup>81</sup>. And reflecting this divide among Futurists, on the one hand, using the Futurist *New American Standard Bible* 3rd edition (1995) with a sidenote claims that the Hebrew means “Lit[erally] ‘word’,” *infra*; but on the other hand,

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<sup>77</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, at *gabar*, says “confirm a covenant” for Dan. 9:27. See Ps. 12:4, “Who have said, With our tongue will we prevail (Hebrew, *gabar*).”

<sup>78</sup> William Mounce’s *Analytical Lexicon to the Greek New Testament* (1993), *op. cit.*, at *dunamoo*.

<sup>79</sup> Stelten, L.F., *Dictionary of Ecclesiastical Latin* (1995), *op. cit.*, at *confirmo*.

<sup>80</sup> Charles Ryrie’s *Ryrie Study Bible* (1995), *op. cit.*, at Dan. 9:25.

<sup>81</sup> *New American Standard Bible* (NASB), Reference Edition, Collins World, La Habra, California, USA, 1st edition of 1960-71, at Dan. 9:25; and *New American Standard Bible*, 2nd edition of 1977, Arthur Farstad of Dallas, Texas, USA, *et al*, The New Open Bible Study Edition, Thomas Nelson Publishers, Nashville, Tennessee, USA, 1990, at Dan. 9:25.

the Futurist MacArthur then goes on in his NASB Study Bible to refer to this as “Artaxerxes’ decree to rebuild Jerusalem, *ca.* 445 B.C. (Ne[h]. 2:1-8)<sup>82</sup>.”

The Hebrew word here rendered at Dan. 9:25 as “the commandment” in the Historicist *Authorized Version* (1611) is “*dabar* (a masculine singular noun).” It is quite a flexible Hebrew word with respect to “speech” or “word,” and can mean “word” e.g., in a positive way, God’s “word” (Ps. 17:4), or in a negative way, “vain words” (Isa. 36:5). And it can also mean a *word of command* or *commandment* e.g., “the commandment of the Lord” (I Sam. 15:13), or “the king’s commandment” (Esther 1:12); as well as other things<sup>83</sup>. This diversity is also reflected in different Greek Septuagint readings, with one reading being, Greek, “*logou* (‘of the word,’ masculine singular genitive noun, from *logos*)” and another being, “*prostagmata* (‘the commandments,’ neuter plural accusative noun, from *prostagma*<sup>84</sup>)<sup>85</sup>.” And the Latin Vulgate reads Latin, “*sermonis* (‘of the word,’ masculine singular genitive noun, from *sermo*).” Therefore, *prima facie*, the Hebrew can be translated as either “commandment” or “word,” and there is ancient support in diverse Greek Septuagint readings for both renderings at Dan. 9:25; and also ancient support in the Latin Vulgate for the rendering “word.” Therefore on purely linguistic grounds, *prima facie*, one might reasonably argue either for the translation “commandment” and thus the Decree of 7 *Artaxerxes I* (Ezra 7) in 458/7 B.C., or the translation “word” and thus the Administrative Law delegated legislation regulations of Neh. 2 in 445/4 B.C. .

But does that mean that at the point of *translation* of Hebrew *dabar* at Dan. 9:25, it could be reasonably rendered as either “commandment” or “word”? In the context of Dan. 9:25 it is clear that this Hebrew *dabar* is some kind of legal action “to restore and to build Jerusalem.” However, no “word” to do so could proceed under Administrative Law delegated legislation regulations, unless there was first a “commandment” or “decree” for them to be made under. Is there any such “commandment” in place when Daniel wrote this? Looking at Dan. 9, we find that with respect to the deplorable situation in “the land” of “Judah,” and “the inhabitants of Jerusalem, and ... all Israel,” Daniel says “to us belongeth confusion of face.” “And he hath confirmed his words which he spake against us, and against our judges that judged us ... for” what “hath” “been done upon Jerusalem.” “O Lord, ... let thine anger and fury be turned away from the city of Jerusalem ... . O my God, ... behold our desolations ...” (Dan. 9:6-8,12,16,18). On the basis of these statement, it seems to be contextually inconceivable that there was a “commandment” or “decree” in place to “restore and to build Jerusalem,” which was merely waiting upon Administrative

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<sup>82</sup> *The MacArthur Study Bible* (2006), *op. cit.*, NASB sidenote at Dan. 9:25, and commentary at Dan. 9:24-26 (emphasis mine).

<sup>83</sup> See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *dabar*.

<sup>84</sup> See e.g., Exod. 20:6 (LXX), in which God shows “mercy on them that love me” and “keep my commandments (Greek, *prostagmata*, neuter plural accusative noun, from *prostagma*).”

<sup>85</sup> See Brenton & Rahlfs-Hanhart.

Law delegated legislation regulations to further the work of restoration, since it is picture in which e.g., the “judges” are not in place, and there are “desolations” in “Jerusalem” (Dan. 9:12,16,18). *Therefore the first point to make is that contextually, it would be redundant for Hebrew dabar to refer to a “word” of Administrative Law delegated legislation regulations as occurring, UNLESS it referred to such a “word” AFTER a “commandment” was first put in place.*

The *second point to note*, is that *in terms of broad context*, the proposition that at Dan. 9:25, Hebrew dabar refers to a decree or commandment, is therefore to be preferred at the point of translation, *on the basis that it would have to be the first legislative action to restore and rebuild Jerusalem after Daniel wrote this in the 6th century B.C.* . If this contextual consideration is not given full credence, then there is no definitive way of selecting a later year after any number of destructions of Jerusalem. However, contextually Holy Daniel is clearly concerned with the destruction of Jerusalem in his day of the sixth century B.C. in Dan. 9, since e.g., he refers to the “seventy years in the desolations of Jerusalem” (Dan. 9:1) from 605 B.C. to 536 B.C., and so when he says, “from the going forth of the commandment (Hebrew dabar) to restore and build Jerusalem” in Dan. 9:24, it must be the next such “commandment” which by definition must proceed any possible “word” that later flows under any Administrative Law delegated legislation regulations.

Therefore, *on the basis of these two contextual considerations* in Dan. 9, it follows that Hebrew dabar at Dan. 9:25 must mean “the commandment.” Understandably then, this is the translation found at Dan. 9:25 in the *Authorized King James Version* of 1611, which historically was *the* Protestant Bible of English speakers, and so used by both Anglican and Puritans. And this rendering of “the commandment” at Dan. 9:25, is also found in the *Bishops’ Bible* of 1568, which before the King James Version of 1611 became *the* Protestant Bible of English speakers, was in broad terms the Anglican Bible; and it is also found in the *Geneva Bible* of 1560, which before the King James Version of 1611 became *the* Protestant Bible of English speakers, was in broad terms the Puritan Bible. (N.b., these are *general* and not *absolute* categorizations for those who used the Bishops’ Bible and Geneva Bible.) And so for stylistical linguistic and contextual reasons, I do *not* consider that on this occasion an AV Study Bible would be justified in having a footnote reading at “the commandment” in Dan. 9:24 saying, “Or, ‘word,’” since *on this occasion* I do not regard this as a *contextually* possible meaning of Hebrew dabar.

When then we look at an appropriate *interpretation* of Dan. 9:25, we find this also fits well with what has first been determined on the basis of linguistic contextual reasoning, *supra*. That is because at the level of interpretation, I consider the decree or commandment of Ezra 7 in 458/7 B.C. is to be preferred over the Administrative Law delegated legislation regulations of Neh. 2 in 445/4 B.C., *on the basis that it is the first legislative action to restore and rebuild Jerusalem after Daniel wrote this in the 6th century B.C.* . If this contextual consideration is not given full credence, then there is no definitive way of selecting a later year after any number of destructions of Jerusalem e.g., one might argue for 445/4 B.C. in Neh. 2, but one might also argue e.g., a 20th century A.D. legal action in the State of modern Israel after various destruction to Jerusalem following the Seven Day War of 1967. While to the best of my knowledge no-one has yet been so foolish as to so argue

for a 20th century A.D. legal action, quite a number of Futurists certainly have argued for 445 B.C. . Contextually, Holy Daniel is clearly concerned with the destruction of Jerusalem in his day of the sixth century B.C. in Dan. 9, since e.g., he refers to the “seventy years in the desolations of Jerusalem” (Dan. 9:1) from 605 B.C. to 536 B.C., and so when he says, “from the going forth of the commandment to restore and build Jerusalem” in Dan. 9:24, it must be the next such Hebrew *dabar*, and since historically this was the “commandment” of 458/7 B.C., rather than the “word” of 445/4 B.C., it follows that the stylistical linguistic and contextual considerations resulting in the conclusion that Hebrew *dabar* at Dan. 9:25 must mean “the commandment,” *supra*, also fit best at the point of interpretation.

Therefore while at the linguistic level of the Hebrew, *prima facie* I would accept the divided Futurists’ claim that the Hebrew here can mean either a “commandment” (/ “decree”) or a “word,” upon careful consideration of contextual factors in Dan. 9, I think that Hebrew *dabar* at Dan. 9:25 can only mean “commandment.” And certainly at the level of my Protestant Historicist interpretation, I would not accept that it does here mean the Futurists’ “word,” but rather, that it means “commandment.”

Nevertheless, once the Futurists first isolate the “word” (NASB footnote reading), or fictional “decree” (NASB main text, Ryrie & MacArthur) of Nehemiah 2 in 445 B.C. as their starting point for this Oracle, (rather than the Historicists starting point of the commandment of Ezra 7), in order for the Futurists to then have it reach to the time of the Messiah, before they then wrench the final week from this Oracle and place in the far flung distant future, we find that the Futurists must further claim these are not 365.25 (or 365.2442) or *c.* 365<sup>1</sup>/<sub>4</sub> prophetic day-years. Rather, we find that e.g., the Futurist, Josh McDowell, claims that when dealing with the day-year prophetic principle in *The Oracle of the Seventy Weeks*, that the Jewish year is a period of 360 days. Thus he considers that e.g., the 69 weeks of years i.e.,  $69 \times 7 = 483$  years, which should then be regarded as 483 years of length 360 days i.e., *c.* 476 solar years ( $483 \times 360 \text{ days} = 173,880 \text{ days}$ , &  $173,880 \div 365.25 = c. 476$ ). McDowell bases this claim of 360 day years on comparative analysis of the Books of Daniel and Revelation, where the “time [i.e. one year], times [i.e. two years], and half a time [i.e. half a year]” of Dan. 7:25 and Rev. 12:14 are clearly based on a 360 day year calendar since this period is 360 days (a time) + 720 days (times i.e.,  $2 \times 360 = 720$ ) + 180 days (half a time i.e.,  $360 \div 2 = 180$  days) = 1260 days; and so this equates the 1260 days of Rev. 12:6, and 42 months of Rev. 13:5 (and also Rev. 11:2 which he does not mention, i.e.,  $42 \times 30 \text{ days} = 1260 \text{ days}$ )<sup>86</sup>.

But once again, this is faulty Futurist logic. That is because, while it is true the Jews used a 360 day year calendar, it was a seasonal calendar (e.g., Lev. 23:15), and so if it was applied as McDowell here suggests, it would quickly cease to work. Thus in order to keep it in kilter with the seasons, and hence harvest time, the Jews added “leap months” of 30 days after a number of years had elapsed, as required. If this were not done, Festivals related to seasons, such as e.g., Pentecost and First Fruits Sunday (see Lev. 23), would become impossible to keep. Since the calendar difference per annum was about 5 1/4 days,

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<sup>86</sup> Josh McDowell’s *Evidence That Demands A Verdict* (1979), *op. cit.*, pp. 171-175.

on average, one “leap month” was added about every 6 years. But due to the *ad hoc* nature of this at certain points of Jewish history, it would be reasonable to allow that in a specifically isolated 6 year period, there might be no “leap month,” and then in the immediately following 6 year period there might be two “leap months.” But either way, there would be a couple of leap months added about every 12 years, so that while what McDowell is claiming for calculating 360 day years would apply for a relatively short period of up to c. 10 years, it could certainly not apply for the longer type of period we are here looking at. Thus as a general average, there would always be one “leap month” about every 6 years, or put in safer terms, two leap months about every 12 years. Therefore over any considerable period of calculation time, the years are the same whether one is using the Jewish year of 360 days with leap months added in from time to time, or a more precise 365.2442 day calendar which usually has a leap day every 4 years (29 February), but due to the discrepancy between 365.2442 and 365.25 days per annum occasionally does not.

Therefore, on the one hand, I can accept that for relatively short periods of time of up to about 10 years, there may be some differences in dates between those working on a 360 day Jewish Calendar, and those working on our own solar calendar of 365.2442 days per annum e.g., 3½ years may be reckoned as 1260 days (Dan. 7:25; Rev. 11:2; 12:6,14, 13:5). But on the other hand, I cannot accept that over long periods of time, such as the 490 years in *The Oracle of the Seventy Weeks*, that there would be any basic difference in the calculation, since over this period of 490 years many “leap months” of 30 days would have been added in, admittedly in an *ad hoc* manner, in order to keep the calendar in kilter with the seasons. Thus while there may or may not have be a month or so difference at the very end, depending on exactly when the last “leap month” was added in to the 360 day Jewish Calendar, there certainly would not have been more than a maximum of a two month difference, and quite possibly there would have been either less than a two month difference, or possibly even no difference. Thus this basic Futurist claim that *The Oracle of the Seventy Weeks* should be calculated on a rigid 360 day year is fundamentally inaccurate.

Therefore in harmony with Protestant Historicism, I consider the Oracle of the Seventy Weeks contextually isolates the work of the Messiah’s public ministry, and the aftermath judgment on the Jews who rejected him with the destruction of Jerusalem in 70 A.D. and associated fight with the Roman armies continuing till the Fall of Masada in 73 A.D. . Therefore the Oracle of the Seventy Weeks from Daniel 9 is a very comfortable fit with the events and teachings of the Gospels, and the wider theological teachings of the New Testament. Thus when shortly following his baptism and associated anointing by “the Spirit” for his public ministry (Mark 1:9,11), Christ said in the Gospel, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:15); or the Apostle Paul says in the Epistles, “when the fulness of the time was come, God sent forth his Son, ... to redeem them that were under the law” (Gal. 4:4,5; cf. Eph. 1:10); I consider that this includes a reference to the Messianic time-plan in the Oracle of the Seventy Weeks. And when it was said of our Lord he was found “saying that he himself is Christ a King” (Luke 23:2), though the meaning of his words were distorted by these witnesses, nevertheless, in their true sense, this refers to the fact that he is “the Messiah the Prince” as taught in Dan. 9:25, together with other Old Testament passages (e.g., Isa. 9:6).

This Oracle of the Seventy Weeks dates from, “the going forth of the commandment to restore and to build Jerusalem” (Dan. 9:25). When was this? In Ezra 6:14 reference is made to the temple being completed by the decree of Cyrus the Great (536-529 B.C.), Darius I (522-486 B.C.), and Artaxerxes I (465/4-423 B.C.), “And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.” There was thus three decrees, the first under Cyrus II (Ezra 1:1-4; 5:13,17; 6:3) in 536 B.C. . The second decree was under Darius I (Ezra 6:1,8,11,12) whose date can be estimated on the basis that the “house” or temple “was finished” “in the sixth year of reign of Darius” (Ezra 6:15) in 517 B.C. on inclusive reckoning, or 516 B.C. on non-inclusive reckoning, but given these are regnal years I consider inclusive reckoning must be used i.e., 517 B.C. . And the third under Artaxerxes I (Ezra 7:13,21), which, *Possibility 1*: on inclusive reckoning from 465 or 464 B.C. is 459 or 458 B.C. . Or *Possibility 2*: on non-inclusive reckoning is either 458 or 457 B.C. i.e., 458 B.C. +/- 1 year, but given these are regnal years I consider inclusive reckoning must be used i.e., either 459 or 458 B.C., and then of these two potential possibilities from *Possibilities 1 & 2*, I calculate that in the context of Ezra 7, this would have to be the year 458 B.C., *infra*. Or *Possibility 3*: a fall-to-fall or autumn-to-autumn Jewish Calendar was in use, making this 457 B.C. (Horn & Wood, *infra*). Therefore in the context of the calculations made, *infra*, it would possible to argue that the decree of 7 *Artaxerxes I* (Ezra 7) was either 458 or 457 B.C., so that I shall hereafter refer to this as 458/7 B.C. . I am presently open to the possibility that the Oracle either dates from 458 B.C. on non-inclusive reckoning, or from 457 B.C. on inclusive reckoning, and note that these two possibilities yield exactly the same results.

All three of these decrees are said to be “the commandment of the God of Israel” (Ezra 6:14), so that God is clearly in charge, and working out his purposes through these human instruments making this earthly decrees. The focus of the first decree under Cyrus is clearly the temple, “to build ... an house at Jerusalem” for “the Lord God of heaven” (Ezra 1:2); or to “build the house of the Lord God of Israel” (Ezra 1:3; cf. 1:4). So too, the decree under Darius I is focused on the temple, with the decree being specifically related to the earlier one of Cyrus the Great, “In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded ... . Now therefore ... let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree ... for the building of this house of God ... this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed” (Ezra 6:3,6-8,12).

However, the words of Dan. 9:25 are very specific, it dates from “the going forth of the commandment to restore and to build Jerusalem,” which is *clearly more than just the temple*; and therefore clearly more than either the first decree of Cyrus I in 536, or the second decree of Darius II which led to the completion of temple work in his sixth year of 517 B.C., *supra*. On the one hand, the decree in “the seventh year of Artaxerxes the king” (Ezra 7:7) was also specifically concerned with “the house of ... God ... in Jerusalem” (Ezra 7:16; cf. Ezra 7:19,20,23,24). But on the other hand, it also contained some wider provisions for “Jerusalem” (Ezra 7:13), and indeed includes reference to “Judah and Jerusalem” (Ezra 7:14; cf. 9:9), so that it says, “And thou, Ezra, after the wisdom of thy

God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment” (Ezra 7:25,26). And it is clear from Ezra’s dealing with the mixed marriages in Ezra 9 & 10 that his authority extended beyond just matters to do with the temple. Hence Ezra could deal with matters not just in Jerusalem, but more widely (Ezra 7:17; 9:9), and with these wider powers he addressed the problem of mixed marriages “throughout Judah and Jerusalem” when “all the men of Judah and Benjamin gathered themselves together unto Jerusalem” (Ezra 10:7,9). Thus Ezra’s powers match the requirements of the Dan. 9:25 “commandment to restore and to build Jerusalem,” whereas the two earlier decrees fall woefully short of this, dealing only with the Jewish temple.

This means that the decree of 7 *Artaxerxes I* (Ezra 7) established a wider legal autonomy for Jerusalem and beyond, subject to the laws of King Artaxerxes. And that this included the power “to restore and to build Jerusalem” (Dan. 9:25) is further evident from the fact that in “the twentieth year of Artaxerxes the king” (Neh. 2:1), when Nehemiah sought from the king to “build” “the city” of “Jerusalem” (Neh. 2:6,12), *no new decree was issued by Artaxerxes I*, yet Nehemiah could go to “Jerusalem” which “lieth waste,” with “the gates thereof” “burned with fire,” (Neh. 2:17), and set about to “build” Jerusalem” (Neh. 2:20). Why is there no new decree? It can only evidently be because both Ezra 7 and Neh. 2 are referring to the same king, to wit, Artaxerxes I (465/4-423 B.C.), and so no new decree was needed. Rather, the work to restore and rebuild Jerusalem in Neh. 2 proceeded under the authority of his earlier decree made “in the seventh year of Artaxerxes the king” (Ezra 7:7) i.e., the decree 7 *Artaxerxes I*. Therefore the relevant starting point for “the going forth of the commandment to restore and to build Jerusalem,” is the decree of 7 *Artaxerxes I* (Ezra 7).

No sensible interpretation is viable for this Oracle which would apply the 70 weeks as a literal 490 days i.e., 1 year and 4 to 5 months, in terms of locating “the Messiah, the Prince” (Dan. 9:25). Therefore the day-year principle of Biblical prophecy is clearly applicable. This is found in Num. 14:34 where we read, “After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall no my breach of promise.” God here uses the 40 days of the Israelites searching of the land, as a symbolic time to type the 40 years they *are prophesied* to spend in the wilderness, and so this contextually manifests the prophetic day-year principle. And so too, as discussed in Part 6A, Chapter 8, *supra*, in Ezek. 4:4-6 we read, “Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.” Ezekiel did this at the time of the *Siege of Jerusalem* in 587 and 586 B.C. with reference to the 430 years from 966 to 536 B.C., and so there were about 50 years from this time till the

coming of Cyrus in 536 B.C., which *are prophesied* to still have to run their course. Thus once again, Ezek. 4:4-6 manifests the day-year principle of Biblical prophecy.

We read in Dan. 9:25, “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” There appear to be several reasons for this division of the 69 weeks into 7 weeks and 62 weeks. Firstly, Scripture sometimes uses “heptads” or groups of seven years. This is seen in the Jubilee Year where we read in Lev. 25:8, “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.” Thus when we see, “seven weeks” in Dan. 9:25, it is immediately reminiscent of the 49 years of jubilee, and thus immediately tells us that the prophetic day-year principle is here applicable. This is also relevant to the fact that this first 49 years is 10% or  $1/10^{\text{th}}$  of the longer 490 day-years.

A second reason for this division of the 69 weeks into 7 weeks and 62 weeks is contextually related to the words, “the street shall be built again, and the wall, even in troublous times.” These seven weeks go from 458 B.C. on non-inclusive reckoning or 457 B.C. on inclusive reckoning, to 409 B.C., indicating that building work went on during this time, which in the initial work in 458/7 B.C. is specifically said to have included work on “the house of ... God” (Ezra 7:19,20) i.e., the Jewish temple. We also know that during this building time of 49 years “the wall” of Jerusalem was “built again” (Dan. 9:25) by administrative law under this decree of 7 *Artaxerxes I* (Ezra 7), for we read that “in the twentieth year of Artaxerxes the king” (Neh. 2:1), i.e., 438 B.C., Nehemiah was concerned about “the wall of the city” (Neh. 2:8), for “the wall of Jerusalem” was “broken down” (Neh. 1:3), and so he said, “come, and let us build up the wall of Jerusalem” (Neh. 2:17). Though the “street of the house of God” (Ezra 10:9) is mentioned during this time, and “the street” in the area of “the water gate” (Neh. 8:1,3,16), we have no specific record of work being done on any street other than in Dan. 9:25. However, the fact that these streets are mentioned in the Books of Ezra and Nehemiah certainly shows that there were streets in Jerusalem, and evidently the main “street” was “built again” during this 49 year period (Dan. 9:25). Therefore though we do not have any specific statements in Scripture detailing all the construction work that went on in Jerusalem during this time, the implication of these first “seven weeks” of Dan. 9:25 is that major construction work went on during, and was completed at the end of, this 49 years ending in 409 B.C.; and this picture is certainly consistent with the limited detail that we do have from the Books of Ezra and Nehemiah for that part of this era which they cover.

And so too, the statement that the construction work of this 49 years was to transpire “in troublous times” (Dan. 9:25) is consistent with what we know of the troubles faced by Holy Ezra and Holy Nehemiah during this time. They clearly encountered troubles with mixed marriages (Ezra 9 & 10; Neh. 13:1-3,23-28,30), *infra*. And troubles were also faced by Nehemiah from those who “defiled the priesthood” of “the Levites” and misused the “great chamber” of the temple (Neh. 13:4-14,29,29,31), as well as Sabbath traders (Neh. 13:15-22). Thus e.g., Nehemiah says of “Sanballat the Horonite: ... I chased him from me” (Neh. 13:28). Hence once again, this limited picture of “troublous times” (Dan. 9:25) is

clearly consistent with the limited detail that we have from the Books of Ezra and Nehemiah for that part of this “seven weeks” or 49 year period which they cover up to 409 B.C. .

A third contextual factor for this division of the 69 weeks into 7 weeks and 62 weeks, relates to this period of 7 weeks or 49 days, or on the day-year prophetic principle 49 years from 458/7 to 409 B.C., and involves the fact that the longer 69 weeks is a Messianic prophecy till the coming of “the Messiah the Prince.” It is common for Old Testament Messianic prophecies to have a lesser type that points to the greater reality of the Messiah, and the disparity between the Old Testament Messianic type and the Messiah points to the fact that it still awaited its prophetic fulfillment with the greater reality of the then coming Messiah in the New Testament. E.g., in Ps. 16:9-11, King David is a Messianic type pointing forward to the then coming Messiah, Jesus Christ; and he clearly fails to fulfill certain key elements, thus showing that he is only a Messianic type, and that the prophecy’s fulfillment awaited the Christ or Messiah of the New Testament. For he says, “My flesh also shall rest in hope. For thou,” that is, “the Lord,” “wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption” (Ps. 16:7,9,10). This requires that the one to whom he refers will die and descend into hell, “thou wilt not leave my soul in hell,” and that his “flesh ... shall rest in hope” because before his body doth “see corruption,” he will be raised from the dead in a bodily resurrection. Clearly this prophecy goes well beyond the Old Testament Messianic type of David, and is one example, though not the only such example, of an Old Testament “Scripture, that he must rise again from the dead” (John 20:9). Thus on “the Day of Pentecost” (Acts 2:1), the holy Apostle, St. Peter, refers to Ps. 16:9-11 and says, “For David speaketh concerning him, ... also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption ... . Men and brethren, let me freely speak unto you of the patriarch David, that he is both death and buried, and his sepulchre is with us unto this day” i.e., David’s body clearly did see corruption. “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses ... being by the right hand of God exalted ... .” (Acts 2:25-33). Therefore applying broad principles of Old Testament Messianic prophecies to Dan. 9:25 raises the question, Who is the Old Testament Messianic type of this first seven weeks pointing forward to the New Testament Messiah of the final 70th week?

In the key words of Dan. 9:25, “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks ...,” it is clear that this Messianic type must start at the time of the Ezra 7 “commandment to restore and to build Jerusalem” in 458/7 B.C., and then go for “seven weeks” till 409 B.C. . *There is therefore only one figure that this Messianic type could fit, to wit, Holy Ezra,* since he was clearly present “from the going forth of the commandment to restore and to build Jerusalem” (Dan. 9:25). As previously discussed, in Part 6A, Chapter 8, *supra*, we can deduce from godly reason consonant with Holy Scripture, that Ezra was a young man in the ten year noviciate (/ novitiate) of his Levitical priesthood between the ages of 20 and 24 (Num. 4:1-4; I Chron. 23:1,3,24,27) at the time of Ezra 7:1,7 in the seventh year of Artaxerxes I (Ezra 7:8) in 458/7

B.C. . Then just over 25 years later in the thirty-second year of Artaxerxes I (Neh. 5:14; 13:5), he would have been between 45 and 49 years of age, and so being under the age of 50 (Num. 4:3; 8:25), “Ezra the scribe” (Neh. 12:36) was still eligible to be in “the two companies of them that gave thanks in the house of God” (Neh. 12:40), when “they offered great sacrifices” (Neh. 13:43). The fact that Holy Scripture thus gives us these approximate ages of Ezra, also means that we can therefore calculate that since he was between 20 and 24 in 458/7 B.C., after “seven weeks” or 49 years (Dan. 9:25), in 409 B.C. he would have been between 69 and 73 years of age. Given that on average men live to between about 70 and 80 (Ps. 90:10), the proposition that Ezra died between the ages of 69 and 73 would be within a credibly normative age range. *Therefore Ezra is evidently here isolated as a Messianic type pointing forward to what was then the still future Messiah.*

Given that Dan. 9:25 isolates the “troubled times” of this “seven weeks” or 49 years, and given that with respect to Holy Ezra the issue that he encountered troubles with was that of mixed marriages (Ezra 9 & 10), it follows that he here types the Messiah with regard to the issue of mixed marriages. Our Lord and Saviour, Jesus Christ, reintroduced the earlier absolute ban on miscegenation from antediluvian times (Gen. 4:16-6:4,9; Matt. 24:37-39), although such unions were always prohibited where they threatened the overall racial integrity of the main population group (Deut. 23; Ezra 9 & 10 & Neh. 13). As discussed in Volume 2, Part 5, Chapter 5, section e, “Racially Mixed Marriage,” under New Testament Christian morals e.g., upholding the sanctity of marriage in the Seventh and Tenth Commandments of the Holy Decalogue (Exod. 20:14,17; Rom. 7:7; 13:9), the Old Testament morality found in Ezra 9 & 10 and Neh. 13, prohibiting mixed marriages involving a difference of “seed” (Ezra 9:2; Neh. 9:2) i.e., race, continues to bind Christians in prohibiting racially mixed marriages, although the element of these passages dealing with religiously mixed marriages (e.g., Ezra 9:1), is now superseded by I Cor. 7:13-16,39; II Cor. 6:14. (Cf. Deut. 23:2,3 with Ezra 10:8, & Deut. 23:2-8 with Neh. 13:1-3.) Therefore while those elements of Ezra 9 & 10 and Neh. 13 dealing with racially mixed marriages remain binding upon us in the Christian era; by contrast, as Christians we no longer cite Ezra 9 & 10 or Neh. 13 for guidance on religiously mixed marriages. Thus as Christians, we should only cite Ezra 9 & 10 and Nehemiah 13 for guidance on God’s prohibition of racially mixed marriages (Gen. 4:16-6:4,9; 10 & 11; Matt. 24:37-39; Acts 17:26). Therefore, *in the first instance, Holy Ezra who opposed mixed marriages in Ezra 9 & 10, is a Messianic type pointing forward to the Messiah who condemned the sin of “marrying and giving in marriage” (Matt. 24:38) in racially mixed marriages, forewarning of God’s judgment upon this evil at “the coming of the Son of man” (Matt. 24:39) in harmony with the teaching of Dan. 2:43,44.*

Furthermore, we are taught in the Scripturally sound the words of the *Apostles’ & Athanasian Creeds*, that Christ “descended into hell” (Anglican 1662 *Book of Common Prayer* & Article 8, Anglican 39 Articles). For “as Christ died for us, and was buried, so also is it to be believed, that he went down into Hell” (Article 3, Anglican 39 Articles, emphasis mine). While this Biblical teaching of Christ’s descent into hell (Ps. 16:9,10 & Acts 2:27,31; Jonah 2:2 & Matt. 12:40; Rom. 10:7; Eph. 4:9,10,) is multi-faceted, one element of it is that he was “justified in the Spirit” (I Tim. 3:16), when he was “quickened by the Spirit; by which also he went and preached unto,” meaning, “preached at,” in the

sense of condemning, “the spirits in prison; whom sometime were disobedient” in antediluvian times (I Peter 3:18-20), “triumphing over them” (Col. 2:15) in a triumphal march through hell. While the sins of the antediluvians are known to have included “eating and drinking” (Matt. 24:38) in gluttony and drunkenness (Matt. 24:49; Luke 12:45; cf. Matt. 11:18,19; Luke 7:33,34), and “violence” (Gen. 6:11,13) including murder (Gen. 4:8,23,24; cf. 9:5,6); as further discussed in Part 5, Chapter 5, section e, they also included racially mixed marriages (Gen. 6:1-4; cf. Gen. 10 & 11) between the race of Cainites (Gen. 4:16-24) and national racially elect race of Sethites (Gen. 4:25-5:32; cf. Deut. 14:1; Hosea 13:12,13; of course, such racial election should not be confused with spiritual election unto salvation, which has always been with individuals through the covenant of grace, cf. Rom. 2:28,29). And so *in the second instance, Holy Ezra who opposed mixed marriages in Ezra 9 & 10, is a Messianic type pointing forward to the Messiah who among other sins, condemned the sin of racially mixed marriages when he descended into hell, and in a triumphal march through hell preached at “the spirits in prison; whom sometime were disobedient” in antediluvian times (I Peter 3:18-20).*

With regard to this second matter of Christ’s descent into hell, the words of the *Apostles’ Creed*, “he descended into hell,” have been understood diversely among religiously conservative Protestants. Thus my view that this refers to a triumphal march (Col. 2:15) of Christ through hell in which he was he was “justified in the Spirit” (I Tim. 3:16), is historically not the only view among religiously conservative Protestant Christians as to what is meant by Christ’s descent into hell, though I do not doubt that it is the correct view<sup>87</sup>. However, even if one were to put aside the issue of what I take to

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<sup>87</sup> E.g., as a Low Church Evangelical Anglican, I greatly disagree with the view of my beloved brethren of the Presbyterian obedience as found in the Presbyterian Larger Catechism (adopted by the Church of Scotland in 1690), Question & Answer 50, and Shorter Catechism at a footnote on “The [Apostle’s] Creed;” and expressed at Ps. 16:10 in the Presbyterian Caroline Psalter (1650) as, “Because my soul in grave to dwell shall not be left by thee.” For while I do not doubt that Christ was “buried” (Greek, *thapto*, I Cor. 15:4), as stated in both the *Apostles’ & Nicene Creeds*, if by “soul in hell” (Ps. 16:10, Authorized Version, & Ps. 16:11, Psalter in Anglican 1662 *Book of Common Prayer*), is simply meant “soul in grave” (Ps. 16:10, Presbyterian Caroline Psalter), I consider this fails to understand the contrast made by St. Peter when he says on this Scripture that unlike “David” who “is both dead and buried” (Greek, *thapto*, Acts 2:29), the soul of Christ went to “hell” (Greek, *hades*, Acts 2:27,31), and in Luke-Acts we cannot doubt that “hell (Greek, *hades*)” in Luke 10:15 & 16:23 means a good deal more than simply, “the grave,” i.e., it means “hell”! For a variety of views on this element of Article 4 of the *Apostles’ Creed*, “suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell,” see Bishop John Pearson (d. 1686), *An Exposition of the Creed*, 1659,1683 (Ward, Lock, & Company, London, UK, 1854 reprint,) pp. 326-365. With regard to the view that I follow of Christ’s triumphal march through hell, the Anglican Bishop Pearson says it is a view that “hath obtained, especially in our church” (*Ibid.*, pp. 358-363 at p. 358) of “the Church of England” (*Ibid.*, p. 327) or Anglican Church, i.e., a widely held view among Anglicans. Yet this Anglican view, which is by no means the only view historically held by Anglicans, is put forth by the Dutch

be Christ's further fulfillment of this in his descent into hell (I Peter 3:18-20), Ezra still acts to type Christ who condemned racially mixed marriages in Matt. 24:37-39. Therefore, *in the third instance, through reference to the Messianic type of Ezra, this initial period of  $7 \times 7$  weeks or 49 years, being also exactly  $1/10$ th (one-tenth) or 10% (10 per cent) of the fuller period of  $7 \times 70$  weeks or 490 years, also acts to make the point that what occurs in this first 49 years in reference to the Messianic type of Ezra, is just a little miniature type pointing forward to the infinitely greater work of the Messiah in the final week of this Oracle of Seventy Weeks (Dan. 9:24-27).* This is also seen in the wider call of Christ, "repent ye, and believe the gospel" (Mark 1:15).

Therefore the first reason for this division of the 69 weeks into 7 weeks and 62 weeks in Dan. 9:25 relates to the fact that it is pointing to "heptads" or groups of seven years (Lev. 25:8), and thus we know that the prophetic day-year principle is being applied. A second and third reason for this division of the 69 weeks into 7 weeks and 62 weeks in Dan. 9:25 is that through reference to both major construction work in Jerusalem, and through reference to the Messianic type of Holy Ezra respectively, we see that the division of the 69 weeks in Dan. 9:25 into "seven weeks" or a 49 year period ( $7 \times 7 = 49$ ) from 458 B.C. (on non-inclusive reckoning) or 457 (on inclusive reckoning) to 409 B.C., and then a "threescore and two weeks" or a 434 year period ( $62 \times 7 = 434$ ), acts to first isolate some matters in the historical period of Holy Ezra and Holy Nehemiah that occurred "in troublous times" (Dan. 9:25), and thereafter looks to the Oracle's greater fulfillment in "the Messiah" (Dan. 9:25,26). And a fourth reason is that in terms of the mathematical divisions of this Oracle, the fact that this initial period of 49 years is  $1/10$ th or 10% of the fuller 490 years, also points to the fact that the work of the Messianic type of Ezra in the first part of this Oracle, is just a little miniature type that pointed forward to the infinitely greater work of the Messiah in the final week of this Oracle of Seventy Weeks.

We read in Dan. 9:26a, "And after threescore and two weeks shall Messiah be cut off, but not for himself;" which is elucidated on in Dan. 9:27a, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." The "threescore and two weeks" (Dan. 9:26a) is contextually part of the wider "seven weeks, and threescore and two weeks" "unto the Messiah the Prince" (Dan. 9:25). Therefore, starting *The Oracle of The Seventy Weeks* at 458 B.C. (on non-inclusive reckoning) or 457 B.C. (on inclusive reckoning), means that the first 69 weeks ( $69 \times 7 = 483$  day-years) till the Messiah terminates in 26 A.D. (either on non-inclusive reckoning  $483 - 458 = 25$  A.D., or on inclusive reckoning  $483 - 457 = 26$  A.D. + 1 year for inclusive reckoning = 25 A.D.; but either way, since there is no year 0 B.C. / A.D., one must then add 1 year, so this becomes 26 A.D.). The final "week" during which the Messiah was to "confirm the covenant" is thus 26 A.D. to 33 A.D. ( $26 + 7 = 33$  A.D.; and also either on non-inclusive reckoning from 458 B.C. the fuller 70 weeks or 490 day-years minus 458 B.C. = 32 A.D., or on inclusive reckoning from 457 B.C. the fuller 70 weeks or 490 day-years

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Reformed Church derived Louis Berkhof (d. 1957) of the USA as simply the view of "Lutherans;" and then another view altogether is wrongly said by Berkhof to be *the* view that "the Church of England holds;" nevertheless, see also Berkhof's *Systematic Theology*, pp. 342-343.

minus 457 B.C.= 33 A.D. + 1 year for inclusive reckoning = 32 A.D.; but either way, since there is no year 0 B.C. / A.D., one must then add 1 year, so this becomes 33 A.D.). The Messiah's work of atonement is here foretold, in that "in the midst of the weeks he shall cause sacrifice and oblation to cease" (Dan. 9:27). This therefore dates Messiah's atoning death (Dan. 9:24,26a,27a) to 30 A.D. .

The terminus of this *Oracle of the Seventy Weeks* in 33 A.D. . A careful reading of the New Testament Book of Acts isolates two key events in 33 A.D. . Firstly, the stoning of St. Stephen (Acts 7); and secondly, the Gospel going out to the Gentiles (Acts 1:8 & 8), manifested in the conversion of Saint Paul (Acts 8:1; 9:1-31), the Apostle to the Gentiles (Gal. 2:8). These two matters are related to the same big issue, namely, God's divorcement of the Jews (Isa. 50:1) after the Stoning of St. Stephen in 33 A.D. . Literal divorce may be procured under God's law (Deut. 24:1-4; Matt. 5:32; 19:9), for "fornication" in such causes as non-consummation of a marriage, "adultery" (active adultery) (Matt. 19:9), desertion (a wilful denial of conjugal rights, Judg. 19:2; I Cor. 7:15), or cruelty (inducing the termination of consensual sexual relations between a man and his wife, since sexual intimacy between a man and his wife, and cruelty, are alien to one another, and so cannot co-exist together for long. Since cruelty induces a cessation of any desire for sexual relations by the innocent party, the guilty party's cruelty thus constitutes a form of inducing passive adultery contrary to Matthew 5:32 and 19:9; and hence it is a form of "fornication" and a divorce cause, Mal. 2:14-16)<sup>88</sup>.

Such cruelty in the form of unnecessary violence includes attempted murder of a spouse. Thus the Protestant *Reformatio Legum* of 1552, an Edwardian document, in which, together with the other Commissioners, including the Marian Martyrs, Bishop Nicholas Ridley (martyred 1555) and Bishop John Hooper (m. 1555), and the Marian Confessors, Bible translator Miles Coverdale (d. 1569), and Matthew Parker (d. 1575) who later became an Archbishop of Canterbury (1559-1575); the Marian Martyr, and first Protestant Archbishop of Canterbury (1533-1556), His Grace Thomas Cranmer (m. 1556), held that divorce with remarriage could be for a number of weighty causes broadly grouped around the matrimonial causes of adultery, desertion, and cruelty. And these included "deadly hostility," meaning cruelty by either the husband or wife in the form of an attempted murder of their spouse<sup>89</sup>. This divorce cause is earlier found in the 6th

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<sup>88</sup> See also my sermon, "8 hate attacks on the traditional values of a Christian marriage: 4/8 – Feminism & Easy Divorce" of 7 Nov. 2013, (Mangrove Mountain Union Church, N.S.W., Australia,) (<http://www.sermonaudio.com/kingjamesbible>); a printed copy of which will be included in "A Sermons' Bonus" appendix in my forthcoming Volume 5 Textual Commentary on the Received Text and Authorized Version which will be the first one on St. Mark's Gospel (<http://www.gavinmcgrathbooks.com>).

<sup>89</sup> James C. Spalding's *The Reformation of the Ecclesiastical Laws of England, 1552*, Sixteenth Century Essays & Studies, Vol. 19, General Editor Charles G. Nauert, Jr., Sixteenth Century Journal Publishers, Kirksville, Missouri, USA, 1992, pp. 102-103.

century divorce code of the Byzantine Emperor, Justinian the First (d. 565)<sup>90</sup>, and later found in e.g., the *Barwick Act* (1959-1975, Commonwealth of Australia)<sup>91</sup>. Given that the Messiah was “cut off” (Dan. 9:26) through the action of the Jews who declared, “his blood be on us, and on our children” (Matt. 27:25), and he was crucified, dead, and buried, although death could not hold him, and he rose again from the dead on the third day (Matt. 26-28), it follows that in spiritual terms, God’s divorcement of the Jews (Isa. 50:1) could certainly proceed under this divorce cause of cruelty.

The “covenant” that the Messiah did “confirm” for “one week,” was the covenant of grace. One can have a covenant inside a covenant (e.g., a Jewish sabbath covenant in Exod. 31:16, is inside the wider Decalogue covenant of Exod. 31:18; Deut. 4:13; see Exod. 20:1-17 & Deut. 5:6-21). The “covenant” of “grace” (Gen. 6:8,9,18; Heb. 11:7) or “everlasting covenant” (Heb. 13:20) was a covenant inside an Old Testament Abrahamic covenant (Gal. 3:16,17; Rom. 4:1-3) during the first half of the “one week” i.e., the 3½ years of our Lord’s public ministry; and a covenant inside the New Testament covenant (Heb. 7-10) during the second half of the “one week” i.e., the 3½ years from the time of his crucifixion to the Stoning of St. Stephen (e.g., Matt. 10:5,6; 15:24; John 10:15,16). Thus before the Stoning of Stephen, Christianity was still a sect inside of Judaism, and so focused primarily on those of the Jewish race, or proselytes to Judaism (Acts 2:10) e.g., “Peter and John went up together into the temple at the hour of prayer” (Acts 3:1), and one of what are by church tradition regarded as the first deacons, was “Nicolas a proselyte” (Acts 6:5) i.e., a Gentile had to first be a proselyte to Judaism, before he could be a member of the Jewish sect of Christians. But following the Stoning of Stephen in Acts 7, Christianity ceased to be a Jewish sect, and instead became a separate religion. This is seen in Acts 8 where the Gospel goes out to Gentile Semites in the form of Samaritans (Acts 8:1-25; cf. 1:8) who were certainly not Jews (John 4:7,22); and to the Hamitic Ethiopian eunuch (Acts 8:26-39), who as a eunuch could never convert to Judaism (Deut. 23:1), although he could be, and evidently was, a Gentile God-fearer (Acts 13:16; 17:1,4; 18:4), who went to the Court of the Gentiles in “Jerusalem for to worship” (Acts 8:27; cf. Deut. 23:1 with “eunuch”). It is also seen in the Gospel going to white Caucasian Japhethites with the conversion of Cornelius (Acts 10).

And this separation of Christianity from Judaism with its establishment as a separate religion, as opposed to it being a sect within Judaism, is also manifested in the calling of the Apostle Paul to be “the Apostle of the Gentiles” (Rom. 11:13), in contrast to the Apostle Peter who was the Apostle of the Jews (Gal. 2:7,8). After his conversion as Saul, the Apostle Paul “went into Arabia” for “three years” where the Lord taught and prepared him to be the Apostle to the Gentiles, before he “returned again unto Damascus”

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<sup>90</sup> Justinian’s *Civil Law*, Scott, S.P. (translator), The Central Trust Company, Cincinnati, USA, 1932, 1973, Vol. 17, 8th Collection, Title 18, chapter 8(3) p. 54; & chapter 9(2) p. 55.

<sup>91</sup> See sections 28(i)(i), & (2c) *Matrimonial Causes Act*, 1959-1975 (Commonwealth of Australia) (*The Barwick Act*, named after Sir Garfield Barwick, d. 1997).

in Syria, and then “went up to Jerusalem to see Peter,” the Apostle to the Jews, “and abode with him fifteen days” (Gal. 1:16-18). But it is also notable that the Conversion of Saint Paul is dated to the same time as the Stoning of Saint Stephen (Acts 7), and preaching of the Gospel to Gentiles who no longer had to first become proselytes to Judaism (Acts 8). Thus we read in the account of the Stoning of Stephen, that various Jews “stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul. And they stoned Stephen ...” (Acts 7:58,59). “And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad through the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed to prison” (Acts 8:1-3). “And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord ...journeyed,” and when “he came near Damascus ... suddenly there shone round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks [/ prickles]. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do” (Acts 9:1,3-6).

In historical time, these events can be dated in the Book of Acts as being between the time of the Pentecost following Christ’s crucifixion in Acts 2, which is dated in this Oracle of the Seventy Weeks at 30 A.D., and the time of “Herod” Agrippa the First in Acts 12:1, who reigned from 37 to 44 A.D. . Therefore a date in between these events of Acts 2 of 30 A.D. and Acts 12 of 37-44 A.D. for the Stoning of St. Stephen in Acts 7 and Conversion of St. Paul in Acts 8 at 33 A.D. is a reasonable time fit, and contextually these are appropriate historical marker events that one can isolate in the Book of Acts for this movement of Christianity from being a sect of Judaism to being a separate religion going out to the Gentiles in Acts 8. The importance of these events to Christianity is also reflected in the Anglican *Book of Common Prayer* of 1662, which is a revision of, but still basically, the 1552 Protestant prayer book of the first Protestant Archbishop of Canterbury (1533-1556), and Marian Martyr, Thomas Cranmer, who died for his embrace of Protestantism at the hands of the Popish queen, Bloody Mary. Here we find that a red-letter day with Proper Lessons for Mattins and Evensong, and Communion Readings from the Authorized (King James) Version of 1611, is provided for *Saint Stephen’s Day* on 26 December<sup>92</sup>, with the Collect, “Grant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed, and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour those that suffer for thee, our only Mediator and Advocate. Amen.” And so

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<sup>92</sup> Mattins: Gen. 4:1-10 & Acts 6; Evensong: II Chron. 24:15-22 & Acts 8:1-8; Communion: Acts 7:55-59 & Matt. 23:34-39.

too for *The Conversion of Saint Paul's Day* on 25 January<sup>93</sup>, with the Collect, “O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.”

Thus the Stoning of St. Stephen by the Jews in 33 A.D. ends the seven day-years at the end of this Oracle after which Christianity ceased to be a Jewish sect and became a separate religion, as seen in the proclamation of the Gospel to Gentiles in Acts 8 (cf. Acts 1:8), and manifested in the Conversion of St. Paul, the Apostle to the Gentiles. It thus closes the period during which “the Messiah, the Prince” (Dan. 9:25) was to “confirm” the covenant of grace inside the Abrahamic “covenant” with the Jews (Dan. 9:27; cf. Gen. 12:3; Luke 1:72; Acts 3:25; Rom. 15:8) in the 3½ years before his death, and through the New Testament covenant for 3½ years after his death (Luke 13:6-9).

That this is all part of Messiah’s work is also seen in the words, “he shall cause the sacrifice and the oblation to cease” (Dan. 9:27a). In connection with fulfilling their typology (cf. e.g., Isa. 53), Christ thus abolishes these Jewish laws. Why? In Eph. 2:11-16 we are told: “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, ... now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.” And in Col. 2:13,14,16,20,21, “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” “Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to” Jewish or ascetic “ordinances”? E.g., “Let no man therefore judge you in meat, or in drink, or in respect of an holyday [i.e., sabbatical or annual Jewish days], or of the new moon [i.e., monthly Jewish days], or of the sabbath days [i.e., the weekly Jewish sabbath of Saturday<sup>94</sup>];” or such rules as “Touch not; taste not; handle not” e.g., the Lev. 11 Jewish dietary laws, or ascetic prohibitions on the moderate consumption of alcohol.

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<sup>93</sup> Mattins: Isa. 49:1-12 & Gal. 1:1-10; Evensong: Jer. 1:1-10 & Acts 26:1-20; Communion: Acts 9:1-22 & Matt. 19:27-30.

<sup>94</sup> Cf. Lev. 23; Num. 28 & 29; II Kgs 4:23; I Chron. 23:31; II Chron. 2:4; 8:13; 31:3; Ezra 3:5; Neh. 10:33; Isa. 1:13,14; Ezek. 45:17; 46:3-8; Hosea 2:11; & Gal. 4:10,11 which has Jewish weekly sabbath “days, and” new moon “months, and” annual “times, and” sabbatical “years.”

These key New Testament verses of Eph. 2:15 and Col. 2:14 have been badly perverted in a number of “modern versions,” such as e.g., the religiously liberal Preterist *Revised Standard Version* (1946,1952, & 2nd edition 1971) mentioned above, or the RSV’s rival successors in the Preterist *English Standard Version* (2001 & 2005) and Preterist *New Revised Standard Version* (1989). And upon those who are behind these mistranslations of Eph. 2:15 and Col. 2:1, and who inflict so much spiritual hurt and harm upon the users who trust in the reliability of such Bible perversions as the RSV, ESV, and NRSV; we find that in the double *entendre* of Rev. 22:18,19, which applies in the first instance to the Book of Revelation, and in the second instance to the completed revelation of the entire Bible in which “the two candlesticks” are the completed Old and New Testaments (Rev. 11:4; cf. Ps. 119:105,130; Prov. 6:23), and the “two witnesses” who “prophesy” (Rev. 11:3); that there is nothing less than the judgement of Almighty God, “If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life ... .”

There is a distinction made in the Pentateuch between the Holy Decalogue on “tables of stone, written with the finger of God” (Exod. 31:18); and the civil and ceremonial laws of Moses which were handwritten on parchment scrolls in ordinances. Thus when we read in Eph. 2:15,16 that Christ “abolished ... the law of commandments contained in ordinances; ... that he might reconcile both” Jews and Gentiles “unto God in one body by the cross,” we here see the abolition of the Jewish civil and ceremonial laws; but the retention of the Ten Commandments; so that St. Paul further cites the Decalogue as still binding, citing the fifth commandment, “Honour thy father and mother” (Eph. 6:2). And so too, moral Jewish laws of the Pentateuch that may be characterized under the Decalogue’s precepts, or based on natural law (Lev. 18:24,24,27-29; Rom. 1 & 2) also remain. Therefore we read in Article 7 of the Anglican 39 Articles, “the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral;” and so one finds those Moral Laws of the Ten Commandments of Exodus 20 in e.g., the Anglican 1662 *Book of Common Prayer’s* Catechism and Communion Service.

In both Eph. 2:15 and Col. 2:14 references is made to Jewish “ordinances,” Greek *dogma*. Col. 2:14 says, “blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross.” The similarity between these two verses is clear.

Ephesians 2:15	Colossians 2:14
Christ " <u>abolished</u> ... <u>the enmity</u> , even <u>the law</u> of commandments contained in <u>ordinances</u> ; ... that he might reconcile both" Jews and Gentiles " <u>unto God in one body by the cross.</u> "	" <u>blotting out</u> the handwriting of <u>ordinances that was against us</u> , which was <u>contrary to us</u> , and took it out of the way, <u>nailing it to the cross.</u> "

In Col. 2:14 these "ordinances" are referred to as "handwriting" which is Greek *cheirographon*, a compound word from *cheir* for a "hand," and *grapho* for "write." This usage of "handwriting" which contextually is referring to Moses' handwriting, thus acts to highlight the difference between these Mosaical "ordinances," which were in the first instance written in the Pentateuch by Moses under verbal inspiration from God; as opposed to the Ten Commandments, which in the first instance were on "tables of stone, written with the finger of God" (Exod. 31:18), and then in the second instance, written in the Pentateuch by Moses under verbal inspiration from God. For whereas initially "God spake" (Exod. 20:1 with Exod. 20:2-17; & Deut. 5:22 with Deut. 5:6-21) the Holy Decalogue, which was then placed inside the ark of the covenant (Deut. 10:1-15; I Kgs 8:9); by contrast, the Mosaical "ordinances" (Eph. 2:15; Col 2:14) were given to Moses to initially "speak unto the children of Israel" (E.g., Exod. 25:1; cf. 24:3; Lev. 1:1-3), and placed in the "book" "in the side of the ark of the covenant" (Deut. 31:26; cf. vss. 9,24). Thus the Ten Commandments remain as the "Moral" "Law" (Article 7, Anglican 39 Articles; & Presbyterian Westminster Confession 19:3) for the Christian (Rom. 3:31; 7:7; 13:9; Eph. 6:2,3; I Tim. 1:8-11; Jas. 1:25; 2:10-12; Rev. 11:19), as they are understood in the New Testament (e.g., with regard to the fourth commandment, in the double *entendre* of the Greek, Christ rose on "the first of the week," simultaneously meaning, "the first of the sabbaths," thus making Easter Day the first of subsequent Christian Sunday Sabbaths, John 20:1, cf., the Sunday Services in John 20:19-23, John 20:26-29, and Acts 20:6,7; and unlike in such Mosaical ordinances as Exod. 21:10; Deut. 21:15-17, under New Testament Christian morals the seventh commandment now requires monogamy and prohibits polygamy, Matt. 19:9; I Cor. 7:2; I Tim. 3:2).

But in contrast to the Ten Commandments as understood for the Christian in the New Testament, the values in these Jewish "ordinances" (Eph. 2:15; Col 2:14) can only be used if reasonably characterized under firstly, one of the Decalogue's precepts; or secondly, under natural law i.e., godly reason (Lev. 18 & Rom. 1 & 2); or thirdly, if the law clearly existed long before the Jewish Era, and in harmony with later Scriptures we can tell that it was not simply a provincial precept, but rather a universal precept (e.g., Gen. 18 & 19; I Cor. 6:9,10; although sodomy is also contrary to natural law, Rom. 1; and may also be characterized under the seventh commandment, I Tim. 1:10); or fourthly, has endorsement as continuing New Testament morality (II Cor. 13:1; citing Deut. 19:15). Such a law might also be characterized under more than one such head e.g., Old Testament morality against idolatry, murder, or sodomy could all be characterized under all four headers. Of

those Jewish “ordinances” that thus go under New Testament morality, one type is therefore the Jewish sacrificial laws (Heb. 7-10).

Thus commenting on Col. 2:14, the *Geneva Bible* (1560) says that these ordinances refer to, “The ceremonies, and rites ... which were taken away by Christ’s death.” And the Presbyterian *Westminster Confession* (adopted by the *Church of Scotland* in 1690) chapter 19:2,3, refers to the “ten commandments,” and then says, “Beside this law, commonly called moral, God was pleased to give to the people of Israel, ... ceremonial laws ... . All which ceremonial laws are not abrogated, under the New Testament.” And in a footnote showing relevant Bible verses it says, “**Col. 2:14.** *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ... .* **Dan. 9:27.** *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease ... .* **Eph. 2:15.** *Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself twain one new man, so making peace; V[erse] 16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby<sup>95</sup>.” This is clearly the same broad Protestant teaching one finds in Article 7 of the Anglican 39 Articles, *supra*.*

Sadly, a number of so called, “modern versions” fail to translate Eph. 2:15 as “the law of commandments contained in (Greek, *en*, preposition with dative) ordinances (*dogmasi*, neuter plural dative noun, from *dogma*).” E.g., the *Revised Standard Version* (1946,1952, & 2nd edition 1971) and its rival successors in the *English Standard Version* (2001 & 2005) and *New Revised Standard Version* (1989), first “take away from the words of the book” (Rev. 22:19) by taking away the Greek *en* meaning “in” at “commandments contained in ordinances;” and then to add insult to injury, “add unto these things ... that are written in this book” (Rev. 22:18) by adding in “and;” thus thoroughly perverting the meaning of this verse. And at Col. 2:14, “the handwriting of ordinances” become a highly interpretative “dynamic equivalent” like e.g., the *American Standard Version’s* (1901) “the bond written in ordinances,” or its successor in the *New American Standard Bible’s* (1995) “certificate of debt.” On the one hand, it is certainly true that “Christ died for the ungodly” (Rom. 5:6), and “while we were yet sinners, Christ died for us” (Rom. 5:8), and “Christ ... died unto sin once” (Rom. 6:9,10); but on the other hand, it is a typical heresy to try and use one Biblical truth, in such a way, as to deny another Biblical truth, which is what is happening in these so called, “modern versions” at Col. 2:14. How many people get tripped up, confused, spiritually hurt and injured by the type of perversions we find in e.g., the *Revised Standard Version* at Eph. 2:15 or the *New American Standard Bible* at Col. 2:14? How many people consequently fail to understand the proper distinction between the “moral” “law” of the Ten Commandments continuing to bind the Christian, and the Jewish “ceremonies and rites” or “civil precepts” which “do not bind Christian men” (Article 7, Anglican 39 Articles)? The great Day of Judgment will reveal it!

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<sup>95</sup> *Westminster Confession of Faith*, With a Foreword by Alexander McPherson (1994), *op. cit.*, pp. 80-81.

Therefore the fact that as part of Messiah's work, "he shall cause the sacrifice and the oblation to cease" (Dan. 9:27a), means that in connection with fulfilling their typology (John 1:29; I Cor. 5:7), Christ thus abolishes these Jewish laws. Among other things, this is relevant to the fact that he "abolished ... the enmity, even the law of commandments contained in ordinances; ... that he might reconcile both" Jews and Gentiles "unto God in one body by the cross" (Eph. 2:15), "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross" (Col. 2:14). Therefore this broad overview is also relevant to the fact that *The Oracle of the Seventy Weeks* terminates in 33 A.D. with the Stoning of St. Stephen by the Jews in 33 A.D., after which Christianity ceased to be a Jewish sect and became a separate religion; as seen also in the Gospel going to light brown Gentile Semites in the form of Samaritans (Acts 8:1-25; cf. 1:8), the black Hamitic Ethiopian eunuch (Acts 8:26-39), and the white Caucasian Japhethite Cornelius (Acts 10); and as also seen in the Conversion of St. Paul, the Apostle to the Gentiles.

The *Oracle of the Seventy Weeks* also foretells of a further destruction of Jerusalem in Dan. 9:26b,27b. In both instances this is put immediately after a reference to the death of the Messiah, thus indicating that it comes as a judgement on the Jews for their rejection of the Messiah. Thus following the words of Dan. 9:26a, "And after threescore and two weeks shall Messiah be cut off, but not for himself;" comes the judgment on Jerusalem of Dan. 9:26b, "and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." And so likewise, following the words of Dan. 9:27a, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease;" comes the judgment on Jerusalem of Dan. 9:27b, "and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." With respect to "the overspreading of abominations he shall make it desolate, even until the consummation, and the determined shall be poured out on the desolate" (Dan. 9:27b); and Daniel's later reference to "the abomination the maketh desolate" (Dan. 11:31; 12:11); our Lord and Saviour applies "the abomination of desolation, spoken of by Daniel the prophet" (Matt. 24:15; Mark 13:14), to "when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (Luke 21:20). This was fulfilled with the destruction of Jerusalem in the first instance, and beyond this "unto the end of the war desolations are determined" which fell more widely in the Israel by Roman armies in 70-73 A.D., culminating in the fall of Masada.

*Let us now further examine some elements of this final "one week" of Dan. 9:27.* There is internal New Testament evidence in the Gospels to support the *Oracle of The Seventy Weeks'* dating of Christ's public ministry to a 3½ year period from 26 to 30 A.D. . In St. John's Gospel, St. John dates the crucifixion to the Sabbatical Preparation Day that fell during the Passover Feast i.e., Friday (John 19:14,31,42). Of course, Jewish holy days were kept from sunset to sunset (Lev. 23:32; Deut. 16:6; Neh. 13:19; Mark 1:21,32). Thus whilst the Synoptic Gospels record that Christ and his disciples celebrated the Passover at the beginning of the 14th day of the first month (month of Nisan) (e.g., Matt. 26:2,17-20,26-

30; cf., Exod. 12:18), the Jews who were involved in crucifying Christ had still not eaten it by early Friday morning (St. John 18:28), but this did not matter since they still had till sunset on that Friday to do so. St. John also records that “Jesus ... came to Bethany” “six days before the Passover” (John 12:1). On inclusive reckoning, the relevant six days would be *The Sunday Next Before Easter*, also known as *Palm Sunday* = Day 1, *Monday Before Easter* = Day 2, *Tuesday Before Easter* = Day 3, *Wednesday Before Easter* = Day 4, *Thursday Before Easter* = Day 5, and *Good Friday* (starting from sunset Thursday) = Day 6. Since St. John also records that Jesus was to rise from the dead “in three days” (John 2:20,21), *Good Friday* = Day 1, *Easter Even* or the *Saturday Before Easter* = Day 2, and *Easter Day* = Day 3 (John 20:1); it is therefore clear that like the Synoptic Gospel writers, St. John dates the Passover beginning on the 14th day of the first month (month of Nisan) to *Good Friday*, understood to start at sunset on the *Thursday Before Easter*.

Since Christ was crucified under Pontius Pilate (e.g., Matt. 27:2,13,17,22,25,58,62,65; Acts 3:13), this means that his crucifixion must have been while Pilate was procurator of Judea from 26 to 36 A.D. . St. Luke records that Christ’s Public Ministry commenced “in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea [26-36 A.D.]...” (Luke 3:1).

Like others, Plummer has asked the question, “Is the 15th year to be counted from the death of Augustus, ... A.D. 14? or from the time when he was associated with Augustus as joint ruler at the end of ... A.D. 11 or 12?” He concludes, “It is impossible to determine this with any certainty.” But while acknowledging that “good authorities” can be cited “for the latter reckoning” i.e., “A.D. 11 or 12,” and also considering that these dates make “the Gospel chronology as a whole run more smoothly,” he personally preferred the latter dates<sup>96</sup>. By contrast, while *The New Oxford Annotated Bible* that Metzger is the New Testament Editor of, makes reference both to the view that Luke 3:1 dates from the death of Augustus and “comes to A.D. 28/29,” and also the view that it can be reckoned “from the year of association of Tiberius with Augustus as joint ruler,” so that “the date is A.D. 26/27<sup>97</sup>,” Metzger’s commentary on the text of Luke 3:1 says confidently, “The year A.D. 26 or 27 is meant<sup>98</sup>.” Finegan refers to the fact that Tiberius, “celebrated a triumph for his military victories in Germany and Pannonia. Referring to this event, Suetonius says that ‘the consuls caused a law to be passed soon after this that he should govern the provinces jointly with Augustus and hold the census with him.’” The date when Tiberius thus began to govern the provinces jointly with Augustus was probably A.D. 12, although arguments have

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<sup>96</sup> Plummer, A., *The Gospel According to S. Luke*, International Critical Commentary, T. & T. Clark, UK, 1896, 5th edition 1922, pp. 81-82 (emphasis mine).

<sup>97</sup> May, H.G. (OT Editor) & Metzger, B.M. (NT Editor), *The New Oxford Annotated Bible*, RSV (1977), *op. cit.*, “Survey of ... Bible Lands,” section 17, p. 1545 (emphasis mine).

<sup>98</sup> *Ibid.*, p. 1245.

been presented for putting it in A.D. 11 or 13<sup>99</sup>.” Further commenting on this matter, Ramsay says, “according to Velleius, the admirer and friend and faithful follower of Tiberius, associated with him in nine years of warfare, authority equal to that of Augustus in all provinces and armies of the empire was granted to Tiberius by the Senate and people, on the proposal of Augustus himself, before he returned to Rome to celebrate his triumph over the peoples of Pannonia and Dalmatia. Now ... the decree of equal power must have been passed before the end of A.D. 11. ... There can be no doubt that this was the event which Tacitus had in mind when he said that Tiberius had been created *Collega Imperii* [Latin, “Colleague of the Empire”] during the lifetime of Augustus (*Annals*, I, 3)”<sup>100</sup>.

The *Ryrie Study Bible* (1995) says, ““Tiberius Caesar’ ... reigned A.D. 14-37. This would make the fifteenth year A.D. 29. However, Tiberius was coregent with Augustus from A.D. 12 making the fifteenth year A.D. 27 (though it is also possible that it was 26, depending on whether it was figured from the accession year or not) ...”<sup>101</sup>.” Or *The MacArthur Study Bible* (2006) says, “Because of the way Tiberius came to power, this date is hard to fix precisely ... . Tiberius was made co-regent in A.D. 11, then automatically became the sole ruler at the death of Augustus on Aug. 19 A.D. 14. If Luke’s chronology is dated from Tiberius’ appointment to the co-regency, the 15th year would be A.D. 25 or 26. If Luke was reckoning from the death of Augustus, this date would fall between Aug. 19, A.D. 28 and Aug. 18, A.D. 29. One other fact complicates the ... date: the Jews reckoned a ruler’s term from the Jewish New Year following accession, so if Luke was using the Jewish system, the ... dates could be slightly later. The earlier date of A.D. 25-26 seems to fit the chronology of Christ’s life best”<sup>102</sup>.”

In favour of St. Luke dating 15 Tiberius from Tiberius’ joint rule with Augustus to 26 A.D. or 27 A.D., I note that Tiberius’ joint rule was established by decree of the Roman Senate, and St. Luke, who clearly included reference to other matters connected with Roman Law (Luke 2:1; Acts 17:7; 25-28) could be reasonably said to be likewise basing a date on such Roman Law in Luke 3:1 at 26 or 27 A.D.. Furthermore, the concept of joint rule is found in the Old Testament in the Books of Kings and Chronicles, and so St. Luke, whose Gospel clearly upholds the authority of the Old Testament (e.g., Luke 11:50,51; 24:26,27,44,45), would clearly consider it to be appropriate to use categories of thought in which regnal years were calculated from the time of a joint rule, rather than from the time of

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<sup>99</sup> Finegan, J., *Handbook of Biblical Chronology*, Princeton Univ. Press, New Jersey, USA, 1964, p. 259 (emphasis mine), citing Suetonius ed. J.C. Rolfe, LCL, I, p. 323; cf. pp. 259-273.

<sup>100</sup> Ramsay, W.M., *Was Christ Born At Bethlehem?* Hodder & Stoughton, 2nd edition [c. 1900, as Preface p. viii. reference to “recent discoveries in Egypt” citing *Expositor*, 1897], pp. 200-201 (emphasis mine).

<sup>101</sup> Charles Ryrie’s *Ryrie Study Bible* (1995), *op. cit.*, at Luke 3:1 (emphasis mine).

<sup>102</sup> *The MacArthur Study Bible* (2006), *op. cit.*, at Luke 3:1 (emphasis mine).

a later sole rule. This means that, on the one hand, the Imperial Decree of the Roman Senate establishing Tiberius as joint ruler with Augustus, together with the associated statements of Velleius (b. c. 19 B.C., & d. after 30 A.D.), Tacitus (b. c. 56 A.D., & d. c. 120 A.D.), and Suetonius (b. c. 69 A.D., & d. after 122 A.D.), *supra*, constitute good and clear evidence from Roman law and society that Tiberius's reign was legally and socially sometimes reckoned from the time of his joint rule in 11 A.D. or 12 A.D. . But on the other hand, the fact his reign is dated on contemporary coins from 14 A.D., constitutes good and clear evidence from Roman law and society that Tiberius's reign was legally and socially sometimes reckoned from 14 A.D. . Therefore, the evidence indicates that in the New Testament times in which St. Luke wrote, law and society recognized alternative systems for the starting point of reckoning Tiberius's regnal years.

It is surely notable that both religious liberals like e.g., Metzger (a Preterist), and religious conservatives like e.g., Ryrie and MacArthur (both Futurists), consider that the "fifteenth year of the reign of Tiberius Caesar" (Luke 3:1) can be variously calculated on different systems to something in between 26 and 29 A.D. (Ryrie & Metzger) or 25 and 29 A.D. (MacArthur). If the generally accepted date of "Pontius Pilate being governor of Judaea" (Luke 3:1) from 26 to 36 A.D. is followed, then MacArthur's lowest date of 25 A.D. would have to be ruled out. But without now considering all of these possibilities, the significant thing is that 26 A.D. is clearly within the reasonable range of possibilities for both "the fifteenth year of the reign of Tiberius Caesar" and also the time of "Pontius Pilate being governor of Judaea" (Luke 3:1). *Therefore the calculation made from The Oracle of the Seventy Weeks of the Messiah's 3½ year public ministry commencing in 26 A.D. is consistent with the Gospel account in Luke 3 that his public ministry commenced with his baptism in "the fifteenth year ...of Tiberius Caesar."*

Therefore, believing as I do, firstly, in the Divine Inspiration of Holy Scripture (II Tim. 3:16); secondly in the Protestant Historicist School; and thirdly, in an understanding of *The Oracle of the Seventy Weeks* that dates this Messianic prophecy from the decree of 7 *Artaxerxes I* (Ezra 7) either in 458 B.C. on non-inclusive reckoning or 457 B.C. on inclusive reckoning; I consider the point of intersecting agreement between Dan. 9 and this range of possible dates for Luke 3 of 26 to 29 A.D., acts to isolate for us 26 A.D. in Luke 3. Of course, a person who did not agree with me on one, two, or three of these stated beliefs, would not agree with my conclusion that Luke 3 dates to 26 A.D. by a process of elimination. E.g., some who accept the same broad Messianic type of interpretation of this Oracle that I do, do not calculate the starting date of the decree of 7 *Artaxerxes I* (Ezra 7) as either 458 B.C. on non-inclusive reckoning or 457 B.C. on inclusive reckoning; but rather, from 457 B.C. on non-inclusive reckoning, *infra*; and so whereas I would date the start of the 69 weeks at 26 A.D., they would date it to 27 A.D. and then consider Luke 3 is dated to 27 A.D. . *Nevertheless, I consider that the evidence indicates that this Oracle commences Christ's 3½ year public ministry in 26 A.D., and that this is consistent with the starting point of Christ's public ministry with his public baptism by John the Baptist in Luke 3 in "the fifteenth year ...of Tiberius Caesar, Pontius Pilate being governor of Judaea."*

We have already determined that the words of Dan. 9:26, "to anoint the most holy" point us to the start of the Messiah's public ministry when he was publicly anointed by "the

Spirit of God descending like a dove, and lighting upon him” at his baptism (Matt. 3:16). For “after the baptism which John preached; ... God anointed Jesus of Nazareth with the Holy Ghost and with power,” and in his public ministry he then “went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:37,38). Therefore, the fact that we here have a date of 26 A.D. in Luke 3:1 at which time Christ was “baptized,” “and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased” (Luke 3:21,22), when “Jesus” was “about thirty years of age” (Luke 3:23), shows that in the context of Luke-Acts, “God anointed” (Acts 10:38) Christ in connection with the “baptism which John preached” (Acts 10:37), in 26 A.D. (Luke 3:1); and so this fulfils the prophetic words in *The Oracle of the Seventy Weeks* “to anoint the most holy” (Dan. 9:24) at the start of the final week.

In St. John’s Gospel are recorded a number of Passovers. The first “Jews’ passover” (John 2:13,23) was after his baptism (John 2:29-34) in 26 A.D., and being just after he called the brothers “Simon” / “Peter” and “Andrew” (John 1:40-42), and “Phillip” and “Nathanael” (John 1:43-51), near the “beginning of miracles” “Jesus” “did” “in Cana of Galilee” (John 2:11), and so near the start of Christ’s public ministry (cf. Matt. 3:18), this first passover appears to date to 27 A.D. .

St. John says, “After this there was a feast of the Jews, and Jesus went up to Jerusalem” (John 5:1). What was this “feast of the Jews” (John 5:1)? There were three feasts Jews had to annually attend (Exod. 23:14-17; 34:22,23; Deut. 16:16), Passover (e.g., Matt. 26:2), Pentecost (e.g., Acts 2:1), and Tabernacles (e.g., John 7:2). The narrative in John 5 is initially focused on sheep, for we immediately read, “Now there is at Jerusalem by the sheep market a pool” (John 5:2) etc. . The word “market” is in italics as added in the King James Version (1611), and it was earlier added in the Bishops’ Bible (1568). The Greek literally reads, “at Jerusalem by (*epi*, with a dative) the (*te*, feminine singular dative, definite article from *e*) sheep (*probatike*, feminine singular dative adjective, from *probatikos-e-on*.)” I consider it reasonable for the Geneva Bible (1560) to render this “by *the place of* the sheep” providing they used italics for “the place of” which they did not do; but it is clearly speculative for the Geneva Bible (1560) to claim in a sidenote that this refers to “where the sheep were washed, that should be sacrificed.” Given that the text simply reads, “by the sheep,” I think the more likely possibility is that found in the Bishops’ Bible (1568) and Authorized Version (1611) i.e., “by the sheep *market*” (AV, shewing AV’s italics). As for the conjecture that this means “by the sheep *gate*” (ASV, shewing ASV’s italics), with reference to the “sheep gate” of Neh. 3:1,32; 12:39, I think this a possible, though less likely meaning, given the usage in the Greek Septuagint’s “*ten* (‘the,’ feminine singular accusative, definite article from *e*) *pulen* (‘gate,’ feminine singular accusative noun, from *pule*) *ten* (‘the,’ feminine singular accusative, definite article from *e*) *probatiken* (‘sheep,’ feminine singular accusative, adjective from *probatikos-e-on*)” i.e., “the sheep gate” in Neh. 3:1 (LXX); and likewise with Greek *pule* meaning “gate” which is used with *probatikos-e-on* meaning “sheep” at Neh. 3:32; 12:39 in the Greek Septuagint. If however, as I think less likely, it did mean “sheep gate,” bearing in mind that we read in Neh. 12:39 of “the fish gate” and “the sheep gate,” the implication seems to be that fish were sold near the fish gate, and sheep near the sheep gate, and so the sheep gate would therefore seemingly

lead into the sheep market. Thus either way, the reference to Jesus being “at Jerusalem by the sheep” (John 5:2), indicates he was “by the sheep *market*” (AV, shewing AV’s italics). The fact that such a sheep market would be placed near “a pool” and thus a water supply (John 5:2), also makes sense in the wider context of the fact that “the Jews, ... when they come from the market, except they wash, they eat not” (Mark 7:3,4). (Although by contrast, the Geneva Bible seemingly took this pool to mean this is “where the sheep were washed, that should be sacrificed,” *supra*.)

Given that we are first told that “Jesus went up to Jerusalem” for “a feast of the Jews” (John 5:1); and then told he was “by the sheep *market*” (John 5:2, shewing AV’s italics), implies some relevant reason for this information i.e., it is a “feast” requiring one go to “the sheep *market*” (John 5:2) indicating the purchase of a Passover lamb. Jesus also teaches a spiritual lesson from this, saying, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24). This imagery of having “passed from death unto life” (John 5:24) is clearly reminiscent of passover imagery in which the angel of death passed over the houses with blood on the door posts typing Christ’s atonement, and hence the name, “passover.” For the Lord said he would “pass over” (Exod. 12:12,13,23), and “when your children shall say unto you, What mean ye by this service?” Then “ye shall say, It is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses” (Exod. 12:26,27). And Christ also refers to the witness of John the Baptist, saying, “Ye sent unto John, and he bare witness unto the truth” (John 5:33), which in the wider context of St. John’s Gospel includes the Passover imagery of Christ, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29; cf. Exod. 12:3-5,21; I Cor. 5:7). This Passover typology brought out in St. John’s Gospel also gives further specificity to the words of Christ, “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ... For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” (John 5:39,46,47). Therefore, while the matter is inferential, and disputed by some, in my opinion, these contextual factors, all flowing on from the initial fact that Jesus is depicted “by the sheep *market*” (John 5:2, shewing AV’s italics), acts to indicate the propriety of identifying this “feast of the Jews” (John 5:1) as that of the Passover in 28 A.D. .

The third “passover, a feast of the Jews” (John 6:4), recorded by St. John, is thus that of the Passover in 29 A.D. . And then the final “Jews’ passover” (John 11:55-12:1) referred to by St. John, is the “passover” (John 18:28,39; 19:14) connected with the death and resurrection of Christ, which is thus the Passover in 30 A.D. . Therefore once the “feast of the Jews” in John 5:1 is contextually identified as a Passover feast, the information given on the four Passovers in St. John’s Gospel is consistent with the information on Christ’s 3½ year public ministry from 26 to 30 A.D. in Dan. 9:27. A synthesis of this information from Dan. 9:27 and St. John’s Gospel, means that Christ’s 3½ year public ministry terminated at Passover, and therefore the commencement of his public ministry must have been 3½ years earlier i.e., from November 26 A.D. to April 30 A.D. .

We have previously referred to the issue of how some who accept the same broad Messianic type of interpretation of *The Oracle of the Seventy Weeks*, do not, like myself, calculate the starting date of the decree of 7 *Artaxerxes I* (Ezra 7) at either 458 B.C. on non-inclusive reckoning or at 457 B.C. on inclusive reckoning, with Christ's public ministry from 26 to 30 A.D., Christ's crucifixion in 30 A.D., and the oracle ending with the Stoning of Stephen (Acts 6 & 7), Gospel outreach to Gentiles (Acts 8 & 10), and Conversion of Paul (Acts 9) in 33 A.D.; but rather, they date the start of the decree of 7 *Artaxerxes I* (Ezra 7) at 457 B.C. on non-inclusive reckoning, and so they then date Christ's public ministry from 27 to 31 A.D., Christ's crucifixion at 31 A.D., and date the ending of the oracle with e.g., the Stoning of Stephen at 34 A.D., *supra*. We have seen that it would be possible to argue either of these dates inside the information given in Luke-Acts in St. Luke's Gospel in Luke 3:1 (26-29 A.D.) and Acts 1-9 with reference to Herod Agrippa I in Acts 12:1 (37-44 A.D.), as well as the four passovers of St. John's Gospel, *supra*. This then raises the question, *Is there any other extra-Biblical data which when synthesized with the Biblical data, would support one of these two dates against the other i.e., using either Oracle dates of 458/7 B.C., 26 A.D., 30 A.D., and 33 A.D., or Oracle dates of 457 B.C., 27 A.D., 31 A.D., and 34 A.D.?*

More generally, certainly 30 and 31 A.D. are not the only years that have been regarded as the dates for Christ's crucifixion. E.g., *Brown's Bible* (1778) considers that Christ was crucified in 33 A.D.<sup>103</sup>, a view also found with e.g., Josh McDowell (1979)<sup>104</sup>, or *The New Open Bible* (1990)<sup>105</sup>. By contrast, others have calculated that Christ was crucified in 30 A.D., e.g., David Fant (1962)<sup>106</sup>, the *Ryrie Study Bible* (1995)<sup>107</sup>, and *MacArthur Study Bible* (2006)<sup>108</sup>. But even though more broadly, there are a range of dates that have been diversely calculated for the crucifixion of Christ, for our immediate purposes, the two of pressing significance are 30 or 31 A.D. in the context of diverse

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<sup>103</sup> *Brown's Bible* (1778), *op. cit.*, [undated mid to late nineteenth century] at "Introduction," Chapter 5, "A Chronological Harmony of the Scripture Histories," p. lxvii.

<sup>104</sup> Josh McDowell's *Evidence That Demands A Verdict* (1979), *op. cit.*, pp. 173-174.

<sup>105</sup> *New American Standard Bible* (1977), The New Open Bible Study Edition, *op. cit.*, 1990, at p. 1069.

<sup>106</sup> David J. Fant, General Secretary of the New York Bible Society, USA, *Simple Helps and Visual Aids to the Understanding of the Bible*, Collins, London, England & Glasgow, Scotland, UK, "Time Chart of Bible History" (C.S. Hammond & Company, New York, USA), 1962, between pp. 16 & 17 at p. iv; an appendix to the Bible, *Revised Standard Version*, Collins, London, England & Glasgow, Scotland, UK, 1952.

<sup>107</sup> Charles Ryrie's *Ryrie Study Bible* (1995), *op. cit.*, p. 1512.

<sup>108</sup> *The MacArthur Study Bible* (2006), *op. cit.*, p. 1355.

possibilities on whether to start *The Oracle of the Seventy Weeks* in 458 on non-inclusive reckoning or from 457 B.C. on inclusive reckoning, both of which result in the same later dates of 26, 30, and 33 A.D.; or from 457 B.C. on non-inclusive reckoning with later dates of 27, 31, and 34 A.D. .

Horn & Wood (1970), record that the 457 B.C. date was a 1701 revision of the Anglican Archbishop of Armagh in Ireland, James Ussher's date of 467 B.C., by the Anglican Bishop of Worcester in England, Lloyd William. 457 B.C. was used more widely in the 18th and 19th centuries, although some also then used 458 B.C.; but from the 20th the preferred date generally became 458 B.C., with reference to, e.g., work on Ptolemy's Canon<sup>109</sup>. The Seventh-day Adventist (SDA) Church, which is one of the four major cults of historically modern times<sup>110</sup>, endorsed 457 B.C. in the 19th century in the writings of their cult prophetess, Ellen G. White (d. 1915), who specifically said the dates for the Oracle are "457 B.C.," "A.D. 27," "A.D. 31," and "A.D. 34;" and in addition to using it for Dan. 9, Ellen White further connected this to SDA pseudo-historicist claims about the 2300 days of Dan. 8, (which properly refer to the time during which Antiochus Epiphanies ravaged the Jewish sanctuary over about six years from 169 to 164 B.C.,) and on a misapplication of the day-year principle (for the Hebrew "evening-morning" in this verse isolates 2300 × 24 hour days, cf. Gen. 1), claimed that these "2300 years" span from the same date of 457 B.C. and then expire in 1844, and connected this with, among other things, are the associated origins of the Seventh-day Adventist Church<sup>111</sup>.

This meant that the Seventh-day Adventist Church considered it "had too much riding on" the 457 B.C. date, "to let it go;" and so SDAs did not consider they were in a position to follow the general trend from the 20th century on, of revising this to 458 B.C. . Hence those of the Seventh-day Adventist Church have continued to argue for the 457 B.C. date (e.g., Breaden<sup>112</sup> & Ford<sup>113</sup>). In this context, the Seventh-day Adventist

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<sup>109</sup> Horn & Wood, *The Chronology of Ezra 7* (1970), *op. cit.*, "Introduction."

<sup>110</sup> Anthony Hoekema's *The Four Major Cults*, Eerdmans, Michigan, USA, 1963.

<sup>111</sup> White, E.G., *Great Controversy* (1888, 1907, & 1911), chapter 18 (Dan. 8 & 9, "457 B.C." with corresponding dates for the Oracle of 70 Weeks of "A.D. 27," "A.D. 31," & "A.D. 34;" and "the 2300 days of Daniel 8:14" or "2300 years" from "457 B.C." to "1844" A.D.), & chapters 19, 23, & 24.

<sup>112</sup> Breaden's SDA *Instruction Manual* (1987), *op. cit.*, Study No. 37 (on Dan. 9:24-27), pp. 155-157 ("God's Unanswerable Challenge to Unbelief") using the dates "457 B.C.," "408 B.C." for the initial 7 weeks; "A.D. 27," "A.D. 31," and "A.D. 34;" with Charts 52, 53 & 56.

<sup>113</sup> Des (/ Desmond) Ford's *Daniel*, Southern Publishing Association, Tennessee, USA, 1978, pp. 229-235; at p. 231 referring to Horn & Wood, *The Chronology of Ezra 7* (1970), *op. cit.*, and saying to "consult" "Horn and Wood for the reasons behind selecting

writers, Horn & Wood (1953 & 1970), have considered different dating systems, such as one which counts the time of accession to the start of the next year as a year “0” Accession Year, so that the official Accession year 1 starts some time later at the next New Year’s Day after the Accession. And with regard to Ezra 7, they consider that Artaxerxes regnal years were reckoned on a Jewish civil calendar, from the autumn (/ fall) of 464 to the autumn (/ fall) of 463 onwards, thus bringing the 7th year of Artaxerxes to the autumn (/ fall) of 458 to the autumn (/ fall) of 457, which then places the first Jewish month (of Nisan) in about March 457 B.C. . In favour of this proposition, they argue from a Brooklyn Museum Papyri at New York, USA, a 5th century B.C. Aramaic papyri known as *Kraeling 6*, which they use to show “the existence of the fall-to-fall [/ autumn-to-autumn] calendar among the Jews in Elephantine in the 5th century B.C.,” and “for the fact that the Jews there counted to regal years of a Persian king according to this fall-to-fall [/ autumn-to-autumn] calendar ...”<sup>114</sup>.

In considering this issue of whether the seventh year of Artaxerxes I in Ezra 7 refers to 458 or 457 B.C., and therefore whether the Oracles years are either 458/7 B.C. i.e., *View 1* (I allow for either Views 1 or 2): 458 B.C. (on non-inclusive reckoning) to 26 A.D., 30 A.D., and 33 A.D. (on non-inclusive reckoning); or *View 2*: 457 B.C. (on inclusive reckoning) to 26 A.D., 30 A.D., and 33 A.D.; or *View 3* (endorsed by the Seventh-day Adventist Church): 457 B.C. (on non-inclusive reckoning) to 27 A.D., 31 A.D., and 34 A.D.; we significantly find that Colin J. Humphreys and W. Graeme Waddington of Oxford University, UK, have reconstructed the relevant Jewish lunar calendar for 26-36 A.D. (if their calculations are correct<sup>115</sup>).

But before considering some of the good information found in Humphreys & Waddington’s article (1992), it should be understood that it is interlaced with some bad material. For instance, in general, I consider that Humphreys & Waddington tend to put too much stock on purely naturalistic scientific explanations, as opposed to miracles, which they do not allow for in normative supernatural terms. This is seen in, for instance, their view that Christ was born in 5 B.C., on the rather flimsy basis that a comet appeared in that year<sup>116</sup>. While on the basis that in 26 A.D. (Luke 3:1) “Jesus” was “about

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457 B.C. instead of 458 B.C.”. And thus using “457 B.C.,” “AD 27,” & “AD 34.” Des Ford later ceased to be a Seventh-day Adventist.

<sup>114</sup> Horn & Wood, *The Chronology of Ezra 7* (1970), *op. cit.*, Chapters 1, 4 (section, “Evidence for fall-to-fall calendar”), 5, 6, & Appendix 2, “The fifth-century Jewish Calendar at Elephantine.”

<sup>115</sup> Though my work from Waddington & Humphrey’s calculations is premised on the presupposition they are correct, due to time constraints I have not sought to verify or confirm their calculations; although I know of no writers who dispute their calculations.

<sup>116</sup> Humphreys, C.J., & Waddington, W.G., “The Jewish Calendar, A Lunar Eclipse & the Date of Christ’s Crucifixion,” *Tyndale Bulletin*, 1992, pp. 331-351 at p. 350.

thirty years of age” (Luke 3:23), it would be possible to argue for a range of nativity dates from either 4 B.C. or earlier e.g., Humphreys & Waddington’s 5 B.C.; unlike Humphreys & Waddington, I would consider a supernatural rather than a natural phenomenon is the best explanation for the “star” of “Bethlehem” (Num. 24:17; Micah 5:2; Matt. 2:2,5-10).

However, Humphreys & Waddington (1992) have also undertaken some useful work. There is some uncertainty due to variables such as when leap months were added in on the 360 day year calendar, and issues of whether or not cloudy weather ever hindered commencement dates of months. But on the best available evidence, it seems that from 26-33 A.D., the Passover at the beginning of the 14th day of the first month (month of Nisan) fell on a Friday only thrice between 26 and 33 A.D., to wit, 27 A.D., 30 A.D., and 33 A.D.<sup>117</sup>. (It also fell on a Friday in 34 A.D.; whereas in 31 A.D., the 14th day of the first month fell on Tues. 27 March<sup>118</sup>, a fact fatal to View 3.) On the one hand, because Humphreys & Waddington (1992) prefer to date 15 Tiberius from 28 A.D. or 29 A.D., and indeed, fail to even take into account the possibility of Tiberius’s 15th year starting as early as 26 A.D., they incorrectly conclude that 33 A.D. is the crucifixion date on this calendar evidence. But on the other hand, their astronomical calculations showing that the 14th day of the first month fell on a Friday between 26 and 33 A.D., only in 27 A.D., 30 A.D., and 33 A.D., means that on this calendar evidence, we can say that of the two calculated dates for Christ’s crucifixion from *The Oracle of the Seventy Weeks* of either 30 A.D. or 31 A.D. from 458 B.C. or 457 B.C. respectively, this astronomical calendar evidence indicates it had to be 30 A.D., since only in 30 A.D. the Passover commenced on a Friday, reckoned on Jewish days from sunset or even or evening of the Thursday night. On Humphreys & Waddington’s (1992) calculations, the 14th day of the first month fell on Friday the 7th of April 30 A.D. which thus gives a precision date for Christ’s crucifixion. This puts the commencement of Christ’s 3½ year public ministry at November 26 A.D. just after the October Jewish feast of Trumpets (Lev. 23:23-25), October Day of Atonement (Lev. 16:29; 23:26-32), and October feast of Tabernacles (Lev. 23:33-44); and just before the December Jewish feast of Dedication (I Macc. 4:52,59, Apocrypha; John 10:22).

On the one hand, this evidence does not conclusively show whether the decree of 7 *Artaxerxes I* (Ezra 7) was at 458 B.C. on non-inclusive reckoning (*View 1*) or 457 B.C. on inclusive reckoning (*View 2*), and so one might e.g., concur with Horn & Wood (1970) on the date of 457 B.C., to achieve the dates of 26 A.D., 30 A.D., and 33 A.D. . But on the other hand, this evidence does indicate that the *Oracle of the Seventy Weeks* cannot be calculated from 457 B.C. on non-inclusive reckoning (*View 3*) to achieve the dates of 27 A.D., 31 A.D., and 34 A.D. . I remain open to either *Views 1 or 2*, and so I am presently non-committal on whether the decree of 7 *Artaxerxes I* (Ezra 7) was at 458 B.C. with non-inclusive reckoning for the *Oracle of the Seventy Weeks*, or 457 B.C. with inclusive reckoning for *Oracle of the Seventy Weeks* in Dan. 9; but either way, I consider the

<sup>117</sup> *Ibid.*, pp. 334-337.

<sup>118</sup> Humphreys, C.J., & Waddington, W.G., “The Date of the Crucifixion,” *Journal of the American Scientific Affiliation*, Vol. 37, March 1985, pp. 2-10 (<http://www.asa3.org/ASA/PSCF/1985/JASA3-85Humphreys.html>).

evidence indicates the correct New Testament dates for the oracle's terminus are 26 A.D., 30 A.D., and 33 A.D. . For instance, Taylor (1889) considers that the decree of 7 *Artaxerxes I* (Ezra 7) should be calculated on an October Calendar that dates from October 458 to October 457 B.C. . Thus he dates the *Oracle of the Seventy Weeks* from 457 B.C. on inclusive reckoning (and so achieves the same dates as from 458 B.C. on non-inclusive reckoning,) and so Taylor's dates are 457 B.C., and 26 A.D., with the final heptad reaching to 33 A.D.<sup>119</sup>. Therefore, in either instance, the dates for the *Oracle of the Seventy Weeks* of 26 A.D., 30 A.D., and 33 A.D. are confirmed by this calendar evidence.

If the calculations of Waddington & Humphrey's (1992) are correct, then they raise another matter that is relevant to the *Oracle of the Seventy Weeks* in Dan. 9:24-27. This further matter is to do with the teaching of Christ, that up till the Second Advent, there will be "signs in the sun, and in the moon, and in the stars," as "signs" "from heaven" (Luke 21:11,25)<sup>120</sup>. This is pertinent to the fact that Humphreys & Waddington (1992) also enter a scientific conjecture as to what Acts 2:20; citing Joel 2:31 might mean, "And when the day of Pentecost was fully come," "Peter, ... lifted up his voice, and said unto them, ... this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, ...: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come ..." (Acts 2:1,14,16,17,31).

On the one hand, I cannot accept Humphreys & Waddington's (1992) application of this to the death of Christ in 33 A.D., since unlike them, I consider he died and rose again three years earlier in 30 A.D. . Furthermore, the fact that the statement, "the moon into blood" occurs just after, "the sun shall be turned unto darkness" (Acts 2:20), which on Humphrey & Waddington's interpretation of "the sun shall be turned unto darkness" probably occurred due to a dust storm when "the sun stopped shining" and "darkness came over the entire region" on Good Friday (Luke 23:44), is used by them to argue this following event of "the moon into blood" in which the moon turns a blood-red colour also happened shortly thereafter. However, given the trilogy sequence in Joel 2:31 and Acts 2:20 of firstly, "the sun shall be turned unto darkness;" secondly, "the moon into blood;" and thirdly, "that great and notable day of the Lord come;" this means that there is a time-gap between "the sun shall be turned unto darkness" at Christ's crucifixion at his First Advent<sup>121</sup>, and "that great and notable day of the Lord come" at his Second Advent.

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<sup>119</sup> Taylor, W.M., *Daniel The Beloved*, Charles Burnet, London, UK, 1889, pp. 184-202.

<sup>120</sup> Cf. "Creation Not Macroevolution 2" on "Miracles," (5 June 2014), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy in *Creation, Not Macroevolution – Mind the Gap* (2014), (Printed by Officeworks at Northmead in Sydney, New South Wales, Australia, 2014,) Volume 1, "Appendix: Sermons" (<http://www.gavinmcgrathbooks.com>).

<sup>121</sup> The Greek "shall be turned" is "*metastraphesetai* ('it shall be turned,' indicative passive future, 3rd person singular verb, from *metastrepho*)." But while this is in the future tense, since this is a quote of "that which was spoken by the prophet Joel" in

Therefore, it is certainly possible that what comes in between, namely, “the moon” turns “into blood,” could also have a time-gap locating it at some point in between the First and Second Advents. Moreover, the phenomenon of the Joel 2:30,31 and Acts 2:19,20 “sun shall be turned unto darkness” and / or “the moon into blood;” need not, as they think, necessarily be the result of a known natural cause – although one or both of them theoretically could be, but one or both of them might also be accomplished by a separate supernatural miracle of God.

Whilst it is possible to understand Acts 2:20, “the sun shall be turned into darkness, and the moon into blood,” as referring exclusively to events around the time of the Second Advent (cf. Matt. 24:29), it is also possible to argue that these events occurred during the First Advent, in the case of “the sun shall be turned into darkness” at Calvary in 30 A.D., or near the First Advent, in the case of “and the moon into blood” in 33 A.D., *infra*; at least *in part* as prophetic types of the fact that likewise these same type of events will occur near, or just before, the Second Advent (cf. Matt. 24:29). And in my opinion, this is the better interpretation. With regard to “the moon into blood” which is a phenomenon known to potentially occur in connection with a lunar eclipse, Humphreys & Waddington (1992) found that the only time that a lunar eclipse was visible in Jerusalem from 26-36 A.D. at the Passover-Pentecost Season, was at Passover, 33 A.D. . . . At that time, between Friday c. 6:20 p.m. (the start of the Jewish Sabbath) and 7:10 p.m., there was a partial lunar eclipse of 60% or three-fifths of the moon, during which time they consider there was probably a red “bite” removed from the moon<sup>122</sup>; and Humphreys & Waddington (1992) consider this supports their theory for Christ’s crucifixion in 33 A.D. . . . However, I must necessarily reject this interpretation as I date Christ’s crucifixion to 30 A.D., *supra*.

It can probably be said on the basis of Humphreys & Waddington relevant astronomical chart<sup>123</sup>, that if the moon turned to blood red in connection with a lunar eclipse *at any other time* during the Passover-Pentecost Season from 26-36 A.D., it was by a supernatural action or miracle by God, rather than by God either using a lunar eclipse or a miracle in conjunction with a lunar eclipse. (Can any other naturalistic explanation for such a phenomenon of “the moon into blood” be advanced besides a lunar eclipse?) Since one can argue that the Lord chose to use a naturally occurring phenomena and give it a spiritual meaning (something like after Noah’s Flood the Lord used the God ordained phenomena of the rainbow as a Noachic covenant symbol or sign in Gen. 9), it is reasonable to allow that such an explanation for the moon turning the colour of blood-red, is theologically tenable.

But I consider Waddington & Humphrey’s (1992) have read far too much into Joel 2:30,31 and Acts 2:19,20 of their own dating scheme, in which they place Christ’s

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Old Testament times (Acts 2:16), it follows that “the sun shall be turned into darkness” *could* be a past event by the time this is here quoted on “the day of Pentecost” (Acts 2:1) in 30 A.D. . . .

<sup>122</sup> Humphreys & Waddington, (1992), *op. cit.*, pp. 346-347.

<sup>123</sup> *Ibid.*, p. 345.

crucifixion in 33 A.D. . Rather, as previously stated, I do not think that one can say on the basis of the text of Scripture that “the sun” being “turned into darkness” is necessarily at the same time as “the moon into blood,” as these Scriptures could be read to mean either, “the sun shall be turned into blood” is earlier than (my view with regard to the fulfillment of these event during and near the First Advent, *infra*), or simultaneous with (Waddington & Humphrey’s view), “and the moon into blood” (Joel 2:31; Acts 2:20). On Waddington & Humphrey’s (1992) chart for lunar eclipses visible from Jerusalem between 26 A.D. to 36 A.D., they show that this eclipse of the Passover-Pentecost Season in 33 A.D. was only a 60% (60 per cent) eclipse, whereas on Fri. 14th of June 29 A.D., Tues. 31st of Jan., and Thurs. 26th of July 36 A.D. there were total eclipses. *Significantly, they also calculate that an eclipse covered 85% of the moon occurred on Sunday 27th of Sept. 33 A.D.*<sup>124</sup>.

Therefore, on the basis of Waddington & Humphrey’s (1992) data, I conclude that the darkening of the sun at Passover, 30 A.D. when “there was a darkness over all the earth until the ninth hour” (Luke 23:44), was accomplished by the supernatural power of God in a manner that did not simultaneously act in conjunction with a lunar eclipse as an ordained phenomena of God. Although *we do not know how God did this*, it is possible to conjecture that he brought about this “darkness over all the earth” (Luke 23:44) when “the sun” was “turned into darkness” (Joel 3:31; Acts 2:20) by e.g., a local dust storm or some other phenomenon. We simply do not know. There were two lunar eclipses in 33 A.D., one on Friday 3rd of April which covered 60% of the moon, and a much more significant one on Sunday 27th Sept. which covered 85% of the moon. Therefore it seems to me that the Lord was quite possibly using the 85% eclipse on Sunday 27th of Sept. 33 A.D. as one of the “wonders in heaven” (Acts 2:19; citing Joel 2:30) signaling that it was around the end time of *The Oracle of The Seventy Weeks*; “and the moon” was “turned into blood” (Acts 2:20) in connection with this lunar eclipse. On the one hand, there were “wonders in heaven” (Acts 2:19; citing Joel 2:30) with this lunar eclipse; for as with “the day of Pentecost” (Acts 2:1) which fell on a Sunday (Lev. 23:15,16), this phenomenon around the end time of *The Oracle of The Seventy Weeks* fell on the Gentile Christian sabbath day of Sunday (e.g., John 20:1,19-23; 26-29), thus signaling the movement of the Christian gospel to a focus on the Sunday sanctifying Gentile Christians (Acts 20:7; I Cor. 16:2). However, whether or not this eclipse as one of the “wonders in heaven” (Acts 2:19; cf. Luke 21:11,25), additionally made “the moon” the colour of “blood” (Acts 2:20; citing Joel 2:31) is uncertain; although it *might* have, as Waddington & Humphrey found that “for some partial eclipses the red colour of the umbra shadow is clearly visible<sup>125</sup>.” From the date of Christ’s crucifixion on Friday 7 April 30 A.D., *supra*, 3½ years would take us to 7 October 33 A.D., and so this 85% eclipse on Sunday 27th of September 33 A.D., would be just 10 days earlier.

On the one hand, it must be said that lunar eclipses are relatively common, as there are at least two eclipse seasons, and sometimes three eclipse seasons in a given year, and since most, though not all, eclipse seasons will have at least one lunar eclipse, it is not

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<sup>124</sup> *Ibid.*

<sup>125</sup> *Ibid.*, p. 346 (emphasis mine).

uncommon to have at least two lunar eclipses, and possibly more, per annum<sup>126</sup>. But on the other hand, we ought not to devalue the majesty of God's creation e.g., a beautiful sunset, simply because the Creator has made this a more common event. Hence we ought not to diminish the reality that a lunar eclipse is still a "wonder" created by God, even if we today understand much better the laws God set in place to produce this "wonder," and even if we can see at least two of these "wonders" per annum. And the God who set in motion the laws regulating such lunar eclipses, has specifically said that up till the Second Advent, there will be "signs in the sun, and in the moon, and in the stars," as "signs" "from heaven" (Luke 21:11,25). Moreover, he gave the *Oracle of the Seventy Weeks*, knowing that it would terminate very close to the time of a lunar eclipse on Sunday 27th of September 33 A.D.; and just over three years before this event, he also draws our attention on the Day of Pentecost in 30 A.D., to the fact that there will be "wonders in heaven" (Acts 2:19; citing Joel 2:30) as seen with this lunar eclipse of Sunday 27 Sept. 33 A.D.; whether at this time there was, or was not, the additional phenomena of "the moon" being turned "into blood" by this lunar eclipse (Acts 2:20; citing Joel 2:31), something which is possible, though not certain on the data presently available to me.

And so these "wonders in heaven" (Joel 2:30; Acts 2:19) with respect to what I think may reasonably include the lunar eclipse of Sunday 27 September 33 A.D. in connection with the terminus of the Oracle of the Seventy Weeks, thus occurred after the Day of Pentecost and before the Second Advent; and so it is also notable that not long after these words of Acts 2, we read in the Book of Acts of the blood of the Christian martyr, St. Stephen in Acts 7. Therefore while it would be possible for someone to claim that a lunar eclipse as one of the "great signs ... from heaven" being one of the "signs ... in the moon" (Luke 2:11,25) foretold in Joel 2:30 and Acts 2:20 as one of the "wonders in heaven" (Acts 2:20), was "not a miracle" in the sense of an unusual supernatural action since there are often at least two lunar eclipses per annum, and the one on Sunday 27th of September 33 A.D. could have been predicted by astronomical calculations long before it transpired; my reply to this would be that God created and sustains the universe, and so such predictable uniformity in nature's laws is in fact in the final analysis a manifestation of the supernatural (Pss. 104:19; 119:89-91; 148:3-6; Jer. 31:35; 33:25). Furthermore, God harnessed this terminus in 33 A.D. to some specific events connected with the Jews rejection of Christ as the Messiah, foretold through the prophet Daniel in the sixth century B.C., thus stating when this Oracle would end, and near to this time, Joel 2:30,31 was applied, so that it is reasonable to apply Acts 2:19 "wonders in heaven" with a lunar eclipse, and *possibly also* Acts 2:20, "the moon into blood," to the connected event of the terminus of this Oracle at this same general time just under 3½ years later; i.e., God clearly foresaw and foretold what would happen. If God did so with some reference to the predictable phenomena of a lunar eclipse which could be pre-dated by astronomical calculations, that does not diminish what God has wrought, any more than the fact that the rainbow can be explained by the laws of science, yet it is also used by God as one of the "signs" "from heaven" (Luke 21:11,25) that reminds us of God's Noachic Rainbow Covenant in Gen. 9:1-17. But it does mean

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<sup>126</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Eclipse, Occultation, and Transit: The frequency of solar and lunar eclipses: prediction and calculation of solar and lunar eclipses."

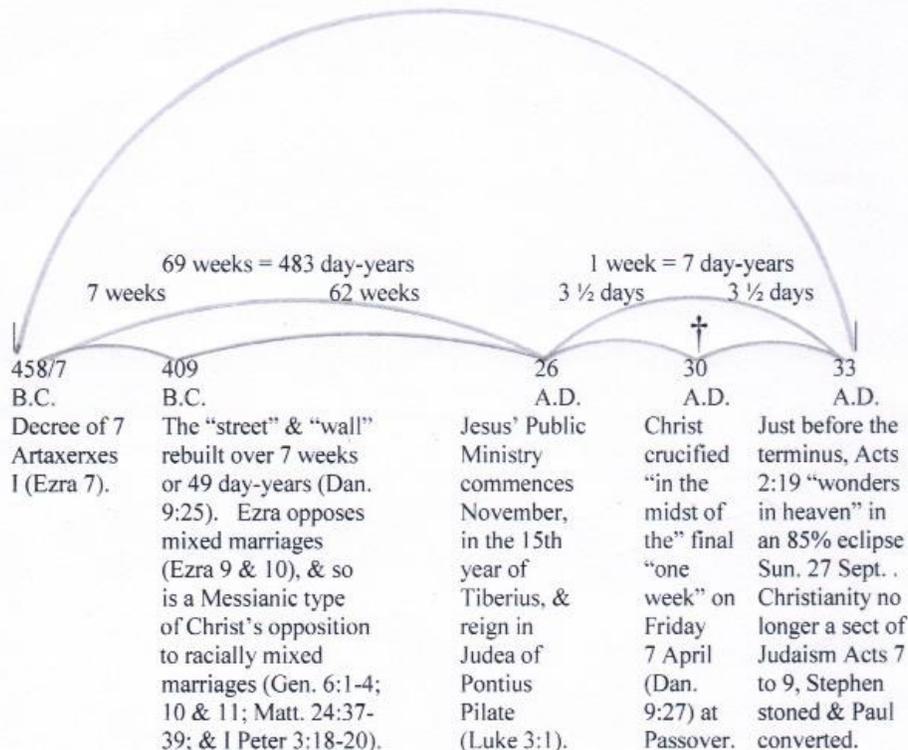
that God gave a dramatic backdrop event in a lunar eclipse to the terminus, as one of the “wonders in heaven” (Acts 2:19; citing Joel 2:30) to mark the Oracle’s terminus.

On the one hand, I know of no documentary evidence that specifically supports the possibility that the lunar eclipse of Sunday 27th of Sept. 33 A.D. made “the moon” the colour of “blood” (Acts 2:20; citing Joel 2:31), and so I allow this as an additional possibility, though not a definite certainty. But on the other hand, *the fact that this 85% lunar eclipse on Sunday 27th of September, 33 A.D. meant there were “wonders in heaven” (Acts 2:19; citing Joel 2:30) with “signs ... in the moon” (Luke 21:25). And the fact that this lunar eclipse on Sun. 27th of September is an event showing the movement of holy days away from a Jewish focus (seen in Passover 30 A.D., cf. Gal. 4:10,11 with I Cor. 16:2; & Col 2:16,17), and correspondingly towards a Gentile Christian Sunday sacredness focus, is clearly consistent with the more general teaching that with the terminus of the final heptad in 33 A.D., following the stoning of St. Stephen (Acts 7), Christianity ceased to be a Jewish sect, and instead became a separate religion. This is seen in the Gospel going to Gentiles (Acts 8 & 10), and also manifested in the conversion of Saint Paul (Acts 8:1; 9:1-31), “the Apostle of the Gentiles” (Rom. 11:13).*

*THE ORACLE OF THE SEVENTY WEEKS  
(Daniel 9:24-27).*

No Year 0 B.C. / A.D. so add one year. Calculations are the same whether one uses non-inclusive reckoning from 458 B.C., or inclusive reckoning from 457 B.C. .

70 weeks = 490 day-years (Num. 14:34; Ezek. 4:4-6).



*Summary of the significance of the Oracle of Dan. 9 as a link between Old Testament Chronology and New Testament Chronology.* The *Oracle of the Seventy Weeks* uses a prophetic period for chronological purposes. This has clear Old Testament precedents in e.g., Jeremiah's 70 years which date Cyrus's decree to rebuild the temple (Jer. 15:11,12; 19:10; II Chron. 36:9-23); and contextually, Daniel refers to this 70 years (Dan. 9:2) before he receives the verbally inspired Divine revelation of *The Oracle of the Seventy Weeks* (Dan. 9:24-27). This means that on the one hand, in *The Oracle of the Seventy Weeks*, the Old Testament specifies a chronological distance between 7 Artaxerxes I in 458/7 B.C., and the beginning of the Messiah's Public Ministry in 26 A.D., with his atoning death in 30 A.D., and God's divorcement of the Jews (Isa. 50:1 cf. Isa. 53) in 33 A.D. . And on the other hand, in Luke 3:1 the New Testament can be reasonably said to date the beginning of Christ's Public Ministry to somewhere between 26 to 29 A.D., and so 26 A.D. is a reasonable date to argue for in connection with the Oracle of the Seventy Weeks, (although it is possible to argue, as others have, inside this range of dates from 26 to 29 A.D.), and then through reference to the four Passover's during the time of Christ's public ministry itemized in St. John's Gospel, one can date the crucifixion of Christ to Passover 30 A.D. (although once again, it is possible to argue, as others have, for three rather than four passovers, and a range of dates for Christ's crucifixion between 30 and 33 A.D.). If the calculations of Waddington & Humphrey's (1992) are correct, then there is also additional calendar evidence that Christ's vicarious and substitutional atoning death for the sins of the world dates to Passover, 30 A.D. . Therefore the Bible in the Dan. 9:24-27 *Oracle of Seventy Weeks*, coupled with historical records relevant to Luke 3:1, and scientific data from the work of Waddington & Humphrey (1992) on the Jewish Calendar from 26 A.D. to 36 A.D., furnish us with a chronology that links the Old Testament and New Testament.

The fact that this chronological link between the Old and New Testaments should be at the point of the Messiah's Public Ministry from 26 to 30 A.D., his vicarious and substitutional atonement at Calvary in 30 A.D., and the proclamation of the gospel to not only Jews, but also to Gentiles from 33 A.D., is surely most appropriate. For when Adam and Eve were ejected from the Garden of Eden, and they, together with their descendants, were subjected to spiritual and physical death, the Lord gave them the wonderful Messianic Promise of Gen. 3:15 in connection with the covenant of grace that the Messiah confirmed with the Jews from 26 to 33 A.D. (Dan. 9:27). The Plan of Redemption is a great unifying theme of the Holy Bible, as through the covenant of grace, God restores men to communion with himself and gives them the gift of eternal life (Eph. 2:5,8,9); and through the blood of the Lamb (Rev. 7:13,14), he will ultimately place redeemed man into Eden restored (Rev. 21 & 22), thus giving back to man that which he lost at the time of The Fall (cf. Gen. 3:22-24; Rev. 22:2; Rom. 7 & 8). Hence there is surely a great appropriateness in linking Old Testament and New Testament chronology through reference to these events in this amazing *Oracle of the Seventy Weeks*! Furthermore, this incredible *Oracle of the Seventy Weeks* reminds us of the Divine Inspiration of Holy Scripture (II Tim. 3:16), since its accuracy is one of many evidences for the absolute truthfulness and dependability of Holy Scripture, as recognized in religiously conservative Protestant Christianity. And it also reminds us of the

Divine Preservation of Holy Scripture (I Peter 1:25), for how could we know such things if the Divine revelation had not been preserved for us?

**(Part 6A) CHAPTER 10***Conclusion.*

Various chroniclers have compiled Old Testament chronologies, but they have not always provided their workings to show how they arrived at their calculations. Thus e.g., one is left wondering how the Jews arrived at their traditional Adamic date of 3760 B.C. (year 3760 B.C. starting from Oct. 3761 B.C.), or how the Christian James Ussher (d. 1656) arrived at his Adamic date of 4004 B.C. . By contrast, I have provided my calculations in this Part 6A, so that others can scrutinize them, and any given person may then say exactly where he agrees or disagree with them, and why. Thus e.g., my *prima facie* Adamic date of 4154 B.C. does not merely stand as an unsubstantiated assertion. This is valuable when e.g., examining my chronologies in Tables 4 & 5 (Vol. 2, Part 6A, Chapters 5 & 6, *supra*), since I consider that my usage of periods of joint rule and different commencement points for calendar years, acts to resolve disputed matters about these chronologies. Moreover, I have shown that at least in terms of a broad outline, certain historical events show the dates I have given are within plausible and reasonably defensible parameters, *supra & infra*. Thus the work done in Part 6A is one important element in the wider threefold work on Biblical chronology undertaken in this Volume 2, Part 6, in Parts 6A, 6B, and 6C. *Glory be to God!*

***Part 6B: Old Testament Chronology & Biblical Archaeology  
from Abraham to just after the time of Solomon.***

Chapter 1: *Introduction.*

- a] *Archaeological: General and Specific.*
- b] *The rival Old Testament chronologies.*

Chapter 2: *The archaeological anchor of Sodom & Gomorrah's destruction in c. 2107 B.C., with the necropolis of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof's destruction at Bab edh-Drha in Early Bronze Age IV.*

- a] *Bab edh-Dhra.*
- b] *Lot's Cave & Zoar.*

Chapter 3: *The archaeological anchor of Jericho's destruction by fire in Middle Bronze Age II between c. 1446 and 1441 B.C. .*

Chapter 4: *The archaeological anchors of Solomon's time in the Late Bronze Age at c. 1010-970 B.C. .*

Chapter 5: *The archaeological anchor of Jericho's necropolis in the Late Bronze Age & a camping site in David's time c. 1050-1010 B.C., & the archaeological anchor of Jericho being rebuilt in the Iron Age in Ahab's time, c. 914-895 B.C. .*

Chapter 6: *Conclusion: The Spade Illuminates Parts of the Bible.*

**(Part 6B) CHAPTER 1**

*Introduction.*

*(Part 6B, Chapter 1) a] Archaeological: General and Specific.*

Sometimes archaeology acts in a general way to show that the type of thing described in the Bible in a particular era is broadly consistent with what is known of the era. E.g., evidence that Tiberius Caesar and Pontius Pilate existed around the time of our Lord's baptism (Luke 3:1), does not e.g., prove that our Lord was baptized, but it does show that it is broadly consistent with what is known of the era for St. Luke to say this happened "in the fifteenth year of the reign of Tiberius Caesar" (Luke 3:1). Or the Bible refers to how King David used cedars of Lebanon from King Hiram (II Sam. 5:11; I Chron. 14:1; 17:1); and likewise King Solomon used "cedar trees out of Lebanon" from King Hiram of Tyre (I Kgs 5:1,6,10; II Chron. 2:7,8). Thus while proving the historical existence of "the cedars of

Lebanon” (Ps. 104:16)<sup>127</sup>, does not *ipso facto* prove that King David and King Solomon used cedars of Lebanon in their building programmes, it does show that in a broad sense it is broadly consistent with what is known of the era, and so in terms of what is historically reasonable, it is within the boundaries of credibility to say that they did. The following photos come from the album of my father, Norman Keith De Mainson McGrath (b. 1921), who served with the *Second Australian Imperial Force* during World War Two in the 7th Division. After defeating the Vichy French they had some time off and he looked around Syria, Lebanon, and Palestine (since 1948 Israel). These photos of Lebanon are from 1941.



Gavin's Father in a photo stamped in the bottom right hand corner as being taken in the "Koko" studios of "Beyrouth" i.e., Beirut, Lebanon, 30 Aug. 1941.



A 1941 Postcard showing the Cedars of Lebanon.



A church under construction in 1941 to celebrate the Cedars of Lebanon.



What tourists are told is "the largest cedar in Lebanon" (under tree, friend of Gavin's Father, Jack Fry, who earlier also served in WWI).

<sup>127</sup> Liphshitz, N., "Cedars of Lebanon: Exploring the Roots," *Biblical Archaeology Review*, May / June 2013, Vol. 39, No. 3, pp. 49-56,71.

Or the strawmen of Ain Ghazal, about 5 kilometres or 3 miles from Amman in Jordan, discovered in 1983 from the Pre-Pottery Neolithic B Period, are interesting because some of them show figures with six fingers and six toes. This acts to show that the Biblical reference to a Philistine “that had on every hand six fingers, and on every foot six toes, four and twenty in number” (II Sam. 21:20), accords in a *general* way with some archaeological evidence of this area (from an earlier time), of persons with six fingers and six toes. The below sickle found in excavations at, and now housed in a museum at, Tel Kasila near Tel Aviv in Israel, is of interest because it is an animal jawbone which has flints added to make the sickle sharp. While this is *not* the jawbone of an ass, in a *general* way it *may* illuminate the Biblical story of Judges 15:15-17 where Samson “found a new jawbone of an ass, and put forth his hand, and took it, and” used it as a weapon whereby he “slew” a large number of “Philistines.” I.e., while we cannot be sure of the details of the “jawbone of an ass” used by the strongman Samson, it is *possible*, that it too had these type of flints stuck into it, thus making it a sharp weapon. While this is speculative and we cannot be sure about it, we nevertheless here see how in a *general* way Biblical archaeology provides us with data that helps us make a *better education conjecture* as to how Samson’s “jawbone of an ass” *might* have been modified with bits of sharp flint stuck into it for usage as a sickle, and how in turn, this may have made it such a deadly weapon in his powerful hand.



Sickle with flints, Tel Kasila near Tel Aviv in Israel, David Down’s “Secrets in the Sand” (1992).

Or the discovery on the Sea of Galilee in 1986 of a boat that holds about 12 people, and which from pottery found in or near the boat has been dated to about the mid 1st to mid 2nd century A.D., and so this boat was sunk slightly later than Christ’s time, though *possibly* was an older boat that existed earlier than this in Christ’s time, and it has been sometimes called “the Jesus Boat.” While an article in *Archaeological Diggings* (June / July 1995) entitled, “The Jesus Boat of Galilee,” rightly says, “There is absolutely nothing in the find to suggest that Jesus or his disciples ever used this ancient boat;” it is also nevertheless true, that in a *general* way, whether this boat was from Christ’s time or later, it shows from Biblical archaeology that there were boats used on the Sea of Galilee in this type of *broad general era*. E.g., John 6:1,17,22, says, “After these things Jesus went over the sea of Galilee, which is the sea of Tiberius” and “went over the sea toward Capernaum.” “The day following, ... the people which stood on the other side of the sea saw that there was none

other boat there, save that one whereunto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping and came to Capernaum, seeking for Jesus<sup>128</sup>.

By contrast, one must watch out for fraudulent or absurd claims. E.g., “Ron Wyatt’s fraudulent claims” include the fact that he claimed to have found “the Ark of the Covenant” at “the Garden Tomb in Jerusalem.” But David Down “talked to the custodians of the Garden Tomb about this claim, and they showed” him “where Wyatt had dug. They flatly denied that Wyatt found anything there, far less the Ark of the Covenant. When ... asked ... why they gave him permission to dig, they replied that they thought there could be no harm in it if he found nothing. They did not expect that he would go away and make these outrageous claims<sup>129</sup>.” Or to claim with Eric von Daniken (b. 1935) of Switzerland in *Chariots of the Gods?* (1968)<sup>130</sup>, that extraterrestrial influences in the form of outer-space aliens coming to earth in space-ships, impacted ancient human cultures, is an absurdity that is not consistent with what is known of the era, and so in terms of what is historically reasonable, it is outside the boundaries of credibility. And so e.g., absurd theories involving “extraterrestrial influences” arriving in space-ships from outer-space, and then allegedly “building the pyramids” of Egypt which are premised on claims that it was beyond the technology of ancient Egyptian to do so<sup>131</sup>, must necessarily be rejected as fiction. Indeed, at Karnak in Egypt, there is a pylon with some mud bricks going up it that were never removed, and this acts as a photographic “snap-shot” in time which indicates to us how stones could have been taken up pyramids i.e., a ramp could be built up the side<sup>132</sup>.

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<sup>128</sup> David Down’s “Secrets in the Sand” Video & later also produced as a Digital Video Disc, Adventist Media Centre, Wahroonga, Sydney, Australia, 1992 (strawmen, sickle with flints, & “Jesus boat”); & Down, D.K., “Strawmen Continue to Fascinate,” *Archaeological Diggings*, Feb. / March 1999, Vol. 6, No. 1, pp. 14-15, & “The Jesus Boat of Galilee,” *Archaeological Diggings* June / July 1995, Vol. 2, No. 3, pp. 18-22.

<sup>129</sup> David Down’s “Solving the Exodus Mystery: Review of a new book by Ted Stewart,” *Archaeological Diggings*, Vol. 10, No. 6, Dec. 2003 / Jan. 2004, pp. 23-26 at p. 23. This article includes a photo of “The corner of the Garden Tomb property where Ron Wyatt excavated.”

<sup>130</sup> Eric von Daniken’s *Chariots of the Gods?*, Putman Publishers, New York, USA, 1968.

<sup>131</sup> See e.g., “Eric von Daniken,” *Wikipedia* ([http://en.wikipedia.org/wiki/Erich\\_von\\_D%C3%A4niken](http://en.wikipedia.org/wiki/Erich_von_D%C3%A4niken)).

<sup>132</sup> David Down’s *Digging Up the Past* (1987), Video & later also produced as a Digital Video Disc, Adventist Media Centre, Wahroonga, Sydney, Australia, 1987, in 27 Episodes, Episode 1, “Pyramids of Egypt.”



A mud brick ramp never removed from a pylon at the pagan temple of Karnak in Egypt from the time of Pharaoh Nectanebo I (4th century B.C.) reveals to us how temporary ramps could be built up the sides of e.g., pyramids in ancient Egypt, in order to get the building blocks up to higher elevations. Thus it is not “a mystery.”<sup>133</sup>

Or the type of civilizations in the Americas described by cult-prophet, Joseph Smith (1805-1844), in the *Book of Mormon*, are likewise outside the bounds of credibility. E.g., Smith claims there were “elephants” (Ether 9:19, *Book of Mormon*) in the Americas before the Western European Empires arrived, or that the alleged pre-Columbian civilizations of the Americas had e.g., “horses and chariots” (Alma 18:9, *Book of Mormon*), and things made “in ... steel” (Jarom 1:8, *Book of Mormon*); for which there is no archaeological evidence; and indeed, the archaeological evidence indicates that these and other claims of Joseph Smith are fictional and fraudulent<sup>134</sup>. Thus e.g., in Hoekema’s *The Four Major Cults* (1963), Reformed Protestant theologian, Anthony Hoekema, makes reference to the so called “golden plates” that Smith claims the *Book of Mormon* were written on. He says a reasonable “question could be asked about the ‘golden plates’ ... . Manuscripts from Central America and Mexico dating from pre-Columbian times were generally on coarse cloth or on paper. Great numbers of these pre-Columbian manuscripts are known to have been burned by ... Spanish [Roman Catholic] priests – hence they could not have been made of metal. Does it seem likely then, that the prehistoric inhabitants of the American Continent would have kept their records on golden plates?”<sup>135</sup>,

<sup>133</sup> First photo: “Odyssey: Adventures in Archaeology” (2010) ([http://www.odysseyadventures.ca/articles/egyptian\\_temples/egyptian\\_temples-text.htm](http://www.odysseyadventures.ca/articles/egyptian_temples/egyptian_temples-text.htm)); & Second photo: Smith, J., “Temple of Amun-Ra, Karnak – Mud brick ramp used to help construct pylon” (2011) (<https://www.flickr.com/photos/joysmith7mr/5993489927/>).

<sup>134</sup> See Vol. 2, Part 5, Chapter 5, section g, “An excursus on the racial theoretics of Joseph Smith of the Mormon Cult,” subsection ii, “Joseph Smith’s racial teachings;” & Martin, W.R., *The Kingdom of the Cults* (1977), *op. cit.*, pp. 161-163 on “Archaeological Evidence.”

<sup>135</sup> Anthony Hoekema’s *The Four Major Cults*, Eerdmans, Michigan, USA, 1963, p. 83.

Archaeology is one thing, interpretation of what the archaeologist finds is another thing. For example, my Father's photo album contains the following photo taken when he was in the Middle East during World War Two in 1941. It has the caption, "Six remaining pillars – Temple of Jupiter amongst ruins of Baalbek," and Baalbek is c. 86 kilometres or c. 54 miles west of Beirut in Lebanon (and is also referred to in some ancient sources as "Tunip"). The matter is of interest to Biblical Archaeology because the pagan god of "Jupiter" is mentioned in e.g., Acts 19:35; and the pagan god of "Baal" is mentioned in e.g., II Kgs 10 & Rom. 11:4. Thus in a general way, this helps to illuminate these Biblical references.



The Temple of Jupiter in Baalbek, Lebanon, 1941.

But the archaeologist must still interpret what is the likely meaning of "Baalbek." E.g., David Down gives a reasonable interpretation when he says, "Baalbek is located about half-way between Beirut and Damascus in the Beka Valley. Baal means Lord so the name Baalbek probably means Lord of the Beka Valley<sup>136</sup>."

Another example of such an issue of *interpretation* is found at Marissa in Israel. Here the ancient Columbarian Cave from the Greek period has niches for doves, indicating pigeons were attracted for nesting. But what does it mean? Was pigeon dropping used as fertilizer? Or were the pigeons sold as meat for pigeon pie? Or as some think, was this connected to the Temple at Jerusalem, in which e.g., those who could not afford "a lamb" could instead make an offering of "two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering" (Lev. 5:7). And turtledoves or pigeons were also used in other offerings (see Lev. 1:14; 5:11; 14:22,30; 15:14,29; Num. 6:10; Luke 2:24)?<sup>137</sup>

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<sup>136</sup> David Down's "Baalbek ...," *Archaeological Diggings*, Vol. 13, No. 3, June / July 2006, pp. 3-7 at p. 3.

<sup>137</sup> David Down's "Gladiators" with Amos Kloner, Video & later also produced as a Digital Video Disc, Adventist Media Centre, Wahroonga, Sydney, Australia, 1999.

In contrast to such usage of archeology in a general way as seen in e.g., The Temple of Jupiter at Baalbek in Lebanon, *supra*, there may also sometimes be evidence from archaeology, or the preservation of buildings over time, that in a *specific* way illuminate the Bible. E.g., the Wailing Wall of Jerusalem is a *specific* example of something preserved over time that illuminates our understanding of the base of Herod's Temple<sup>138</sup>. Or an example of how Biblical archaeology may sometimes be used in a *specific* way, comes from Tell el Umeiri, about 10 kilometres or 6 miles south of Amman in Jordan. Here in 1984, there was the discovery of a seal impression referring to "the servant of Baalis, King of the Ammonites." This was the first time there had been extra-Biblical archeological evidence found for the reference in the Bible to "Baalis the king of the Ammonites" (Jer. 40:14)<sup>139</sup>. So too, we find that the Biblical Jehu (II Kings 9 & 10), and "Shalmaneser king of Assyria" (II Kgs 17:3; 18:9), both appear on *The Black Obelisk of Shalmaneser III* which I photographed when at the British Library in London, UK, in 2005, *infra*. Shalmaneser III refers to two kings of Israel 12 years apart, putting Ahab in the sixth year of his reign, and Jehu in his eighteenth year of his reign<sup>140</sup>. On the PRECISE Chronology, Jehu dates to 883-856 B.C., and Ahab dates to 914-895 B.C., so that this 12 year disparity requires that Shalmaneser III's 6th regnal year was 895 (Ahab's last regnal year) and his 18th regnal year was 883 (Jehu's first regnal year), so that Shalmaneser III reigned from 900 B.C. (by contrast Kitchen claims he reigned from 859 B.C.<sup>141</sup>). This is a *specific* example of Biblical archaeology giving evidence for the existence of both King Jehu of Israel and King Shalmaneser III of Assyria. It is the only known picture of a Hebrew king, and it shows Jehu bowing down as he pays tribute to Shalmaneser III. This c. 6 foot or c. 1.8 metre tall black basalt obelisk come from Nimrud or Biblical "Calah" (Gen. 10:11), an ancient Assyrian city (now south of Mosul in modern day northern Iraq). The following two photos were taken about two years apart.

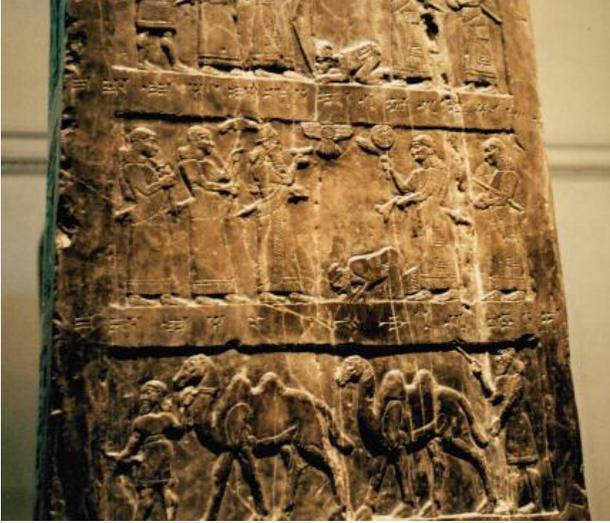
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<sup>138</sup> See photo of myself at the Wailing Wall in Feb. 2002 at my website page <http://www.gavinmcgrathbooks.com/>. This was a site also visited by my Father about 60 years earlier.

<sup>139</sup> David Down's "Secrets in the Sand" (1992) *op. cit.* . The discovery was made by Lloyd Willis of the Seventh-day Adventist *Andrews' University*, Michigan, USA.

<sup>140</sup> Kenneth A. Kitchen, "How We Know When Solomon Ruled," *Biblical Archaeology Review*, Sept. / Oct. 2001, Vol. 27, No. 5, pp. 32-37,58, at p. 34.

<sup>141</sup> *Ibid.*



“Jehu reigned over Israel in Samaria ... twenty and eight years”(II Kgs 10:36). King Jehu of ancient Israel bows down & pays tribute to “Shalmaneser king of Assyria” (II Kgs 17:3; 18:9). British Museum, London, United Kingdom, Dec., 2005.



Gavin next to Black Obelisk of Shalmaneser III. In second row from top Jehu is bowing down to pay tribute. British Museum, London, Dec. 2003.

Therefore, in terms of *general* archaeological evidence and *specific* archaeological evidence, the fact that one can use *general* archaeological evidence to show what is broadly credible for a given era, is important when e.g., we discuss “Lot’s Cave” in Part 6B, Chapter 2, *infra*. That is because whether or not the cave at Safi, south of the Dead Sea is, or is not, Lot’s Cave, it acts to show that it is broadly credible to say that in Lot’s era, Lot could have lived in *a* cave around the area of the Dead Sea during his era, whether it was what has been regarded since at least Byzantine times as “Lot’s Cave,” or whether it was some other cave in the area of the Dead Sea.

*A relevant issue of the limits of archaeology relates to miracles.* E.g., the issue of the lack of pottery remains at the traditional Mount Sinai. Indeed, David Down of Australia first supported a model of the traditional site for Mount Sinai in the general area of St. Catherine’s Greek Orthodox Monastery either at, or near, the modern site known in Arabic as Jebel (/Jabal; Arabic, “Mount”) Musa (Arabic, “Moses”), in 1987. His enthusiasm for this site was so great at that time, that he said in a video as he was climbing it, “Jebel Musa, or the Mount of Moses, is 2,300 metres [or c. 7,550 feet] high, and you have to climb 3,750 steps to get to the top. Well, I climb this mountain twice a year. I bring a group of tourists round the Middle East every year; in fact, this is the second time I’ve climbed the mountain this year. And you want to know something, it never gets any easier.” As at 1987, he also then allowed it might be the nearby mountain of “Ras-Sasafeh” (/Ras-Safsafteh), because on top of Jebel Musa “there is no place where you can see the Israelites encamped below, whereas ... there is a place where the Israelites could be encamped” and seen from Ras-Sasafeh. And so as he stood on top of Jebel Musa he then said, “and when the voice of God

was heard around here somewhere, proclaiming the Ten Commandments, it must have really been an awe-inspiring scene<sup>142</sup>.”

But we are all imperfect, and we all make mistakes, and we all should seek to improve our models over time, if we get new and what we consider to be better information; as necessary, jettisoning former elements of our old model with what we understand to be a better revised model. *Indeed, any earlier mistake is less of an error, than the greater mistake of staying with a bad model, if we come to think it is defective.* And so David Down is to be commended for the fact, and in this matter is a good example to us, of how over time, this is what he did in seeking to improve his model for the location of Mount Sinai, even if some will not agree that his later model is in fact better than his earlier model.

Under his Editorship, following his 1987 model for Mount Sinai’s location, *supra*, he later published an article in *Archaeological Diggings* in 1999 by his son, Kendall Down of the UK, saying, “Ancient campsites are commonly identified by broken pottery and the ash from camp fires.” “The topography of the” “Jebel Musa” “site does not lend itself to the Biblical description of the events at Mt. Sinai, and there are no archaeological remains to be found ... even the humblest Bedouin needs pottery – which breaks – and kindles<sup>143</sup>.” And then in David Down’s video, *Archaeological Update* of 2006, he asks, “Where is Mount Sinai? After all, the traditional place was only chosen by some monks in the early Christian era, and they wanted to build a monastery there ... and so they chose this place” i.e., the site of Jebel Musa. “But I think there are four reasons why this cannot be the real Mount Sinai. The first reason is ... there is no place where the Children of Israel could have camped around it and seen Moses ascending the mountain.” This was not a new reason for him in 2006 *per se*, since about 20 years earlier in 1987 he used this same reason to argue that the nearby mountain of Ras-Sasafeh might be a better site than Jebel Musa, *supra*. “Secondly, Israeli archaeologists say that there’s no trace of any pottery from the Iron Age or the Bronze Age there, and let me tell you, two million people is going to leave an awful lot of broken pottery around.” This represents his specific endorsement in 2006 of the substance of Kendall Down’s 1999 comments, *supra*.

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<sup>142</sup> David Down’s *Digging Up the Past* (1987), *op. cit.*, Episode 11, “The Ten Commandments.”

<sup>143</sup> Down, K.K., “Anati’s Mount Sinai,” *Archaeological Diggings*, Vol. 6, No. 1, Feb. / March 1999, p. 17 (emphasis mine). This article says the “traditional Mt. Sinai” location is at “Santa Katarina” “monastery;” but considers E. Anati of Italy’s view of Mount Sinai being at Mt. Karkon in southern Israel. It further says, “Itzhaq Beit-Arieh of Tel Aviv University acknowledges there are at least twenty other possible Mount Sinai” sites, “but all of them are in the Sinai peninsula’. Other” archaeologists “are equally dismissive, even though few would wish to stake their reputations on the traditional site.” And in broad terms reference is made to the fact that “suggestions” for the location of Mt. Sinai “have ranged from somewhere in northern Saudi Arabia, to Jordan’s Wadi Rum and a whole host of other peaks in the Sinai Peninsula.”

“Now the third reason” says David Down, “is the Bible says that Mount Sinai is in Arabia ... Galatians chapter 4 and in verse 25 ... . Now the Sinai Peninsula was not part of Arabia ... .” This is a new reason he advanced in 2006, and it brings with it a very narrow definition of “Arabia” in Gal. 4:25. We also read in Acts 2:11 of “Arabians.” But the ancient Greco-Roman world as broadly contemporaneous with New Testament times, referred to the fertile region of south-west and southern Arabia (modern day Asir & Yemen) as “Arabia Felix” (from Latin, *felix*, for “fertile) or “Fertile Arabia”<sup>144</sup>. E.g., in 26 B.C., under orders from the Emperor Augustus, an unsuccessful military expedition went down to *Arabia Felix* which was *in the south* of Arabia and is where trade was conducted in various spices e.g., cinnamon from India or Ceylon / Sri Lanka<sup>145</sup>. Just after New Testament times, in 106 A.D. the advancing Roman armies established the new Province of *Arabia Petraea* (“Petraea” is from Greek, *petra* for “stone”) or “Stony Arabia”<sup>146</sup>. Under the capital city of Petra, *Arabia Petraea* included the old Nabataean kingdom in Jordan, southern Levant, *Sinai Peninsula*, and the north-west of the Arabian peninsula. *Arabia Petraea* was bordered to the north by Syria, to the west by Judaea (from 135 A.D. this was merged with Syria) and Egypt, and *to the south by the remaining parts of Arabia*, known as *Arabia Felix* (Latin, “Fertile Arabia”) and *Arabia Deserta* (Latin, “Desert Arabia”)<sup>147</sup>. These facts indicate that “Arabia” was being used for the entire Arabian Peninsula by New Testament times as otherwise there would be no need to make a distinction such as *Arabia Felix* (Latin, “Fertile Arabia), in the south of Arabia. And so given that Gal. 4:25 is a New Testament Scripture, I think that when one considers the Greco-Roman world’s geographical knowledge and names, then with all due respect to David Down, I consider one would have to say that when the New Testament refers to Arabia (Acts 2:11; Gal. 1:17; 4:25), it is *potentially* referring to an area sufficiently large, at least theoretically, to include the area of Jebel Musa or Ras-Sasafeh, whether or not either of these sites are in fact the correct site for Mount Sinai.

“Finally,” David Down says “another reason is ... in Deuteronomy chapter 1 and in verse 2, it says,” in the Authorized Version (not used by Down,) “There are eleven days’ journey from Horeb by the way of mount Seir unto Kadesh-barnea;” and Down says of “‘Horeb’ – that’s Sinai.” (Cf. “The Lord our God made a covenant with us in Horeb” at Deut. 5:2 before the second giving of The Ten Commandments in Deut. 5:6-21; after Moses “brake them” in anger at the Israelites’ idolatry in Exod. 32:19; and “Mount Sinai” in Exod. 19:11,18,20,23 in connection with “the two tables of testimony, tables of stone, written with the finger of God” at “Mount Sinai,” Exod. 31:18, in the first giving of The Ten

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<sup>144</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Arabia Felix.”

<sup>145</sup> “Arabia Felix,” *Wikipedia* ([http://en.wikipedia.org/wiki/Arabia\\_Felix](http://en.wikipedia.org/wiki/Arabia_Felix)).

<sup>146</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Arabia Felix.”

<sup>147</sup> “Arabia Petraea,” *Wikipedia* ([http://en.wikipedia.org/wiki/Arabia\\_Petraea](http://en.wikipedia.org/wiki/Arabia_Petraea)); & see Vol. 2, Part 5, Chapter 5, section a, Key 2, “The Shemitic Group (Gen. 10:21-31),” at Gen. 10:23, where Canon Fausset refers to how “Ptolemy” (flourished 127-145 A.D.), “mentions the *Aesitae* (akin to ‘Uz’) as in the northern part of *Arabia Deserta*.”

Commandments in Exod. 20:2-17). “Now there’s no way in the world that two million people are going to reach Kadesh-barnea within eleven days after leaving Mount Sinai” at its traditional Jebel Musa site, “so it has to be some mountain closer. Now I’m standing in ... Wadi Rum. Ever heard of Lawrence of Arabia and seven pillars of wisdom? Well, this is the valley in which those seven pillars are found. But behind me is Jebel Rum, the highest mountain in Jordan, and it’s just possible that this might be Mount Sinai. There is certainly plenty space for all the people to have an encampment in this plain ..., and this awesome mountain ... . Is it Mount Sinai? I can’t prove that, but it may be<sup>148</sup>.” However, it must be said that there is a good deal of dispute as to whether the Israelites could, or could not have reached Kadesh-barnea from the traditional Mt. Sinai in eleven days; further dispute about where Kadesh-barnea is; and further dispute about what “by way of mount Seir” (Deut. 1:2) means, specifically does it mean “via Mount Seir”? Or does it mean, “by the Mount Seir road” i.e., in the direction of Mt. Seir (like Saul went in the direction of Damascus on the road to Damascus in Acts 9)<sup>149</sup>.

Then about two years later in an article on Mount Sinai in *Archaeological Diggings* of 2008, David Down says of the traditional site of “Jebel Musa” near “the monastery” of “St. Catherine or Santa Katarina,” that, “There is ... no way the Israelites, camped in the plain below, could have seen the mountain peak, though Exodus 20:18 seems to imply that it was within their view ... .” Unlike in 1987, he no longer made the qualification that it could therefore be the nearby peak of Ras-Sasafeh, *supra*. He again refers to Deut. 1:2 and considers “there is no way” this journey could be undertaken in 11 days. He locates Horeb “in the land of Midian” on the basis of Exod. 2:15; 3:1; although in fact, we do not know how far Moses went when “he led the flock to the backside of the desert” (Exod. 3:1). David Down now says, “There are several mountains in the region that could qualify as Mount Sinai. Wadi Ram in southern Jordan” is one possibility; another possibility is “Al Kazali;” and “there are other such mountains in this area which could have been the original Mount Sinai.” But unlike in 1987 when he said of Jebel Musa, “I climb this mountain twice a year” when “I bring ... tourists round the Middle East;” some 20 years later in 2008 he says, “Santa Katarina is not on our itinerary for 2008. It is not the genuine mount ... . Perhaps we will find time to visit Jebel Ram ...<sup>150</sup>.” And three years later he said in 2011, “There is no way” “Jebel Musa” could be “Mount Sinai.” And in his revised preferred area

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<sup>148</sup> David Down’s *Archaeological Update*, Digital Video Disc (DVD), NWTV Limited, UK ([www.nwttv.co.uk](http://www.nwttv.co.uk)), 2006, section on “Wadi Rum Jordan” (emphasis mine).

<sup>149</sup> See e.g., “Kadesh-Barnea route Exodus,” 11 Oct. 2012 (<http://www.dawntoduskpublications.com/html/BT/12/Kadesh-Barnea-Route-Exodus-short.htm>); & “Journey 2 – Mount Sinai to Kadesh-Barnea,” The Exodus, Bible Plus Maps (<http://biblemapsandresources.com/jour2.html>).

<sup>150</sup> David Down’s “Mount Sinai & Santa Katarina,” *Archaeological Diggings*, Vol. 14, No. 6, Dec. 2007 / Jan. 2008, pp. 3-5. Called “Wadi Ram” in this 2008 article, and “Wadi Rum” in the 2006 *Archaeological Update* DVD.

“not in the south Sinai Peninsula,” he thinks, “There are several mountains ... that could qualify,” but that “Jebel Ram ... could be a likely candidate<sup>151</sup>.”

Like David Down’s revised position of 2006, 2008, & 2011, I think that on the available evidence that I have looked at, there are a number of possibilities for the Biblical site of Mount Sinai. But due to priorities within my time constraints, I have not undertaken a sufficiently rigorous examination of these matters to form any opinion on what are the more likely sites, or perhaps even the most likely site, other than concluding that “Mount Sinai” is “in Arabia” (Gal. 4:25). Therefore I am presently open to any possibility in Arabia, including the two sites David Down came to reject after 1987 of Jebel Musa and Ras-Sasafeh in the mountains around St. Catherine’s Eastern Orthodox monastery.

*However, the big issue I am interested in for these different possible Mt. Sinai sites, is the question of the limits of archaeology as it relates to miracles. Specifically, David Down moved away from his earlier support for the area of the traditional site of Mount Sinai, at least in part, because “Israeli archaeologists say that there’s no trace of any pottery from the Iron Age or the Bronze Age there, and let me tell you, two million people is going to leave an awful lot of broken pottery around,” supra. But with respect to the issue of pottery, the strange thing I find about this alternative model here raised by David Down in 2006, is he first gives as a reason for the jettisoning of his 1987 Jebel Musa or Ras-Sasafeh site model the lack of broken pottery, but he does not then correspondingly argue for the presence of such broken pottery at the Jebel Rum site, or any other site. He does not give a reason for this, but it seems to me that this issue about broken pottery might be an issue that exists at various possible site!*

Though Down’s views are premised on an inaccurate Old Testament chronology i.e., the VANDALIC YARN (*Veliokovsky and Down and like-minded Courville’s Young-earth And Revised Numbers*) Chronology, *infra*, the matter goes beyond this as there has not been found large amounts of broken pottery on anyone’s chronology at a number of possible sites for Mount Sinai. So too, for instance, in *Biblical Archaeological Review*, Beit-Arieh’s articles (1984 & 1988), and Cornuke & Halbrook’s article (2000), have raised issues of a lack of archaeological evidence at the traditional site for Mount Sinai; and while this also relates to wider issues than Mount Sinai in connection with their usage of an inaccurate Old Testament chronology i.e., the SCREWY Chronology, *infra*, once again, the matter goes beyond this for the same reason, i.e., as far as I know, there has not been found large amounts of broken pottery on anyone’s chronology at a number of possible sites for Mount Sinai. Referring to these articles, Gordon Franz (2008) first quotes Beit-Arieh’s statement, “Perhaps it will be argued, by those who subscribe to the traditional account in the Bible, that the Israelite material culture was only of the flimsiest kind and left no trace;” i.e., “presumably the Israelite dwellings and artifacts consisted only of perishable materials” (*Biblical Archaeological Review*, 1988). By contrast, Franz refers to the 1st century A.D. Jewish historian, “Josephus,” who “adds that they received vessels of brass, which were used for their manna, metals, woven fabrics, decorations for armor, beasts of burden, and

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<sup>151</sup> Down, D.K., *Unveiling the Kings of Israel*, Master Books, Green Forest, Arkansas, USA, 2011, second printing 2012, pp. 59-60.

military implements (*Antiquities of the Jews* 3:57; LCL 4:347).” Franz also says that the Israelites “had the promise of God that their clothes and sandals would not wear out (Deut. 8:4; 29:5,6). Most of the articles were perishable and” they had “metal objects” that were “closely guarded because of their value. Most likely the Israelites left their pottery in Egypt because they knew it would break so they used brass given to them by the Egyptians.” Franz also prefers to locate Mount Sinai, “not in Saudi Arabia,” but rather “at Jebel Sin Bishar in western central Sinai,” as argued by e.g., Harel (1983) and Rasmussen (1989)<sup>152</sup>.

Franz’s speculation that the Israelites “left their pottery in Egypt,” and only “used brass” or perhaps other metal utensils, is certainly one possible suggestion that could be correct. But an alternative conjecture that I would raise, relates to the fact that we read of the Israelites, “Thy raiment waxed not old upon thee, neither did thy foot swell” i.e., requiring new shoes, “these forty years” (Deut. 8:4; cf. Neh. 9:2). This raises the following conjectural question. Is this description of God’s miraculous preservation of the Israelites clothes and footwear for forty years, simply specific examples of his more general actions in miraculously preserving other things of theirs e.g., tents and pottery? We cannot be sure of the answer to this, but it at least raises the possibility that the absence of pottery evidence at multiple possible Mount Sinai sites *might* have been due to God’s miraculous preservation of it by some kind of strengthening of it, during the 40 years in the wilderness. Furthermore, is the normative campsite evidence of “ash from camp fires” (Kendal Down, 1999, *supra*), absent because the supernatural “pillar of fire” “by night” (Exod. 13:21) miraculously kept the Israelites warm at night, and the supernatural provision of manna (Exod. 16:11-31) miraculously fed them so they did not need campfires to cook?

If we accept that the “pillar of fire” “by night” (Exod. 13:21) and manna (Exod. 16:11-31) accounts for the lack of campfire evidence, we are thus left with at least two further possibilities. Was there a miraculous preservation of the Israelites pottery? Or did the Israelites leave their pottery, *or at least most of it*, in Egypt, and instead take with them metallic utensils? While I do not profess to know the answer to these questions with regard to the lack of pottery evidence; and due to priorities within my time constraints, nor have I developed a preferred model as to what I think are the more likely sites, or perhaps even the most likely site, for the location of Mt. Sinai, other than concluding that “Mount Sinai” is “in Arabia” (Gal. 4:25); for our immediate purposes, any specific location in Arabia is a secondary issue. *The primary issue I am here considering with respect to these different possible Mt. Sinai sites, is the question of the limits of archaeology as it relates to miracles, as seen in the question of an absence of broken pottery at various possible sites.*

If on any possible site in Arabia, Gordon Franz’s idea is largely, though not entirely correct i.e., rather than the Israelites leaving their pottery in Egypt (Franz), they simply left

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<sup>152</sup> Franz, G., “Is Mount Sinai in Saudi Arabia,” 10 June 2008 (<http://www.biblearchaeology.org/post/2008/06/Is-Mount-Sinai-in-Saudi-Arabia.aspx>) (emphasis mine); citing for the location of Mount Sinai as Jebel Sin Bishar, Menashe Harel’s *The Sinai Journeys, The Route of the Exodus*, 1983, pp. 242-275, Brad Sparks “Problems with Mount Sinai in Saudi Arabia ([www.ldolphin.org/sinai.html](http://www.ldolphin.org/sinai.html)), & Rasmussen in the *Zondervan NIV Atlas of the Bible*, 1989, pp. 88-90.

*most of their pottery in Egypt, but they took a small amount of it with them, and if there was no supernatural preservation of it, then some small amount of pottery may be found by archaeologists; and if so, on present indications, the secularists looking for pottery would misinterpret this as representing the presence of a much smaller population group. Significantly then, on the basis of Deut. 8:4 & Neh. 9:2 I am open to the possibility of a supernatural explanation for the lack of pottery evidence, and on the basis of Exod. 13:21; 16:11-31, I am open to the possibility of a supernatural explanation for the lack of campfire evidence at any possible site for Mount Sinai in Arabia; but by contrast, these are the type of things that secular archaeologists would not be open to. Thus we here see a relevant issue with regard to the limits of archaeology with respect to miracles, and so what must be an ongoing divide between the limits of narrow minded anti-supernaturalist secularist models on the one hand, and the wider possible broad-minded supernaturalist models of religiously conservative Protestant Christians such as myself on the other hand.*

Also illustrating some principles of what archaeology can, and cannot prove, are the following photos taken on my trip to Israel in February 2002, about 60 years after my Father was there in World War II. These show some specific examples of archaeology, in the case of the Walls of Jerusalem, firstly those built under the Ottoman Empire in the 14th to 16th centuries A.D., and completed under Suleyman (Sultan of the Ottoman Empire: 1520-1566); and secondly those from Biblical times, whose date I have not investigated, but the possibly incorrect sign on them in Jerusalem said “8th century” B.C. . The second ones show the difference between what archaeology can discover, and the issue of interpretation it may not be able to resolve.



The contemporary walls of Jerusalem were built in the 14<sup>th</sup>-16<sup>th</sup> centuries by Suleyman. Area of Jaffa Gate & King David's Tower.



On public display inside present Old City, part of outside City Wall of Jerusalem said to be 8th century B.C. . Israel, Feb. 2002.



A Syrian Orthodox (Monophysitist) Church in the Jewish Quarter of Jerusalem, said to contain “the upper room” of Mark 14:12-16 & House of St. Mark (Acts 12:12).



Gavin in what is said to be “the upper room” of Mark 16:15. Archaeology may locate a room of this era, but whether or not this is “the upper room” of Mark 16 is very, very, speculative. Israel, February, 2002.

It might also be remarked that the usage of godly reason in a way that is “not ... contrary to God’s Word” or “against God’s Word” (Articles 20 & 34, 39 Articles), such as found in the proper usage of Biblical archeology, is a principle that archaeology has itself confirmed. As discussed in Part 6B Chapters 3 & 4, *infra*, on the PRECISE Chronology endorsed in this work, the post-Conquest Period following Jericho’s Fall in the 15th century, through to the end of King Solomon’s reign (c. 1010-970 B.C.), occurred during the Late Bronze Age. Megiddo is further discussed in Part 6B, Chapter 4, *infra*, and in Late Bronze Age Megiddo a tablet was discovered following a 1939 Chicago University expedition had left the area, by a local shepherd which includes a portion of the Gilgamesh Epic, which contains a flood story with a number of similarities to the Biblical Story<sup>153</sup>. The fact that this tablet is found during the Israelite occupation of Megiddo shows how extra-Biblical information, in this instance, in connection with Noah’s Flood, was sometimes used in ancient Israel. And we also know of this same technique from later times with the first century A.D. Jewish historian, Josephus, who refers to Noah’s Flood and then records, “all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berossus the Chaldean ... . Hieronymus the Egyptian, also who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. ... Nicolaus of Damascus, in his ninety-sixth book ... speaks ... ‘... of the Deluge ...’” (*Antiquities* 1:3:5,6; emphasis mine).

<sup>153</sup> Hershel Shanks, “Wet-Sift the Megiddo Dumps!,” *Biblical Archaeology Review*, March / April 2013, Vol. 39, No. 2, pp. 53-59, at p. 59.

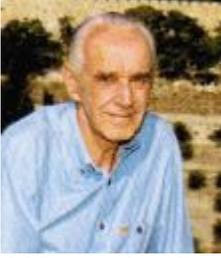
*(Part 6B, Chapter 1) b] The rival Old Testament chronologies.*

In this Part 6B, some reference will be made broadly to three chronological interpretations of the period from Abraham to just after Solomon. The first is the SCREWY (Sothic Cycle Regnal Egyptian Whimsical Years) Chronology commonly used in the formal academic circles of the debased Western World. The second is the PRECISE (Properly Revised Egyptian Cycles In Sothic EPOCHS) Chronology endorsed in this work. The PRECISE Chronology's synthesis draws on a combination of e.g., my own work, and reinterpretation of archaeological layers as described by others following the SCREWY Chronology; but at its heart, the period of ancient Israel from the Exodus to about Solomon draws on, the excellent work of John Bimson on Israel in e.g., his *Redating the Exodus and Conquest* (1978, 2nd ed.1981); Peter James' *Centuries of Darkness* (1991); and David Rohl's *A Test of Time*; and I concur with Rohl's synronizations with Egypt for the period from The Exodus down to Solomon's time and Rameses (/ Ramesses / Ramses / Rampses – Manetho in Greek & Armenian citations from Greek 'Ραμψής / *Rampsēs*) II or the Greek "Sethos" / "Sesos" of Egypt being the Biblical Shishak who in I Kgs 11:40 and 14:25 is dated to the time of Solomon and Rehoboam<sup>154</sup>.

The third is the chronology promoted by young earth creationist and Seventh-day Adventist Minister, David Down, which is largely drawn from the Jew, Velikovsky (d. 1979) (although, of course, other Jews would disagree with Velikovsky), and the Seventh-day Adventist teacher, Courville (d. 1996), as well as his own work.

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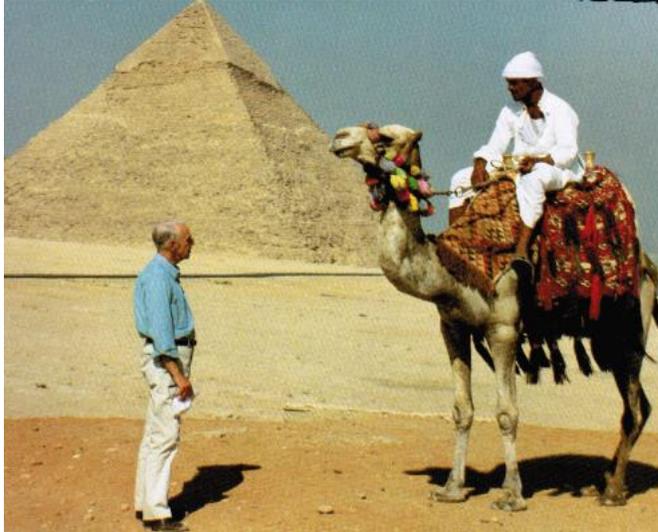
<sup>154</sup> David Rohl's *A Test of Time*, Century, London, UK, 1995, pp. 149 (the 8th regnal year of Rameses II is equated with 5th regnal year of Rehoboam in I Kgs 14:25, requiring that the first years of Rameses II were the final years of Solomon), & 175.



David Down in “Secrets in the Sand” (1992).



David Down in “Digging Up the Past” (1987).



David Down (b. 1919) at Cheops’ Pyramid in Egypt in “Secrets in the Sand” (1992).

*The VANDALIC YARN Chronology* has been promoted in *Archaeological Diggings*, a magazine sold in Australian newsagencies and also available by subscription. It was founded by David Down (b. 1919) who is a Seventh-day Adventist (SDA) Minister (/ Pastor) and archaeologist, who retired from *Archaeological Diggings* in 2013 which he earlier founded in 1994 (although in some ways its history dates back to *Diggings* from 1983<sup>155</sup>). It is now published by the SDA’s Adventist Media Network in Australia.

David Down possesses many good personal qualities such as sincerity; enthusiasm for Biblical archaeology; time and dedication to the task of seeking, in general, to show that Biblical archaeology supports rather than undermines the Bible as claimed by religious liberals, although as discussed with reference to his views on e.g., Luke 3:36, *infra*, he sometimes inconsistently seeks to undermine Biblical authority. He has also shown good

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<sup>155</sup> David Down first published *Diggings Journal* in 1983, with subscriptions growing over 10 years from 60 subscribers to c. 3,300. He then decided to turn this into a magazine which he launched as *Archaeological Diggings* in 1994. Both were published till October 2011, at which time *Diggings* was incorporated into *Archaeological Diggings*. Michael Browning’s “A final farewell to ‘Diggings Journal,’ *Archaeological Diggings*, Vol. 18, No. 5, 2011, p. 25.

entrepreneurial skills and a dependable and reliable commitment to the magazine *Archaeological Diggings* from the time he founded it in 1994 till the time he handed it onto his successor and retired in 2013<sup>156</sup>. He *generally* presents a good clean cut image e.g., short manly hair with no facial hair contrary to military regulations of the day (I Cor. 11:14), and no worldly jeans<sup>157</sup>. Furthermore, disagreements on Biblical chronology disappear

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<sup>156</sup> I favourably knew David Down and his wife, Goldie Down (the first edition of *Archaeological Diggings* includes a rare picture of Goldie Down on the back cover at the hill of Megiddo in *Archaeological Diggings*, Vol. 1, No. 1, April / May 1994), when I was a teenager of about 15 or 16 through to when I was about 20, being at the time friends of his one of his daughters (Glenda, a nurse, pictured in her childhood e.g., *Archaeological Diggings*, Vol. 2. No. 3, June / July 1995, p. 16) and her husband (John Quinn, a medical doctor), and also David Down's son-in-law (David Coltheart, a SDA Minister, pictured in e.g., *Archaeological Diggings*, Vol. 2. No. 3, June / July 1995, on the inside back cover at Tanis) and other daughter (Michelle, wife of David Coltheart, a primary school teacher, pictured in her childhood with her mother in e.g., *Archaeological Diggings*, Vol. 4. No. 1, Feb. / March 1997, p. 3). I also met, though did not know very well, two of David Down's sons in my first tertiary College days (1978-1980), Ted (Edward, 1978-1979, studying to be a secondary school teacher & graduating in 1979) and Richley (1978-1980, studying to be a secondary school teacher). See "15-20 years old" in my Textual Commentary Volume 1 (Matt. 1-14), Printed by Officeworks at Parramatta in Sydney, Australia, Preface, "Background Story to Commentary," at "Cult capture & escape (15-20 years old)" (<http://www.gavinmcgrathbooks.com> at "Commentary on the Received Text"). Though I have never met David Down's remaining son, Kendall, who from before the time I knew David Down had moved to England, he is presenter of a video, later also produced as a Digital Video Disc, I have that was sold through *Archaeological Diggings*, entitled, "The Lost City of Petra" (DVD, NWTV Limited, 2001), and he is also presenter of another *Archaeological Diggings* DVD I have, "Tales from Byzantium" (DVD, NWTV, 2001).

<sup>157</sup> There are some exceptions to this. E.g., Down allowed a blasphemous article which wickedly used the term "trinity" for the Egyptian Pharaohs, "Seti I, Rameses II and Merenptah" who were in no sense a "trinity" since this requires three person in one being / substance (M. Carter's "Secrets From the Mummy Room of the Cairo Museum," *Archaeological Diggings*, Vol. 8, No. 2, April / May 2001, pp. 46-47), and this article also endorsed sex role perversion by gratuitously having a female writer. Or Down has sometimes published sexually immoral depictions of women which should have been censored e.g., the front cover of *Archaeological Diggings*, Vol. 11, No. 5, Oct. / Nov. 2004, shows a woman with a top *going below the breast-line* (modesty requires a woman be clothed *above the breast line* and *below the knee*); or the front cover of *Archaeological Diggings*, Vol. 17, No. 2, April / May 2010, showing a women vaulting with her legs wide apart was scandalous (besides which, women should be generally depicted in skirts or dresses, and not the more manly trousers); and Down's failure to cover with fig leaves the breasts and private parts of the idolatrous "Queen of the Night" relief from old Babylon (*Archaeological Diggings*, Vol. 11, No. 2, April / May 2004, p. 25), is promoting nothing less than pornographic statues of perversity. This type of perpetration of pagan pornographic statues of perversity is also found in *Archaeological Diggings*, Vol. 14, No. 2, April / May 2007, pp. 26 (Hittite relief from Karatepe of

before New Testament times, and some of the work either he or some of his associates have done are on matters of archaeology in areas of broadly non-disputed chronological time e.g., David Down's video presentation "Gladiators" (1999), or David Colheart's video presentation on the "Seven Churches of Revelation in Turkey" (2001)<sup>158</sup>. Given that for the period of archaeology by New Testament times onwards, there is no difference between the three broad archaeological chronologies considered in this Part 6B, it follows that articles in *Archaeological Diggings* or its associated DVDs for these later periods would be the same irrespective of which of the three chronologies one follows. And so I thank both God and man in the person of David Down and some of his associates, for example, David Colheart, for seeking to present Biblical Archaeology as it should be, i.e., the friend, and not the enemy of, the Bible; since properly understood, Biblical archaeology illuminates the Bible, and David Down generally *shows the right sentiment* on this issue. And I also thank both God and man in the person of David Down, for a large amount of useful and good material that has been published in the magazine he founded of *Archaeological Diggings*, (and which now continues after his retirement in 2013,) and associated videos produced by this magazine, even though I add the caution, that like so many other publications, *they must be considered cautiously and critically* so as to dissect the good from the bad.

Under Editor David Down (1994-2013), the magazine *Archaeological Diggings* did not generally seek to give a specific Seventh-day Adventist view on archaeology, although it reflected SDA views on young earth creationism, and it has been a vehicle for promoting the VANDALIC YARN (*Veliokovsky and Down and like-minded Courville's Young-earth And Revised Numbers*) Chronology, without specifically highlighting the fact that two of its three producers, and the two who put it in its final form following the initial work of the Jewish Velikovsky, are Seventh-day Adventists i.e., Courville and Down. Furthermore, I ADD THE FOLLOWING DANGER WARNING, that *Archaeological Diggings* both before and after 2013, does seek to more subtly gain converts to Seventh-day Adventism via its advertizement of David Down's wider proselytizing videos "Digging Up the Past" (1987), which other than in the earlier of its 27 Episodes, seeks to convert people to the Seventh-day Adventist cult, *infra*. Though I clearly do not agree with all the views and values expressed in it, amidst some bad, there has been a lot of very good material on Biblical archaeology produced in *Archaeological Diggings* over the years by David Down and others such as David Colheart. Whatever our differences, I am appreciative of a good deal of the work undertaken in it. In conjunction with his retirement as Editor in 2013, what had in reality been David Down's magazine, was sold to Adventist Media Network, and so it has been under new management since then. The issue of what direction *Archaeological Diggings* will take on issues to do with promoting Seventh-day Adventism

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woman breast-feeding a child), 29 (4th century A.D mosaic of naked pagan god Neptune in a sea chariot from Tunisia in north Africa).

<sup>158</sup> David Down's "Gladiators" with Amos Kloner, Video & later also produced as a Digital Video Disc, Adventist Media Centre, Wahroonga, Sydney, Australia, 1999; & David Colheart's "Gods & Gold: Seven Churches of Revelation in Turkey," Video & later also produced as a Digital Video Disc, Script Advisor Kendall Down, NWTV Ltd., Distributed by Adventist Media Centre, Wahroonga, Sydney, Australia, 2001.

under the new post 2013 management is presently unclear, although as at 2014 I can say that this has already led to a higher overt Seventh-day Adventist Church profile in the magazine which now advertizes the name of the “Adventist Media Network” on an inside title page, and e.g., refers to the “Seventh-day Adventist Church (SDP) Limited<sup>159</sup>.” And e.g., will the new management continue to promote the VANDALIC YARN Chronology? E.g., a 2013 article uses the SCREWY Chronology<sup>160</sup>.

Though I do not agree with the VANDALIC YARN Chronology promoted by David Down in *Archaeological Diggings* before his Editorial retirement (1994-2013), I find that just like Ashton & Down’s *Unwrapping the Pharaohs* (2006), which *contains some useful material on e.g., the period from around the time of The Exodus on*, that because one can dissect its erroneous chronological synchronizations with the archaeological layers, one can still find a wealth of value in what it actually reports on. And I use exactly this same technique to find value in a number of things that are written on the SCREWY Chronology in e.g., *Biblical Archaeology Review*, e.g., Bryant Wood’s *Biblical Archaeology Review* article (Vol. 16, No. 5, Sept. / Oct. 1990), discussed in Vol. 2, Part 6B, chapter 3, *infra*. Thus as with *Biblical Archaeology Review* whose general use of the SCREWY Chronology I reject in favour of the PRECISE Chronology, so also with *Archaeological Diggings* whose general use of the VANDALIC YARN Chronology I also reject in favour of the PRECISE Chronology, I thank God and man for the some of the excellent work that has been published under David Down’s Editorship (1994-2013) over the years in *Archaeological Diggings*, and some of the associated DVDs produced and sold through this magazine. And I also thank both God and man in the person of David Down for his support for the need to reject the SCREWY Chronology and instead have a revised chronology for the period from The Exodus through to Solomon and later, even though I certainly disagree with his solution of the VANDALIC YARN Chronology.

Thus I qualify this by saying that in broad terms I concur with the archaeological chronological revision of Israel found in the model of John Bimson, Peter James, and David Rohl for the period of the Exodus (at the end of the Middle Bronze Age), and archaeological chronological revision of Israel found in Peter James and David Rohl in placing Solomon’s era near the end of the Late Bronze Age (rather than the Iron Age), and also found in David Rohl’s synchronization with Egyptian chronology for the period of The Exodus (at the end of the Middle Bronze Age) to Solomon (at the end of the Late Bronze Age), rather than e.g., Down in the *VANDALIC YARN Chronology* for this period from the Exodus (which he places at the end of the Early Bronze Age and beginning of the Middle Bronze Age) to Solomon (which he places in the Middle Bronze Age). E.g., both Rohl and I identify the Pharaoh of the Exodus as Dudimoses or Tutimaues of the Egyptian 13th Dynasty in the

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<sup>159</sup> *Archaeological Diggings*, Vol. 20, No. 6, Dec. 2013 / Jan. 2014, p. 3.

<sup>160</sup> Michael Caba (Dean of Faculty at Kilns College, Bend, Oregon, USA), “David: Man or Myth?,” *Archaeological Diggings*, Vol. 20, No. 3, 2013, pp. 54-57 (article first published in *Artifax Magazine*), *infra*.

15th century<sup>161</sup>, whereas Down identifies the Egyptian 13th Dynasty' Neferhotep I<sup>162</sup>. I also concur with Peter James and David Rohl that Solomon was a Late Bronze Age figure, not as David Down claims, a Middle Bronze Age figure (or as the SCREWY Chronology and Bimson claims, an Iron Age figure). And for the period before The Exodus I do not agree with Courville & Down's chronology which is premised on a young earth creationist Flood Geology School model that looks to a global flood in "2302" B.C.<sup>163</sup>; and the associated contracted contortions he makes with e.g., "Abraham" between "Gen. 11:26" and "Gen. 12:4" at "1950" B.C.<sup>164</sup>.

David Down sometimes makes some general reference to the work of John Bimson, Peter James, and David Rohl by referring to, for instance, Peter James and David Rohl in a general way for his purposes of arguing the need for a revised chronology which he then locates in the *VANDALIC YARN Chronology* e.g., in Down's "Solomon's Kingdom" (2002)<sup>165</sup>. However, David Down does not actually follow anything like Bimson, James, and Rohl's chronologies, and though on the one hand, it is a positive thing that he gives these writers some coverage; on the other hand, to the extent that he generally gives the impression that they support his *VANDALIC YARN Chronology*<sup>166</sup>, this is a negative thing. In fairness to him, Down occasionally makes vague comments indicating diversity, e.g., in considering yet another chronology, that of Roger Henry's *Synchronized Chronology – Rethinking Middle East Antiquity* (2002), he says, "though all are agreed that the present chronology must be revised, there is no unanimity about exactly how it should be revised. Velikovsky, Courville, James, Rohl, and others have come up with ideas but their views do not agree in all the details." E.g., "Roger ... proposes that the Middle Bronze II period should be ... 1900 BC (p. 37), which would place the invasion of Palestine in the middle of MBII, but at that time there is no evidence for the destruction of a new culture appearing. MBII is continuous. So Roger is obliged to skip that problem. He says, 'The job of sorting out the exact levels

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<sup>161</sup> See Vol. 2, Part 6C, Chapter 2 section d, subsection iii & Part 6C, Chapter 3, section e, *infra*.

<sup>162</sup> With dates *c.* 90 years later at this point than Rohl, see David Down & John Ashton's *Unwrapping the Pharaohs*, Master Books, P.O. Box 726, Green Forest, Arkansas, 72638, USA, 2006, second printing 2007, pp. 98,206.

<sup>163</sup> *Ibid.*, p. 205.

<sup>164</sup> *Ibid.* .

<sup>165</sup> E.g., David Down's "Solomon's Kingdom," Digital Video Disc, NWTV, Australia, 2002.

<sup>166</sup> E.g., David Down's "Archaeology Unearthed," Digital Video Disc, Adventist Media Centre, Wahroonga, Sydney, Australia, 1997.

associated with the conquest is far beyond the scope of this study' (p. 41)<sup>167</sup>." But Down fails to give this type of specificity in terms of his diversity with James and Rohl.

So too, in *Archaeological Diggings* (2004), David Down reviews the work of Ted Stewart's *Solving the Exodus Mystery*. He says, "Ted Stewart" follows "Velikovsky" who "was the first of the mark followed by" "Donovan Courville of Loma Linda University, California. Ted is just the latest in a growing number of scholars who disagree with the" SCREWY "chronology of Egyptian history. He says, 'I am deeply indebted to Courville for pointing me to the twelfth dynasty for the time of Joseph and Moses' (page 24)." "Exodus 12:40 quotes a figure of 430 years which Galatians 3:16,17 applies to the time between Abraham and the Exodus, but ... Exodus 12:40 can be translated to mean that Israel spent the 430 years in Egypt. This is a valid alternative translation." "Ted makes the" "observation" with respect to "215 years"<sup>168</sup>, "that Israel's required growth rate" "would" have to "be 4.9%," which "still does not match modern Namibia which is 5.3% (page 36)." "Ted identifies the Pharaoh who appointed Joseph as vizier to be Sesostri I (page 77), though he differs from Courville by claiming this appointment was made at the beginning of this Pharaoh's reign, whereas Courville identifies Joseph as Mentuhotep who was appointed in the latter part of his reign." "Those who cling to the" SCREWY chronology "dates resort to carbon dating and the Sothic Cycle to support their claims. Ted correctly points out that such carbon 14 dates have been ... 'manipulated' ... ."

"Ted ... also points to the Bahr Yosef, Joseph's Canal, dug during the 12th dynasty (page 126). It does seem more than coincidence that this canal got the name Joseph's Canal and it is likely the naming was based on an old tradition that assigned the canal to Joseph ...<sup>169</sup>." Although David Down was more circumspect on this matter some 15 to 20 years earlier, when he pointed to this canal and said in c. 1987, "This is called Joseph's Canal. And nobody knows where it got that name, it seems to go back a long way. And it is my opinion, that this canal which was dug during the ... early 12th dynasty, was dug during the time of Joseph, who knew that a seven year famine was

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<sup>167</sup> David Down's "Another Revised Chronology," *Archaeological Diggings*, Vol. 10, No. 4, Aug. / Sept. 2003, pp. 36-37; citing Roger Henry *Synchronized Chronology – Rethinking Middle East Antiquity*, Algora Publishing, New York, USA.

<sup>168</sup> David Down claims, "Jacob migrated to Egypt, age 130 years" in "1660" B.C. ("Gen. 47:9"), and then dates the Exodus to "1445" B.C. (David Down & John Ashton's *Unwrapping the Pharaohs*, *op. cit.*, p. 206). He thus considers the Israelites were in Egypt for 215 years (1660 B.C. minus 1445 B.C. = 215 years). For my rejection of the claim that the Children of Israel were only in Egypt for 215 years, whether by followers of the VANDALIC YARN Chronology or some other chronology, see my discussion at Part 6A, Chapter 3, Table 2, *supra*.

<sup>169</sup> David Down's "Solving the Exodus Mystery: Review of a new book by Ted Stewart," *Archaeological Diggings* (2004), *op. cit.*, pp. 24-25 (emphasis mine).

coming, and so he had this canal dug to provide fertility ... during this time<sup>170</sup>.” And in fairness to him, he again became more circumspect about the matter 2 years later when he said in 2006, it “was dug during Dynasty 12, possibly at Joseph’s orders ...<sup>171</sup>.” In the first place, Down was correct to say in 1987, “nobody knows where it got that name.” And in the second place, in the absence of evidence from ancient times for this name, I think it is certainly possible that it was also so named in honour of Joseph by much later Mohammedans *who had no idea when it was originally dug*. For Mohammed’s Koran written in the 7th century A.D. (Rodwell’s translation of 1876, 1909 edition), refers to “Joseph” (Suras 6:84;11:36), e.g., in Sura 12, entitled, “Joseph, Peace be on him,” Mohammed says that “Joseph” went to “Egypt” (Sura 12:100), and he allegedly says, “Cause thou me to die a Muslim” (Sura 12:102). Though I do not concur with Down or Rohl on this reduction of 430 years to 215 and associated dating of Joseph, I note that Down’s view here has a number of points of intersecting agreement with those of Rohl’s<sup>172</sup>. (My broad area of agreement with Rohl is for the later period of the 15th century B.C. Exodus to about the time of Solomon, rather than this earlier time.)

Down does not agree with Ted Stewart in all things. E.g., he says, “Stewart’s identification of Sesostri III as the foster grand-father of Moses is not ... convincing (page 184).” Down says the “Sothic Cycle is dependent on the assumption that Egypt always had a calendar year of 365 days, but” “Stewart” “points out that during the reign of Amenhotep I a calendar year of only 360 days was introduced and this continued until the reign of Thutmosis III” (“page 328”). This however fails to recognize that leap months were added in to keep such 360 year calendars broadly in keeping with the seasons. Down who entirely rejects the Sothic Cycle, then says, “There is not even agreement among the proponents of this flimsy theory as to how and when it really worked. There is just the desperate attempt to maintain the” SCREWY Chronology “dates of Egyptian history, no matter what facts get in the way<sup>173</sup>.”

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<sup>170</sup> David Down’s *Digging Up the Past* (1987), *op. cit.*, Episode “Pyramids of Egypt” (emphasis mine).

<sup>171</sup> David Down & John Ashton’s *Unwrapping the Pharaohs* (2006), *op. cit.*, p. 83 (emphasis mine).

<sup>172</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 329-335. Thus Rohl adds from “Year 4 of Solomon = c. 967 + 480 years of I Kings 6:1-2 = 1447” B.C., and then says “we can now add the two hundred and fifteen years of the Sojourn period to arrive at ... circa 1662 BC for the arrival of Jacob and the Israelites in Egypt” (*Ibid.*, p. 332), and he then places Joseph at the end of the 12th and start of the 13th dynasties (*Ibid.*, p. 335).

<sup>173</sup> David Down’s “Solving the Exodus Mystery,” *Archaeological Diggings* (2004), *op. cit.*, pp. 25-26. Down also speaks against the reliability of any Sothic Cycle dates, which he only understands on its usage by the SCREWY Chronology, in e.g., “The Sothic Cycle Recycled,” *Archaeological Diggings*, Vol. 17, No. 5, Oct. / Nov. 2010, pp. 9-11.

Thus more generally than just this article on Ted Stewart (2010), Down's chronology is harnessed to a complete rejection of the Egyptian Sothic Cycle, and this is referred to in a variety of David Down's works, and always interpreted in the context of the SCREWY Chronology. E.g., typical of his views on the Sothic Cycle, he says in *Archaeological Diggings* (2001), "Some extravagant claims have been made about the dates of early Egyptian history being 'astronomically fixed,' from which the impression is gained that some eclipse of sun or moon has been used to establish the assigned dates. Nothing could be further from the truth. This astronomical fixation is based on the 'Sothic Cycle,' a speculative system based on the supposed rising of the Dog Star Sirius over a period of 1,460 years<sup>174</sup>."

On the one hand, Down's criticism in this article on Ted Stewart (2010) that there is a lack of "agreement among the proponents" of a Sothic Cycle as to "how" "it" "worked," is a *non sequitur*<sup>175</sup>, since there is disagreement among proponents of many things he would argue e.g., the areas of the VANDALIC YARN chronology he follows *vis-à-vis* "Stewart's identification of Sesostri III," *supra*, or his immediately following comments on "a revised chronology," *infra*; and yet Down does not thereby seek to throw the whole thing out, the way he does the Sothic Cycle. But on the other hand, I would consider that the uncritical usage of what the Sothic Cycle is alleged to produce in its dates, is in general terms an unwarrantable "attempt to maintain the" SCREWY Chronology "dates of Egyptian history, no matter what facts get in the way." Down then concludes that Stewart's "*Solving the Exodus Mystery* adds to the growing number of books advocating a reduced chronology of Egypt. Unfortunately scholars promoting a revised chronology do not agree about the results of such revisions. This is not a reflection on the scholars or an argument against the need of a revision. It rather confirms the inadequacy of source material on which to base conclusions. Egyptian texts are either too incomplete or contradictory for any scholars to be certain his conclusions are correct. ... The evidence does, however, lean in favour of a revised chronology<sup>176</sup>."

In fairness to David Down, here in *Archaeological Diggings* (2004) we see him making some vague comments indicating diversity that might potentially go beyond his disagreements with Ted Stewart, yet he once again fails to specifically state in this article entitled "Solving the Exodus Mystery: Review of a new book by Ted Stewart," that his own solution in the VANDALIC YARN Chronology, as opposed to the SCREWY Chronology, is in turn *very different to* the type of thing one finds in the PRECISE

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<sup>174</sup> Down, D.K., "The History of the Hittites: Part 5 The end of the Hittite Empire," *Archaeological Diggings*, Vol. 8, No. 5, Oct. / Nov. 2001, pp. 31-33 at p. 30.

<sup>175</sup> Latin, "*non* (not) *sequitur* ('it follows,' indicative active present, 3rd person singular verb, from *sequor*)," meaning "it does not follow," i.e., a conclusion (or inference) that does not follow from the facts.

<sup>176</sup> David Down's "Solving the Exodus Mystery," *Archaeological Diggings* (2004), *op. cit.*, p. 26 (emphasis mine).

Chronology for the period of the Exodus to around Solomon, as broadly seen in the model of David Rohl. And more commonly, David Down generally presents Old Testament chronology in terms of there being two broad chronologies, the SCREWY Chronology and the VANDALIC YARN Chronology, when in fact in the context he himself creates by referring to Peter James and David Rohl's work, there is also clearly a third broad chronology of Peter James and David Rohl which for Israel's archaeology is largely, though not exactly, represented by the PRECISE Chronology for the period of the Exodus (Bimson, James, & Rohl), and for Israel's archaeology largely, though not exactly, represented by the PRECISE Chronology for the period around Solomon (James & Rohl), and which uses the same broad synchronizations with Egypt for the period of the Exodus to Solomon as Rohl. (See also my comments at David Down's "The Pharaoh of the Exodus" [undated 1994-1999], *supra*, & "Exit David and Solomon," in *Archaeological Diggings*, 2002, *infra*.) E.g., typical of Down's creation of a false paradigm duality of either the SCREWY Chronology or the VANDALIC YARN Chronology, he refers to "Middle Bronze I (MBI) pottery in the Negev" and asks, "Should all this ... be interpreted to mean that the Israelites occupied the Negev?" SCREWY Chronology "Critics ... are saying that there is no evidence of the wealth and prosperity the Bible attributes to the time of David and Solomon. That is true of the early Iron Age II period which is" in the SCREWY Chronology "applied to the time of Solomon, but if" in the VANDALIC YARN Chronology "the period of these kings is" regarded "as M[iddle] B[ronze] II there is abundant evidence of affluence and power<sup>177</sup>."

Thus if one dissects the good from the bad (Heb. 5:14), Down's good includes his general desire found in *Archaeological Diggings* from 1994 to 2013, to raise people's awareness to the serious problems in the generally accepted Old Testament chronology e.g., for the periods from the Exodus to Solomon. But his bad includes the fact that he rejects the better archaeological work in Israel of Bimson, James, and Rohl on the Exodus being near the end of the Middle Bronze period, and the better archaeological work in Israel of James and Rohl in dating Solomon in the Late Bronze Age, and the better synchronizations of Rohl with Egyptian chronology for the period of the Exodus to Solomon. Rather, Down's support for the VANDALIC YARN Chronology i.e., the *Velikovsky and Down and like-minded Courville's Young-earth And Revised Numbers* Chronology, means he is following a chronology that is *vandalic* i.e., "ignorantly and willfully destructive" (Webster's Dictionary) of a proper construction of Old Testament Chronology in e.g., the way it sometimes vandalizes Bible verses that do not fit in with its claims e.g., Luke 3:36, *infra*, or its refusal to critically and sensibly use Carbon 14 dates, *infra*; and a "yarn" i.e., "a tale or story, especially one that seems exaggerated or hard to believe" (Webster's Dictionary), which in broad terms is a Jewish (Velikovsky) and Seventh-day Adventist (Courville & Down) produced sequel to the Seventh-day Adventist produced flood geology of George McCready Price.

My concerns with the vandalic nature of the VANDALIC YARN Chronology also include the bad attitude David Down *sometimes* exhibits toward Scripture. In

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<sup>177</sup> Down, D.K., "Nelson Glueck & the Negev Desert," *Archaeological Diggings*, Vol. 16, No. 1, Feb. / March 2009, pp. 5-7, at p. 6.

fairness to him, these are inconsistencies by him in what is a more general desire to show Scripture is reliable. *But in the end, any attack on one part of Scripture, is an attack on all of Scripture, whether or not this is the intent of the person so making the attack.* I have previously discussed these concerns with respect to e.g., Down’s vandalic attitude towards the Divinely Inspired (II Tim. 3:16) and Divinely Preserved (I Peter 1:25) Scripture of Luke 3:36, “which was the son of Cainan,” in the wider words of Luke 3:35,36, “which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad,” in which Down & Ashton ask, does “Luke’s quotation of the LXX [Greek Septuagint] in this instance give it authenticity?,” and they then say, “Not necessarily,” in order to fit it in with their young earth creationist Global Flood School view of Gen. 11:11-13 i.e., that there are no genealogical gaps in Gen. 5 & 11<sup>178</sup>.

This same concern is also relevant to other elements of David Down’s Old Testament chronology. On Down’s VANDALIC YARN Chronology Exodus date of c. 1445 B.C.<sup>179</sup>, this would mean if Joseph entered Egypt 430 years earlier (Gal. 3:17)<sup>180</sup>, it would be in c. 1875 B.C. (although on the PRECISE Chronology I would date this when Joseph was 39 in 1916 B.C., with 430 years till the Exodus in 1486 B.C.); yet Down reduces this 430 years to 215 years and says Joseph should be dated to c. 1660 B.C.<sup>181</sup> (1445 B.C. + 215 years = 1660 B.C.)<sup>182</sup>.

When I was still in a preliminary stage of starting to more fully investigate certain matters to do with the different chronological synchronizations with the archaeological layers, which have resulted in revisions now incorporated in this work, I wrote to David Down in January 2012 while he was still Editor of *Archeological Diggings*. I said, “... In Gal. 3:17 we read ‘that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years later’ etc. (Authorized Version). However, from the time of Abraham to when the Israelites entered Egypt was over 200 years; and there were a number of such confirmations during this time: to Isaac (Gen. 26:24), Jacob

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<sup>178</sup> David Down & John Ashton’s *Unwrapping the Pharaohs* (2006), *op. cit.*, p. 200. See Volume 1, Part 1, Chapter 5, section d (also referring to Exod. 1:11).

<sup>179</sup> *Ibid.*, p. 206.

<sup>180</sup> Elucidation on Gal. 3:17 is given in, An Exegetical Trilogy on I & II Thessalonians, “The Doctrine of Scripture - The ‘Word’ of II Thess. 3:14 & Ps. 119:140 ‘is very pure’” (17 Feb. 2011), Mangrove Mountain Union Church, N.S.W., Australia; recording at <http://www.sermonaudio.com/kingjamesbible>; printed copy at Textual Commentaries Volume 3 (Matt. 21-25), (Printed by Officeworks at Parramatta in Sydney, New South Wales, Australia, 2011), “Appendix 8: A Sermons Bonus.”

<sup>181</sup> David Down & John Ashton’s *Unwrapping the Pharaohs* (2006), *op. cit.*, p. 206.

<sup>182</sup> See my comments on the 430 years not being 215 years, at Part 6A, Chapter 3, Table 2, *supra*.

(Gen. 28:13, 14) e.g., one just before he went down to Egypt (Gen. 46:2-4); and to Joseph through Jacob (Gen. 48:4,11,19). Thus Gal. 3:17 refers to *the last time* God confirmed the Abrahamic covenant, before the giving of the law on Mount Sinai, as being 430 years. Hence in Exod. 12:40 we read, ‘Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.’ Here the AV’s ‘sojourning’ is Hebrew *mosab* (*l moshab*) [on a different transliteration system than I then used, I would now transliterate the Hebrew root word as *mowshab* for מוֹשָׁב] and may be also rendered ‘dwelling’ or ‘settlement.’ However, on your Exodus date of *c.* 1445 B.C., this would mean if Joseph entered Egypt 430 years earlier, it would be in *c.* 1875 B.C.; yet you consider Joseph should be dated to *c.* 1660 B.C. (Unwrapping the Pharaohs, p. 206). Please explain how you arrive at your dating for Joseph relative to Exod. 12:40,41? E.g., if, as some say, the 430 years refer to Abraham to the Exodus, how do you justify calling Abraham and Isaac, ‘the children (Hebrew, *ben* [on a different transliteration system, I would now transliterate the Hebrew root word as *ben* for בֶּן]) of Israel’ (Exod. 12:40), when ‘Israel’ or ‘Jacob’ was Abraham’s grandson (Gen. 32:28)?<sup>183</sup>”

However, though some Letters to the Editor were published in 2012 at the “This is what you said ...,” section of *Archaeological Diggings*, which contains the invitation, “Write to us with your questions, offer an opinion or just share something of interest” (emphasis mine)<sup>184</sup>, my letter was not published, and nor was there any private reply sent to me by David Down. Given that by this time in 2012 David Down had been promoting the VANDALIC YARN Chronology in *Archaeological Diggings* for about 18 years since 1994, and I would have been one of his longest subscribers over that time, I think this was a very reasonable question to publish, and to have an answer on from David Down. But he evidently did not share my assessment. *Under the circumstances* I think I am certainly justified in concluding that once again, as with David Down’s vandalism of Luke 3:36 & Exod. 1:11, he has been prepared in a vandalistic manner to somehow set aside Gal. 3:17 which would mean that on his Exodus date of *c.* 1445 B.C., the last confirmation of the covenant to Joseph would be 430 earlier in *c.* 1875 B.C. . He has done this in order to “squeeze in” far too many archaeological layers after an alleged global flood of Noah in *c.* 2300 B.C. (which is later than even some of his fellow young earth creationists claim<sup>185</sup>), with the consequence he claims Joseph dates much later to *c.* 1660 B.C. . This tendency of David Down to vandalize what he might think are “those

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<sup>183</sup> “23 Jan. 2012 LETTER TO EDITOR FOR PUBLICATION” to “David Down Editor, *Archaeological Diggings*” by myself.

<sup>184</sup> *Archaeological Diggings*, Vol. 19, No. 1, 2012, “This is what you said ...,” p. 23; & *Archaeological Diggings*, Vol. 19, No. 3, 2012, “This is what you said ...,” p. 23.

<sup>185</sup> Young earth creationists cover a range of dates for an earth between 6,000-15,000 years old, and usually say it is between 6,000-10,000 years, and some place Noah’s Flood earlier than this at e.g., 4500 B.C. . See the footnote in Part 6B, Chapter 6, on young earth creationist, Bryant G. Wood, who follows the SCREWY Chronology, and some of whose articles are referred to, *infra*.

troubling Bible verses like Exodus 1:11; Luke 3:36; and Galatians 3:17 which do not fit” the VANDALIC YARN Chronology, thus also manifests one reason, though not the only reason, for the nomenclature of this as the VANDALIC YARN Chronology.

David Down’s revised chronology rests heavily on young earth creationist Flood Geology School theoretics at its base, and both Velikovsky’s and Courville’s earlier work. Thus in e.g., Down’s “Pyramids of Egypt” (1987) video or DVD<sup>186</sup>, he is pictured with Cheops’ Pyramid of Giza in Egypt behind him, and he says, “People often ask me, ‘How old are the pyramids?’ Well by the usually accepted chronology, these pyramids were built about 2,600 B.C.<sup>187</sup>. But if we accept the Biblical chronology, it means that the universal flood occurred about 2,300 B.C. . Now that means that this pyramid would have to be later than that. In fact, according to Doctor ... Velikovsky’s revised chronology, it would place it about the nineteenth century B.C., and that would be about the time that Abraham visited Egypt ... .” Down has elsewhere more precisely dated the alleged global flood of Noah to “2302” B.C., and said the birth of Abraham was in “1950” B.C.<sup>188</sup>. In a young earth creationist interview (2011), David Down said to Jonathan Sarfati, that “when he read *The Exodus Problem and Its Ramifications* by ... Donovan Courville, he realized that the possible revised Egyptian chronology would solve most of the chronological problems<sup>189</sup>.” Or in Down’s *Temples & Tombs*” (1987) video or DVD, he says that, “if we are to accept the revised chronology of ... Velikovsky,” which contextually he does, then “Thutmosis the First would be contemporary with King Solomon of Israel.” And he again later refers favourably to the chronological synchronizations between ancient Egypt and ancient Israel of “Velikovsky, who is of Jewish origin<sup>190</sup>.” And with his dating of the fall of Jericho to “the Early Bronze” Age, he says he “would agree with ... Courville that the E[arly] B[ronze] Period ended about 1400

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<sup>186</sup> David Down’s *Digging Up the Past* (1987), *op. cit.*, Video Episodes 1 to 4, (later DVD 1 has Episode 1, *infra*, & Episode 2 “Temples & Tombs [of Egypt]”, and DVD 2 has Episode 3 “Lost Empire of the Hittites,” & Episode 4 “Winged Bulls of Assyria,” together with Episode 5 “Babylon: City of Gold” which was formerly on a second video with other episodes), Episode 1, “Pyramids of Egypt” (emphasis mine).

<sup>187</sup> Cf. *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Giza, Pyramids of,” which considers they were built “c. 2575 – c. 2465 BC.”

<sup>188</sup> David Down & John Ashton’s *Unwrapping the Pharaohs* (2006), *op. cit.*, p. 205.

<sup>189</sup> “David Down,” *CreationWiki*, citing David Down interview with Jonathan Sarfati, Tas Walker, & Steve Cardno, “Timing is everything: A talk with a field archaeologist David Down” (emphasis mine) ([http://creationwiki.org/David\\_Down](http://creationwiki.org/David_Down)).

<sup>190</sup> David Down’s *Digging Up the Past* (1987), *op. cit.*, Episode “Temples & Tombs” (emphasis mine).

BC which was when the Israelites conquered Jericho<sup>191</sup>.” Or in *Archaeological Diggings* (1994), Down says with respect to certain matters in the “excavations at Bethshan,” that “by the SCREWY “chronology this Egyptian domination would have been during the Canaanite period prior to the occupation of Palestine by Israel. By the” VANDALIC YARN “chronology of Velikovsky which I prefer it would have been from the time of Solomon’s son Rehoboam onwards<sup>192</sup>.”

This chronology is largely being considered in this work as it is now found in its final form and advocated by David Down. But given that this is the *Velikovsky and Down and like-minded Courville’s Young-earth And Revised Numbers* Chronology, this is another reason why I shall refer to it by the acronym of the VANDALIC YARN Chronology. With all due respect to Velikovsky, Down, and Courville, who would obviously disagree with my assessment of their chronology’s worth, I consider this chronology is *vandalic* i.e., “ignorantly and willfully destructive” (Webster’s Dictionary) of a proper construction of Old Testament Chronology in e.g., its refusal to critically and sensibly use Carbon 14 dates, and also its claim that various archaeological layers have to be *squeezed in* after an alleged global flood of Noah in c. 2300 B.C. . And I consider it is a “yarn” i.e., “a tale or story, especially one that seems exaggerated or hard to believe” (Webster’s Dictionary), given that it is a Jewish and Seventh-day Adventist produced sequel to the Seventh-day Adventist produced flood geology of George McCready Price, which has gained some circulation in certain young earth creationist quarters. But I also think its inclusion provides a useful comparison and contrast to both the SCREWY Chronology and the PRECISE Chronology; and more broadly highlights the wider range of debates over Old Testament chronology. (Although in saying this, I note there are *even more* chronologies “out there” advocated by different persons.)

Down sometimes likes to give the false impression that the VANDALIC YARN Chronology he uses comes from Peter James and David Rohl. E.g., in arguing for the VANDALIC YARN chronology in *Archaeological Diggings* (2010), Down make some reference to Peter “James and [David] Rohl” who “have produced some powerful arguments,” and thus gives the impression that they broadly support the VANDALIC YARN chronology, when in fact they do not<sup>193</sup>. Or in his paper “The Pharaoh of the Exodus” [undated 1994-1999], he says, “Lord Colin Renfrew is Professor of Archaeology at Cambridge University. He wrote an introduction to the book ‘Centuries of Darkness’ by Peter James in which he said, ‘This disquieting books draws attention, in a penetrating and original way, to a crucial period on world history, and to the very shaky nature of the dating,

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<sup>191</sup> Down, D.K., “Jericho’s Walls Fell Down,” *Archaeological Diggings*, Vol. 6, No. 6, Dec. 1999 / Jan. 2000, pp. 10-12, at p. 12 (emphasis mine).

<sup>192</sup> Down, D.K., “Excavations at Bethshan,” *Archaeological Diggings*, Vol. 1, No. 2, June / July 1994, pp. 32-37, at p. 32 (emphasis mine).

<sup>193</sup> Down, D.K., “Dating an Egyptian: David Down explores the reliability of the Egyptian dates and the importance of getting them right,” *Archaeological Diggings*, Vol. 16, No. 6, Dec. / Jan. 2010, pp. 57-60 at p. 60.

the whole chronological framework, upon which our interpretations rest ... . The revolutionary suggestion is made here that the existing chronologies for that crucial phase in human history are in error by several centuries, and that, in consequence, history will have to be rewritten ... . I feel that their critical analysis is right, and that a chronological revolution is on its way'. Such a reduction would move the 13<sup>th</sup> dynasty down to the time of the Exodus in 1445 B.C. and Neferhotep I was probably the Pharaoh at that time. .... The oppression of Israel would have occurred under Sesotris III [of the 12th Dynasty] and Amenemhet III at the end of dynasty 12 ...<sup>194</sup>." This gives the impression that Peter James's work supports Down's chronology, when in fact he does not e.g., Peter James considers Solomon dates to c. 950-930 B.C., and he correlates this with the Late Bronze Age in Israel's archaeology, and the Egyptian 20th Dynasty<sup>195</sup>, whereas Down considers Solomon dates to c. 971-931 B.C., and he correlates this with the Middle Bronze Age in Israel's chronology, and the Egyptian 18th Dynasty<sup>196</sup>.

Likewise, though Down's articulation of the VANDALIC YARN Chronology is scattered over many articles<sup>197</sup>, books, and videos or DVDs, e.g., *Unwrapping the Pharaohs* (2006)<sup>198</sup>; a summary of much of it for the period from the Exodus to the return from the Babylonian Captivity under Ezra, can be found in his article, "Exit David and Solomon," in *Archaeological Diggings* (2002). He says this is the substance of a reply article he wrote for the *Australian Financial Review* in July 2002 in which he argued for the VANDALIC YARN Chronology in antithesis to the SCREWY Chronology which had been argued for several months earlier in that newspaper. Among other things, once again Down misleadingly uses Lord Refrew's comments in a way that appear to support the VANDALIC YARN Chronology. Thus Down says, "In the introduction to the book *Centuries of Darkness* by Peter James and his associates, the highly regard Cambridge Professor, Colin Renfrew wrote, 'The revolutionary suggestion is made here that the existing chronologies for that crucial phase in human history are in error by several centuries, and that, in consequence, history will have to be rewritten ... . I feel that their

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<sup>194</sup> David Down's "The Pharaoh of the Exodus" *Special Diggings Edition* [12 typed pages, undated this was produced for *Archaeological Diggings* readers which started in 1994, and so dates to 1994-1999] pp. 2-3 (which he sent out upon request, e.g., *Archaeological Diggings*, Vol. 6, No. 6, Dec. 1999 / Jan. 2000, p. 21, says "The Ipuwer Papyrus ... is considered by many to be an Egyptian account of the Ten plagues ... . We have a special 12 page edition of *Diggings* on this subject which is available for \$5.00 Ed[itor]").

<sup>195</sup> Peter James' *Centuries of Darkness*, Jonathan Cape, London. UK, 1991, pp. 166, 193-195 (Chart).

<sup>196</sup> David Down & John Ashton's *Unwrapping the Pharaohs* (2006), *op. cit.*, p 207; & David Down's "Solomon's Kingdom" (2002), *op. cit.* .

<sup>197</sup> See e.g., Down, D.K., "Sesostris III Pharaoh of the Oppression," *Archaeological Diggings*, Vol. 2, No. 6, Dec. 1995 / Jan. 1996, pp. 7-10.

<sup>198</sup> David Down & John Ashton's *Unwrapping the Pharaohs* (2006), *op. cit.* .

critical analysis is right, and that a chronological revolution is on its way' ... . In 1995 David Rohl published his book *A Test of Time*. It was aired on prime time TV by the BBC in the UK. He wrote, "The new chronology has determined that Rameses II should be dated to the tenth century BC – some three hundred and fifty years later than the date which has been assigned to him in the" SCREWY "chronology" (page 143)." David Down then says, "Let the archaeological history be rewritten then, and it will be found to give remarkable support to the Biblical records"<sup>199</sup>." But the reality is that Down got the broad idea from Donovan Courville<sup>200</sup>; not from Peter James or David Rohl, something he also stated plainly in his interview with Jonathan Sarfati (2011), *supra*<sup>201</sup>.

Hence e.g., David Down's "The Pharaoh of the Exodus" (1994-1999) was advertized in *Archaeological Diggings* (Dec. 1999 / Jan. 2000) on the basis that, "The Ipuwer Papyrus ... is considered by many to be an Egyptian account of the Ten plagues ... . We have a special 12 page edition of *Diggings* on this subject which is available ... ." Courville followed Velikovsky's model in finding similarities between the Ipuwer Papyrus and Ten Plagues of Egypt. Thus Down is really here drawing on a form of Velikovsky and Courville, and *not* Peter James, whose name in connection with his citation of Lord Colin Renfrew, *supra*, he is largely misusing as a smokescreen to give a very false impression that Renfrew & James support what is really the VANDLAIC YARN Chronology of Seventh-day Adventist young earth creationists Courville & Down, albeit with some reliance also on the Jewish Velikovsky.

A similar thing is found in an article by Down in *Archaeological Diggings* (1995), which as seen in its very title, "Silk in a Mummy's Hair troubles Archaeologists. More on 'Centuries of Darkness'," is making allusion to Peter James' work, *Centuries of Darkness* (1991). Here Down presents a two-way alternative. He contrasts "Traditional chronologies," meaning the SCREWY Chronology, and "The alternative [which] would be to recognize that the 21st dynasty has been wrongly dated," in support of which he refers to "Velikovsky." "Kenneth Kitchen" takes the "view that the 21st dynasty preceded the others as an independent dynasty. Courville (*The Exodus Problem*) maintains that the 21st was contemporary with the 22nd. Peter James, in *Centuries of Darkness*, contemptuously refers to his period ... ." "In other words, everything depends on the presumed validity of the Sothic cycle." "For any reader interested in getting a

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<sup>199</sup> David Down's "Exit David and Solomon," *Archaeological Diggings*, Vol. 9. No. 5, Oct. / Nov. 2002, pp. 36-41; citing "False Testament: Daniel Lazare explains how archaeology has dismantled the Bible's claim to history," *Australian Financial Review*, 18 March to 1 April 2002 (a SCREWY Chronology article), & "Bearing false witness against the Bible: David Down defends the good book from archaeologists with a bad sense of timing," *Australian Financial Review*, 5 July 2002 (a VANDALIC YARN Chronology reply).

<sup>200</sup> *Ibid.*, p. 217, citing Courville's *The Exodus Problem and Its Ramifications*, pp. 92 & 221.

<sup>201</sup> "David Down," *CreationWiki*, *op. cit.* .

correct picture of ancient history we recommend *Centuries of Darkness* by Peter James, published by Pimlico<sup>202</sup>.” Once again, the lack of adequate qualifications means that Down here gives the impression that the VANDALIC YARN chronology he follows of “Velikovsky” and “Courville,” is supported by “Peter James.” While there may be some qualified points of intersecting agreement between these two chronologies, I think that they are sufficiently distinct in broad terms for qualifications to be made that Down does not make. *Thus I have found that in looking at David Down’s general presentation style for the VANDALIC YARN Chronology, he runs with the basic chronology of Velikovsky and Courville, but promotes it through a somewhat misleading usage of the names of Peter James and David Rohl, whose chronologies he does not adequately indicate are different to his own.*

There has also been some further mention by Down of Courville in connection with Down & Ashton’s *Unwrapping the Pharaohs* (2006). Thus in an *Archaeological Diggings* article (2011), Michael Browning says, “In 2006 ... *Unwrapping the Pharaohs* rolled off the press. ... Down will be the first to tell you that the revised chronology proposed in *Unwrapping the Pharaohs* is not just his own and the idea of a revised chronology of Egypt has been put forward by a number of scholars. The most notable of these is ... Velikovsky. ... Down agrees with Velikovsky’s argument for a revision ... . Another scholar, ... Donovan Courville, wrote a self published volume, two volume set of books entitled *The Exodus Problem and its Ramifications* ... . Courville proposed a solution .... . It was Courville’s work that sparked Down’s interest in the revised chronology problem and his subsequent ... research<sup>203</sup> .

This is also clear from a comparison of Down’s chronology in e.g., Down & Ashton’s *Unwrapping the Pharaohs* (2006)<sup>204</sup> with Courville’s, it being clear that this is a fairly mild revision of the following one of Courville, *infra*<sup>205</sup> .

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<sup>202</sup> Down, D.K., “Silk in a Mummy’s Hair troubles Archaeologists. More on ‘Centuries of Darkness’,” *Archaeological Diggings*, Vol. 1, No. 6, Feb. / March 1995, pp. 26-28 (emphasis mine).

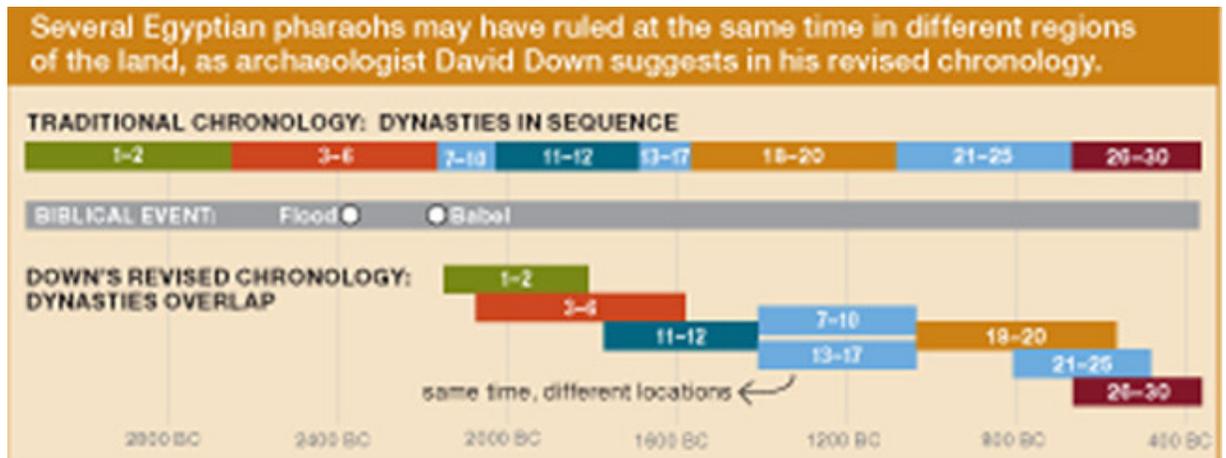
<sup>203</sup> Michael Browning’s “Unveiling the Kings of Israel by David Down, A book review,” *Archaeological Diggings*, Vol. 18, No. 5, 2011, p. 14 (emphasis mine).

<sup>204</sup> David Down & John Ashton’s *Unwrapping the Pharaohs* (2006), *op. cit.*, pp. 205-210.

<sup>205</sup> “Donovan Courville,” *Wikipedia* ([http://en.wikipedia.org/wiki/Donovan\\_Courville](http://en.wikipedia.org/wiki/Donovan_Courville)).

2300 BC	2100	1900	1700	1500	1300	1100	900	700
ISRAEL'S HISTORY		Patriarchs		Israel in Egypt	Era of the Judges		Israelite Monarchy	
Dynasties I - II				Dynasties XIV - XVII		Dyn. XVIII, XIX		
Dynasties III - V				Dyn. XX - XXIII		D. XXIV - XXVI		
EGYPT'S HISTORY				Dynasty VI	Dynasties VII - X		Dyn. XX - XXIII	
Dynasty XII				Dyn. XXIV - XXVI				
Dynasty XIII								
Timeline of Courville's Revised Chronology								

Compare this also with Down's Chronology *infra*<sup>206</sup>.



Donovan Amos Courville (1901-1996) of the USA, was a member of the Seventh-day Adventist (SDA) Church, which as Anthony Hoekema documents in his book, is one of *The Four Major Cults* (1963) of historically modern times<sup>207</sup>. Courville was a graduate of the SDA's Andrews University, Berrien Springs, Michigan, USA, and a teacher at the SDA's Pacific Union College, California, USA (1935-1949), and SDA's Loma Linda University, California, USA (1949-1970). He followed the model of the Jewish

<sup>206</sup> "Could Joseph and Imhotep have been the same person?," "David Down's Revised Chronology ..." (<http://josephandisraelinegypt.wordpress.com/2014/01/19/david-downs-revised-egyptian-chronology-places-moses-in-the-12th-dynasty-with-a-long-sojourn-and-no-first-intermediate-period-his-chronology-fits-with-joseph-being-imhotep/>).

<sup>207</sup> See e.g., Anthony Hoekema's *The Four Major Cults* (1963), *op. cit.*, pp. 89-169, 388-403 & Geoffrey Paxton's *The Shaking of Adventism* (Zenith Publishers, Delaware, USA,) 1977.

Velikovsky<sup>208</sup> in finding similarities between the Ipuwer Papyrus and Ten Plagues of Egypt. He also followed Velikovsky in identifying the Shishak of Solomon's time (I Kgs 11:40) with the Egyptian Thumoses III of the 18th Dynasty. Courville also used a date for the alleged global flood of Noah at c. 2300 B.C. . But there are also some differences between Courville and Velikovsky e.g., Courville used the Sothis King List differently, and whereas Velikovsky did not examine the Old and Middle Kingdoms of Egypt, Courville did. Courville thought the Exodus occurred during Egyptian 6th to 13th Dynasties which he considered ran parallel with each other, rather than sequentially. He wrote *The Exodus Problem and Its Ramifications* (Loma Linda, California, USA, 1971, 2 volumes)<sup>209</sup>; which to a very large extent forms the basis of David Down's revised chronology.

In this Volume 2, Part 6, *I shall generally refer to the VANDALIC YARN as it has been put forth and modified by David Down.* And while I do not wish to deny that Down has done a lot of work on this matter, and he has been a great enthusiast for promoting the VANDALIC YARN Chronology; as Down himself has stated on a number of occasions, it is heavily dependant upon the earlier work of his fellow Seventh-day Adventist cult member, Donovan Courville, and also the Jew, Velikovsky. However, in view of the way Down has often, though not always, tended to push forward the names of Peter James and David Rohl, and less commonly, also John Bimson, and he has correspondingly suppressed the name of Courville, I think Browning's claim that, "Down will be the first to tell you that the revised chronology proposed in *Unwrapping the Pharaohs* is not just his own and the idea of a revised chronology of Egypt has been put forward by a number of scholars" (*Archaeological Diggings*, 2011,) *supra*, is somewhat misleading when one looks at the authors Down *usually* refers to in his presentation.

However, Down is to be commended for referring to this nexus on a number of occasions e.g., in the interview with Sarfati *et al, supra*. It is also the case that e.g., in Ashton & Down's *Unwrapping the Pharaohs* (2006), there is a footnote reference to Courville's *The Exodus Problem and Its Ramifications* (1971), following reference to how "Donovan Courville questions whether" "Amenemhet III" "should be identified as Moses ...<sup>210</sup>." And in, for instance, an *Archaeological Diggings* article of 1996, David Down gives some development to "Velikovsky's book 'Ages in Chaos'," and David Rohl's *A Test of Time*, although without in general stating the differences between this and the VANDALIC YARN Chronology. However, in fairness to Down, on this occasion he does say he thinks Rohl's "identification of Joseph with a vizier during the reign of Amenemhet III of the late 12th dynasty ... is a little imaginative. In any case, we would prefer" to "identify Joseph with Mentuhotep the powerful vizier of Sesostis I

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<sup>208</sup> See Velikovsky in Wikipedia ([http://en.wikipedia.org/wiki/Immanuel\\_Velikovsky](http://en.wikipedia.org/wiki/Immanuel_Velikovsky)).

<sup>209</sup> "Donovan Courville," *Wikipedia, op. cit.* .

<sup>210</sup> David Down & John Ashton's *Unwrapping the Pharaohs* (2006), *op. cit.* 92, with associated footnote 9 at p. 217, citing Courville's *The Exodus Problem and Its Ramifications*, p. 221.

the second king of the 12th dynasty.” And in a broad general statement, Down says, “Velikovsky, Courville, Bimson and Peter James have all challenged the SCREWY “chronology but none of them agree in all details of their reconstructions”<sup>211</sup>.” This is about as close as Down ever comes to some serious recognition of the differences between his VANDALIC YARN Chronology with its dependence on Velikovsky and Courville, and that of e.g., John Bimson and Peter James. But even this article is stressing more the fact that others simply agree with Down that the SCREWY Chronology is wrong and in need of revision.

Both Courville and Down are clearly indebted to the Jewish writer, Velikovsky (1895-1979), a Russian born Jew and graduate of Moscow University who migrated to the USA. Down has been prepared to more frequently acknowledge the VANDALIC YARN Chronology’s debt to Velikovsky, than to Courville. Velikovsky is a writer whose *Worlds in Collision* (McMillan 1950, Doubleday 1951) or *Ages in Chaos* (1952) has more generally led him to be regarded, in my opinion quite justly, as something of “a crackpot.” For instance, his young earth creationist crazy notions of an “electromagnetic field” causing Venus and Mars to approach the earth and disturbing its rotation and axis inclination are ideas of science fiction that he presents as science fact.

Does that mean that everything Velikovsky says is necessarily wrong? Obviously not. For instance, one can point to earlier figures such as Velikovsky whom Rohl notes proposed an Exodus under the reign of Tutimaues at the end of the 13th Dynasty in accordance with Manetho’s statement that “a blast of God smote us [Egyptians]”<sup>212</sup>. Although, like myself, more widely Rohl clearly rejects Velikovsky’s so called “new chronology,” and so it is simply a quaint coincidence that such diverse two chronologies intersect at the point of the Exodus being under Tutimaues. So too, I note that Davidson and Aldersmith proposed an Exodus date of 1486 B.C. in *The Great Pyramid*<sup>213</sup>. However, if one refers more widely to such all too often bizarre and indefensible works as Velikovsky’s *Worlds in Collision* (1950) or *Ages in Chaos* (1952), or Davidson & Aldersmith’s *The Great Pyramid: Its Divine Message* (1924 & 1941), it is clear that more generally these works lack the general archeological and historical credulity of John Bimson’s work on Middle Bronze Age Israel, or Peter James and David Rohl’s subsequent development of this. E.g., Davidson & Aldersmith consider the Egyptian 19th Dynasty of Egypt correlates with their Exodus date of 1486 B.C. (with an

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<sup>211</sup> Down’s “Another Nail in the Chronology Coffin,” *Archaeological Diggings*, Vol. 3, No. 3, June / July 1996, pp. 18-23 (emphasis mine), includes at p. 23 details on where to purchase Rohl’s *A Test of Time*.

<sup>212</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, p. 283; citing Velikovsky’s *Ages in Chaos*.

<sup>213</sup> Davidson, D. & Aldersmith, H., *The Great Pyramid, Its Divine Message*, 1924, Williams & Norgate, London, UK, 9th ed. 1941, Vol. 1, p. 336.

associated Conquest of Canaan date of 1446 B.C.)<sup>214</sup>; and if so, one would have a Late Bronze Age Egypt correlating with a contemporary Middle Bronze Age Israel. Given the cultural contact and continuity of the ancient Mediterranean world, while a relatively small leeway of time *might* in some instances be present in diverse places of the Mediterranean world; at most there should be the circulation of a new style within fifty to a hundred years, and so there is still nothing as radical in the time differences as the conclusions that Davidson & Aldersmith's claims would here require. *And the wider works of Velikovsky are even worse*, such as his young earth creationist crazy "loony-tune" notions of an "electromagnetic field" causing Venus and Mars to approach the earth and disturbing its rotation and axis inclination, *supra*.

Therefore, Velikovsky's proposed Exodus under the reign of Tutimaeus in accordance with Manetho's statement that "a blast of God smote us [Egyptians]," or Davidson & Aldersmith proposed Exodus date of 1486 B.C., are examples where they appear to have "fluked" the right answers. Even someone who's "as nutty as a fruit cake" might get the odd and very occasional "bright idea" amidst a great deal of baloney and balderdash. And so *put simply, while Velikovsky or Davidson & Aldersmith occasionally "fluke" a right answer, more commonly they are not reliable writers.*

Yet it is clear that David Down has a much more positive assessment of Velikovsky than I do. E.g., in Down's article, "I talked with Velikovsky's daughter" (2004), he says that, "Velikovsky published his first book, *Worlds in Collision* in 1950. It reached the number one spot in the best seller's list but was soon banned from a number of academic institutions and created an unprecedented furor." He goes on to agree with how "Velikovsky identified the Ipuwer Papyrus, now on the Leiden Museum in the Netherlands, as a record of the 'ten plagues' that fell on Egypt, prior to the Exodus of the Israelites." He refers to "Velikovsky's next book ... *Ages in Chaos*, published in 1952, which challenged dating of Egyptian dynasties and archaeological periods in Israel. ... We may not agree with everything that Velikovsky wrote, but over the years *Archaeological Diggings* has carried many articles that have interpreted archaeological information within the framework of Velikovsky's revised chronology. We feel that his chronology is scientifically sound and more consistent with the history of Israel and its neighbours. In May 2004, when David Colheart and I were in Israel, we had the opportunity to meet Velikovsky's daughter, Shulamit ... ." Among other things, Velikovsky's daughter says to David Down, "My father ... had no confidence in Carbon 14 dating." And David Down says approvingly, "Those dates are calibrated to match the" SCREWY "chronology anyway." Velikovsky's daughter then says, "Exactly. If an archaeologist sends something for carbon testing and it agrees with the dates he has determined on he publishes it, but if it disagrees he puts it in a footnote or omits it altogether." In fairness to Down and Velikovsky's daughter, I would agree that there is

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<sup>214</sup> *Ibid.*; & this is referred to in: Walke, V.M., "Chronology of the Exodus," *Archaeological Diggings*, Vol. 8, No. 1, Feb. / March 2001, p. 20.

some truth in what they are here saying, although I also consider that they have “thrown the baby out with the bathwater” in rejecting Carbon 14 dating altogether<sup>215</sup>.



David Down talking with Shulamit Velikovsky Kogan in her home near Haifa in northern Israel

Thus in bringing the VANDALIC YARN Chronology to its present form, David Down has done a lot of promotion work on, and hard work in undertaking refinements he would regard as improvements upon, Courville’s revision of Velikovsky, and he has at times referred to Velikovsky, though usually at a much lower profile level than Courville. E.g., Donovan Courville had three daughters, Donna Patt (b. 1923, married to Albert Patt), Verna Hitler (1925–1994, married to Turney Hitler), and Carol Morel (married to Elton Morel)<sup>216</sup>. Yet none of these, or any other relatives of Courville were ever interviewed by Down the way Velikovsky’s daughter was, *supra*. And as seen in Courville’s and Down’s alleged Egyptian synchronizations and dates, *supra*, or the discussion of Courville by Bimson in Part 6B, Chapter 3, *infra*, it is clear that to a very large extent, IN RELEVANT YOUNG EARTH CREATIONIST CIRCLES, where something like the VANDALIC YARN Chronology is regarded as plausible, Down has been active in stepping into Courville’s shoes in broadly following Courville’s revision of Velikovsky to arrive at the present VANDALIC YARN Chronology.

Thus referring to the VANDALIC YARN Chronology i.e., the *Velikovsky and Down and like-minded Courville’s Young-earth And Revised Numbers* Chronology, is harmonious with the fact that on the one hand, the VANDALIC YARN Chronology draws on the work of Velikovsky, Courville, and Down, and more generally on young-earth creation flood geology views; but on the other hand, the final synthesis of this Velikovsky originating young-earth revised chronology is more largely that first of Courville, and secondly of Down as finally refined. Thus e.g., at the end of David

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<sup>215</sup> Down’s “I talked with Velikovsky’s daughter,” *Archaeological Diggings*, Vol. 11, No. 5, Oct. / Nov. 2004, pp. 24-25 (emphasis mine), including following photo.

<sup>216</sup> “Donovan Courville,” *Wikipedia, op. cit.* .

Down's video, "Tutankhamen's Treasures" (1987), the words appear, "The chronology presented in this video represents the conclusions of David Down<sup>217</sup>."

*The VANDALIC YARN Chronology* thus follows what I regard as unsustainable and indefensible chronological views of Velikovsky, Courville, and Down, and harnesses these to what I also regard as an unsustainable and indefensible young earth creationist chronology which claims the earth is only about 6,000 years old. As seen by e.g., the comments of Velikovsky's daughter, *supra*, this includes what I regard as its unsustainable and indefensible views on Carbon 14 dating. Indeed, I consider e.g., its insistence on a global flood of Noah at c. 2300 B.C. for which there is no reasonable geological or archaeological evidence, and also its refusal to critically and sensibly use Carbon 14 dates, makes it *vandalic* i.e., "ignorantly and willfully destructive" (Webster's Dictionary) of a proper construction of Old Testament Chronology. I also consider these elements make it a *yarn* i.e., "a tale or story, especially one that seems exaggerated or hard to believe" (Webster's Dictionary).

Thus an article by David Down of Australia's eldest son, Kendall Down of England, UK, appears in *Archaeological Diggings* (1998), entitled, "Carbon 14 Dating." He claims that the idea that "Uranium (235) has a half-life of 710,000,000 years" is "little more" than an "educated guess guided by" certain "observations." He considers, "the figures given for the half-life of Carbon 14" with its "commonly accepted figure" of "5,734 years" are unreliable. Kendall Down says, "Radio-carbon is simply measuring the amount of Carbon 14 present in the sample and comparing it with the normal level found in the environment today. Suppose you find that" a "pair of boots has half the amount of C14 that modern leather has, you then assume that one half-life has gone by and that therefore these boots are 3,894 or 5,734 or more, years old. ... Scientists assume that C14 [/ carbon 14 isotope which is radioactive] and C12 [/ carbon 12 isotope] are in balance; they assume that their measurements of carbon's half-life are in balance; they assume that their measurement of carbon's half-life are accurate; they assume that half the amount of radio-activity means that a half-life has gone by. These are all reasonable assumptions providing you also assume that earth has been in existence for several billion years. If however, you assume that earth is a good deal younger than this, say a mere six thousand years, as creation scientists assume, then some of these assumptions begin to look a trifle shaky. How do we know that C14 and C12 are in balance? Frankly, we do not. We have not known about radio-carbon activity long enough to be sure. ... It is quite possible, if the earth is a mere 6,000 years old, that Tut [/ Pharaoh Tutankhamen of the 19th Egyptian Dynasty] had a higher or lower level of C14 in his blood than his descendants have today." So "let us assume that the earth is 6,000 years old. Let us also assume that in the beginning there was no C14 and that it has steadily formed since then. At the point in time when the level of C14 was three-quarters what it is today, somebody made a pair of leather boots. Since then, a further quarter of the radio-activity in the leather has been lost, leaving a mere half of the modern level. The scientist accurately measures that the boots have half the radio-activity of modern leather, but in fact only a quarter of a half-life has gone by since the cow breathed

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<sup>217</sup> David Down's "Tutankhamen's Treasures," Video, Adventist Media Centre, Wahroonga, Sydney, Australia, 1987.

its last.” Hence young earth creationist Kendall Down concludes, “The only accurate method of dating is by written records<sup>218</sup>.”

The issue of whether or not young earth creationist Kendall Down is correct, is vital and crucial for his father, David Down in the VANDALIC YARN (*Veliokovsky and Down and like-minded Courville’s Young-earth And Revised Numbers*) Chronology. So is Kendall Down correct? Radio-carbon decays slowly in a given organism, but it is replenished in that organism so long as it eats food and breaths air. But once it dies, it then ceases to absorb Carbon 14, and so the amount of C14 in the organism’s tissues slowly decreases. Thus given that it has a half life of *c.* 5,730 years +/- 40 years, and Carbon 14 disintegrates at a constant rate, it is possible to estimate when an organism died by measuring the amount of C14 in it<sup>219</sup>. The issue of the reliability of Carbon-14 dating has been carefully considered by Jeff Zweerink of the old earth creationist organization, *Reasons To Believe*, in California, USA. Jeff Zweerink considers this issue in three useful articles, “Multiple Lines of Evidence Support an Old Earth” (2010), “How trustworthy is Carbon Dating?” (2012), and “Q & A: Do we have a reliable starting point for radiocarbon dating?” (2014). In Zweerink’s “Q & A: Do we have a reliable starting point for radiocarbon dating?” (2014), he refers to Carbon 14 dating as usable within a range of about 500 to 50,000 years, and refers the interested reader to his article, “How trustworthy is Carbon Dating?” (2012). And in this 2012 article, he refers to a “most helpful calibration technique” which “utilizes tree ring data to ensure accurate dates for the last 12,000 years” (as well as e.g., corals for even older dates). Hence he refers to a “strong correlation between Carbon 14 and tree ring data over the past 12,000 years<sup>220</sup>.”

Of course, nobody is claiming that Carbon 14 dates do not have to be used with suitable qualifications. E.g., Hazor is found in the Late Bronze Age archaeological layers, and was known to be a “city that continued to thrive during the Late Bronze Age<sup>221</sup>.” (Although as noted in greater detail in Part 6C, Chapter 4, *infra*, it existed

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<sup>218</sup> Kendall K. Down’s “Carbon 14 Dating,” *Archaeological Diggings*, Vol. 5, No. 3, June / July 1998, pp. 14-15 (emphasis mine) (changing oral abbreviations, “don’t” & “haven’t” to their longer formally written forms).

<sup>219</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Carbon-14 dating.”

<sup>220</sup> Jeff Zweerink’s “Q & A: Do we have a reliable starting point for radiocarbon dating?,” *Today’s New Reason To Believe (Reasons To Believe Email Articles sent from [tnrtb@reasons.org](mailto:tnrtb@reasons.org), RTB, California, USA), 25 Sept. 2014; with link to <http://www.reasons.org/articles/q-a-do-we-have-a-reliable-starting-point-for-radiocarbon-dating>; & link to Zweerink’s “How trustworthy is Carbon Dating?” 1 Aug. 2012 (<http://www.reasons.org/articles/how-trustworthy-is-carbon-dating>).*

<sup>221</sup> Amnon Ben Tor’s “Who Destroyed ... Hazor?,” *Biblical Archaeology Review*, Vol. 39, No. 4, July / Aug. 2013, pp. 26-36, 58-59, at p. 30; & Amnon Ben Tor *et unum*, “Excavating Hazor – Part 2: Did the Israelites Destroy the Canaanite City?” *Biblical Archaeology Review*, Vol. 25, No. 3, May / June 1999, pp. 22-39, at p. 25.

before this time, with its upper city being found in the Early Bronze Age, and the main part of Hazor existing in the Middle Bronze Age.) But in the archaeological debate over the burning of Hazor (some of the greater details of which I shall consider in Part 6C, Chapter 4, *infra*.) ash was Carbon 14 dated that gave a reading of the 18th century B.C. . However nobody, whether using the PRECISE Chronology, the SCREWY Chronology, or the VANDALIC YARN Chronology, considers the Late Bronze Age was around at this time. And a general consensus has emerged that that the timber burnt at Hazor must have been some hundreds of years old at the time of this fire, and hence the Carbon 14 date is not telling us when the fire was, but when the trees were chopped down that were used in the palace at Hazor; but even here, this does not mean that this can be used to show the date of the Hazor Palace, since timber was rare and expensive, and hence recycled<sup>222</sup>. *We thus see how Carbon 14 dates must be used critically and sensibly.*

But for our immediate purpose which is looking at Carbon 14 dating in archaeology over the last 4,000 years, the issue Jeff Zweerink's refers to in his 2012 article of correlations with tree-rings, is further elucidated upon in his "Multiple Lines of Evidence Support an Old Earth" (2010), which for this purpose is a particularly valuable article. On corroboration between tree-rings and Carbon 14 dating, Zweerink refers to work by Gregg Davidson, Chairman of the Department of Geology & Geological Engineering at Mississippi University, USA<sup>223</sup>, and Ken Wolgemuth, an Adjunct Professor at Tulsa University, Oklahoma, USA<sup>224</sup>. Both Davidson & Wolgemuth are members of the Theistic Macroevolutionist organization, *The BioLogos Foundation*, of Grand Rapids, Michigan, USA<sup>225</sup>.

A tree ring shows summer growth which produces a light coloured ring, followed by a darker and narrow ring in winter, and the combination of these two rings represents 1 year. Davidson & Wolgemuth (2010) then *measured how much Carbon 14 was in each tree ring, extending back for 4,000 rings. This showed radioactive decay rates constant over this period of time.* As correlation confirmation, Carbon 14 from the Dead Sea Scrolls correlated with tree-ring 2100, indicating the Dead Sea Scrolls date to about 100 B.C., and shewing the technique was correct back to *c.* 100 B.C. . And Carbon 14 was also taken from timber found in Hezekiah's tunnel in Jerusalem, which is thought to have been used about 700 B.C. . (On the PRECISE Chronology, Hezekiah's reign dates to 720-692 B.C. .) It was found to have the same amount of Carbon 14 as tree ring 2700, indicating that the tree-ring correlation is broadly correct to *c.* 700 B.C. . The following

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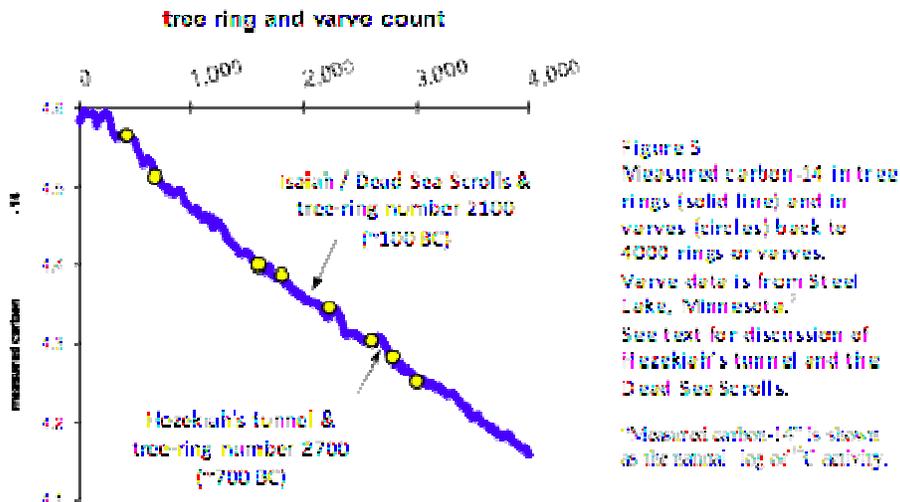
<sup>222</sup> *Ibid.*, p. 36.

<sup>223</sup> "The BioLogos Forum," Biography on Gregg Davidson (with a photo) (<http://biologos.org/blog/author/davidson-gregg/>).

<sup>224</sup> "The BioLogos Forum," Biography on Ken Wolgemuth (with a photo) (<http://biologos.org/blog/author/wolgemuth-ken/>).

<sup>225</sup> "About the BioLogos Foundation," "Core Commitments" & "What We Believe" (<http://biologos.org/about>).

diagram shows Carbon 14 data from living trees (and also varves, which Zweerink uses to go back 20,000-30,000 years, but for my immediate purposes of application to archaeology from c. 2000 B.C., I am not here now considering).



Old earth creationist, Jeff Zweerink, then fairly concludes from this work by Davidson & Wolgemuth (2010) whom he describes as two “Christian geologists,” that this is “a compelling claim that the tree-ring ... and Carbon-14 data provide a continuous record of time” back “4,000 years<sup>226</sup>.” Therefore I consider we can fairly dismiss young earth creationist Kendall Down’s claims, and through reference to 4,000 tree rings extending back to c. 2000 B.C., reasonably conclude that Carbon 14 dating is usable in

<sup>226</sup> A link article from Jeff Zweerink’s “Scientific Evidence for an Old Earth” (<http://www.reasons.org/rtb-101/scientificevidenceforanoldearth>), Jeff Zweerink’s “Multiple Lines of Evidence Support an Old Earth,” *Reasons To Believe*, California, USA, 17 Dec. 2010 (<http://www.reasons.org/articles/multiple-lines-of-evidence-support-an-ancient-earth>), citing Davidson & Wolgemuth’s “Christian Geologists on Noah’s Flood: Biblical & Scientific Shortcomings of Flood Geology,” The BioLogos Foundation, *Solid Rock Lectures: Earth as God’s Creation*, July 2010 ([http://www.solidrocklectures.org/attachments/Christian\\_Geologists\\_on\\_Noahs\\_Flood\\_Davidson\\_and\\_Wolgemuth.pdf](http://www.solidrocklectures.org/attachments/Christian_Geologists_on_Noahs_Flood_Davidson_and_Wolgemuth.pdf)), citing P.J. Reimer and 28 others, “IntCal04 terrestrial radiocarbon age calibration, 0-26 cal kyr BP,” *Radiocarbon*, 2004, Vol. 46, pp. 1029-1058, & T.A. Brown *et al*, “Comparison of varve and <sup>14</sup>C chronologies from Steel Lake, Minnesota, USA,” *The Holocene*, 2005, Vol. 15, pp. 510-517 (on trees & C14), & J. Rosenbaum *et al*, “Radiometric dating of the Siloam Tunnel, Jerusalem,” *Nature*, 2003, Vol. 425, pp. 169-171, W. Wölfli *et al*, “Radiocarbon dating of the Dead Sea Scrolls,” *Atiqot*, 1991, Vol. 20, pp. 27-32, D.J. Donahue *et al*, “Radiocarbon dating of scrolls and linen fragments from the Judean Desert,” *Radiocarbon*, 1995, Vol. 37, pp. 11-19 (on Dead Sea Scrolls) (for *Solid Rock Lectures: Earth as God’s Creation*, see <http://www.solidrocklectures.org/>).

the range of dates we are here considering<sup>227</sup>. (And like Zweerink, I think it is also usable for much earlier dates than this as well.) Thus while both the PRECISE Chronology and the SCREWY Chronology make some usage of Carbon 14 dates, (which are subject to certain qualifications, *supra & infra*.) by contrast, the VANDALIC YARN Chronology makes no use of Carbon 14 dates, and this is important for understanding the widely different dates David Down ascribes to the archaeological layers.

Furthermore, while David Down has definitely done some good work in Biblical archaeology, it must also be remembered that he is a Minister and Evangelist in the Seventh-day Adventist Church. *Archaeological Diggings* has been repeatedly and regularly advertized David Down's "Secrets in the Sand" (1992)<sup>228</sup>. But at the end of this there is an advertisement featuring David Down with and an announcer saying, "Now that you've enjoyed 'Secrets in the Sand,' why not join David Down in his video series 'Digging Up the Past?'" as the words come across the screen, "Digging Up the Past 27 Fascinating Episodes;" and the voice says, "where he explores Biblical history at exotic locations around the world." "Your faith in this ancient Book will be confirmed as David shows its authenticity and relevance for us today. Whether your interest is in archeology or religious faith, 'Digging Up the Past' should be on your viewing list. Available now ..." with pictures of it. *However, this is an elaborate ruse and concealed hook to try and catch prospective converts.* This wider series of *Digging Up The Past* in 27 episodes contains some good archaeological material. However, it follows the normative Seventh-day Adventist proselytizing technique of starting with several earlier episodes that are not specifically concerned with SDA teachings, and then moves into episodes specifically designed to try and convert people to Seventh-day Adventism, and so other than some of the earlier videos in this series, it is heavily laden with spiritually dangerous SDA material.

As a Seventh-day Adventist Minister and Evangelist, David Down does not e.g., recognize Sunday sacredness (e.g., John 20:1,19-28; Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10), and he is connected with propagating various errors and heresies which constitute dangers to the health of one's soul e.g., "the Jews' preparation day," which is Friday (John 19:42), and associated Jewish Sabbath day of Saturday. But we read in Galatians 4:10 & 11, "Ye observe days, and months, and times, and years," which with reference to the Jewish calendar in such passages as Leviticus 23 and Numbers 28 & 29, we know refers to the Jewish weekly sabbath "days," new moon "months," annual "times," and sabbatical "years;" and so on application just to the first one of these in this Jewish

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<sup>227</sup> See also Appendix 1, "Dendochronology & Radiocarbon dating," in Peter James' *Centuries of Darkness* (1991), *op. cit.*, pp. 321-325.

<sup>228</sup> David Down's "Secrets in the Sand" (1992) DVD, *op. cit.* . This is commonly advertized in various editions of *Archaeological Diggings*, but just to give an example at intervals of about five years apart up to this year of 2014, it is so advertized in e.g., *Archaeological Diggings*, Vol. 2, No. 5, Oct. / Nov. 1995, p. 39; *Archaeological Diggings*, Vol. 7, No. 3, June / July 2000, p. 26; *Archaeological Diggings*, Vol. 12, No. 2, April / May 2005, p. 31; *Archaeological Diggings*, Vol. 16, No. 6, Dec. / Jan 2010; & *Archaeological Diggings*, Vol. 21, No. 2, April / May 2014, p. 18.

calendar list, with respect to Gentile Christians keeping the Jews' sabbath day, we read in Galatians 4:10 & 11, "Ye observe" weekly Jewish sabbath "days," "I am afraid of you, lest I have bestowed upon you labour in vain." And Down also seeks to impose the Jewish food rules of Lev. 11 & Deut. 14, together with Jewish food rules against the eating of animal blood (Lev. 3:17; 7:26,27; 17:10-14; 19:26; Deut. 12:16,23,24; 15:23; I Sam. 14:33) and animal fat (Lev. 3:17; 7:23-25); as well as ascetic food rules promoting vegetarianism and prohibiting alcohol, tea, and coffee (Mark 7:18,19; I Tim. 4:4,5). This means his teaching is contrary to Colossians 2:16, "Let no man therefore judge you in meat, or in drink, or in respect ... of the sabbath days."

Down further supports an extra-Biblical source of Divine revelation in the claims of the Seventh-day Adventist cult prophetess, Ellen White (d. 1915), and thus he supports one who is found to be "intruding into those things which he hath not seen" (Col. 2:18), since visions were "not seen" by Ellen White from God, even if they were seen by her in the form of Satanic visions as the Seventh-day Adventist's cult's false prophet (Matt. 7:15-20). For instance, Down follows Ellen White's "Investigative Judgement" teaching which e.g., denies Christ's completed atonement at the cross, and which seeks to reintroduced the Romish idea of justification by confession i.e., the idea that one falls in and out of salvation, depending on whether or not one has any unconfessed sins. E.g., Ellen G. White says in chapter 28 of "Great Controversy," on a pseudo-historicist understanding of Dan. 8:14, that since "1844" an "investigative judgment" has been going on in heaven in which Christ finally entered the heavenly Most Holy Place, (after dawdling at the door for some 1800 years), to start his work of "blotting out of sins" (the claim that this started c. 1,800 years after Calvary and continues till the Second Advent is at radical variance with both Scripture and the Protestant teaching of Christ's completed atonement at the cross, Lev. 16; Luke 23:44,45; John 19:30; Heb. 9:12-14,25,26). This heretical denial of Christ's completed work on the cross (Heb. 8-10) is said to be connected to the rise of the SDA Church which is meant to be telling people about it. The false prophet, Ellen White, says, e.g., "When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased." Before the Reformation, when he was a Roman Catholic monk, this "justification by confession" idea tied Martin Luther up in spiritual knots, until he discovered justification by faith and repudiated such false ideas. Considering these violations of e.g., Matt. 7:15-20; Gal. 4:9-11; & Col. 2:6-23; as a Seventh-day Adventist Minister and Evangelist, David Down is a promoter of the cult teachings of the Seventh-day Adventist Church with all its errors and heresies, of which these are but a sample, and we should not underestimate the dangers of Seventh-day Adventism which is one of the four major cults of our day<sup>229</sup>.

But for all that, I also consider the SCREWY Chronology with its value system of God-hating secularism and anti-supernaturalism, and associated attack on the dependability of the Bible also poses most serious dangers to the health of men's souls. Yet I here make

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<sup>229</sup> See e.g., Anthony Hoekema's *The Four Major Cults* (1963), *op. cit.*, pp. 89-169,388-403 & Geoffrey Paxton's *The Shaking of Adventism* (1977), *op. cit.*, *passim*.

reference to that chronology. And though *Biblical Archaeology Review* contains a lot of religiously liberal heresy, together with a general usage of the SCREWEY Chronology, I still find some matters of value in it. And once again disagreements on Biblical chronology disappear before New Testament times, and so some of the work on later archaeologically times in *Biblical Archaeology Review* are in areas of broadly non-disputed chronological time. Thus in the same way that *Biblical Archaeology Review* can be used critically in harmony with the filtering paradigm of religiously conservative Protestant principles and the PRECISE Chronology; so likewise, e.g., *Archaeological Diggings* can be used critically in harmony with the filtering paradigm of religiously conservative Protestant principles and the PRECISE Chronology. Thus bearing in mind that I consider *we must use the best available resources that we can procure*, and by the grace of God, seek to improve upon them by appropriate modification and refinement as required; I consider such works as *Archaeological Diggings* and *Biblical Archaeology Review* may be selectively used profitably by those who by the grace of God are mature in the faith, and who, humbly relying upon the guidance of God in submission to his infallible Word, “by reason of use have their senses exercised to discern both good and evil” (Heb. 5:14).

And in fairness to David Down and the VANDALIC YARN Chronology he articulates, in a relativistic way when compared to the SCREWEY Chronology, it does contain the more commendable feature of trying to make some kind of reconciliation with Scripture. Therefore, bearing in mind that as an old earth creationist I entirely repudiate young earth creationists’ claims against e.g., Carbon 14 dating, which is an important component in why the VANDALIC YARN Chronology denies the type of methodology used with respect to the archaeological layers found in the PRECISE Chronology; and given that other young earth creationists would agree with David Down on this issue of Carbon 14 dating; in order to represent the wider field of views especially for the period from The Exodus to after Solomon, (e.g., Down does not give the same level of detail for his views with respect to earlier periods, but he does give some dates,) I am making some reference to the VANDALIC YARN (*Veliokovsky and Down and like-minded Courville’s Young-earth And Revised Numbers*) Chronology. However, as with the SCREWEY (Sothic Cycle Regnal Egyptian Whimsical Years) Chronology, I shall state why I disagree with the VANDALIC YARN Chronology in favour of the PRECISE (Properly Revised Egyptian Cycles In Sothic EPOCHS) Chronology at some relevant points. *In broad terms I would note that on the one hand, the SCREWEY Chronology is an example of how men go awry when they do not recognize the need to subject any data they get from the Book of Nature to the Divine revelation; and on the other hand, the VANDALIC YARN Chronology is an example of how men go awry when they do not recognize the need to consult the Book of Nature with e.g., Carbon 14 dating techniques, in a way that is not contrary to, or against, Holy Scripture.* In contradistinction to both, is the PRECISE Chronology which recognizes the absolute authority and accuracy of the Divine revelation of the Holy Bible (Ps. 119:89; II Tim. 3:16), and simultaneously looks to the Book of Nature in a way that is “not ... contrary to God’s Word” or “against God’s Word” (Articles 20 & 34, 39 Articles).

A very broad overview of some of the dates from Abraham to just after Solomon’s time are seen in the following chart. I do not include Abraham in the SCREWEY Chronology since those following this system date Abraham variously. E.g., Wood says

“Conservative scholars favour an earlier date, placing Abraham’s birth at the middle of the twenty-second century,” and he uses the date of c. 2166 B.C., although he says the more “liberal” writers use a range of dates from the latter half of the fifteenth century to sometimes in the twentieth<sup>230</sup>.” E.g., the religiously liberal John Bright gives the dates for Abraham in his *History of Israel* (1972) as “roughly 2000-1550,” and simply says, “at some time during the course of these centuries ... Abraham set out from Haran<sup>231</sup>.” And while Down gives a date for Abraham, he does not (as far as I know,) say where he thinks this fits in the archaeological layers on the VANDALIC YARN Chronology.

Thus as previously stated, I recognize that it is an over-simplification to reduce a multiplicity of rival Old Testament chronologies to just three i.e., the PRECISE Chronology (which I endorse), the SCREWY Chronology (generally used by secular historians), and the VANDALIC YARN Chronology (followed by e.g., David Down), nevertheless, this in broad terms is what I have done. That is because I find value in using these three Old Testament chronologies because they are so dissimilar to each other, that they help give some broad picture of the type of diversity that exists in Old Testament chronology, while simultaneously showing the paradox that those following these three rival Old Testament chronologies, then come to a broad-brush agreement on New Testament (and later) chronology. Thus for our immediate purposes, the third chronology of the PRECISE chronology is my own work, but it draws heavily on, *and is in the chronological revisions tradition for the period from The Exodus to about the time of King Solomon*, based on the work of John Bimson, Peter James, and David Rohl. The PRECISE Chronology is *largely, though not exactly*, represented in the archaeological layers of Israel: for the period of the Exodus by the work of Bimson, James, and Rohl; in the archaeological layers of Israel for the period of Solomon by James and Rohl; and for Egyptian synchronizations from the time of the Exodus to around Solomon by Rohl.

Thus in referring to this reliance of the PRECISE Chronology on the work of Bimson, James, and Rohl, I would also note that it must be clearly said that Bimson has a very different synchronization between ancient Israel’s chronology during this time and Egyptian chronology, than does Rohl and myself; and Peter James has a different synchronization again, as he considers Rameses III of Egypt is the Shishak of Solomon’s time, whereas Rohl and myself identify Rameses II as Shishak (I Kgs 11:40). (See also my comments at David Down’s “The Pharaoh of the Exodus” [undated 1994-1999], & “Solomon’s Kingdom,” 2002, *supra*.) E.g., whereas in the PRECISE Chronology I date the Exodus to 1486 B.C., and Solomon’s reign to c. 1010-970 B.C., using the same basic understanding of the archaeological layers as in the PRECISE Chronology, David Rohl dates the Exodus to 1447 B.C., and Solomon’s reign to c. 971-931 B.C.<sup>232</sup>. Or Peter James

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<sup>230</sup> Wood, L., *A Survey of Israel’s History* (1970), *op. cit.*, pp. 30-31.

<sup>231</sup> See e.g., Bright, J., *A History of Israel* (1972), *op. cit.*, p. 47.

<sup>232</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 173, 280.

dates Solomon's reign to *c.* 950-930 B.C.<sup>233</sup>; and he refers favourably to Bimson's work on "the Israelite Conquest of Canaan" period, saying, "Bimson discovered an almost perfect match between the Biblical account and the fate which befell the MBA [Middle Bronze Age] cities of Palestine. The end of the MBA is usually dated *c.* 1550 BC ... . It is ...no obstacle to Bimson suggestion that the end of the MBA could be lowered to meet a Conquest date of 1400 BC. ... On the model presented in this chapter [of *Centuries of Darkness*], the destructions at the end of the LBA [Late Bronze Age] would have taken place in the late 10th century BC, rather than 1225-1150 BC. This conclusion rules out once for all a late LBA placement for the Conquest. A possible placement for the Conquest would then be the end of MBA ... suggested by Bimson [in *Redating the Exodus & Conquest*] ...<sup>234</sup>."

Jesus said, "A city that is set on a hill cannot be hid" (Matt. 5:14). In ancient Israel or Palestine, settlements were sometimes made on a low hill as this made the city more defensible from enemies, kept the inhabitants above flood levels, and helped them catch more of a cooling breeze during the hot summers. As inhabitants threw refuse and broken pottery onto the street, little by little, the street level was thus raised over time with earth being brought in to smooth the area, so that people had to raise the floor levels of their houses, and eventually their roofs. Sometimes walls collapsed, or houses were destroyed by a calamity e.g., a fire, in which case a new house was usually built on top of the ruins. The accumulation of such debris in time created various archaeological strata. Eventually the site may have been abandoned, resulting in what is known as a tell. Thus the strata starts in the Holocene (last 10,000 years) with the Neolithic Age ("Neo" from Greek *neos*, meaning "new" and "lithic" from Greek *lithos*, meaning "stone" i.e., the "new stone" age), when stone implements were with stone tools being shaped by grinding or polishing them and there is evidence of domestication, pottery, and weaving; then comes the Chalcolithic Age at the start of the Bronze Age, when man smelted copper, and there was an intermingling of the two i.e., copper ("Chalco" from Greek *chalkos*, meaning "copper" or "bronze") and stone ("lithic" from Greek *lithos*, meaning "stone"); then bronze became more common, and so then comes the Bronze Age, broadly divided into the Early Bronze Age, Middle Bronze Age, and Late Bronze Age; followed by the Iron Age in which *in general* iron implements and weapons came to replace bronze implements and weapons. Then there is further strata built up on top of this again.

Archaeologists then dig down into these layers e.g., the street level of Jerusalem is in places *c.* 10 metres or *c.* 11 yards (33 feet) deep. A given archaeological layer or stratum is dated by its contents e.g., a coin showing the facial "image and superscription" of a certain ruler (Matt. 22:19). But most commonly pottery is used as pottery styles changed over time e.g., earlier pottery lacks handles, later pottery has handles and ornaments, or some periods have pointed pots which were placed either in a hole in the

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<sup>233</sup> Peter James' *Centuries of Darkness* (1991), *op. cit.*, pp. 166,194,257 (Rameses III regarded as Biblical Shishak of Solomon's time).

<sup>234</sup> *Ibid.*, pp. 164,168,368.

floor or put in a hole in a piece of wood. Or household oil lamps also show such diversity; and whereas earlier oil lamps consisted of a wick in a round saucer, in time, an edge of the saucer was pinched by the potter in order to make a spout for the oil lamp wick; and later again, a top was placed on the saucer; and later again, different type of designs were placed on the oil lamp. Thus the oil lamp is used by an archaeologist in order for him to determine what stratum he is working in. Dates are assigned to the layers on the basis of their synchronization with Egypt, and so one's dates for Egyptian chronology affects one's dates for the archaeological layers more widely; although the circulation of a new style *might* take up to 50 to 100 years, so this is only approximate<sup>235</sup>.

The following three chronologies (and any other chronologies,) can all agree on the existence of the archaeological layers, however, *the interpretation* of them differs.

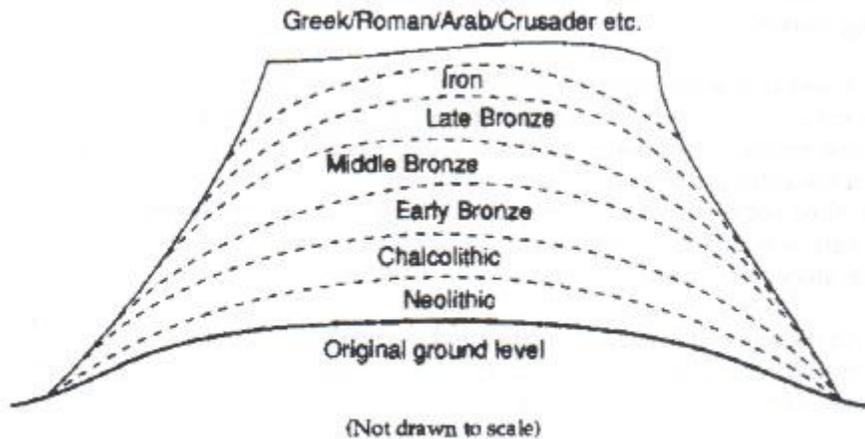


Diagram showing the archaeological layers on a tell.  
But what does it all mean?

<sup>235</sup> David Down's "Introduction to Archaeology" (undated c. 2006 +/- 5 years), a loose paper flyer sent out with the *Archaeological Diggings* magazine to "thank" a person for their "subscription to Archaeological Diggings" when it was renewed, which includes the following diagram of archaeological layers; David Down's *Digging Up the Past* (1987), *op. cit.*, Episode "Ancient Shiloh;" & *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Neolithic," "Chalcolithic," & "Iron Age."

<p><i>SCREWY Chronology</i> (<u>Sothic Cycle</u> <u>Regnal Egyptian</u> <u>Whimsical Years</u>)</p>	<p><i>PRECISE Chronology</i> (<u>Properly Revised Egyptian</u> <u>Cycles In Sothic Epochs</u>)</p>	<p><i>VANDALIC YARN</i> <i>Chronology</i> (<u>Yeliokovsky</u> <u>and</u> <u>Down</u> <u>and</u> <u>like-minded</u> <u>Courville's Young-earth</u> <u>And</u> <u>Revised Numbers</u>)</p>
<p><u>Early Bronze Age</u> c. 3000-2000 B.C. Kish Flood c. 2500 BC.</p> <p><u>Middle Bronze (MB) Age:</u> c. 2100/2000-1600/1550 BC MBI c. 2100/2000-1900 BC MBIIA c. 1900-1750 BC MBIIB-C c. 1750-1600/1550</p> <p><u>Late Bronze Age:</u> c. 1600/1550-1200/1100 BC: <i>Exodus in Late Bronze Age.</i></p> <p><u>Iron Age BC:</u> from c. 1200. <i>Kings David &amp; Solomon in Iron Age.</i></p>	<p><u>Early Bronze (EB) Age</u> c. 2900 (?) to c. 1800 BC +/- 100 years (?) Kish Flood of c. 2498 BC types much earlier Noah's Flood of c. 35,000 BC.</p> <p>LBIV starts c. 2127 B.C. +/- 7 years. Abraham b. c. 2206 BC &amp; 99 in c. 2107 BC when Sodom destroyed per Bab edh- Drha Necropolis (Late EB III Carbon 14 date) (cf. Jericho's cemetery is not its City, <i>infra</i>).</p> <p><u>Middle Bronze (MB) Age:</u> c. 1800 BC +/- 100 years (?) – c. 1420 BC +/- 20 years. <i>Destruction of Jericho</i> between c. 1446-1441 BC, at the end of Middle Bronze II (Carbon 14 dates).</p> <p><u>Late Bronze (LB) Age:</u> c. 1420 BC +/- 20 years, ending between 970 to 932/3 BC +/- 37 years. Regnal Years of David 1050-1010 &amp; Solomon 1010-970 BC; e.g., <i>Solomon's</i> <i>Jerusalem &amp; Megiddo</i> found in LB.</p> <p><u>Iron Age (IA) BC:</u> IA I c. 30-40 years after Solomon's reign in 970 BC with IA II started by Omri's reign 921-910 B.C., &amp; under Ahab's reign 914-895, Jericho unoccupied during LB Age though its cemetery in use (cf. at Sodom, a cemetery is not the city, <i>supra</i>), &amp; rebuilt in IA under Ahab (I Kgs 16:29,34).</p>	<p><u>Global Flood</u> of Noah in 2302 BC.</p> <p>Abraham born 1950 BC, and 99 in 1851 B.C. at time of Sodom's destruction.</p> <p><u>End of Early Bronze (EB) Age</u> &amp; <u>start of Middle Bronze</u> <u>(MB) Age.</u> <i>Destruction of Jericho</i> in c. 1405-1400 B.C. at end of EB Age and start of MBI. Middle Bronze II: time of Kings David (1011-971 BC) &amp; Solomon (971-931 BC); &amp; queen Hatshepsut of the Egyptian 18th Dynasty is the Queen of Sheba who visited King Solomon in 941 BC.</p> <p><u>Late Bronze (LB) Age:</u> Time of exile into Assyria &amp; Babylon, Assyrian conquest of Israel in 722 B.C. described shortly later in Isa. 1:7, "Your country is desolate," etc. .</p> <p><u>Iron Age BC:</u> Return from exile of Babylonian Captivity, Iron Age I found with events of Ezra 2:64, &amp; Ezra's return in 5th century BC.</p>

**(Part 6B) CHAPTER 2**

*The archaeological anchor of Sodom & Gomorrah's destruction in c. 2107 B.C., with the necropolis of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof's destruction at Bab edh-Drha in Early Bronze Age IV.*

a] *Bab edh-Dhra.*

b] *Lot's Cave & Zoar.*

*(Part 6B, Chapter 2) The archaeological anchor of Sodom & Gomorrah's destruction ...:  
a] Bab edh-Dhra.*

I thank God I was privileged to visit Israel in February 2002. It was truly wonderful and exciting to see this Bible land known to both Old and New Testament prophets, and where God incarnate in the Person of Jesus Christ walked on earth. However, the presence of Mohammedan Arab disturbances against the Jewish Israelis also sometimes impacted my trip. E.g., I had to hire an unmarked taxi to go around the Sea of Galilee and visit various sites there, because buses had been discontinued due to Mohammedan Arabs shooting at them as so called "easy targets." I also recall a bus I was in at one stage stopping at an Israeli army machine-gun nest. While I saw the vast majority of sites that I had wanted to, I was not always able to see a place for some reason. For example, I was unable to visit Jericho (relevant to the fall of Jericho in Joshua 6), or Mamre and Hebron (relevant to Abraham, Gen. 13:18), due to Mohammedan Arab disturbances at that time. E.g., I was told that there was current fighting at or near Hebron, and Israeli government warnings against, and recommendations not to go into, the areas of Jericho, Mamre and Hebron at this time. Neither then, nor now, would I be prepared to ignore or reject such tourist advice (Matt. 4:5-7).

The issue of whether or not the name of "Sodom" appears in any extra-Biblical text has been the matter of debate. Paul Matthiae (b. 1940) of Rome University in Italy, who worked at the Ebla site from 1964, discovered a tablet in 1968 with the word "Ebla", and in 1975 he also found a third millennia B.C. archive. As stated by him in *Biblical Archaeology Review*, he drew the conclusion that the names of "Sodom" and "Gomorrah" can be found on a tablet he discovered, although not all agree with him that this is the correct reading of the text. His translation work was done by fellow Italian, Giovanni Pettinato (1934-2011), of the University of Rome, a specialist in the Ebalite Language<sup>236</sup>. But is this claim correct?

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<sup>236</sup> David Down's, "Solomon's Kingdom" (2002), *op. cit.*, Part 1; & *Encyclopaedia Britannica CD99* (1999), *op. cit.*, "Ebla;" & "Giovanni Pettinato," *Wikipedia* ([http://en.wikipedia.org/wiki/Giovanni\\_Pettinato](http://en.wikipedia.org/wiki/Giovanni_Pettinato)).

On the one hand, an example of someone who considers this is the correct reading of the text is William H. Shea, formerly Professor & Acting Director of Archaeology at the Seventh-day Adventist *Andrews University* (1972-1986), Research Associate of the Biblical Research Institute (1986-1998) & Professor of Near East Archaeology, who in the *Ancient Secrets of the Bible* video series, in the video “Sodom and Gomorrah: Legend or Real Fact?” (1994), says “Sodom and Gomorrah certainly did exist, and we have an ancient cuneiform tablet from the city of Ebla in Syria, which mentions them.” “In 1978 Professor Giovanni Pettinato of the University of Rome published an ancient cuneiform tablet known as *The Ebla Geographical Atlas*. This comes from the mid third millennium B.C. It’s a list which contains 290 ancient place names. These names comes from Syria and from Canaan, that’s the Biblical Canaan in which the Patriarchs lives. Of the 290 names, several of these bear upon Genesis 14 and the cities of the plain. Name number 211 is ‘Sadam,’ perfectly equivalent, clear to read, and phonetically equivalent with the Biblical ‘Sodom.’ Eight names later comes the name of ‘Aqabu,’ that’s equivalent to the modern ‘Aqaba’ which is the Gulf at the north-east end of the Red Sea. This name of Aqaba gives us a very important clue to where this Sodom is located. That puts it in southern Transjordan [Jordan]. That’s where the Biblical Sodom was located<sup>237</sup>.” And so too, Orley Berg (1993) takes the view that the “names” of “Sodom and Gomorrah” “appeared in the Ebla tablets<sup>238</sup>.”

But on the other hand, others do not consider this is the correct reading of the Ebla Tablets. E.g., *Wikipedia* says, “The application of the Ebla texts to ... Sodom and Gomorrah” were “sensationalist claims ... made by Giovanni Pettinato” and were “preliminary guesses and speculations by Pettinato and others,” which are “now widely deplored as generated by ‘exceptional and unsubstantiated claims’ and ‘great amounts of disinformation’<sup>239</sup>.” Due to priorities within my time constraints, I have not scrutinized Matthiae’s & Pettinato’s work, nor considered the arguments for or against such a reading of the text. But either way, *as a religiously conservative Protestant Christian, I believe in the accuracy of the Biblical account whether or not there is supporting evidence from archaeology*. And as I have not investigated this matter with its very disparate claims and counter-claims as to whether or not the names of Sodom and Gomorrah do, or do not, appear in the Ebla Tablets, I shall leave the interested reader to pursue for himself the greater detail of what the Ebla Tablets do, or do not, really say on Sodom and Gomorrah.

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<sup>237</sup> “Ancient Secrets of the Bible” Series, “Sodom and Gomorrah: Legend or Real Fact” Video, Group Productions, Box 485, Loveland, Colorado, USA, 1994.

<sup>238</sup> Berg, O.M., *Treasures in the Sand* (1993), *op. cit.*, p. 55.

<sup>239</sup> “Ebla Tablets,” *Wikipedia* ([http://en.wikipedia.org/wiki/Ebla\\_tablets](http://en.wikipedia.org/wiki/Ebla_tablets)); citing Peter Moorey’s *A Century of Biblical Archaeology*, Westminster or John Knox Press, Louisville, Kentucky, USA, 1991, pp. 150-152; Michael Dumper & Bruce Stanley’s *Cities of the Middle East & North Africa: A Historical Encyclopedia*, ABC-CLIO, Santa Barbara, California, USA, 2007, p. 142; & Mark Chavalas (Editor), *Mesopotamia & the Bible*, Continuum International Publishing Group, T. & T. Clark International, London, UK, 2003, pp. 40-41.

There have been a variety of sites suggested for Sodom and Gomorrah (Gen. 18 & 19) and the neighbour cities thereof. Some are vague on their locations e.g., old earth creationist, Hugh Ross. In 1990 Ross said, “The agricultural land used by the Sodomites” is “addressed in Scripture as defiled because of the inhabitants that lived upon it.” “And to this day,” the “agricultural land” is not “used” but has “been left alone,” even though it is “very fertile to this day, and well watered,” it is “not used<sup>240</sup>.” So where exactly is this unidentified area said by Ross in 1990 to be “very fertile to this day, and well watered”? Ross provided no specifics for this very mysterious and unidentified area. But if one has a model that upon receipt of better information one then changes, then that is the correct thing to do; since none of us are perfect, and we all should seek to improve our models if, and when, we can. And so Hugh Ross is to be commended for the fact that he set a good example in revising his view about this mysterious and unidentified area which he said was “very fertile to this day” (1990), and then came to the very opposite conclusion about the present fertility of this area (2001). Thus he said in 2001 that in the case of “Sodom and Gomorrah, even the land was laid waste. To this day, despite the land’s former fertility and abundant water supply, no crops or herds are raised in that region<sup>241</sup>.” But Ross still left Sodom as an unidentified area.

But others are more geographically specific about the location of Sodom and Gomorrah on their model. A number of theories are broadly centred around the Dead Sea. While the relevant areas are now fairly barren and the Dead Sea is very saline or salty, by contrast, archaeological evidence indicates that in the 3rd and 2nd millennia B.C., fresh water flowed into what is now the Dead Sea, and so this was a fertile area capable of sustaining agriculture and grazing flocks<sup>242</sup>. E.g., there is Mount Sodom, on the south-west of the Dead Sea<sup>243</sup>; although this particular Hebrew *C<sup>e</sup>dom* ( / ך ׁ ׀ ׀<sup>244</sup> ) (Sodom) site is certainly not the only one that has been theorized. When I was in Israel I went by bus past the Dead Sea as far as Masada. However, the map I was using showed a location at the south-west end of the Dead Sea called “Sodom,” which *on one theory* is its approximate

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<sup>240</sup> Hugh Ross’s *The Flood* (1990), (two cassette audio recordings,) Reasons To Believe, Pasadena, California, USA, cassette 1, side 2 (emphasis mine).

<sup>241</sup> Ross’s *The Genesis Question* (2001), *op. cit.*, p. 143 (emphasis mine).

<sup>242</sup> “Ancient Secrets of the Bible” Series, “Sodom and Gomorrah: Legend or Real Fact” (1994), *op. cit.*; & *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Sodom and Gomorrah.”

<sup>243</sup> *Ibid.*

<sup>244</sup> Hebrew reads from right to left. There should not be a gap between the second consonant Daleth (ד) and the vowel consonant Mem (מ), but my computer pallet will not allow me to vowel the Daleth (ד) with a long “o” i.e., “ֹ (the dot on top of the ד),” without creating a space.



Whimsical Years) Chronology he uses, dates to c. 2000-1600 B.C., whereas on the PRECISE (Properly Revised Egyptian Cycles In Sothic Epochs) Chronology, used in this work, the destruction of Sodom would be in the Early Bronze IV period, and the Middle Bronze period includes the later burning of Jericho in the 15th century B.C., and so the Steven Collins' Tell el Hammam model is not sustainable from the perspective of the PRECISE Chronology, and so in my opinion not viable. Indeed, even on the SCREWY Chronology this would require a late date for Abraham in about the 17th century B.C., whereas on the Biblical chronology endorsed in this work, as discussed in Volume 2, Part 6A, Chapter 6, on Table 5, *supra*, Abraham lived from c. 2206 to 2031 B.C., and died at the age of 175 (Gen. 25:7,8). Thus by contrast to the incongruities of e.g., Collins' model, *supra*, the model developed in this Part 6 fits well with the dates I use in this Part 6B, Chapter 2, for the events of Sodom and Gomorrah's destruction in Gen. 18 & 19 being when Abraham was 99 in c. 2107 B.C., as in Gen. 17:1 he was 99 years old, and in Gen. 21:5 he was 100 years old. I.e., Abraham was born in 2206 B.C., and the story of Sodom and Gomorrah dates to about 100 years later. Thus Collins' model illustrates both the point that there are rival theories about Sodom's location, and also highlights the issue of how it connects to rival dates for Abraham. (Of course, there are more rival models than the limited number I have here selected for my illustrative purposes.)

Steven Collins (2013) refers to some others who like him have placed Sodom and Gomorrah north of the Dead Sea (e.g., the British Field Marshall, Horatio Herbert Kitchener, 1st Earl, Viscount & Baron, d. 1916); and he also refers to other models for the location of Sodom and Gomorrah, e.g., underwater in a location south of the Lisan Peninsular of the Dead Sea (William F. Albright), or Bab edh-Dhra as Sodom and Numeira as Gomorrah (Bryant G. Wood, *infra*)<sup>246</sup>. Thus another site argued for Sodom has been Bab edh-Drha on the south-east coast of the Dead Sea, in modern day Jordan. It is about 240 metres or 790 feet below sea level.

The view that Bab edh-Drha is Sodom received favourable coverage and support in the *Ancient Secrets of the Bible* video series, in the episode "Sodom and Gomorrah: Legend or Real Fact?" (1994), which further considers Numeira south of Bab edh-Drha is Gomorrah<sup>247</sup>. This view has been followed by e.g., Bryant Wood of *Associates for Biblical Research* in his article, "Is there any evidence for the Biblical story of Sodom and Gomorrah's destruction by fire and brimstone (sulfur)?" (1995 & 2001), once again, with

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when this was the highest position, or Editor-in-Chief when this was the highest position and David Down had an additional Editor appointed under him, 1994-2013), entitled, "A New Face For Diggings," in which he interviews Gary Webster who is here introduced as the new Editor for *Archaeological Diggings*.

<sup>246</sup> Collins, S., "Where is Sodom? The case for Tall el-Hammam," *Biblical Archaeology Review*, March / April 2013, Vol. 39, No. 2, pp. 32-41,70-71, at p. 39.

<sup>247</sup> "Ancient Secrets of the Bible" Series, "Sodom and Gomorrah: Legend or Real Fact" (1994), *op. cit.* .

Numeira to the south regarded as Gomorrah<sup>248</sup>. But the basic ideas supported in these works from 1994 and 1995, and any others<sup>249</sup>, are found in the earlier work, “Have Sodom and Gomorrah been found?,” in the *Biblical Archaeology Review* (1980), which likewise considers Bab edh-Drha is Sodom and Numeira is Gomorrah respectively<sup>250</sup>.

In my opinion this identification of Bab edh-Drha and Numeira as the twin cities of Sodom and Gomorrah respectively must be incorrect since whereas Bab edh-Drha ceased to have human occupation from the Early Bronze IV period, by contrast, Numeira ceased to have human occupation from the Early Bronze III period. While archaeological strata do not necessarily have *exact* time correlations where there is a great distance between them e.g., a city may move over to a pottery style at one end of the Mediterranean world that is not adopted in a quite different part of the Mediterranean world for some time, this type of argument cannot be used for Bab edh-Drha and Numeira. That is because in the first place Bab edh-Drha and Numeira were about 13 kilometres or 8 miles apart, and so cultural contact between them would have had to have been occurring; and in the second the place, if they are regarded as Sodom and Gomorrah then they were twin cities in which there was *very close cultural contact between them*. Hence their respective ending times with civilization at Numeira ending in the Early Bronze III period and civilization at Bab edh-Drha ending later in the Early Bronze IV period, means their terminus times are not in synchronization, and therefore this is fatal to any theory of them being the twin cities of Sodom and Gomorrah respectively.

But I think the Bab edh-Drha site is still relevant to the story of God’s destruction of Sodom and Gomorrah and the neighbour cities thereof, so *let us not throw the baby out with the bathwater!* An article on Bab edh-Drha in *Wikipedia* (2013) says that certain “Christian scholars argue that this was the site of the Biblical ‘Sodom,’ but archaeologists

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<sup>248</sup> Wood, B.G, “Is there any evidence for the Biblical story of Sodom and Gomorrah’s destruction by fire and brimstone (sulfur)?,” *Associates for Biblical Research*, Christian Answers Network, Marysville, (State of) Washington, USA, 1995 & 2001 (<http://christiananswers.net/q-abr/abr-a007.html>); referring also to Bryant G. Wood’s “The Discovery of the Sin Cities of Sodom and Gomorrah,” *Bible and Spade*, Summer 1999, pp. 67-80.

<sup>249</sup> Cf. Howard, D.M., “Sodom & Gomorrah Revisited,” *Journal of the Evangelical Theological Society*, Vol. 27, 1984, pp. 399-400; & Hattem, W.C., “Once Again: Sodom & Gomorrah,” *Biblical Archaeologist*, Vol. 44, Spring 1981, pp. 87-92.

<sup>250</sup> “Have Sodom and Gomorrah been found?,” *Biblical Archaeology Review*, Vol. 6, No. 5, Sept. / Oct. 1980, pp. 27-36, cf., “Queries & Comments” in Vol. 7, No. 1, pp. 18,20. This articles identification of the five cities of the plain in Gen. 14:2 as these two, plus Safi, Feifa, and Khanazir all three of which are still further south of Numeira (*Ibid.*, map p. 29), is also found in the overall identification claims in “Ancient Secrets of the Bible” Series, “Sodom and Gomorrah: Legend or Real Fact” (1994), *op. cit.*, *supra*, for the five cities of the plain in Gen. 14:2 being: “Sodom” as Bab edh-Drha, “Gomorrah” as Numeira, “Zoar” as Safi, “Admah” as Fiefa, and “Zeboim” as Khanazir.

disagree as the village is too small, not in the designated geographical area and was not destroyed in the appropriate time frame. There are various hypothesis put forward to explain the causes of its downfall. Bitumen and petroleum deposits have been found in the area, which contain sulfur and natural gas (as such deposits normally do), and one theory suggests that a pocket of natural gas led to the incineration of the city<sup>251</sup>.” However, if one understands by “brimstone” (Gen. 19:24), “sulfur” (e.g., Bryant Wood<sup>252</sup> & Oxford Dictionary), there is still nothing to indicate that Bab edh-Drha was broadly and generally destroyed by such “brimstone and fire from ... heaven” (Gen. 19:24).

Concerning the objections by “archaeologists” who “disagree” with the claim that Bab edh-Drha is Sodom referred to in *Wikipedia* (2013), I shall deal with them in reverse order to how they are presented. With regard to the third objection that Bab edh-Drha “was not destroyed in the appropriate time frame,” this is a claim based on the SCREWY Chronology. But as we shall see, on the PRECISE Chronology the Early Bronze IV period which ends at Bab edh-Drha does in fact correlate in time with Abraham at the time of Sodom and Gomorrah’s destruction when he was 99 in c. 2107 B.C. .

Concerning the second objection in *Wikipedia* (2013) that Bab edh-Drha is “not in the designated geographical area,” the fact that sites for Sodom have been argued at the south-west border of the Dead Sea (the area of the modern town of “Sodom” in the modern State of Israel, *supra*), up to the north-east end of the Dead Sea (Collins, *supra*), certainly means that a location in between these two geographical extremes at the south-eastern portion of the Dead Sea such as Bab edh-Drha, is within the designated area on the Biblical data which simply locates the five “cities of the plain” (Gen. 13:12; 19:29), “Sodom,” “Gomorrah,” “Admah,” “Zeboim,” and “Zoar,” “in the vale of Siddim, which is the salt sea” i.e., the Dead Sea (Gen. 14:2,3). As to the first objection in *Wikipedia* (2013), namely, “archaeologists disagree as the village is too small,” this is a difficult issue to be confident about as we do not really know how big were Sodom and /or Gomorrah and / or the neighbour cities thereof.

But given there is no evidence to indicate Bab edh-Drha was destroyed by “brimstone and fire from ... heaven” (Gen. 19:24), I think any possibility of it being Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof, can be ruled out. However, the very small township area size of Bab edh-Drha means there is still a very strong case for finding that it was a cultic ceremonial necropolis (or “city of the dead<sup>253</sup>”), which was not physically part of the cities of Sodom or Gomorrah or the neighbour cities thereof, but was the cultic burial place customarily used place by the inhabitants of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof. That is because its very existence implies the existence of one or more larger

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<sup>251</sup> “Bab edh-Drha,” *Wikipedia* ([http://en.wikipedia.org/wiki/Bab\\_edh-Dhra](http://en.wikipedia.org/wiki/Bab_edh-Dhra)).

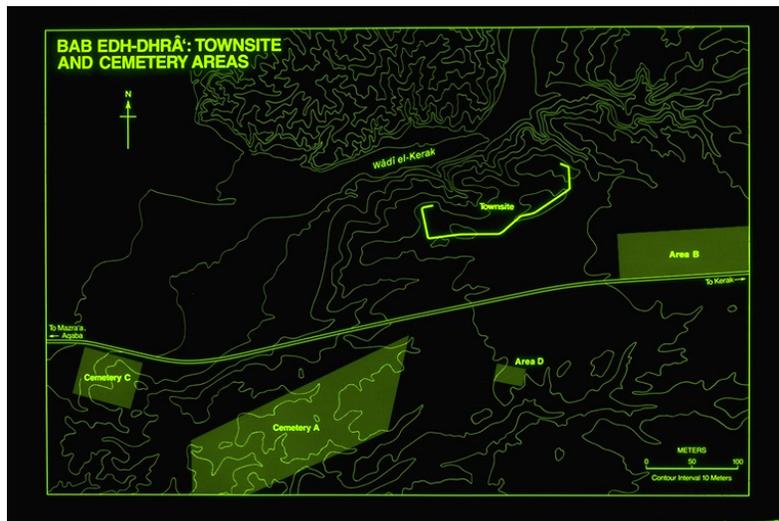
<sup>252</sup> Wood, B.G., “Is there any evidence for the Biblical story of Sodom and Gomorrah’s destruction by fire and brimstone (sulfur)?” (1995 & 2001), *op. cit.* .

<sup>253</sup> Greek *nekros* (dead) + *polis* (city) = necropolis.

cities that used it as a necropolis, and the sudden disappearance of the one or more cities that used it as subsequently subsiding under the Dead Sea, since there is no relevant Early Bronze IV period city or cities remaining in the vicinity of the Bab edh-Drha necropolis.



In the first place, it must be clearly understood that Bab edh-Drha looks like a necropolis city. It comprises of a walled town on the Wadi Kerak's south bank, with a further occupation site beyond the walled city to the south and east. Then about 500 metres or 550 yards southwest of the town is a large cemetery. This is seen in the following diagram showing the town site to the middle right, and main south-west Cemetery A, and further west a smaller Cemetery C<sup>254</sup>.



Hence Biblical Archaeologist, William Foxwell Albright (1891-1971) of the USA, produced a model in 1926 that considered Bab edh-Drha was the necropolis for the five cities of the plain i.e., Sodom, Gomorrah, Admah, Zeboim, and Zoar (Gen. 14:2), which on his model he thought were probably now under the waters of the Dead Sea in

<sup>254</sup> “Bab edh-Drha,” [undated, 2010/1 +/- 2 years; it refers to a 2008 article of Ortner & Fröhlich & was accessed in 2013] ([http://www3.nd.edu/~mchesson/edsp\\_beddescription.html](http://www3.nd.edu/~mchesson/edsp_beddescription.html)).

the region of its shallow southern basin. And Bab edh-Drha was also thought to be a cultic necropolis by Paul Lapp (1968)<sup>255</sup>; and it was estimated there were about 50,000 bodies buried in the Bab edh-Drha cemetery<sup>256</sup>. Given the large size of this cemetery and small township, I concur with this inference that it was a satellite necropolis which I think is a reasonable view (even if others dispute this). Canon Andrew Fausset says, “Scripture does not say the cities were immersed in the sea.” However, the Arabs understand “Gomorrah” in connection with “Arabic *ghamara*, to ‘overwhelm with water’,” i.e., “submersion<sup>257</sup>,” and so this appears to reflect an Arabic view that Gomorrah was lost under the waters of the Dead Sea. And a site on the south-west of the Dead Sea is known by the Arabs as Arabic, *Jabal* (Mount) *Usdum* (Sodom)<sup>258</sup>.

In this connection of the Arabic *ghamara*, it should also be understood that there is some corruption of the Biblical story of Sodom and Gomorrah (Gen. 18 & 19) in the Mohammedan’s Arabic *Koran* (7th century A.D.). The Holy Bible says God “delivered just Lot, vexed with the filthy conversation of the wicked,” “for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds” (II Peter 2:7,8) of homosexual “fornication, and going after” the “strange flesh” of cross-species sodomy with angels (Jude 7; cf. Gen. 18:20; 19:5). Thus the story teaches the immorality of unnatural acts or sodomy, and so it is relevant to Biblical prohibitions on sodomy with man and beast (Lev. 18:22,23; 20:13,15,16). And while the Biblical injunctions specify male homosexual sodomy in Lev. 18:22 & 20:13, and bestial sodomy in Lev. 18:23 & 20:15,16; it follows that the moral message of Sodom and Gomorrah’s destruction in Gen. 18 & 19 also acts to prohibit any other form of sodomy, i.e., heterosexual anal sodomy, oral sodomy (whether heterosexual or homosexual), or sodomy with devils (whether heterosexual or homosexual)<sup>259</sup>.

But in contrast to the Biblical account, in the Koran there is a much greater focus on Lot rather than Abraham in this story, and there is no specific naming of Sodom and Gomorrah and the neighbour cities thereof, and there is embellishment of the Biblical account. E.g., the Koran (Rodwell’s translation of 1876, 1909 edition) says with no

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<sup>255</sup> *Ibid.*, citing, Lapp, P.W., *Jerusalem Through the Ages*, Jerusalem, Israel, 1968, pp. i-xxv.

<sup>256</sup> “Ancient Secrets of the Bible” Series, “Sodom and Gomorrah: Legend or Real Fact” (1994), *op. cit.* (Randall Younker, Director of the Siegfried Horn Archaeological Museum, Seventh-day Adventist *Andrews’ University*, Berrien Springs, Michigan, USA. This museum is named after the co-author of *The Chronology of Ezra 7*, 1953, *supra*).

<sup>257</sup> Fausset’s *Critical and Expository Bible Cyclopaedia* (undated, c. 1910), *op. cit.*, p. 259, “Gomorrah.”

<sup>258</sup> *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Sodom and Gomorrah.”

<sup>259</sup> See also my comments on Sodom and Gomorrah in Vol. 2, Part 5, Chapter 2.

specific reference to Sodom and Gomorrah, “messengers came ... to Abraham with glad tidings. ‘Peace’ said they. He said ‘Peace,’ and he ... brought a roasted calf” (Koran’s Sura 11:72) (cf. Gen. 18:2-8). “Abraham ... pleaded ... with the people of Lot ... . ‘O Abraham! Desist from this; as for them, a punishment not to be averted is coming on them.’ And ... our messengers came to Lot ... . And his people came rushing towards him, for aforesaid they wrought this wickedness. He said, ‘O my people! These my daughters will be purer for you: ... . They said, ‘Thou knowest now that we need not thy daughters; and thou well knowest what we require’ ... And when our decree came to be executed we turned those cities upside down, and we rained down upon them blocks of claystone ...” (Koran’s Sura 11:77-84). “And tell them of Abraham’s guests ... . He said, ‘What is your business then, O ye Sent Ones? They said, ‘We are sent unto a people who are sinners, except the family of Lot, whom verily we will rescue all, except his wife. We have decreed that she shall be of those who linger ... . And we turned the city upside down, and we rained stones of baked clay upon them ... . And these cities lay on the high road,” which Rodwell says in a footnote means a road, “From Arabia to Syria The pronoun in the fem[inine] sing[ular] may refer to the Pentapolis [of Sodom, Gomorrah, Admah, Zeboim, & Zoar] as to a single city, or to Sodom alone” (Koran’s Sura 15:51,57-60,74,76). *Therefore this indicates that Mohammed understood Gomorrah’s location to be either on a road between Arabia and Syria (if this Koranic Sura is in the plural), or at least near a road between Arabia and Syria (if this Koranic Sura is in the singular and only referring to Sodom).*

In the Koran, Lot further says, “What! With men, or all creatures, will ye have commerce? And leave ye your wives whom your Lord hath created for you? Ah! Ye are an erring people! ... He said, ‘I utterly abhor your doings: My Lord! Deliver me and my family from what they do’. So we delivered him and his whole family – save an aged one among those who tarried. Then we destroyed the rest – and we rained a rain upon them, and fatal was the rain to those whom we had warned ...” (Koran’s Sura 26:165-173). “Lot ... said to his people, ‘Proceed ye to a filthiness in which no people in the world hath ever gone before you? Proceed ye even to men? ...” (Koran’s Sura 29:28-29). “We also sent Lot, when he said to this people, commit ye this filthy deed in which no creature hath gone before you? Come ye to men, instead of women, lustfully? Ye are indeed a people given up to excess. But the only answer of his people was to say, ‘Turn them out of your city, for they are men who vaunt them pure.’ And we delivered him and his family, except his wife; she was of those who lingered: and we rained a rain upon them: and see what was the end of the wicked!” (Koran’s Sura 7:78-82). “The people of Lot ... we sent a stone-charged wind against them all – except the family of Lot, whom at daybreak we delivered” (Koran’s Sura 54:32,33). *Hence in some form the Story of God’s destruction of Sodom and Gomorrah and the neighbour cities thereof in connection with the sin of sodomy is found in the Koran; and this is relevant to the usage among Mohammedans of the Arabic ghamara, meaning ‘overwhelm with water’,” i.e., “submersion,” (Fausset, supra), which appears to reflect an Arabic-speakers view (possibly from pre-Islamic times,) that Gomorrah was lost under the waters of the Dead Sea.*

Thus I shall now consider the data on the premise that Bab edh-Drha was a satellite City of the Dead that serviced the nearby much larger Cities of Sodom and / or Gomorrah and / or Admah and /or Zebaom and / or Zoar (although there is some evidence that Zoar may have been preserved; see Part 6B, Chapter 2, section b, *infra*.) which (with the possible exception of Zoar, *infra*.) thus appear to have most likely been sea-side cities which in time were *overwhelmed with water*, as reflected in the Arab's usage of "*ghamara*, to 'overwhelm with water'" (Fausset, *supra*), understood as etymologically derived from Gomorrah. Thus Bab edh-Drha implies the existence of one or more of these sea-side cities which must have subsequently sunk somewhere in that general area of the Dead Sea.

On the basis of the broad statements of Gen. 19:25, God "overthrew those cities, and all the plain, all the inhabitants of the cities," and Gen. 19:29, "God destroyed the cities of the plain," this includes not only Sodom and Gomorrah, but also Admah and Zeboaim (Gen. 14:2,8)<sup>260</sup>. Thus we further read in Deut. 29:23 of "the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath" (cf. Hosea. 11:8), and so this is confirmation that he overthrew four of these five cities. But the fifth city of Zoar was not included in this destruction, since we read that Lot was told of it, "this city is near to flee unto," and then we read, "I will not overthrow this city, for which thou hast spoke. Haste thee, escape thither ... . Therefore the name of the city was called Zoar;" and "Lot entered into Zoar (Gen. 19:20-23; cf. vs. 30; Deut. 34:3; Isa. 15:5; Jer. 48:34). Thus the destruction was limited to four of the five cities. Hence I consider that the evidence indicates the four cities of Sodom, Gomorrah, Admah, and Zeboim, and *possibly* also the fifth city of Zoar (although there is some evidence that Zoar may have been preserved; see Part 6B, Chapter 2, section b, *infra*.) have all since sunk below the Dead Sea. Thus on the one hand, I recognize that God overthrew not only "Sodom and Gomorrah," but also "the neighbour cities thereof" (Jer. 49:18; 50:40). However, on the other hand, I also recognize that the Biblical emphasis is on "Sodom and Gomorrah" (Gen. 18:20; 19:28; cf. 19:24; Deut. 32:32; Isa. 1:9,10; 13:19; Jer. 23:14; 49:18; 50:40; Amos 4:11; Zeph. 2:9; Matt. 10:15; Mark 6:11; Rom. 9:29; II Peter 2:6; Jude 7), and sometimes just "Sodom" (Gen. 19:1; Isa. 3:9; Lam. 4:6; Ezek. 16:46,48,49,53,55,56; Matt. 11:23,24; Luke 10:12; 17:29; Rev. 11:8), whose "fornication" and unnatural practices (Gen. 19:1,4,5; Jude 7) gave rise to the Latin, *sodomia* (sodomy) or *sodomita*<sup>261</sup> (sodomite; from the Greek *Sodomites*<sup>262</sup>), from *Sodoma*

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<sup>260</sup> So too Patrick & Fausset in Vol. 2, Part 5, Chapter 5, section a, "The Table of Nations (Gen. 10)," "Key 2: The Rainbow Arcs & Rainbow Gates," at Gen. 10:19 in "The Hamitic Group (Gen. 10:6-20)."

<sup>261</sup> See Gen. 13:13 in the Vulgate, Latin "*homines* ('the men,' masculine plural nominative noun, from *homo*) ... *Sodomitae* ('of Sodom,' common singular genitive noun, from *Sodomita*)."

<sup>262</sup> See Gen. 19:4 in the Septuagint, Greek "*Sodomitai* ('Sodomites,' masculine plural nominative noun, from *Sodomites*)."

(Sodom; from the Greek *Sodoma*<sup>263</sup>) and *Sodami* (people of Sodom); or Old French, *sodomie* (sodomy); or our English terminology of “sodomy” and “sodomite” for those who engage in such unnatural acts<sup>264</sup> as e.g., the “fornication” (Jude 7) of homosexuality in any context (the AV’s “sodomite” in Deut. 23:17; or the AV’s “sodomites” in I Kgs 14:24; 15:12; 22:46; II Kgs 23:7), or the “strange flesh” of cross-species sodomy (Jude 7) with angels giving rise to its usage for cross-species sodomy in the form of bestiality. And so we find that both sodomy with man and beast is referred to in Lev. 18:22,23; with the Pentateuch death penalty for either in Lev. 20:13,15, contextually linked with the story of God’s destruction of Sodom and Gomorrah in Gen. 18 & 19. For “it was thou,” “Creator of all,” “who didst make the Sodomites (Greek *Sodomitas*<sup>265</sup>), those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when thou didst consume them with fire and brimstone” (III Maccabees 2:3,5, Pseudepigrapha).

On the PRECISE Chronology, Abraham was born 2,206 B.C., and in Gen. 17:1 he was 99 years old, and in Gen. 21:5 he was 100 years old, therefore if we add 99 years to 2,206 B.C., the destruction of Sodom and Gomorrah and the neighbour cities thereof in Gen. 18 & 19 can be dated to c. 2,107 B.C. . Bearing in mind we can link the Kish Flood as a type of the much earlier Noah’s Flood to the Biblical chronology of the PRECISE Chronology at c. 2498 B.C., and on the basis of Early Bronze Age pottery it is usually dated to c. 2600 B.C. (Bailey)<sup>266</sup>, means that this part of the Early Bronze Age dating is at least about 100 years too early on the SCREWY Chronology. Going the other way, the location of the 15th century B.C. Exodus on the PRECISE chronology in Middle Bronze Age, in which following the earlier Middle Bronze I period there is by the time of the Exodus and Conquest of Canaan a fortification built in the Middle Bronze II Period, which is then subject to the Biblical fall of Jericho at the end of the Middle Bronze II Period which on the PRECISE Chronology I place between 1446 B.C. and 1441 B.C. (see Part 6B, Chapter 3, *infra*); means that this PRECISE chronology date of the end of the Middle Bronze Age at c. 1420 B.C. +/- 20 years, compares with the SCREWY Chronology date for the end of the Middle Bronze Age at c. 1600 or 1550 B.C. . Thus by this time, the SCREWY Chronology is out by between about 130 to 200 years, depending on date variables. Therefore in looking at a date about midway between these two points, given that on the SCREWY Chronology Early Bronze (EB) IV

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<sup>263</sup> See the AV’s retention of this Greek and Latin form of “Sodoma” in Rom. 9:29, although more commonly, the Greek *Sodoma* is rendered as “Sodom” in the Authorized Version (Matt. 10:15; 11:23,24; Mark 6:11; Luke 10:12; 17:29; II Peter 2:6; Jude 7; Rev. 11:8).

<sup>264</sup> Stelten, L.F., *Dictionary of Ecclesiastical Latin* (1995), *op. cit.*, at *Sodoma*, *Sodami*, *sodomia*, & *sodomita*; & Oxford Dictionary at “sodomite” & “sodomy.”

<sup>265</sup> Greek “*Sodomitas* (‘Sodomites,’ masculine plural accusative noun, from *Sodomites*).”

<sup>266</sup> See Volume 1, Part 2, Chapter 18.

(sometimes divided into EB IVA, EB IVB, and EB IVC), is generally placed at *c.* 2350/2300 B.C. to 2000/1900 B.C.<sup>267</sup>, this means that allowing on deduction from the Kish Flood dates of *c.* 2600 B.C. (SCREWY Chronology) being *c.* 2500 B.C. (PRECISE Chronology), these start dates would be *at least* about 100 years out; and on deduction from the Late Bronze dates, *supra*, *might* be up to about 200 years out; *and could be anything in between this* i.e., anything between about 100 to about 200 years.

Therefore, given the SCREWY Chronology's start date for the Early Bronze (EB) IV period at *c.* 2350/2300 B.C., this means that if EB IV actually started between *c.* 100 to *c.* 200 years later, its start date would be in the range of somewhere between *c.* 2250 (i.e., 100 years less than the higher SCREWY Chronology EB IV start date of 2350 B.C.) and 2100 B.C. (i.e., 200 years less than the lower SCREWY Chronology start date of 2300 B.C.). But given that EBIV was clearly operating at Bab edh-Drha which ceased to have human occupation from the Early Bronze IV period, and I date this to *c.* 2107, *infra*, the absolute lower end of this date range at *c.* 2100 B.C. and back some time afore this, can *on this occasion* be safely ruled out. And given that the SCREWY Chronology's end date for the Early Bronze period at *c.* 2000/1900 B.C., this means that if the Early Bronze period actually ended between 100 to 200 years later, its end date would be in the range of somewhere between *c.* 1900 B.C. to *c.* 1700 B.C. . Unfortunately the extrapolative and vague nature of these calculations means one can only put these as possible *prima facie* dates with question marks, i.e., as an estimate between 100 and 200 years, does EBIV starts within *c.* 130 years after *c.* 2250 B.C.? That is, does it start between *c.* 2250 and 2120 B.C., or *c.* 2185 B.C. +/- 65 years (Figure 1)? Figure 1 sits between *c.* 2250 and 2120 B.C., or *c.* 2185 B.C. +/- 65 years? And EB ends *c.* 1900 B.C. to *c.* 1700 B.C.? or *c.* 1800 B.C. +/- 100 years? Thus these *prima facie* dates are subject to revision if better data can be found, e.g., we shall return to Figure 1 and improve it relative to a Carbon 14 date related Figure 2 for the end of EBIII and start of EBIV, *infra*. Of course, it might be objected that Carbon 14 dates may not be sufficiently exact to resolve such issues, and one would needs a number of such dates to determine the effects of possible impurities. And a further complicating factor is that where sites are at a sufficient geographical distance from each other, their dates for the start or end of a period may be quite different, *possibly* in the order of up to 50-100 years.

As previously referred to, Bab edh-Drha ceased to have human occupation from the Early Bronze IV period. Notably then, in James Weinstein's article, "Radiocarbon

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<sup>267</sup> James W. Weinstein's "Radiocarbon Dating in the Southern Levant," *Radiocarbon*, Vol. 2F, No. 3, 1984, pp. 297-366 ([http://www.google.com.au/#output=search&scient=psy-ab&q=carbon+14+levant+bab+edh-dhra+journal&rlz=1W1NDKB\\_enAU534&oq=carbon+14+levant+bab+edh-dhra+journal&gs\\_l=hp.3...838437.854187.0.854531.41.33.0.0.0.1.2844.6218.7-1j0j2.3.0....0...1c.1.21.psy-ab.Fb1HDJyHta8&pbx=1&bav=on.2.or.r\\_qf.&bvm=bv.49405654%2Cd.dGI%2Cpv.xjs.s.e\\_n\\_US.QXiTEK6XjhM.O&fp=b08682a8c5319b66&biw=1280&bih=789](http://www.google.com.au/#output=search&scient=psy-ab&q=carbon+14+levant+bab+edh-dhra+journal&rlz=1W1NDKB_enAU534&oq=carbon+14+levant+bab+edh-dhra+journal&gs_l=hp.3...838437.854187.0.854531.41.33.0.0.0.1.2844.6218.7-1j0j2.3.0....0...1c.1.21.psy-ab.Fb1HDJyHta8&pbx=1&bav=on.2.or.r_qf.&bvm=bv.49405654%2Cd.dGI%2Cpv.xjs.s.e_n_US.QXiTEK6XjhM.O&fp=b08682a8c5319b66&biw=1280&bih=789)).

Dating in the Southern Levant” (1984), a number of Carbon 14 dates are recorded from Bab edh-Drha, including “Olive pits from an EBIVA context at Bab edh-Dhra.” The “olive stones” from “Field X, Ph3,” give a corrected Carbon 14 date of “2335-2135 BC<sup>268</sup>.” There is also “Early Bronze Age II-IVA ... Burned fabric, charcoal, ash,” which is “Charnel house charcoal, ash” from the excavations of “W[alter] E. Rast” and “R. T[homas] Schaub” in 1973, “A55, N[orth-]W[est] corner left of doorway, ‘small sample, diluted’,” with a corrected Carbon 14 date of “2305-1905 BC<sup>269</sup>.” There is also at “Bab ed-Dhra Field X. 3, Loc[ation] 60 (Late Early Bronze III)” “Charcoal” sample with a corrected Carbon 14 date of “2140-1880 BC” (Lab[oratory] no “SI-2875”) as stated in a previously “Unpub[lished]; pers[onal] commun[ication of] W E Rast & R T Schaub<sup>270</sup>.”

Analyzing this data through the paradigm of my PRECISE Chronology model which considers the Bab edh-Drha Early Bronze IV destruction of this satellite city of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof, came about the same time as the destruction of Sodom since it was dependant upon one or more of the five cities of the plain; this means that when Abraham (b. 2,206 B.C.) was 99 in c. 2107 B.C. (in Gen. 17:1 he was 99 years old, and in Gen. 21:5 he was 100 years old), the fact that we have olive stones at Bab edh-Dhra Carbon 14 dated from between 2,335 and 2,135 B.C. i.e., 2235 B.C. +/- 100 years, means that if one takes the very lowest possible date, one can say *it is possible* that the site had people using the olive stones as late as 2,135 B.C., or about 30 years before the destruction of Sodom in c. 2,107 B.C. . Of course, this is admittedly speculative, and it is also possible that these olive stones came from a considerably earlier time. And it also follows that I would have to give the Late EBIII Carbon 14 date for the Bab ed-Dhra Field X charcoal of 2140-1880 B.C., an upper range reading of c. 2140 B.C. in harmony with my Late EBIII end date and Late EBIV initially estimated start date of c. 2185 B.C. +/- 65 years (Figure 1), *supra*. The intersection between these two dates in turn means that I must then go to the lower part of the Late EBIV start date of c. 2185 B.C. +/- 65 years? which is at 2125 B.C., and relative to the 2140 B.C. date, conclude that the Late EBIII finished, and the Late EBIV started at Bab edh-Drha somewhere between 2140 B.C. and 2125 B.C. i.e., 2133/2 B.C. +/- 7 years (Figure 2).

Furthermore, given that I consider this Necropolis City of Sodom and / or Gomorrah and / or Admah and / or Zeboim and / or Zoar, ended in Late Early Bronze IV period within several years of the destruction of its wealth source of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof in c. 2107 B.C., i.e., if one allows that some people at the satellite Necropolis may have lingered there for several years after c. 2107 B.C. before finally having to move out, by c. 2100 B.C., I would have to limit the Charnel house Carbon 14 date of c. 2305-1905 B.C. to c. 2305-2100 B.C. . Furthermore, given that I do not consider this cultic satellite necropolis was included in

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<sup>268</sup> *Ibid.*, pp. 308 & 345.

<sup>269</sup> *Ibid.*, p. 345.

<sup>270</sup> *Ibid.*, p. 343.

the destruction of “Sodom and ... Gomorrah” by “brimstone and fire from the Lord” (Gen. 19:24), *I would stress that I do not consider that there is any evidence to suggest that this charcoal is any kind of “legacy” from that destruction event*, a conclusion I think is also more generally consistent with the known archaeological evidence of Bab ed-Dhra as a satellite City of the Dead for Sodom and / or Gomorrah and / or one of the neighbour cities thereof. Indeed, this is wood ash rather than “brimstone” (Gen. 19:24) ash<sup>271</sup>. Furthermore, on my model, the synthesis of the Late EBIII Carbon 14 date of 2140-2120 B.C. with a Late EBIV termination of this Necropolis by *c.* 2100 B.C., in turn requires the conclusion that LBIII ended and LBIV started *c.* 2127 B.C. +/- 7 years (Figure 3).

Let us compare Figures 2 & 3 for the Late EBIII finishing, and the Late EBIV starting at Bab edh-Drha between 2140 B.C. and 2125 B.C. (Figure 2, *supra*); and the Late EBIII finishing, and the Late EBIV starting at Bab edh-Drha between 2135 B.C. and 2120 B.C. (Figure 3, *supra*). The points of intersecting agreement between them means that *the Late EBIII finished, and the Late EBIV started at Bab edh-Drha somewhere between 2135 B.C. and 2125 B.C. i.e., c. 2130 B.C. +/- 5 years* (Figure 4). But given that Figure 2 is in part based on extrapolation dates from Figure 1, it is perhaps safest to use the wider dates of Figure 3 i.e., *c.* 2127 B.C. +/- 7 years, which is not radically different from Figure 4 at *c.* 2130 B.C. +/- 5 years anyway, and which merely acts to show that the PRECISE Chronology and its extrapolation dates are broadly sound here.

Possible objections to these conclusions may include the fact that firstly, one must first believe in the PRECISE Chronology paradigm to make these deductions, including my associated extrapolated dates in Figure 1 (*c.* 2185 B.C. +/- 65 years), *supra*, which in turn is input into Figure 2 (*c.* 2133/2 B.C. +/- 7 years), *supra*. Secondly, the possibility that one or more of these Bab edh-Drha Carbon 14 dates contains impurities i.e., the Bab edh-Dhra Carbon 14 olive stones date (*c.* 2235 B.C. +/- 100 years) used at the lower end (*c.* 2,135 B.C.) for Figure 2; or the Bab ed-Dhra Field X charcoal sample (*c.* 2140-1880 BC) giving rise to Figure 2 (*c.* 2127 B.C. +/- 7 years), *supra*; or the Charnel house Carbon 14 date (*c.* 2305-1905 B.C.) giving rise to Figure 3 (*c.* 2127 B.C. +/- 7 years). And thirdly, the possibility that the Bab edh-Dhra Carbon 14 dates objects of the second possible objection, and said to come from “Late Early Bronze III” by Rast & Schaub, were misanalyzed and in fact comes from Early Bronze IV.

The second and third possible objections strike me as the most serious ones, although followers of the SCREWY Chronology and VANDALIC YARN Chronology would no doubt disagree with my dismissive assessment of the first possible objection. But with regard to the second possible objection, I can only say that *on the presently available data* I have no reason to question the broad parameters of these Carbon 14 dates i.e., I presently have no evidence to indicate that either of these two samples should be dismissed on the basis of them containing impurities. And with regard to the third

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<sup>271</sup> Letter by David Down (Editor of *Archaeological Diggings*) to myself, in reply to my letter, April, 1996; in connection with Down’s article, “Remember Lot’s Wife?,” *Archaeological Diggings* (1994), *infra*.

possible objection, I have no details of the original assessment, or alternative assessment by anyone, as to the location of these objects in the relevant layers of the Early Bronze period. Therefore, I must make my conclusion on the best presently available data; but in doing so, I remain open to appropriate revision if the second and / or third theoretically possible objections I mention should in the future be shown to have what I would consider to be substance.

Nevertheless, on the data presently available to me, the fact that a Late Early Bronze III Carbon date of 2140-1880 B.C. which on my PRECISE Chronology paradigm in which Sodom and Gomorrah are destroyed in Late Bronze IV in *c.* 2107 B.C., requires that Late Early Bronze III ended and Late Bronze IV started *c.* 2127 B.C. +/- 7 years, therefore acts as an archaeological anchor point. It means that the PRECISE Chronology paradigm I am using in which Bab edh-Drha is the satellite necropolis of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof, which were destroyed in *c.* 2107 B.C., with the associated Bab edh-Drha Necropolis then being abandoned within several years by *c.* 2100 B.C., can be linked with some associated Carbon 14 dates. I would also note that this means there is a fundamental distinction between Sodom and Gomorrah which were destroyed when “the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD” (Gen. 19:24) (i.e., ‘Lord ... from the Lord’ refers to God the Father and God the Son, cf. Gen. 18:1-3; Ps. 110:1), and the satellite Necropolis or Cemetery town of Bab edh-Drha as a satellite city of one or more of the five cities of the plain.

And in comparative analysis, I note a similar distinction between Jericho and the Cemetery of Jericho in Volume 2, Part 6B, Chapter 5, *infra*. Furthermore, it is also notable that by totally destroying the cities of Sodom, Gomorrah, Admah, and Zeboim, and having them (and possibly, though by no means certainly, also Zoar; see Part 6B, Chapter 2, section b, *infra*.) subside under the waters of the Dead Sea, but leaving for man’s inspection the cultic satellite necropolis of Bab edh-Drha, which on this model serviced one or more of these five cities of the plain, is strikingly similar to the way that following the end of the Last Age, the area of the old Land of Eden became covered with water. When one considers these same similarities with both Jericho’s destruction, and also the flooding of the Persian Gulf from the end of the last Ice Age on, over a period of about 5,000 years to cover the old Land of Eden and its environs, one sees certain similarities in the way God acts. Specifically, he does not regard a satellite cemetery, whether closer (Jericho & Jericho’s Cemetery) or further away (the cemetery of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof), as a part of the city he says he will destroy. And he also sometimes later covers an area he has judged with a rising water level, a feature also further evidenced in the prophecy of Phoenician Tyre in Ezekiel 26:21<sup>272</sup>.

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<sup>272</sup> See my sermon on “Biblical Apologetics” 1/4 (Thurs. 1 July 2010), with regard to Phoenician Tyre in Ezekiel 26:21 at Mangrove Mountain Union Church, NSW, Australia; written form in my Textual Commentaries Vol. 3 (Matt. 21-25) (2011; Printed by Parramatta Officeworks in Sydney, Australia), Appendix 8: “A Sermons Bonus”

I would also note the fact that on this model, the Bab edh-Drha satellite necropolis of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof, also points to a cultic burial site which implies cultic heathen worship. This is also relevant as God sometimes gives people over to a homosexual orientation as a Divine judgment on their denial of his Creatorship and / or idolatry (II Kgs 23:7; Rom. 1:18-32)<sup>273</sup>. Thus the Bab edh-Drha satellite City of the Dead also points to heathen worship as a causal factor in the homosexual orientation of Sodom's citizens (Gen. 19:4,5; Jude 7). Thus by here allowing the preservation of these heathen cultic burial sites, God is also reminding us in the Book of Nature, 'take a good look at this idolatrous heathen site, for the denial of my Creatorship and / or idolatry is the reason that I sometimes give people over to a homosexual orientation, as a Divine judgment upon their sin.' Therefore in this archaeological work at Bab edh-Dhra, we have an anchor in time of c. 2,107 for the Early Bronze IV Period with the destruction of Sodom and Gomorrah in Gen. 18 & 19. While the SCREWY Chronology also sees this as Early Bronze IV, the dates of this long period's start and finish are different for the SCREWY Chronology and the PRECISE Chronology, notwithstanding this point of overlap.

Let us now also consider the VANDALIC YARN Chronology on Bab edh-Dhra. In the very first edition of *Archaeological Diggings* (1994), Editor, David Down, said, "The exact site of Sodom and Gomorrah has never been satisfactorily identified. On the east side of the Dead Sea the cities of Numeira and Bab edh Dhra have been excavated and archaeologists unearthed a thick layer of black ash which they cautiously suggested may have been from the overthrow of the twin cities – Sodom and Gomorrah." But Down rejects this identification because he gives "the Biblical date of 1850 BC for Abraham and Lot," and "this ash was dated at the end of the Early Bronze Age," and on "the" VANDALIC YARN's "revised chronology," "the early Bronze Period would have been 450 years after the cities were burned<sup>274</sup>." Thus on the VANDALIC YARN Chronology, because Abraham born 1950 BC, and 99 at time of Sodom's destruction, Down gives "1850" B.C. as the year of Sodom's destruction. He says the end of the Early Bronze Age was "450 years after" this time i.e., c. 1400 B.C., which is his Conquest of Canaan date, and so he considers any ash from Late Bronze Age Bab edh-Dhra should be dated to c. 1400 B.C. . He notes that "Authorities are agreed that the Dead Sea level is much higher today than it was in Abraham's day;" and he thus thinks, "The most likely place for the site of Sodom would have been at the mouth of the River

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(<http://www.gavinmcgrathbooks.com>); oral recorded form presently available (<http://www.sermonaudio.com/kingjamesbible>).

<sup>273</sup> See my sermon of 28 Nov. 2013, at Mangrove Mountain Union Church, NSW, Australia, "8 hate attacks on marriage 7/8," "Homosexual – Part 2" oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>.

<sup>274</sup> Down, D., (Editor) "Remember Lot's Wife?," *Archaeological Diggings*, Vol. 1, No. 1, April / May 1994, pp. 25-26 at p. 25.

Arnom<sup>275</sup>.” Of course in order to argue this view for the VANDALIC YARN Chronology, David Down must reject Carbon 14 dates such as e.g., the Bab edh-Dhra olive stones Carbon 14 dated to 2335-2135 B.C., or those from Numeira showing a date charcoal for the base of the town wall at “2875-2620 BC” “Rast & Schaub (1980): 47, table 3<sup>276</sup>.” He must also reject the Carbon 14 dates discussed in Part 6B, Chapter 3, for Jericho’s destruction at the end of Middle Bronze II, *infra*. Thus as discussed at Part 6B, Chapter 1, the young earth creationist VANDALIC YARN model which claims there was a global flood in c. 2300 B.C., and that Carbon 14 dates are therefore totally unreliable, means that the VANDALIC YARN Chronology is able to come up with a very different model to the one that I endorse in the PRECISE Chronology.

Nevertheless, because the VANDALIC YARN Chronology is in general seeking to reconcile Scripture with archaeology, there is the saving grace for David Down that he apprehends the broad moral message God gives us in the destruction of Sodom and Gomorrah. Thus in harmony with Gen. 19:4,5 & Jude 7, David Down also says in “Digging Up the Past” (1987), “as for homosexuality, or you can call it ‘an alternative lifestyle’ ..., but that’s only giving a trade name to a poison. God forbids the practice of homosexuality, that’s why Sodom and Gomorrah got destroyed ...<sup>277</sup>.”

Therefore it is important that we recognize the moral message in God’s destruction of Sodom and Gomorrah as representing his abhorrence of unnatural sexual acts, such as found in homosexual sodomy or cross-species sodomy (Lev. 18:22,23; 20:13,15,16). The Jewish historian, Josephus (1st century A.D.) says, “the Sodomites grew proud, ... and abused themselves with Sodomitical practices. God was therefore much displeased at them, and determined ... to overthrow their city, and to lay waste their country, until there should neither plant nor fruit grow out of it” (*Antiquities* 1:11:1, emphasis mine). And in the Christian New Testament Scriptures, St. Jude refers to how “Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 7). So too, the St. Peter refers to “God,” “turning the cities of Sodom and Gomorrha into ashes,” where he “condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day today with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness ...” (II Peter 2:4,6-10). And our Lord and Saviour, Jesus Christ, also makes repeated reference to the fearful warning of

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<sup>275</sup> *Ibid.*, p. 26.

<sup>276</sup> James W. Weinstein’s “Radiocarbon Dating in the Southern Levant,” *Radiocarbon* (1984), *op. cit.*, pp. 344 & 345.

<sup>277</sup> David Down’s *Digging Up the Past* (1987), *op. cit.*, Episode 11, “The Ten Commandments” (emphasis mine).

“the land of Sodom and Gomorrah in the day of judgement” (Matt. 10:15), or “the land of Sodom in the day of judgment” (Matt. 11:24). And Christ says that as a consequence of the fall men now have “hardness of ... hearts” (Matt. 19:8); and “out of the heart proceed” such things as “evil thoughts” and “fornications,” “which defile a man” (Matt. 15:19,20); and that men need to “Repent” or turn away from such sin (Matt. 4:17).

Therefore through reference to this archaeological work at Bab edh-Dhra, we have an anchor in time of *c.* 2,107 from the PRECISE Chronology which matches with the Early Bronze IV period of the satellite necropolis for Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof, with Carbon 14 dates supporting the conclusion that the Late Bronze III period ended, and the Late Bronze IV period started *c.* 2127 B.C. +/- 7 years (Figure 3, *supra*). To determine the general location for Sodom, Gomorrah, Admah, Zeboim, and Zoar, and put reasonable dates to the relevant archaeological layers, thus requires a close working and respect for both the Book of Divine revelation in the religiously conservative Protestant Christian’s Holy Bible as the supreme authority, and also the Book of Nature in terms of Carbon 14 dates and various archaeological layers. Without consulting both books, one cannot successfully locate the general area of Sodom and Gomorrah and the neighbour cities thereof, as near Bab edh-Dhra on the south-east coastal area of the Dead Sea, and now under the waters of the Dead Sea (other than Zoar which may, or may not, have so sunk; see Part 6B, Chapter 2, section b, *infra*), nor determine this important anchor date in the Bab edh-Dhra archaeological layers of Late Bronze III ending and Late Bronze IV starting *c.* 2127 B.C. +/- 7 years .

*(Part 6B, Chapter 2) The archaeological anchor of Sodom & Gomorrah’s destruction ....  
b) Lot’s Cave & Zoar.*

A final matter to do with the destruction of Sodom and Gomorrah and the neighbour cities thereof, is the issue of Lot’s cave. This also touches on the issue of the *possible* location of Zoar near Lot’s Cave (Gen. 19:30), as there is some evidence that it may have been preserved in an area near the Dead Sea. We read that “when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. And Lot went out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters” (Gen. 19:29,30). Commenting on this Biblical story, the Jewish historian, Josephus, says in the first century A.D., “It is to this day called ‘Zoar,’ for that is the word which the Hebrews use for a small thing” (*Antiquities* 1:11:4). The Biblical “Zoar” in Gen. 19:30 is a Hebrew noun, צֹאֵר ( / *Tzow’ar*<sup>278</sup>), though it can also be written without the vau vowel

<sup>278</sup> Contextually it is here part of a compound word, Hebrew, “*b<sup>e</sup>tzow’ar* (*b<sup>e</sup> / ‘in’ + *Tzow’ar* / ‘Zoar’ = ‘in Zoar’).”*

pointer as it is in Gen. 13:10 as Hebrew, **צַרְעָר** (*/ Tz<sub>o</sub>'ar*).<sup>279</sup> The Hebrew adjective, **צָעִיר** (*/ tza'iy<sup>280</sup>*) is found in Gen. 19:31 where it is rendered “younger” in the AV’s reference to Lot’s daughter where “the firstborn said unto the younger” etc., although can also mean “little” (see “a little horn” in Dan. 8:9). And in fleeing to Zoar, Lot says in Gen. 19:20, “this city is near to flee unto, and it is a little one” etc., and “a little one” is Hebrew, **מִצְעָר** (*/ mitz'ar*). The implication of what Josephus says is twofold; firstly, that the name of “Zoar” (Hebrew *Tz<sub>o</sub>'ar*, Gen. 19:30) is etymologically derived from the last part of *mitz'ar* (“a little one,” Gen. 19:20) and / or the adjective *tza'iy<sup>r</sup>* (“younger,” Gen. 19:31); and secondly, that Zoar was a small town.

The fact that Zoar was a small town is also specifically stated by Lot when he says, “it is a little one” (Gen. 19:20), and in archaeological terms this means that even if it has not sunk below the Dead Sea, it may be difficult to find. However, the fact that the sea level of the Dead Sea has risen over the millennia since Abraham’s and Lot’s time, means that like the sea-side cities of Sodom, Gomorrah, Admah, and Zeboim, it is possible that Zoar has now subsided into the Dead Sea and is lost to us. *The matter is thus presently an open question.* But certainly some consider that they have found the Biblical Zoar and the “cave” Lot dwelt in there (Gen. 19:30). With the aid of the Madaba map in the Greek Orthodox Church at Madaba in Jordan, Constantine (Konstantinos) Politis has directed archaeological work at Safi, south of the Dead Sea. Here a Byzantine monastery and church has been discovered, known as the Church and Monastery of Holy Lot<sup>281</sup>. Lot was Abraham’s nephew, and of particular interest is the fact that this was built over a cave, now known as “Lot’s Cave.” Notably, Polite says that there is “evidence for continuous occupation ... from the cave itself which reveals

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<sup>279</sup> Hebrew reads from right to left. There should not be a gap between the first consonant Tzaddi (**צ**) and the vowel pointer Ain (**ע**), but my computer pallet will not allow me to vowel the “Tz (**צ**)” with a long “o” i.e., “o (the dot on top of the **צ**),” without creating a space.

<sup>280</sup> Contextually it is here part of a compound word with the definite article (“the”) attached before it.

<sup>281</sup> By conventions of the English language, reference may be made to “Old Testament saints,” and various Old Testament passages are rendered into English with “saint” (e.g., Ps. 106:16, “Aaron the saint of the Lord”) or “saints” (e.g., Ps. 34:9, “O fear the Lord, ye his saints”). However, the honorific titular prefix “St.” or “Saint” is reserved for figures from New Testament times onwards, and “Holy” is used for those from Old Testament times e.g., “Holy Moses.” Thus it is against the established conventions of better English to refer to e.g., “the Church of St. Lot,” since this would be in English, “the Church of Holy Lot.”

successive descending layers of early Islamic, Byzantine, Hellenistic, Middle Bronze Age, Early Bronze Age and Neolithic finds<sup>282</sup>.

On the one hand, since this church and monastery dates to the 7th century A.D., with an inscription stating it was built in 605/6 A.D., this means that any identification of Lot's Cave is *c.* 2,800 years after the story of Sodom and Gomorrah and the other cities of the plain's destruction in Gen. 18 & 19, making its identification an open question. But on the other hand, since the Biblical record says that after Lot and his daughters left Sodom, he went to "Zoar: and he dwelt in a cave, he and his two daughters" (Gen. 19:30), this find is quite significant. On the one hand, the articulator and producer of the final form of the VANDALIC YARN Chronology that we are principally considering, David Down, has taken the view that, "there is no way of identifying this cave as the particular cave in which Lot lived<sup>283</sup>," as "there is no evidence that this was the cave in which Lot actually sheltered<sup>284</sup>." On this point he is certainly correct, and indeed among those seeking definitive evidence, both those following the PRECISE Chronology and SCREWY Chronology would here agree with him.

This cave built around the Byzantine *Church of Holy Lot* is nevertheless significant for two main reasons, in addition to its significance in the context of Byzantine church studies<sup>285</sup>. Firstly, it *might* be Lot's Cave<sup>286</sup>. (And those who think it is, see this as further evidence for locating Sodom and Gomorrah and the neighbour cities thereof, nearby in the southern region of the Dead Sea e.g., Weston Fields<sup>287</sup>.) And

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<sup>282</sup> Down, D., "Remember Lot's Wife?," *Archaeological Diggings* (1994), *op. cit.*, p. 26; & Down, D., "Archaeologists find the Church of St. Lot," *Archaeological Diggings*, Vol. 2. No. 3, June / July 1995, pp. 32-33; citing *Ancient Jordan*, Feb. 1995.

<sup>283</sup> *Ibid.*, p. 33.

<sup>284</sup> Down, D., "Remember Lot's Wife?," *Archaeological Diggings* (1994), *op. cit.*, p. 26.

<sup>285</sup> Constantine (Konstantinos) Politis' "Where Lot's daughters seduced their father," *Biblical Archaeology Review*, Jan. / Feb. 2004, Vol. 30, No. 1, pp. 20-31,64.

<sup>286</sup> *Ibid.*, p. 30 refers to evidence of human habitation e.g., "from Early Bronze I," through to "Middle Bronze II," through to "Late Hellenistic-Nabatean" times ("first century B.C. to first century A.D."), and "an earlier Byzantine period (fourth-sixth century A.D.)." Its incomplete record thus shows a long history of human occupation.

<sup>287</sup> Weston Fields in "Ancient Secrets of the Bible" Series, "Sodom and Gomorrah ..." (1994), *op. cit.*. He is a Baptist from Alaska, USA, who became Director of the *Dead Sea Scrolls Foundation* in Jerusalem, Israel, in 1991, though he regularly moves back and forth between Alaska, USA, and Jerusalem, Israel ("Weston W. Fields," <http://www.westonfields.com/>; this website includes a photo of him).

secondly, even if it is not and e.g., Lot's Cave has sunk with Zoar below the Dead Sea, this cave at Safi shows that people did live in caves in the vicinity of the Dead Sea during Lot's time, and thus this *is similar to* what is described in Gen. 19:30, whether or not it actually is "Lot's Cave." Since pottery found in the cave shows occupation from the time of e.g., the Stone Age, Early Bronze Age, and Middle Bronze Age, it follows that there has been occupation of this site, possibly interspersed with some discontinuities, over time, through to e.g., Greek and Byzantine times. Its long period of occupation in different archeological periods, means that people following either the PRECISE Chronology or SCREWY Chronology could find in the presence of Early Bronze artifacts, evidence for it from, or close to, Lot's time, and thus regard it as a cave that might have been in usage during Lot's time; and likewise, persons following the VANDALIC YARN Chronology could find potentially see it as a cave that might have been in usage during Lot's time.

Therefore, irrespective of whether one is following the PRECISE Chronology endorsed in this work, or one of the other two chronologies being referred to, namely, the SCREWY Chronology or the VANDALIC YARN Chronology, it is notable that what has been regarded by tradition from at least the 7th century A.D. as Lot's Cave, is of some Biblical archaeological value to the story of Sodom and Gomorrah in Gen. 18 & 19. That is because irrespective of whether or not this is Lot's Cave – a question which in my opinion we cannot now answer with any certainty, its occupation over a long period of time indicates that the Biblical picture of cavemen living in the Dead Sea area in Lot's day is a broadly credible depiction. Therefore, whether or not Biblical Zoar is to be identified with Safi, and whether or not this is "Lot's Cave," it is clear that the discovery of this cave gives further archeological evidence to the Biblical Story of God's destruction of Sodom and Gomorrah and the neighbour cities thereof.

### (Part 6B) CHAPTER 3

#### *The archaeological anchor of Jericho's destruction by fire in Middle Bronze Age II between c. 1446 and 1441 B.C. .*

As a religiously conservative Protestant Christian, I uphold the absolute authority of the Divinely Inspired (II Tim. 3:16) and Divinely Preserved (I Peter 1:25) 39 Old Testament canonical books and 27 New Testament canonical books of the Holy Bible. Thus as with e.g., Gen. 1-11, so with other issues of Old Testament chronology, such as the historicity of The Exodus, or the Battle of Jericho when *the walls came tumbling down*, I maintain that the Holy Bible should never "play second fiddle" to archaeology or geology or any other science or philosophy or ideas. Rather, godly reason or natural law in the form of Biblical Archaeology should "play second fiddle" to the Holy Bible. Thus we find in various secular histories adopted by those who are not humbly submitted to the Word of God, there is a denial of the historicity of such Biblical events as e.g., The

Exodus or the Battle of Jericho. Such persons in the secular “academic” world, are like those in the pagan world of New Testament times whose “wisdom” is described by God as “foolishness” (I Cor. 1:20). That is because a man in any area of life or science, who does not use his reason subject to God’s Word, will necessarily go awry; and so our God given faculties of reason are to be used subject to the completed Divine revelation of the religiously conservative Protestant Christian’s Holy Bible.

However, the Biblical story of Jericho is also referred to in extra-Biblical material. E.g., the Jewish historian, Josephus (1st century A.D.) refers to “the falling down of the walls” of “Jericho” under “Joshua;” and how “Joshua ... denounced a curse ... if anyone should desire to rebuild it; how, upon his laying the foundation of the walls, he should be deprived of his eldest son; and upon finishing it, he should lose his youngest son” (*Antiquities* 5:1:5-8). In the same way that we may read the extra-Biblical work of the first century A.D. Jewish historian, Josephus, subject to the infallible Holy Bible of religiously conservative Protestant Christianity; so likewise, we may read the extra-Biblical archaeological layers of Jericho subject to the infallible Holy Bible.

Though his synchronizations with Egyptian dynasties are very bad (and I shall largely leave the interested reader to consider the greater details of them for himself); the basic revisionist work on Israel’s archaeology for the period of the Exodus onwards that *finally* got the ball rolling in the right direction, came with the pace-setting work of John Bimson in his *Redating the Exodus and Conquest* (1978, 2nd ed.1981).



John Bimson, a graduate of Sheffield University, England, UK, & (part-time) Tutor in Old Testament at Trinity College, Bristol University, England, UK<sup>288</sup>.

Bimson rightly recognized that the Fall of Jericho is found in the archeological layers of Israel at the end of the Middle Bronze II Period<sup>289</sup>, which on his chronology he

<sup>288</sup> “John Bimson,” “Tutor in Old Testament (Part-time),” Trinity College, Bristol University (includes limited biography) (<http://www.trinity-bris.ac.uk/john-bimson>).

<sup>289</sup> Bimson, J.J., *Redating the Exodus and Conquest*, 1978, Second Edition 1981, Almond Press, Sheffield, England, UK, Chapter 4, “Jericho,” pp. 106-136, see e.g., pp. 106,119-120.

first thought dated to c. 1400 B.C. (1981)<sup>290</sup>, but he then revised this to c. 1420 B.C. (1987)<sup>291</sup>, and which on the PRECISE Chronology was between 1446 B.C. and 1441 B.C. . However, Bimson still followed the SCREWY Chronology in starting the Iron Age in 1200 B.C. which fails to take into account the Biblical account of King David and King Solomon’s time<sup>292</sup>, and he failed to make workable synchronizations with Egyptian chronology e.g., correlating the Egyptian 18th Dynasty with the time of the Exodus (Bimson), as opposed to the 13th Dynasty (Rohl & myself)<sup>293</sup>. *But we have to crawl before we walk, and to Bimson must go the credit for his excellent insights into the Fall of Jericho being found in the archeological layers of Israel at the end of the Middle Bronze II Period.*

Then Peter James<sup>294</sup> in *Centuries of Darkness* (1991), took a sympathetic, though not entirely committed, view of Bimson’s work on Jericho. He seems to regard it as the best available model while simultaneously maintaining some reserve about it. He says e.g., “on the model presented in this chapter [of *Centuries of Darkness*], the destructions at the end of the LBA [Late Bronze Age] would have taken place in the late 10th century BC, rather than 1225-1150 BC. This conclusion rules out once for all a late LBA placement for the Conquest. A possible placement for the Conquest would then be the end of MBA ... suggested by Bimson [in *Redating the Exodus & Conquest*] ...<sup>295</sup>.” But Peter James also failed to make workable synchronizations with Egyptian chronology e.g., correlating the Egyptian 20th Dynasty with the time of the Solomon (James)<sup>296</sup>, as opposed to the 19th Dynasty with Sethos / Rameses II (Rohl & myself).

Then came *A Test of Time* (1995) by David Rohl<sup>297</sup>. David Rohl is a somewhat enigmatic figure, mixing good and bad in both his standards of intellectual analysis and

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<sup>290</sup> *Ibid.*, p. 111.

<sup>291</sup> John J. Bimson’s “Redating the Exodus,” *Biblical Archaeology Review*, Vol. 13, No. 5, Sept. / Oct. 1987, pp. 40-68, at p. 45.

<sup>292</sup> *Ibid.*, p. 46.

<sup>293</sup> Bimson’s *Redating the Exodus and Conquest* (1978 & 1981), *op. cit.*, p. 222.

<sup>294</sup> “Peter James (historian),” *Wikipedia* (includes limited biography) [http://en.wikipedia.org/wiki/Peter\\_James\\_\(historian\)](http://en.wikipedia.org/wiki/Peter_James_(historian)).

<sup>295</sup> James’ *Centuries of Darkness* (1991), *op. cit.*, pp. 164,168,368 (emphasis mine).

<sup>296</sup> *Ibid.*, pp. 166 & 195 (Chart).

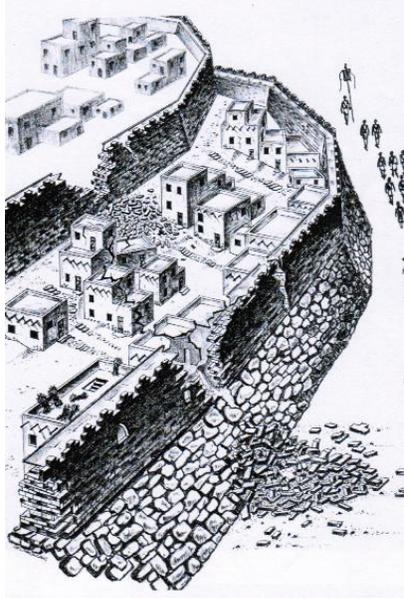
<sup>297</sup> “David Rohl,” *Wikipedia* (includes limited biography) ([http://en.wikipedia.org/wiki/David\\_Rohl](http://en.wikipedia.org/wiki/David_Rohl)); & “Barclay James Harvest,” “Biography” on “David Rohl” (<http://www.bjharvest.co.uk/rohl.htm>).

also his wider lifestyle. On the one hand, other works of David Rohl do not seem to maintain the higher standard of analytical work he undertook in key parts of *A Test of Time* (1995) on matters of Biblical Archaeology for the period of The Exodus to about Solomon's era. And indeed, even within *A Test of Time* (1995), his work is of an uneven standard, so that, for instance, his views on the Sothic Cycle of Egypt are not well thought through, and are more like the poorer standard of work he shows in some other works. But on the other hand, one must judge each work on its merits, and indeed, each argument inside a given work on its merits, and in this particular book he has certainly made a very valuable contribution to Old Testament chronology on matters of Biblical Archaeology for the period of The Exodus to about Solomon's era. And I here give thanks to both God and man in the person of David Rohl and his publishers, for the truly excellent contribution he has made on matters of Biblical Archaeology for the period of The Exodus to about Solomon's era. Thus in *A Test of Time* (1995), once again, like John Bimson and Peter James, *supra*, David Rohl sees the ending of the Middle Bronze Age destruction of Jericho as the Biblical Conquest of Jericho by the Israelites<sup>298</sup>. But unlike Bimson, James and Rohl make a successful synthesis of ancient Israel's archaeological data for Solomon's time being at the end of the Late Bronze Age; and unlike Bimson and James, Rohl makes a successful synthesis for a related synchronization with Egyptian chronology for the period from The Exodus to about Solomon's era which we will further consider in Volume 2, Part 6B, Chapter 4, *infra*.

In the watershed work of Bimson (1978 & 1981), James (1991), and Rohl (1995) on the Biblical fall of Jericho in Joshua 6 at the end of the Middle Bronze Age, we have a good fit not only with the destruction of Jericho followed by a period of no permanent human habitation, but we also have archaeological evidence that, in the words of a Sunday School song (that uses "fit" as the dialectal past tense of "fight"), *Joshua fit the battle of Jericho, Jericho, Jericho; Joshua fit the battle of Jericho, and the walls came a tumblin' down*.

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<sup>298</sup> David Rohl's *A Test of Time* (1995), *op. cit.*, Part 4, Chapter 14, "And the Walls Came Tumblin' Down," pp. 299-325.



Archaeology shows how the Walls of Jericho came a tumblin' down at the end of the Middle Bronze II era, creating a ramp for the Israelite army to advance on<sup>299</sup>.

On the upside of his analysis, in “The Walls of Jericho: Did they tumble down?” (1995), in addition to referring to how in the above diagram, mud bricks fell from the walls of Jericho to form a ramp for the Israelite army to advance on, Syro-Palestinian Archaeologist, Bryant G. Wood, also refers to the issue of booty in Jericho. When Jericho was taken, the Israelites were told, “the city shall be accursed,” and “keep yourselves from the accursed thing” (Joshua 6:17,18); and so in general they were not to take war booty from the city, other than “the silver, and gold, and vessels of brass and iron,” which “shall come into the treasury of the Lord” (Joshua 6:19). Significantly then, Bryant Wood refers to how jars filled with grain were found at Jericho. This is quite extraordinary, and the large amount of grain found in jars filled with grain at Jericho, which were therefore not plundered, is dramatically consistent with the Biblical account which forbade the taking of such plunder<sup>300</sup>. But on the down-side of his analysis, Bryant Wood is beholden to the SCREWY Chronology, and seeks to claim this all occurred in the Late Bronze Age, rather than at the end of the Middle Bronze Age.

<sup>299</sup> Wood, B.G., “Did the Israelites Conquer Jericho? A New Look at the Archaeological Evidence,” *Biblical Archaeology Review*, Vol. 16, No. 2, March /April 1990, pp. 44-58, picture entitled “Jericho’s walls shatter” at p. 47.

<sup>300</sup> “Ancient Secrets of the Bible” Series, “The Walls of Jericho: Did they tumble down?” Video, Group Productions, Box 485, Loveland, Colorado, USA, 1995, where Bryant Wood is described as a “Syro-Palestinian Archaeologist.” This video claims the fall of Jericho is dated to “about 1400 B.C.,” which is over 40 years too late.

Though most of those who have looked at the archaeological remains consider that the terminus is with the end of the Middle Bronze (MB) Age, Bryant Wood is representative of a smaller number that do not agree, and consider that the artifacts there are Late Bronze (LB) Age. E.g., Wood dismisses the fact that there is an absence of Cypriote imports at Jericho that match the Late Bronze I period, but Peter Bienkowski notes that there were found some later Late Bronze II artifacts at Jericho (which I would connect with campers and other temporary human habitation, although at times a small permanent or semi-permanent population, who had a connected role with the Jericho cemetery)<sup>301</sup>. Bryant Wood also says “the pottery of the Late Bronze I period is very similar to that of the final phase of the Middle Bronze period,” but that “with careful study of the pottery, ... it is possible to distinguish the Late Bronze I period from the terminal phase of the Middle Bronze period<sup>302</sup>.” However, Peter Bienkowski rejects Bryant Wood’s claims of LB (Late Bronze) I pottery at Jericho, saying, “The pottery” “Wood” “illustrates is standard Late Bronze II painted ware, not Cypriote bichrome [/two coloured]. Wood is also wrong in ascribing this pottery to the erosional layers on the east side of the Jericho tell. The excavation markings in the pottery he illustrates ... refer to rooms in the Late Bronze II structure overlooking the spring to the east of the tell ...<sup>303</sup>.” Thus Bienkowski fairly concludes it comes after a period where human habitation does not appear to have been occurring at Jericho i.e., a break between MBII (when Jericho’s walls fell) and LBII.

Bryant Wood considers scarab evidence supports his view. The scarabs were discovered much earlier by Garstang, and are small amulets from Egypt made in the shape of a beetle that sometimes contain the name of an Egyptian Pharaoh. Scarabs found at Jericho are from the Egyptian 18th Dynasty with Tutmoses III – and also a seal of Tutmoses III (generally numbered as the 5th ruler of the 18th dynasty), Hatshepsut (generally numbered as the 6th ruler of the 18th dynasty), and Amenhotep III (generally numbered as the 9th ruler of the 18th dynasty). Initially Bryant said, “The continuous nature of the scarab evidence suggests that the cemetery was in active use up to the end

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<sup>301</sup> Peter Bienkowski’s “Jericho Was Destroyed in the Middle Bronze Age, not the Late Bronze Age,” pp. 45-46, & Bryant Wood’s “Dating Jericho’s Destruction: Bienkowski Wrong on All Counts,” pp. 45,47-49,68-69, *Biblical Archaeology Review*, Vol. 16, No. 5, Sept. / Oct. 1990. Both of these debating writers follow the SCREWY Chronology and so Bienkowski who does not differentiate between Middle Bronze (MB) II & III, puts MB II & III at 1800-1550 B.C., whereas Wood puts MB II at 1800-1650 B.C., MB III at 1650-1550 B.C., and both Bienkowski & Wood put Late Bronze (LB) I at 1550-1400 B.C., LB IIA at 1400-1300 B.C., & LB IIB at 1300-1200 B.C. . But for my immediate purposes the fact that they are following the SCREWY Chronology is not the relevant issue, but rather, their debate with respect to the archaeological layers.

<sup>302</sup> *Ibid.*, p. 47.

<sup>303</sup> *Ibid.*, pp. 45-46.

of the Late Bronze I period<sup>304</sup>.” Then Bienkowski replied that, “The Middle Bronze Age Jericho tombs in which these scarabs were found were all reused in Late Bronze II ...<sup>305</sup>.” And Wood said, “Bienkowski cautions against using royal-name scarabs for dating purposes since ‘scarabs of well-known XVIIIth-Dynasty kings were very common, and could remain in circulation (or even be made) long after the kings themselves had died.’ The scarabs in question are those of Hatshepsut, Tuthmosis [/ Tutmoses] III, and Amenhotep III. I would heartily agree with Bienkowski which regard to scarabs of Tuthmosis [/ Tutmoses] III and Amenhotep III, but the scarab of Hatshepsut is ... different ... . Both Tuthmosis [/ Tutmoses] III and Amenhotep III were revered after their deaths ...,” “however,” “after her death,” the successor of “Hatshepsut” had “her name systematically obliterated from monuments and inscription. As a result, her scarabs were not kept or copied” as amulets. “Because of this, scarabs of Hatshepsut are extremely rare and are excellent chronological indicators. In addition, Garstang found a seal of Tuthmosis [/ Tutmoses] III. It is flat and inscribed on both sides with the cartouches of this pharaoh. Again, this is a rare find and can be considered a contemporary artifact ... .” Thus these “suggest that the cemetery of Jericho was in active usage throughout” this period<sup>306</sup>.

In broad terms I think Bryant Wood’s argument is better than Peter Bienkowski’s at this point. However, (apart from the error of both Wood & Bienkowski of following the SCREWY Chronology,) his error of claiming what Bienkowski shows is Late Bronze II, is Late Bronze I, means that he dates this too early in the archaeological layers. Furthermore, Wood fails to get the overview of life in Jericho as connected with its functional role of the Cemetery. That is to say, given that in the PRECISE Chronology the Egyptian 19th Dynasty with Rameses II or Sethos is correlated with Solomon’s time at the end of the Late Bronze Age (I Kgs 11:40), I would accept that this scarab evidence from the preceding Egyptian 18th Dynasty comes in time *after* the Fall of Jericho at the end of the Middle Bronze Age between 1446 B.C. and 1441 B.C., and *before* Solomon between 1010-970 B.C. at the end of the Late Bronze Age. (I date the start of the Egyptian 18th Dynasty under Amenhotep I at *c.* 1320 B.C.<sup>307</sup>.) Therefore I would see this as evidence that the Jericho cemetery was in use, and that a small population of permanent or semi-permanent persons associated with the operations of the cemetery were living, or sometimes living, at the run down, and very small, Jericho. This conclusion is also consistent with the evidence from Solomon’s time in II Sam. 10:5, discussed in Volume 2, Part 6B, Chapter 5, *infra*. Moreover, this conclusion is consistent with our discussion in Part 6B, Chapter 2, which put a distinction between the

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<sup>304</sup> Wood, B.G., “Did the Israelites Conquer Jericho? ...,” *Biblical Archaeology Review* (March /April 1990), *op. cit.*, pp. 52-53.

<sup>305</sup> Bienkowski’s “Jericho Was Destroyed in the Middle Bronze Age ...” & Bryant Wood’s “Dating Jericho’s Destruction ...” (Sept. / Oct. 1990), *op. cit.*, p. 46.

<sup>306</sup> *Ibid.*, p. 49.

<sup>307</sup> See Vol. 2, Part 6C, Chapter 3, section d, *infra*.

necropolis of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof, and the actual cities of Sodom and / or Gomorrah and / or Admah and / or Zeboim and / or Zoar. That is to say, the destruction of a city by God does not necessarily include in its orbit its cemetery, or any small group of functionaries associated with the cemetery and living in its environs.

Therefore I conclude that the basic picture of Bimson (1978 & 1981), James (1991), and Rohl (1995) in which the Biblical fall of Jericho in Joshua 6 is placed at the end of the Middle Bronze Age is the best interpretation of the archaeological evidence, and that this was followed by a period of non-human habitation.

The issue of Carbon 14 dating now becomes relevant for these purposes. *Those who study archaeology like a good fire because it leaves ash that can be used as a divide in the archaeological layers, and can also be Carbon 14 dated.* We read in Joshua 6, that as part of the Israelite Conquest, “they burnt the city with fire” (Joshua 6:24)

A sample of the charcoal found in the relevant Bronze Age layer of Jericho was Carbon 14 dated to 1410 B.C. +/- 40 years<sup>308</sup>. Clearly this range of 1450-1370 B.C. includes within its orbit the PRECISE Chronology’s date for the burning of Jericho which I place between 1446 B.C. and 1441 B.C. . However there have been a number of Carbon 14 dates taken since, resulting in controversy and debate<sup>309</sup>. It is to be remembered that Carbon 14 dates have error bars in them, and some are discarded due to impurities. But the problem arises as to which samples have the impurities when dates are disputed. For example, a journal article in *Biblical Archaeology Review* of July 1995, dealing with Carbon 14 dates for the Dead Sea Scrolls, says a Carbon 14 date indicates a 68% probability that it dates to between 35 B.C. and 59 A.D., and a 95% probability that it dates between 93 B.C. and 80 A.D., and this in turn has fuelled debate between two different groups on its actual date<sup>310</sup>.

Therefore, on the one hand, I do not support the claims of certain young earth creationists that Carbon 14 dating is entirely unreliable and should be ignored. But on the other hand, it must be used critically and sensibly. And with respect to this layer of ash at Jericho, we have one Carbon 14 date for this fire near the end of the Middle Bronze Era at 1410 B.C. +/- 40 years, and this is clearly consistent with the PRECISE Chronology’s date for Jericho’s burning between 1446 B.C. and 1441 B.C. . Another Carbon 14 date for this layer of ash at Jericho has yielded dates of 1527 B.C. +/- 110 years, i.e., between 1637 B.C. and 1417 B.C., so that once, again, this could be

<sup>308</sup> *Ibid.*, p. 53; citing Kenyon’s *Jericho* 5, 1983, p. 763, sample BM-1790.

<sup>309</sup> Bryant G. Wood’s “Carbon 14 Dating at Jericho,” *Bible Archaeology* (<http://www.biblearchaeology.org/post/2008/08/Carbon-14-Dating-at-Jericho.aspx>); citing also *Radiocarbon* Vol. 35, 1993, p. 30.

<sup>310</sup> “New Carbon-14 Results Leave Room for Debate,” *Biblical Archaeology Review*, Vol. 21, No. 4, July /Aug. 1995, p. 61.

interpreted as consistent with the PRECISE Chronology's date for Jericho's burning between 1446 B.C. and 1441 B.C. . But then there is a third Carbon 14 date of 1590 B.C. . And some Italian archaeologists found a further two samples of ash that yielded Carbon 14 dates of 1347 B.C. +/- 85 years i.e., 1432 to 1262 B.C., and 1597 B.C. +/- 91 years i.e., 1688 to 1506 B.C.<sup>311</sup>.

The question then arises between those of the SCREWY Chronology and those of the PRECISE Chronology (or persons following something similar to the PRECISE Chronology at this point, such as found in the models of Bimson, James, and Rohl), as to how to interpret these results. It is to be noted that e.g., the two Carbon 14 dates obtained in 2000 A.D. of 1432 B.C. to 1262 B.C. and 1688 B.C. to 1506 B.C. are mutually exclusive, and so at least one of them has to be wrong, and indeed both of them may be wrong. On the one hand, those following the SCREWY Chronology would claim that the lower Carbon 14 date of 1410 B.C. +/- 40 years contained impurities and was wrong, as is the 1432 to 1262 B.C. date; and they would accept the 1597 B.C. +/- 91 years date, and interpret the second Carbon 14 date of 1527 B.C. +/- 110 years at an earlier date than I would on the PRECISE Chronology. E.g., Peter Bienskowski who correctly recognizes that Jericho was destroyed at the end of the Middle Bronze period, *supra*, does not link this to the Israelite conquest, because he is using the SCREWY Chronology and so thinks the Middle Bronze period ended c. 1550 B.C., i.e., about 110 years before the PRECISE Chronology's date of between 1446 B.C. and 1441 B.C. . Hence commenting on this Carbon 14 date, Bienskowski says, "a Carbon-14 date of 1410 B.C. for a piece of charcoal found in the destruction debris of City IV ... comes from the Middle Bronze Age building level Site H Stage XII. ... However, this can be explained by probable contamination ...<sup>312</sup>."

By contrast, on the basis of the PRECISE Chronology, I would dismiss the 1590 B.C., 1347 B.C. +/- 85 years, and 1597 B.C. +/- 91 years dates i.e., I consider the 1688 to 1506 B.C. Carbon 14 dates contain contamination impurities. And I would accept the 1410 B.C. +/- 40 years Carbon 14 date as valid, and so I would interpret the 1527 B.C. +/- 110 years Carbon 14 date in the downwards direction. I.e., the overlap between the Carbon 14 date of 1410 B.C. +/- 40 years (or 1450-1370 B.C.) and the Carbon 14 date of 1527 B.C. +/- 110 years (or 1637-1417 B.C.), puts the ash in the range of 1450-1417 B.C. or 1434/3 +/- 16 years, and so produces a narrower result in favour of the PRECISE Chronology date of Jericho's burning being between 1446 B.C. and 1441 B.C. .

Thus these five Carbon 14 dates, of which on the PRECISE Chronology I would accept two, and reject three, act to point out the hazards of Carbon 14 dating, which is not always reliable as it may be affected by impurities. Of course, certain young earth creationists overstate the problems of Carbon 14 dating, but it is nevertheless true that the

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<sup>311</sup> Bryant G. Wood's "Carbon 14 Dating at Jericho," *Bible Archaeology*, *op. cit.*, citing *Quaderni di Grecio* Vol. 2, 2000 A.D., pp. 206-207, 330, & 332.

<sup>312</sup> Bienkowski's "Jericho Was Destroyed in the Middle Bronze Age ..." & Bryant Wood's "Dating Jericho's Destruction ..." (Sept. / Oct. 1990), *op. cit.*, p. 46.

issue of impurities has to be determined by a benchmark chronology, which is why one achieves a different conclusion on the PRECISE Chronology to what one does on the SCREWY Chronology. And so if the reader should hear a claim like, for example, “Oh, we’ve now got a Carbon 14 date that shows the chronology of John Bimson, and Peter James, and David Rohl for the Exodus and burning of Jericho near the end of the Middle Bronze Period, being dated in the second half of the 15th century B.C., is wrong;” then I would say he should take that claim with a grain of salt. That is because what it actually means is that those claiming this have interpreted these Carbon 14 dates differently in terms of the issue of what is a contaminated sample.

A further issue of comparison on these Carbon 14 dates arises with reference to the VANDALIC YARN Chronology. John Bimson (1978 & 1981) says, “Courville (1971) dates for all archaeological periods in Palestine are lowered by over six centuries, and the destructive EBA [Early Bronze Age] Jericho is attributed to Joshua’s attack, which Courville dates to c. 1400 BC. However, ... the ... destruction which ended the EBA must ... be ruled out ...<sup>313</sup>.” Courville’s basic claim that the Israelite destruction of Jericho was at then end of the Early Bronze Age (Courville & Down), rather than the end of the Middle Bronze Age (Bimson, James, Rohl, & myself), has been further articulated by Down<sup>314</sup>. Of course, once again, in doing so, David Down must reject all five of these Carbon 14 dates for Jericho to maintain the VANDALIC YARN Chronology, in the same way as discussed in Part 6B Chapter 2, he has to reject e.g., the Carbon 14 dates for the necropolis city of Bab edh-Dhra at 2335-2135 B.C., or e.g., those from Numeira for 2875-2620 B.C., with what on the model I follow, is Bab edh-Dhra as the cemetery city of Sodom and / or Gomorrah and / or one or more of the neighbour cities thereof, *supra*.

In *Digging Up the Past* (1987), David Down refers to an article on Shiloh in *Biblical Archaeology Review* of 1986 by Israel Finkelstein. David Down states his view that on the VANDALIC YARN chronology, he considers “that the Israelite invasion took place at the end of the early Bronze period. That’d be about 1400 B.C. .” And so with respect to the following Middle Bronze Age religious site, he says that, “here in Shiloh, ... in this Middle Bronze period, we would expect to find evidence that there was a sanctuary.” And he then quotes from Finkelstein’s article in *Biblical Archaeology Review* (1986) who says at “page 39,” “There are accumulating indications of cultic continuity at the site - from the Middle Bronze II period onward.” “A sanctuary probably stood here as early as the Middle Bronze Age,” which Down identifies as the Israelite sanctuary, whereas Finkelstein sees this as a Canaanite sanctuary. Hence Down also says, “Now somebody might say ... that was probably a Canaanite sanctuary, that was here before the Israelites turned up. I don’t accept that. Do you mean to say that the Israelites would choose a place that was already a place of worship for heathen

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<sup>313</sup> Bimson’s *Redating the Exodus and Conquest* (1978 & 1981), *op. cit.*, pp. 119-120.

<sup>314</sup> David Down’s “Exit David and Solomon,” *Archaeological Diggings* (2002), *op. cit.*, pp. 37-38.

religion, and say, ‘Right, we’ll put God’s sanctuary here’? I just can’t see that<sup>315</sup>.” Down thus takes the view that there was “cultic activity ... in the M[iddle] B[ronze] period” at “Shiloh,” as “by Courville’s revised chronology the Middle Bronze II and III Periods was when the Israelite sanctuary was the centre of worship at Shiloh.” He also says of this VANDALIC YARN chronology date that, “This is the period identified by” the Jewish “Rudolph Cohen, Deputy Director of the Israel Antiquities Authority, as the time of the Israelite invasion;” thus showing some wider support for this view<sup>316</sup>.

In fact, Finkelstein found evidence of only a small human population in the fact that there was only a low level of pottery on the site, and there was no fresh water supply, although there were cisterns for collecting and holding limited amount of rain water. Thus with the presence of certain artifacts and animal bones, *led him to speculate* that this was probably a sanctuary at Shiloh during the Middle Bronze Age. E.g., he says with regard to various artifacts, that “Archaeologists speculate that these artifacts may have had some ritual use in a nearby sanctuary<sup>317</sup>.” This is thus a conjectural proposition, although one Finkelstein thinks is “probably” correct<sup>318</sup>; and so contrary to David Down’s claims, cannot be regarded as fact. However, even if it is, as both Finkelstein and Down think, a correct speculation, one cannot thereby *ipso facto* rule out the possibility that the Israelites also had a sanctuary in this area; after it was cleansed of its heathen usage. Certainly unlike Down, Finkelstein thought so, as in his view, a “sacral” or “cultic” sacrificial “tradition at Shiloh ... antedates the Israelites<sup>319</sup>.”

Moreover, Finkelstein also noted that “Shiloh was destroyed at the end of the Middle Bronze Age ... . Traces of burning were found in the rooms along the fortification wall. Before the fleeing inhabitants could remove their belongings, these rooms were often buried under collapsed mudbricks;” and on the PRECISE Chronology this is consistent with the Israelite Conquest at this time in the second half of the 15th century B.C. . For “soon after the destruction of the Middle Bronze stronghold, there was renewed activity at Shiloh, but almost no construction. Apart from isolated pottery ... in various places ..., the Late Bronze Age ... was represented only in Area D, extending over an area of about 2,000 square feet [ / c. 185 square metres] ... . This debris contained a very large quantity of broken pottery and animal bones, but no

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<sup>315</sup> David Down’s *Digging Up the Past* (1987), *op. cit.*, Episode “Ancient Shiloh.”

<sup>316</sup> Down, D.K., “Excavations at Shiloh,” *Archaeological Diggings*, Vol. 6, No. 3, June / July 1999, pp. 15-19, at pp. 15-16.

<sup>317</sup> Israel Finkelstein’s “Shiloh yields some, but not all, of its secrets: location of tabernacle still uncertain,” *Biblical Archaeology Review*, Jan. / Feb. 1986, Vol. 12, No. 1, pp. 22-41, at p. 33.

<sup>318</sup> *Ibid.*, p. 39.

<sup>319</sup> *Ibid.*

architectural remains ... . Data from all over the tell indicate that there was no real settlement at Shiloh during the Late Bronze Age. Instead, on the summit of the tell, there was probably an isolated cultic place to which offerings were brought by people ...<sup>320</sup>.” I would say that this is consistent with a tent sanctuary, for which reason there are “no architectural remains,” and in architectural consistency with this tent tabernacle, the Levites and any others connected with the sanctuary e.g., travelers to it who stayed at Shiloh for some time, probably also dwelt in tents, using metallic sanctuary vessels (Exod. 25:3,8), and more generally using a higher level of metallic vessels to pottery than Finkelstein allows for, and so once again, not leaving the type of archeological pottery and architectural remains that Finkelstein is looking for. (The absence of present evidence for large scale sacrifice may be reasonably explained on the basis that the remains of the burnt sacrifices were placed on a cart, and carried off to one or more disposal sites that were some considerable distance away; and so while it is possible that one or more such sites will yet be discovered, this is by no means certain.)

Finkelstein further found that following “Late Bronze Age ... cultic ... offerings, ... many of them Late Bronze I ... in date, ... the ... steadily declining amount of pottery indicates a decrease in activity at the site, and then a complete cessation, apparently before the end of the Late Bronze Age<sup>321</sup>.” Once again, on the PRECISE Chronology, I would find the post “Late Bronze I” “decrease in activity” consistent with the period of the Judges, when “every man did that which was right in his own eyes” (Judges 21:25), and on this archaeological evidence, the true worship of God at Shiloh evidently suffered and diminished accordingly. And the “complete cessation ... before the end of the Late Bronze Age,” is consistent with the movement of the temple from Shiloh to “Mount Moriah” “at Jerusalem” under “Solomon” (II Chron. 3:1), *and so this acts to date King Solomon as a Late Bronze Age figure.* (For Solomon as a Late Bronze Age figure, see also Solomon’s Megiddo, the Millo at Jerusalem, and the Palace of Pharaoh’s daughter at Part 6B, Chapter 4, & Hazor at Part 6C, Chapter 4, *infra*.)

The Bible says of “the tabernacle of Shiloh, the tent which he placed among men” (Ps. 78:59), that after the Israelite Conquest this “tabernacle” was “in Shiloh” (Joshua 19:51). Thus (before the sanctuary site was later moved,) the Israelites would “worship and” make “sacrifice unto the Lord of hosts in Shiloh” (I Sam. 1:3) in “the house of the Lord in Shiloh” (I Sam. 1:24). And “the breadth of the court ... shall be fifty cubits” (Exod. 27:13), and “the length of the court shall be an hundred cubits, and the breadth fifty everywhere” (Exod. 27:18). And “the tabernacle” faced “toward the east” (Num. 3:38), and they could determine the right direction of “the east” by facing “toward the rising of the sun” (Num. 2:3). Using the standard 18 inch cubit, this would make the 100 cubit by 50 cubit sanctuary courts about 150 feet by 75 feet, or about 46 metres by 23 metres.

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<sup>320</sup> *Ibid.*, pp. 34-35 (emphasis mine).

<sup>321</sup> *Ibid.*, pp. 35-36.

Now in dissecting the good from the bad, it must be said that David Down has also done some good work of relevance to this broad issue of the Shiloh sanctuary, notwithstanding his VANDALIC YARN chronological errors. In *Archaeological Diggings* (June / July 1999) Down also refers to an article by “Asher Kaufman” in “*Biblical Archaeology Review*” (“Dec. 1989”), in which “Kaufman cited a report made more than 100 years ago by Charles Wilson who observed an area that corresponded to the dimensions of the courtyard” of the Jewish tabernacle. “Wilson was a captain of the Royal Engineers in the British Army which made a survey of Jerusalem,” and he “later became a prominent figure in the Palestine Exploration Fund. Wilson’s report said, ‘Northwards, the tell slopes down to a broad shoulder, across which a sort of level court, 77 f[ee]t [or c. 23.5 metres] wide and 412 f[ee]t [or c. 125.5 metres] long has been cut. The rock is in places scarped to a height of 5 f[ee]t [or c. 1.5 metres], along the sides are several excavations, and a few small cisterns. It is not improbable that the place was thus prepared to receive the Tabernacle . . . . At any rate, there is no other level space on the tell is sufficiently large to receive a tent of the dimensions of the Tabernacle.’ But, . . . there is no agreement among scholars as to the identity of this site. . . . Israel Finkelstein<sup>322</sup>, who excavated Shiloh . . . , insists that the site of the sanctuary should be sought for on top of the tell . . . .” But “no such site has been found on top of the tell, and as the tell is on a rather small hill with a rounded top, no such site is likely to be found . . . .” Thus Down says he favours “Wilson’s court” as the relevant site<sup>323</sup>.

In *Archaeological Diggings* (August / Sept. 1999), David Down again refers to the work of Israel Finkelstein at Shiloh, and quotes him referring to a “Middle Bronze Period . . . Shiloh . . . ‘cult centre’ as he called it.” Down interprets the 50 cubit width of the Israelite sanctuary as about “25 metres,” and points to *Wilson’s Court* as the relevant section of Shiloh he thinks the tent tabernacle was located at, *infra*<sup>324</sup>. So too in Down’s *Secrets in the Sand* (1992)<sup>325</sup>, he isolates this area of *Wilson’s Court* which he shows with a compass faces east-west, and using a 0.5 metre cubit, he says the Israelites’ sanctuary was about 50 metres (100 cubits) by 25 metres (50 cubits). He takes a tape measure and

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<sup>322</sup> Cf. Israel Finkelstein’s religiously liberal minimalist views of David and Solomon at Part 6B, Chapter 4; & his religiously liberal archaeological views with regard to Hazor at Part 6C, Chapter 4, *infra*.

<sup>323</sup> David Down’s “Excavations at Shiloh,” *Archaeological Diggings* (1999), *op. cit.*, pp. 17-18 (emphasis mine).

<sup>324</sup> Down, D.K., “The 1999 Diggings Tour, Part 2, The Land of Israel,” *Archaeological Diggings*, Vol. 6, No. 4, August / Sept. 1999, pp. 12-17 at “The Site of the Jewish Sanctuary,” pp. 14-16; quoting Israel Finkelstein’s *Shiloh, the Archaeology of a Biblical Site*, p. 43.

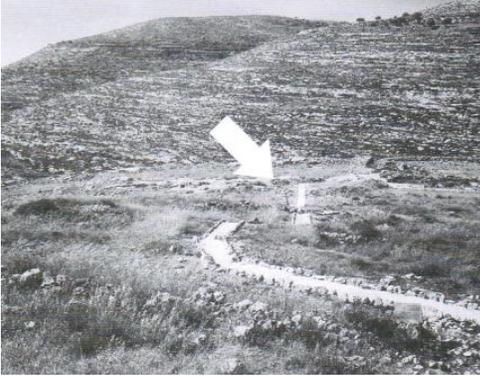
<sup>325</sup> David Down’s “Secrets in the Sand” (1992) DVD, *op. cit.* .

measures this area at Shiloh bordered by two sliced rock faces, and says the distance between them is 25 metres or 50 cubits<sup>326</sup>, *infra*.

On the one hand, the proposition of Finkelstein that this area was a Canaanite cultic sanctuary is conjectural, and may be right or wrong, *supra*. However, unlike David Down using the VANDALIC YARN Chronology, using the PRECISE Chronology I would agree with Israel Finkelstein using the SCREWY Chronology, that the Middle Bronze Period occupation at Shiloh must be Canaanite, since on the PRECISE Chronology, I concur with John Bimson, Peter James, and David Rohl, that the Exodus and burning of Jericho comes near the end of the Middle Bronze Period. But on the other hand, I think that David Down's work of drawing attention to *Wilson's Court* as first identified in the 19th century by Charles Wilson, and as reported on in *Biblical Archaeology Review*, *supra*, is very valuable. So too is his confirmation of this site and its measurements, as he measured the location of *Wilson's Court* at Shiloh as *c.* 25 metres or *c.* 82 feet across (thus approximating Wilson's more precise measurement of *c.* 23.5 metres or 77 feet), and facing in an east-west direction. Wilson has certainly located a plausible area with much to commend it, as the place where the Israelites pitched their tent sanctuary at Shiloh; even though I would date this to a later archaeological time on the PRECISE Chronology than Down does who places it in a central part of the Middle Bronze Age. It might also be remarked, that both Down using the VANDALIC YARN Chronology, and myself using the PRECISE Chronology, find value in the basic archaeological work of Finkelstein using the SCREWY Chronology, even though we all use different chronological systems with different dates for the relevant archaeological layers, and Down, Finkelstein, and myself, all have quite different interpretations of what Finkelstein's archaeological findings actually mean at the level of interpretation.

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<sup>326</sup> David Down's *Secrets in the Sand*, Digital Video Disk (DVD), Adventist Media Centre, Sydney, Australia, 1992, at "Shiloh."



An arrow pointing to the crest of a tell at Shiloh locates *Wilson's Court* as Down's preferred location for the tent tabernacle. *Archaeological Diggings* (6/4 of 1999).



A scale model of the Israelites' tent sanctuary shows its courts, which fit well in the area of Charles Wilson's court site. David Down's *Secrets in the Sand* (1992).



*Action shot:* David Down measures the distance between two east-west facing rock faces of *Wilson's Court* at Shiloh as *c.* 25 metres or *c.* 82 feet, and he concurs with Charles Wilson that this is the site where the Israelite tent sanctuary was pitched at Shiloh in ancient Israel. David Down's *Secrets in the Sand* (1992).

Therefore, *Wilson's Court* has much to commend it as the site of the tent tabernacle, especially if Charles Wilson's statement is correct that, "no other level space on the tell is sufficiently large to receive a tent of the dimensions of the Tabernacle." However, due to priorities within my time constraints, I have not further examined the arguments of those preferring another site beyond what I have gotten from David Down's work on it, including the issue of whether or not their alternative site would be large enough. But it is certainly clear that David Down has concluded that this must be the site for the Israelite sanctuary at Shiloh, and he may well be correct. Thus on the presently available data I have, it is *a very plausible site*, and on my limited study of the matter, the most likely one that I presently know of. Thus we here have some archaeological evidence for a plausible suggestion as to where the Israelite tent sanctuary might have been pitched at Shiloh, that is *consistent with, though does not thereby prove* to every archaeologist's satisfaction, that this was the site of the Israelite's tent tabernacle, following the Conquest of Canaan near the end of the Middle Bronze Age.

We thus see that while those of both the PRECISE Chronology and SCREWY Chronology accept Carbon 14 as a dating technique, but regard different samples as containing impurities, and use different ends of the error bars for something like the Jericho Carbon 14 date of 1527 B.C. +/- 110 years; by contrast, young earth creationists of the VANDALIC YARN Chronology reject all Carbon 14 dates as unreliable and so do not consider that their claims about the Israelite Conquest being at the end of the Early Bronze Age are affected by something like the Jericho Carbon 14 date of 1527 B.C. +/- 110 years. *But by the grace of God, the PRECISE Chronology* (and those of a similar view even if they use slightly different dates such as Bimson, James, & Rohl; and indeed those using slightly later dates might also take the upper range dates of a third Carbon 14 date of 1432 to 1262 B.C. which I consider contains impurities,) *have got two Carbon 14 dates for this fire near the end of the Middle Bronze Period that fit the Biblical chronology, and we should not let God-hating liberals take that away!* I consider these two Carbon 14 anchor dates should be used in defence of the PRECISE Chronology against both the liberals of the SCREWY Chronology who deny the Holy Bible an overriding determinative role in archeology; and also those of the VANDALIC YARN Chronology who deny the Book of Nature a proper subservient place to the Bible as seen in their denial of these relevant Carbon 14 dates. Thus I consider *the overlap between the Carbon 14 dates of 1410 B.C. +/- 40 years and the 1527 B.C. +/- 110 years puts the Jericho ash in the range of 1450-1417 B.C. or 1434/3 +/- 16 years, and so provides the PRECISE Chronology with another important anchor in Biblical Archaeology in favour of the date of Jericho's burning at between 1446 B.C. and 1441 B.C. .*

#### **(Part 6B) CHAPTER 4**

##### *The archaeological anchors of Solomon's time in the Late Bronze Age at c. 1010-970 B.C. .*

The Biblical story of Solomon is also referred to in extra-Biblical material. E.g., the Jewish historian, Josephus (1st century A.D.) refers to Solomon's great riches (*Antiquities* 8:7:2); and how "Solomon ... married the daughter of Pharaoh, king of Egypt" (*Antiquities* 8:2:1), and how he undertook public building programmes e.g., in "Jerusalem" and "Megiddo" (*Antiquities* 8:6:1). And just like we may read the extra-Biblical work of the first century A.D. Jewish historian, Josephus, subject to the infallible Bible; so too we may read the extra-Biblical archaeological layers of Solomon's time subject to the infallible Holy Bible of religiously conservative Protestant Christianity.

On the alleged archaeological synchronizations of the SCREWY Chronology, Solomon's Kingdom dates to the Iron Age. However, there is absolutely no evidence for anything like the Kingdoms of David or Solomon in the Iron Age archaeological layers of

ancient Israel e.g., there is nothing like the Millo of Jerusalem, or Solomon's building work at Megiddo referred to in I Kings 9:15, "And this is the reason of the levy which king Solomon raised; for to build the house of Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer." Indeed, both Iron Age I and II both look like fairly run-down poverty periods in the archeological layers of Israel, and certainly not the Biblical picture of King David and King Solomon's time<sup>327</sup>.

This incongruity is not successfully addressed by John Bimson (1978 & 1981), who dates the fourth year of Solomon's reign at 966 B.C., as this is 480 years after the Exodus (I Kgs 6:1) which he dates at c. 1446 B.C., in harmony with the chronology of Thiele, although he allows a small amount of possible leeway saying e.g., that Bright dates the Exodus to 1440 B.C. . But Bimson dates the Iron Age from about 1150 B.C. (which he correlates with the start of the 20th Egyptian Dynasty)<sup>328</sup>; and thus in broad terms he has the same chronological problems as the SCREWY Chronology for a Solomonic Era said to be in the Iron Age. Thus on the one hand, the PRECISE Chronology endorsed in this work benefits greatly from, and endorses the broad work done by John Bimson on the archaeological layers of ancient Israel at the time of the Exodus in the 15th century B.C. . But on the other hand, I see Bimson's work on the archaeological layers of Israel for the period of the Exodus as *a relevant starting point and not a finishing point* for the PRECISE Chronology, and so I do not consider that Bimson's work is necessarily more generally correct e.g., on synchronizations with Egyptian chronology, or on the archaeological layers of Israel in the Solomonic Era.

Then came the work of Peter James in *Centuries of Darkness* (1991). In broad terms this followed John Bimson's work on the archaeology in Israel correlating with the period at the end of the Middle Bronze Age, although more in terms of him regarding it as the best available model, i.e., he seems to regard it as being correct *on the balance of probabilities* (the lower standard of evidence used in common law jurisdictions in civil cases), but he is not prepared to endorse it *beyond a reasonable shadow of a doubt* (the higher standard of evidence used in common law jurisdictions in criminal cases)<sup>329</sup>. James follows what he calls "minor adjustments" to "Thiele's dates" (1983), and puts Solomon's reigns at c. 950-930 B.C. . But Peter James did what John Bimson did not, in that he correlates the time of Solomon with the Late Bronze Age, LBII.

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<sup>327</sup> David Down's, "Solomon's Kingdom" (2002), *op. cit.*, Part 1; and compare David Rohl's *A Test of Time* (1995), *op. cit.*, on the Millo or Megiddo *infra*.

<sup>328</sup> Bimson's *Redating the Exodus and Conquest* (1978 & 1981), *op. cit.*, pp. 74 & 222.

<sup>329</sup> James' *Centuries of Darkness* (1991), *op. cit.*, pp. 164,168,368.



Peter James, is a graduate of Birmingham University. He then undertook further postgraduate research at London University, England, UK. March 2000<sup>330</sup>.

Peter James' conclusion on Solomon's time in the archaeological layers relates, in part, to the pottery of Samaria. Different pottery styles are used to date different eras in the archaeological layers because pottery styles have changed over time. Samaria was founded by King Omri of Israel, the father of Ahab, for we read in I Kgs 16:23,24,28, "In the thirty and first year of Asa king of Judah, began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria." And "Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead." On the PRECISE Chronology, Omri reigned from 921-910 B.C. (sole king regnal years: 921-914 B.C., & co-regent in Tirzah, regnal years: 914-910 B.C.); and Ahab reigned from 914-895 B.C. (co-regent in Samaria, regnal years: 914-910 B.C., & sole king, regnal years: 910-895 B.C.).

The first major archaeology on this site of the hill of Samaria must logically date from the time of Omri, a view shared by some others who have worked on the site. Thus in uncovering a series of places, what archaeologists have called "Building Period I" is attributed to the Biblical King Omri. Omri is dated by Peter James with reference to Thiele's chronology at 885-874 B.C., and he notes that according to the SCREWY Chronology, pottery under the floor of Building Period I or Samaria I, is dated to the early 10th century at *c.* 1000 B.C. . But on James' chronology there is a clear incongruity between pottery from *c.* 1000 B.C. and an early 9th century Palace of Omri; which like Wright (1959), he thinks in view of the relatively short reign of Omri, was most likely started by Omri whose reign he dates at 885-874 B.C., and finished by Omri's son Ahab whose reign he dates at 874-853 B.C., *although this is speculative*. That is because, while some have claimed that this pottery may come from a pre-Omri civilization, there is absolutely no archaeological evidence of any kind for such occupation before Omri's time e.g., there is no earlier village on the hill of Samaria. The pottery dates are now disputed, though James says it has been dated to the early 9th century B.C. (in Crowfoot *et al*, 1942), and he thinks "that pottery styles ... dated around 1000 BC might actually have been used as

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<sup>330</sup> Peter James' Website, site created May 2000, last modified November 2013 (<http://www.centuries.co.uk/authors.htm>).

late as *c.* 800 BC<sup>331</sup>.” By contrast, I would estimate that up to *c.* 100 years would be the maximum time period diversity for pottery style differences in Mediterranean societies.

Let us consider this pottery at Samaria which has been dated variously between *c.* 1000 B.C. (SCREWY Chronology), to about 100 years later in early 9th century B.C., to what “might ... have been used as late as *c.* 800 BC” (Peter James), relative to my PRECISE Chronology which dates Omri at 921-910 B.C. . On the PRECISE Chronology, there is still an incongruity between this pottery said to date from *c.* 1000 B.C. (SCREWY Chronology), and Omri’s Palace in the late 10th century, from around Omri’s time of 921-910 B.C. . It would be out by about 80 or 90 years relative to the SCREWY Chronology’s date of *c.* 1000 B.C., though would be earlier than Peter James’ date. But significantly, this still means that the Iron Age II levels of Omri’s time, are a good deal after Solomon’s time whose reign on the PRECISE Chronology is dated at 1010-970 B.C. . This would make for a fairly short Iron Age I in Israel of about 30 or 40 years on the PRECISE Chronology, which on the SCREWY Chronology is generally thought to be much longer (compare e.g., the revised Iron Age IA to Iron Age IIA dates of Rohl, reducing the SCREWY Chronology’s 200 years for this period to just 30 years, *infra*). But I would allow that firstly, there may have been a transitional period before this time of some elements of the Iron Age at the end of the Late Bronze Age in Israel; and secondly, I would also allow for multi-regional diversity so that what we see at the end of the Late Bronze Age in Israel, *possibly* had a higher level of Iron Age transition in it for some time in other regions than what is simultaneously found in ancient Israel. However, both of these allowances are speculative *possibilities* and I also allow that they may be wrong, i.e., it is also *possible* that there was a fairly rigid movement from the Late Bronze Age to Iron Age in ancient Israel over 30 to 40 years from *c.* 970 to *c.* 940-930 B.C. (which is comparable to Rohl’s length for Iron Age I of 30 years, albeit on his later dates). Therefore I would still concur with Peter James basic point about the need to redate Solomon’s time to the Late Bronze Age, based *in part* on this pottery, and based also *in part* on the archaeological picture of what was happening in Late Bronze Age Israel as further documented by Rohl, *infra*.

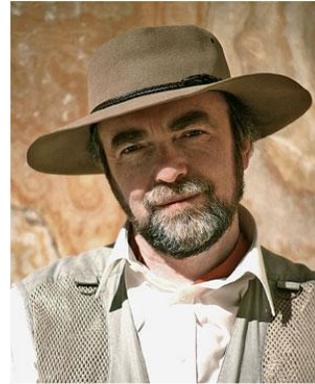
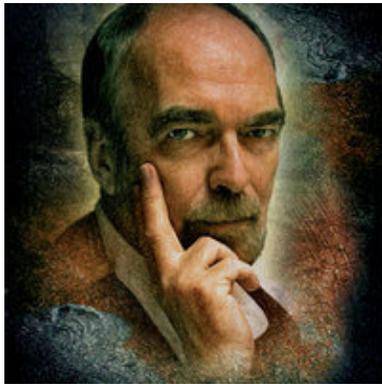
Thus Peter James says, his “re-examination of Samaria suggest a redating of pottery styles” which under the SCREWY chronology are “placed *c.* 1000 BC to the late 9th century, making Iron [Age] II levels much later than Solomon. Could Solomon then belong earlier in the Iron Age? This seems unlikely, as the Iron [Age] I period” dated in the SCREWY Chronology at “1200-1000BC,” “reveals an even lower cultural level than Iron [Age] II. At the major cities, such as Lachish and Megiddo, there are conspicuous

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<sup>331</sup> James’ *Centuries of Darkness* (1991), *op. cit.*, pp. 166-167,183-188,192; citing at p. 184 on an early 9th century B.C. for the pottery at Samaria, Wright, G.E., “Israelite Samaria & Iron Age Chronology,” *Bulletin of the American Schools of Oriental Research*, Vol. 155, 1959, pp. 13-29 at p. 18; Kenyon, K., in Crowfoot, J.W., *et al*, *The Buildings of Samaria*, Palestine Exploration Fund, London, UK, 1942, p. 94, & also in “Megiddo, Hazor, Samaria & Chronology,” *Bulletin of the Institute of Archaeology*, 1964, pp. 143-156, at pp. 146-147; & citing at p. 185 Wright, G.E., “Israelite Samaria & Iron Age Chronology,” *op. cit.*, p. 20.

gaps in the Iron I sequence. Many other sites are short-lived villages or farmsteads ... . Indeed, some of the settlements attributed to Iron I may actually belong to the Late Bronze Age ... . The transition from the Late Bronze Age to the Iron Age can now be seen as a more gradual process ...<sup>332</sup>.” *These are important insights attained to by Peter James on Solomon’s time being in the Late Bronze Age*, in terms of: correlations with Samarian pottery from the later time of Omri’s Palace in the Iron Age (I Kgs 16:23,24); the general depiction of ancient Israel’s archaeology in the Late Bronze Age fitting much better with Solomon’s reign than the Iron Age; and the fact that the transition from the Late Bronze Age to the Iron Age may have been more gradual, and so over different places may have moved more quickly to it than others, with the result that one must allow for time-lags between different Iron Age sites.

But Peter James very good 1991 work on the period of the Exodus to around Solomon, building upon and advancing the 1978 and 1981 work of John Bimson on Biblical Archaeology in ancient Israel for the period of the Exodus, still failed to make workable synchronizations with Egyptian chronology. E.g., Peter James correlated the Egyptian 20th Dynasty with the time of the Solomon (James)<sup>333</sup>, as opposed to the 19th Dynasty with Sethos / Rameses II (Rohl & myself). And so against this backdrop of Bimson’s (1978 and 1981) and James’ (1991) work, the work of producing a viable understanding of Biblical Archaeology for the period of the Exodus to around Solomon that has workable synchronizations with Egyptian chronology was then further advanced by David Rohl in *A Test of Time* (1995).



David Michael Rohl (b. 1950), a graduate of London University England, UK, is presently living in Marina Alta, Spain<sup>334</sup>.

<sup>332</sup> *Ibid.*, pp. 192-195 (Chart).

<sup>333</sup> *Ibid.*, pp. 166 & 195 (Chart).

<sup>334</sup> Photos from “David Rohl,” “A Selection of Articles related to David Rohl” (<http://www.realmagick.com/david-rohl>).

David Rohl further enhances the evidence for Solomon's time as being in the Late Bronze Age of ancient Israel's archaeological layers. Like Bimson and James, Rohl made the error of placing too much confidence in the Old Testament chronology of Edwin Thiele<sup>335</sup>, and hence he says, "Thiele's chronology of the Israelite kings, which I have been employing throughout *A Test of Time*, places Solomon's coronation in *circa* 931 [*sic.* 971]. Thus the temple was founded in 928 [*sic.* 967] and Moses brought the Israelites out of Egypt four hundred and eighty years earlier in *circa* 1447 B.C.<sup>336</sup>," i.e., 1447 B.C. minus 480 years = 967 B.C.; and so Rohl states in Chapter 8 on "The Age of Solomon" that he "Reigned *c.* 971-931 BC<sup>337</sup>." These dates are a bit later in time than those of the PRECISE Chronology which dates Solomon's reign at *c.* 1010-970 B.C., but for our immediate purposes, they are still fairly close, being only about 40 years too late in time.

Rohl says that on the SCREWY Chronology the transition in ancient Israel's archaeology from the start of Iron Age IA in 1200 B.C. to the start of Iron Age IIA in 1000 B.C. covers a period of 200 years, whereas by contrast, he considers the transition from the start of Iron Age IA in 820 B.C. to the start of Iron Age IIA in 790 B.C. covers a period of 30 years<sup>338</sup>. Though Rohl's exact dates are not the same as those of the PRECISE Chronology, he is certainly correct in seeing the need to contract the period of time that the SCREWY Chronology claims the Iron Age went for in ancient Israel. E.g., the evidence adduced for the PRECISE Chronology indicates that in broad terms, Iron Age I in ancient Israel went for 30 to 40 years from *c.* 970 to *c.* 940-930 B.C., which is thus comparable to Rohl's dates for the length of Iron Age I of 30 years (although, on his dates, from 820-790 B.C.). Though the dates of the PRECISE Chronology for these relevant eras are earlier than on Rohl's chronology, his basic understanding of the relevant archaeological layers of ancient Israel are the same as those of the PRECISE Chronology. Thus his work here is clearly of value.

We read in I Kings 9:15,16, "And this is the reason of the levy which king Solomon raised; for to build the house of Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife." David Rohl refers to three relevant Late Bronze Age sites relevant to this passage of Scripture. These are: Solomon's Megiddo, the Millo at Jerusalem, and the Palace of Pharaoh's daughter.

Firstly, Solomon's Megiddo. I thank God I visited Israel in 2002, and among other places I saw parts of Megiddo. In the centre of the following photo is a mountain,

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<sup>335</sup> David Rohl's *A Test of Time* (1995), *op. cit.*, pp. 8,21,122,127,149,156.

<sup>336</sup> *Ibid.*, p. 251.

<sup>337</sup> *Ibid.*, p. 173.

<sup>338</sup> *Ibid.*, pp. 173,175.

Mount Megiddo. “Mount” or “mountain” is Hebrew *har*, which when added to “Megiddo” which is Hebrew *M<sup>e</sup>giddown*, and then Hellenized is Greek *Armageddon*. The Greek word for “mount” or “mountain” is *oros*, yet this is not the word used in Rev. 16:16, rather, a Hellenized form of the Hebrew words are used, and so we read in Rev. 16:14,16, of “the battle” in “a place called in the Hebrew tongue Armageddon.”



In the middle is Mount Megiddo, or “in the Hebrew tongue Armageddon” (Rev. 16:16). Israel, Feb. 2002.

Rohl looks at Late Bronze (LB) IIA and LB IIB at Megiddo, in Stratum VIIB, which he quotes Abraham Negev (1986) as saying, “marks Megiddo’s last great period of material wealth in the Bronze Age<sup>339</sup>,” and Rohl places Solomon in the late phase of Stratum VIII (a lower and therefore earlier layer just before Stratum VIIB) to Stratum VIIB (the higher and therefore later layer just above Stratum VIII) at Megiddo. He refers in this stratum to a Late Bronze Age Megiddo Palace, a royal treasure found in a room of the Megiddo Palace, an ivory hoard found in the treasury of the Megiddo Palace, the Megiddo Gate which is a triple entry gateway to the City, and a temple which may come from an earlier era but which had some modifications during this time (bearing in mind Solomon sadly and tragically went “after” heathen “gods” near the end of his life, I Kgs 11:2)<sup>340</sup>. *This is certainly enough to show that this closing part of the Late Bronze Age at Megiddo looks like the era of Solomon’s kingdom of glory!*

Firstly, David Rohl makes reference to known building techniques in Solomon’s time found at Megiddo. With respect to Solomon’s Temple in Jerusalem, we know that

<sup>339</sup> *Ibid.*, p. 175; citing Negev, A. (Editor), *The Archaeological Encyclopedia of the Holy Land*, Thomas Nelson, New York, USA, 1972, revised edition, 1986, p. 238.

<sup>340</sup> *Ibid.*, pp. 175-178.

“the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house” (I Kgs 7:12). Significantly, David Rohl notes that this same basic architectural style is found in Late Bronze Age Stratum VIII at the Megiddo Gate, and he places “Solomon either in the last phase of Megiddo [Stratum] VIII or in the early phase of Megiddo [Stratum] VIIB<sup>341</sup>.” Thus this Megiddo architectural design is once again consistent with placing Solomon in the Late Bronze Age.

Secondly, though David Rohl does not mention the issue of Solomon’s Stables, this is also another *possible*, though *uncertain and speculative*, construction from this time. We read in I Kgs 4:26, “And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horseman;” and this raises what is presently the open question of whether or not any archaeological evidence for any of these horse stables remains? Graham Davies (1994) wrote in the journal, *Biblical Archaeology Review*, an article entitled, “King Solomon’s Stables: Still at Megiddo?”<sup>342</sup> The stables found there would hold about 450 horses, and while these have been popularly called, “Solomon’s Stables,” nobody who has studied them from an archeological view-point regards these as Solomon’s Stables. But *if* they are in any sense representative of earlier Stables *conjectured to possibly* have been there in a previous time, and *if* their size is representative of what was there *in the much earlier* Solomon’s time, then they would only represent a portion of Solomon’s larger number of stables that would have been elsewhere in ancient Israel. In undertaking work on the higher and later Stratum IVA Horse Stable walls, Davies says, “It is immediately obvious that a very similar building existed underneath the Stratum IVA Stables.” Thus *the speculative implication* is that there were horse stables here for some hundreds of years, and the ones now found in the much later Stratum IVA were simply built on top of older stables from a former era in harmony with an established tradition of Horse Stable at Megiddo. The question then becomes, In which strata did these earlier conjectured Horse Stables exist? At this point, Davies says, “The excavators could not decide whether these walls belonged to Stratum VA-IVB, VA, VI or VIIA.” However, there were also some different “walls” below this “the excavators attributed to Stratum VIIB which were destroyed<sup>343</sup>.”

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<sup>341</sup> *Ibid.*, pp. 175-177. Though this is referred to in Kendall Down’s “David and Solomon: A House of Cards,” *Archaeological Diggings*, Vol. 10, No. 1, Feb. / March 2003, pp. 29-30 at p. 30, with respect to alleged VANDALIC YARN Chronology evidence that “the united kingdom happened during the Middle Bronze period;” he fails to recognize that in fact this evidence from the Late Bronze Age does not match with the VANDALIC YARN Chronology which claims David (1011-971 B.C.) and Solomon (971-931 B.C.) are found in the Middle Bronze II period. However, it does match with the PRECISE Chronology.

<sup>342</sup> Davies, G., “King Solomon’s Stables: Still at Megiddo?,” *Biblical Archaeology Review*, Vol. 20, No. 1, Jan. / Feb. 1994, pp. 45-49.

<sup>343</sup> *Ibid.*, pp. 45 & 48.

Of course, Stratum VIIB is the deepest and oldest of the stratum, and the one which on the model used by Rohl and myself represents Solomon's time. But because Graham Davies is using the SCREWY Chronology, he is not interested in these earlier walls in Stratum VIIB which he wrongly regards as pre-Solomonic. Rather, he is interested in the issue of whether the horse stables built in Stratum IVA on top of their immediate predecessors of the uncertain Stratum VA to IVB, VA, VI, and VIIA, were also Horse Stables. Obviously we do not know the answer to this question. And nor do we know if the wall in the earlier Stratum VIIB that does not interest Davies, might also have been connected with horse stables. *Clearly it is a speculative inference upon a speculative inference*, to argue that the Horse Stables of Stratum IVA were built on top of earlier horse stables in the uncertain Stratum VA to IVB, VA, VI, and VIIA; and in turn, these were built in the same general area as earlier time Solomon's Stables from Stratum VIIB. That is because it is possible that the building in uncertain Stratum VA to IVB, VA, VI, and VIIA, and / or the walls from Solomon's time in Stratum VIIB were something other than Horse Stables. Nevertheless, given the area was later used for horse stables raises what is presently an open question, *Was the wall of the Stratum VIIB of Solomon's time part of Solomon's Stables, so that following its destruction, in harmony with established tradition further horse stables were in time built in this area, all the way down to Stratum IVA?* We do not know the answer to this question, but we do know from these walls that some kind of serious building work was going on at Megiddo in Solomon's time in further harmony with the Biblical picture of I Kings 9:15.

Thirdly, Rohl considers the Millo at Jerusalem. An article in *Biblical Archaeology Review* (2014) says, "The Millo, ... has always been somewhat of a mystery<sup>344</sup>." The Hebrew word *millow*' or *millo*' comes from *mala*' meaning to "fill," and so has the idea of a "rampart" i.e., "as filled in" (Strong's Hebrew Dictionary). But what exactly this "'fill' of earth, earthwork," is, is speculative e.g., was it a "citadel" as thought by *Brown, Driver, & Briggs*<sup>345</sup>? Rohl identifies it from some earlier archaeological work (1961) which considers the Jerusalem Millo was a stone terrace, although this identification was disputed because the filling of the relevant terraces had pottery in it from the Late Bronze Age, and on the SCREWY Chronology this meant it was too early to be from Solomon's time. But while Rohl allows that such pottery might be from the slightly earlier era of David that was still in use at the start of Solomon's time, he considers that the basic objection to this being the Millo is thus overcome with a Late Bronze Age identification of Solomon<sup>346</sup>. Thus the "Millo" of I Kings 9:15 is identified by Rohl, and once again, even were he wrong in this specific identification, it would still show that Jerusalem was a place of high civilization consistent with the broad general Biblical picture of Solomon's time in the Late Bronze Age.

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<sup>344</sup> Naaman, N., "The Interchange Between Bible & Archaeology," *Biblical Archaeology Review*, Vol. 40, No. 1, Jan. / Feb. 2014, pp. 57-61,68-69, at p. 60.

<sup>345</sup> *Brown-Driver-Briggs Hebrew & English Lexicon*, at *millow*'.

<sup>346</sup> David Rohl's *A Test of Time* (1995), *op. cit.*, pp. 180-181.

Fourthly, Rohl considers the Palace of Pharaoh's daughter. We read in I Kings 9:15,16, that one of the wives of "king Solomon" was the "daughter" of "Pharaoh king of Egypt;" and in II Chron. 8:11, "And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the Lord hath come." Rohl refers to the remains of a palace in Late Bronze IIA to Late Bronze IIB in Jerusalem. He notes three pertinent features of it. Firstly, "this is the only structure containing Egyptian architectural elements in stone ever found in Jerusalem;" secondly, "according to the Old Testament," "the only building" that "we know of" that was "constructed for a native Egyptian in Israel was that built by Solomon for Pharaoh's daughter;" and thirdly, it is located in Late Bronze IIA-B. Thus once again, these factors are consistent with the Biblical picture of Solomon's Kingdom in its splendour as found in I Kgs 9:15,16<sup>347</sup>.

Therefore in the first place, the work of Peter James (1991) provides some anchor points in Biblical archaeology for putting Solomon in the Late Bronze Age in terms of: correlations with Samarian pottery from the later time of Omri's Palace in the Iron Age (I Kgs 16:23,24); the general depiction of ancient Israel's archaeology in the Late Bronze Age fitting much better with Solomon's reign than the Iron Age; and the fact that transition from the Late Bronze Age to the Iron Age may have been gradual, and so over different places may have moved more quickly to it than others, with the result that one must allow for time-lags between different Iron Age sites. And then in the second place, the work of David Rohl (1995) provides us with some further anchor points in Biblical archaeology for putting Solomon in the Late Bronze Age in the combination of three identifications from I Kgs 9:15,16, of: Solomon's Megiddo, the Millo at Jerusalem, and the Palace of Pharaoh's daughter<sup>348</sup>. (For Solomon as a Late Bronze Age figure, see also the speculation on Solomon's Stables, *supra*; and also the Shiloh sanctuary at Part 6B, Chapter 3, *supra*; as well as Hazor at Part 6C, Chapter 4, *infra*.)

Some of the religious liberals and / or other ungodly persons, have tried to claim that the city of Jerusalem either did not exist during the time of Kings David and Solomon<sup>349</sup>, or was just a small "tin-pot" town. The first group of religious liberals who claim David and Solomon are "fictitious" have sometimes been called, "the

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<sup>347</sup> *Ibid.*, pp. 181-185.

<sup>348</sup> I also broadly support David Rohl's model for the period of the Exodus to King Solomon, even though in precise terms our dates are different, and in specific terms I also agree with David Rohl's identification of the Biblical Shishak with Rameses II or the Greek, Sethos / Sesos who in I Kgs 11:40 and 14:25 is dated to the time of Solomon and Rehoboam. But my analysis and synthesis of the data is therefore somewhat different to Peter James and David Rohl on this issue of the value of the Sothic Cycle. However, I shall leave discussion of this till Part 6C, Chapter 3, section d, *infra*.

<sup>349</sup> Hershak Shanks (Editor), "David's Jerusalem: Fiction or Reality?," *Biblical Archaeology Review*, Vol. 24, No. 4, July / Aug. 1998, p. 25.

Minimalists”<sup>350</sup>, e.g., Thomas Thompson of Copenhagen University alleges, “there could not have been a ‘United’ Monarchy”<sup>351</sup>.” And I shall designate the second group of religious liberals as “Semi-Minimalists,” and these include e.g., Israel Finkelstein and Neil Silberman, who labouring under a minimally revised SCREWY Chronology, *infra*, that still wrongly regards Solomon as an Iron Age figure have said, “Digging in Jerusalem has failed to produce evidence that it was a great city in David or Solomon’s time”<sup>352</sup>.” As at 2014, for a couple of decades there has now been the so called “Low Chronology” of religiously liberal Jewish archaeologist, Israel Finkelstein<sup>353</sup>, who while generally following some form of the SCREWY Chronology, considers pottery dated to the 10th century B.C. should be redated to the 9th century B.C. . This is even worse than the normal SCREWY Chronology for the period of David and Solomon, because Finkelstein and his cohorts then claim that Kings David and Solomon did not ever build anything i.e., this is a religiously liberal claim that David and Solomon were possibly minor chieftains, but not kings as the Biblical says<sup>354</sup>.

Contrary to the claims of both Minimalists (e.g., Thompson) and Semi-Minimalists (e.g., Finkelstein), I would note that in the first place, one of the reasons the archaeological record is incomplete is that certain sites were sometimes cleared away and dug up in order for new building work to occur on them. For example, I entirely agree with Daniel Herman in *Archaeological Diggings* (1998), that with respect to the “temple” built by “David’s son, Solomon,” “no trace remains of Solomon’s construction, due to Herod’s building in the site [about] a 1000 years later”<sup>355</sup>.” In the second place, I would note that these claims are premised on some form of the highly unreliable SCREWY Chronology, even if in the case of Israel Finkelstein this is a Semi-Minimalist’s so called “Low Chronology.”

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<sup>350</sup> See e.g., Garfinkel, Y., “The Birth & Death of Biblical Minimalism,” *Biblical Archaeology Review*, May / June 2011, Vol. 37, No. 3, pp. 46-53,78; & Down, D.K., “The Origin of Israel,” *Archaeological Diggings*, Vol. 7, No. 6, Dec. 2000 / Jan. 2001, pp. 39-45 at p. 44, “Minimalists Claim Bible Fabricated.”

<sup>351</sup> Michael Caba’s “David: Man or Myth?,” *Archaeological Diggings* (2013), *op. cit.*, p. 54.

<sup>352</sup> Quoted in Michael Caba’s “David: Man or Myth?,” *Archaeological Diggings* (2013), *op. cit.*, p. 57.

<sup>353</sup> Cf. Israel Finkelstein’s SCREWY Chronology archaeological views with regard to Shiloh at Part 6B, Chapter 3, *supra*; & his religiously liberal archaeological views with regard to Hazor at Part 6C, Chapter 4, *infra*.

<sup>354</sup> Levin, Y., “Did Pharaoh Sheshonq attack Jerusalem?,” *Biblical Archaeology Review*, July / Aug. 2012, Vol. 38, No. 4, pp. 43-52, at p. 52.

<sup>355</sup> Herman, D., “Jerusalem,” *Archaeological Diggings*, Vol. 5, No. 3, June / July 1998, pp. 11-13 at p. 11.

And in the third place, I would note the work of Professor Abraham Biran at Dan in Israel, which was published in the journal, *Biblical Archaeological Review* in March & April 1994. He found a stone stele or pillar referring to the “House of David” and the “king of Israel.” The “pottery collected above the pavement was no later than the 8th century B.C.<sup>356</sup>,” and has sometimes been dated earlier i.e. it has been dated to somewhere around the 9th century B.C., although it might be as late as the 8th century B.C. . But either way, whether it is from the 9th or 8th century, this “House of David” reference is *clearly earlier* than the dates being used by minimalists who are dating the story of David and Solomon as fictional accounts written *c.* 400 years (Philip Davies, 1992<sup>357</sup>) to, according to David Down, *c.* “600 years” later<sup>358</sup>.

This evidence of the House of David Stele (9th / 8th century B.C.<sup>359</sup>), must also be taken with wider evidence for the influence of King David from Moab and Egypt. The black basalt Moabite Stone or Mesha’s Stele, is found in the Louvre, Paris, France. “Mesha king of Moab” is dated to the time of “Jehoram” (II Kgs 3:1,4), whose regnal years on the PRECISE Chronology are 894-883 B.C., thus making Mesha an early 9th century B.C. figure. It refers to the Israelite kings Omri (Regnal years: 921-910 B.C.) and Ahab (Regnal years: 914-895 B.C.)<sup>360</sup>. Though the matter is disputed, it seems reasonable in the wider historical context of the time, to allow that line 31 on this stele may well refer to the Royal House of King David. André Lemaire, a sometime teacher of philology and epigraphy at the Sorbonne in Paris, France, considers line 31 should most likely be reconstructed to read, “the house [of Da]vid.” Additionally, though the matter remains even more disputed, Anson Rainey, formerly of Tel Aviv University in Israel, thinks an obscure phrase in line 12 properly reads, “Davidic altar hearth.” And there is also the usage of “Davit” regarded by Kenneth Kitchen as the name “David” from an Egyptian inscription in the time of Shishonk I on the south wall of the great temple of Amun in Karnak, Upper Egypt (and also found in this form of “Davit” in a later Ethiopian inscription from South Arabia)<sup>361</sup>. David Rohl thinks Shishonk I of the 22nd

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<sup>356</sup> Down, D.K., “More ‘House of David’ Fragments,” *Archaeological Diggings*, Vol. 3, No. 5, Oct. / Nov. 1996, p. 24.

<sup>357</sup> Davies, P., *In Search of Ancient Israel*, JSOT (Journal for the Study of the Old Testament) Press, Sheffield, England, UK, 1992.

<sup>358</sup> David Down’s, “Solomon’s Kingdom” (2002), *op. cit.*, Part 1.

<sup>359</sup> Due to priorities within my time constraints, I have not checked the details of the archaeological layer that this stele came from, and so I am not sure of its exact date.

<sup>360</sup> See Peter Masters’ *Heritage of Evidence in the British Museum*, Wakeman Trust, London, UK, 2004, pp. 28-29.

<sup>361</sup> *Ibid.*; & with respect to both the usage of “Davit” regarded by Kenneth Kitchen as the name “David” by Shishonk I; and also the contextually very possible reference to “David” on the Moabite Stone; as well as the Tel Dan inscription for “House

Dynasty is an early 8th century B.C. figure<sup>362</sup>. Thus putting together the evidence of the House of David Stele from Israel, the Moabite inscriptions in the early 9th century B.C. with line 31 of the Moabite Stone (and possibly, though less certainly, also line 12), and the Egyptian inscription of Shishonk I, there is reasonable evidence from the 9th and 8th centuries B.C. from Israel, Moab, and Egypt, that David established a powerful Royal Household.

While the Semi-Minimalists, Israel Finkelstein and Neil Silberman, have since said with regard to the House of David Stele from Israel, “The minimalists’ contention that Biblical history was a later and wholly creative composition and that David was a fictional figure was dealt a serious blow<sup>363</sup>,” the reality is that the evidence also indicates that David was a much more impressive and powerful figure than the Semi-Minimalists recognize. For in the fourth place, I would note that in basically following the work of Peter James (1991) and David Rohl (1995) but with revised Biblical dates, the PRECISE Chronology has firmly based anchor points for the glories of Solomon’s Kingdom in the Late Bronze Age archaeology of ancient Israel. Thus when these second, third, and fourth factors are combined, their united strength is indeed good archaeological evidence in support of the Biblical account; and to my mind, certainly sufficient to show that the Semi-Minimalists are also wrong. However, to this I make an important fifth point.

For in the fifth place, we have the testimony of God incarnate. For that the period of the United Monarchy was certainly an era of high civilization, is found upon the lips of our Lord and Saviour, Jesus Christ, who was God incarnate, fully God and fully man, when he refers in his *Sermon on the Mount* to “Solomon in all his glory” (Matt. 6:29). As a religiously conservative Protestant Christian, I would believe in the accuracy of the Biblical account whether or not there was supporting evidence from archaeology. For when God speaks in his Infallible Book, that is, the Holy Bible of religiously conservative Protestant Christianity, men would do well to humble themselves and listen carefully, dutifully, and obediently.

I thank God I saw the following Egyptian mud brick, stamped with the cartouche of Rameses (/ Ramesses / Ramses) the Second in the British Museum, London, UK.

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of David, see also, “Has David Been Found in Egypt?,” *Biblical Archaeology Review*, Vol. 25, No. 1, Jan. / Feb. 1999, pp. 34-35.

<sup>362</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, Appendix A, “Dating Shoshenk I,” pp. 370-378, e.g., p. 371. See my further comments on this at Part 6C, Chapter 2, section d, subsection vii, “Manetho’s Dynasty 26 – Necho (II Chron. 34:1; 35:19-22; 36:2-4) & Hophra (Jer. 44:30; 46:2),” *infra*.

<sup>363</sup> Quoted in Michael Caba’s “David: Man or Myth?,” *Archaeological Diggings* (2013), *op. cit.*, p. 56.



Gavin at British Museum, London, UK, next to a mud brick bearing the cartouche of Pharaoh Rameses II. January 2006.

It might also be remarked that placing Solomon in the Late Bronze Age and recognizing that the 8th regnal year of Rameses II / “Sethos” / “Sesos” i.e., the Biblical Shishak who in I Kgs 11:40 and 14:25 is dated to the time of Solomon and Rehoboam, is equated with 5th regnal year of Rehoboam in I Kgs 14:25, since we find in the Rameseum (/ Ramesseum) of Thebes an inscription which refers to, “The town which the king [Rameses II] plundered in Year 8 – Shalem” i.e., “Jerusalem” (I Kgs 14:25), requiring that the first years of Rameses II were the final years of Solomon<sup>364</sup>, is also consistent with a further general matter of archaeology and the Bible related to Solomon’s Temple. *This matter does not specifically go to prove this chronological connection* because the relevant copper mines in the Timna Valley were worked for a long time before and after Seti I. But once the chronological connection between Solomon and the early part of the 19th Dynasty is made, (the second and third Egyptian Pharaohs of the 19th Dynasty were Seti I and Rameses II respectively,) it potentially helps to illuminate for us a matter in Scripture. For we read in I Kgs 7:47, “And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass [Hebrew, *n<sup>e</sup>chosheth*, or ‘copper,’ or ‘bronze’] found out.” We know that the copper mines at Timna, c. 24-30 kilometres or c. 15-19 miles north of Elat or “Elath” (Deut. 2:8; II Kgs 14:22; 16:6) in Israel were worked in ancient times from around the middle of the fourth millennia B.C.<sup>365</sup>. Present there is a temple built by Seti I of the 19th Dynasty, and Egyptian hieroglyphs from the later time of

<sup>364</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, pp. 149 & 175.

<sup>365</sup> “Timna Valley,” *Bible Places* (<http://www.bibleplaces.com/timnavalley.htm>).

Rameses III of the 20th Dynasty<sup>366</sup>. We are thus left to ask, Is this where Solomon got his copper from? Are these King Solomon's Copper Mines?

Having considered the PRECISE Chronology's much better location of the Solomonic Era in the Late Bronze Age over the SCREWY Chronology's inaccurate location of it in the Iron Age, let us also now consider the VANDALIC YARN Chronology. David Down locates this in the Middle Bronze Period, specifically locating "King David and his son Solomon" is "the Middle Bronze IIB Period." And he refers to this as a period in which archaeology shows large fortifications, palaces, and temples<sup>367</sup>. On the one hand, at least to date there is no specific Carbon 14 date that I know of that we have to date David and Solomon's era to the Late Bronze Age, even though we do have the archaeological evidence already discussed. But on the other hand, we have previously considered in Part 6B Chapter 3, the Carbon 14 date for *the end of the Middle Bronze Period* with the burning of Jericho showing dates of 1410 B.C. +/- 40 years, and of 1527 B.C. +/- 110 years, and the overlap of these two Carbon 14 dates puts the ash in the range of 1450-1417 B.C. . And even if one used the lowest Carbon 14 date, which on the PRECISE Chronology I reject since Jericho's burning is placed at between 1446 B.C. and 1441 B.C., namely, the one giving a date of 1432 to 1262 B.C., this means *the very lowest date* one could argue for being *the end of the Middle Bronze Period* is 1262 B.C., even though I consider that this sample giving dates of 1432 to 1262 B.C. contains impurities. What this means is that the proposition of the VANDALIC YARN Chronology that King David whom Down dates at 1011-971 B.C., and King Solomon whom Down dates at 971-931 B.C.<sup>368</sup>, were in what Down claims was the Middle Bronze IIB Period, can be shown to be clearly incorrect, since the Carbon 14 dates for *the end of the Middle Bronze Period* are well before this time. (Of course, as also previously discussed, David Down *et al* who follow this type of VANDALIC YARN Chronology, do not accept Carbon 14 dates, *supra*.)

Thus once again, we find that, on the one hand, the SCREWY Chronology goes awry because it fails to recognize the absolute authority of the Divine revelation of the Protestant Bible, and seeks to use ungodly "reason" in a manner contrary to Holy Scripture. Thus the SCREWY Chronology first seeks to locate the time of David and Solomon in the *Iron Age*, and then finding no evidence for them in the archaeological layers at this time, seeks to wickedly cast aspersions upon the accuracy of the Holy Bible. But on the other hand, the VANDALIC YARN Chronology goes awry because it fails to

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<sup>366</sup> David Down's "King Solomon's Mines," *Archaeological Diggings*, Vol. 5, No. 1, Feb. / March 1998, pp. 26-28. Notably, even though he uses the VANDALIC YARN Chronology, because these mines have such a long history, David Down looks to these as King Solomon's Mines.

<sup>367</sup> David Down's "Exit David and Solomon," *Archaeological Diggings* (2002), *op. cit.*, p. 38. See also David Down's DVD, "Solomon's Kingdom" (2002), *op. cit.* .

<sup>368</sup> David Down & John Ashton's *Unwrapping the Pharaohs* (2006), *op. cit.*, p. 207.

recognize that the Book of Nature must be read by godly reason in a manner that is not contrary to, or against, God's Word; and so it once again refuses to recognize that the critical and sensible usage of Carbon 14 dating techniques rules out its chronological claims that seek to locate the time of David and Solomon in the *Middle Bronze Age*. And once again, we find that the PRECISE Chronology comes through with flying colours, in that it upholds the absolute authority and reliability of the Divinely Inspired (II Tim. 3:16) and Divinely Preserved (I Peter 1:25) Holy Bible of religiously conservative Protestant Christianity; and understands it in connection with godly reason in a way that is not contrary to, or against, God's Word, by locating the time of David and Solomon in the archaeological layers of ancient Israel in the *Late Bronze Age*.

### (Part 6B) CHAPTER 5

*The archaeological anchor of Jericho's necropolis in the Late Bronze Age & a camping site in David's time c. 1050-1010 B.C., & the archaeological anchor of Jericho being rebuilt in the Iron Age in Ahab's time, c. 914-895 B.C. .*

With respect to the Iron Age in the archaeology of ancient Israel, we have already discussed in Volume 2, Part 6B, Chapter 4, the archaeological anchor point of Samaria being founded by King Omri, the father of Ahab (I Kgs 16:23,24,28). Specifically, we have found that the Iron Age II levels of Omri's time are a good deal after Solomon's time whose reign on the PRECISE Chronology is dated at 1010-970 B.C., and so this means that Iron Age I in Israel went for about 30 or 40 years from the end of the Late Bronze Age in c. 970 to c. 940-930 B.C. (which is comparable to Rohl's length for Iron Age I of 30 years, even though he uses later dates). Now in this Part 6B, Chapter 5, we shall consider some further Iron Age anchor points.

As stated in Volume 2, Part 6B, Chapter 3, *supra*, the archaeological evidence indicates that during the time *after* the Fall of Jericho at the end of the Middle Bronze Age between 1446 B.C. and 1441 B.C., through to the time of Solomon between 1010-970 B.C. at the end of the Late Bronze Age, the Jericho cemetery was in use; and a small population of permanent or semi-permanent persons associated with the operations of the cemetery were living, or sometimes living, at the run down, and very small, Jericho. E.g., Bryant Wood refers to "a very small area" of "Jericho" that was "occupied for a short time" in "the Late Bronze Age," and considers that more generally the evidence indicates it was unoccupied<sup>369</sup>. And Bimson says, "there was never a city as such at

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<sup>369</sup> Wood, B.G., "Did the Israelites Conquer Jericho? ...," *Biblical Archaeology Review* (March /April 1990), *op. cit.*, p. 49; citing Kenyon, K., "Some notes on the history of Jericho ...," *Palestine Exploration Quarterly*, 1951, pp.101-138.

Jericho in the LBA [Late Bronze Age], only sporadic habitation. This would explain the paucity of house remains, the complete lack of any trace of a city wall, and also the fact that no proper LBA tombs are attested, only the re-use of certain MBA tombs by the later settlers ...<sup>370</sup>”

This conclusion is consistent with II Sam. 10:4,5, where we read, “Hanun took David’s servants, and shaved off the one half of their beards ... . When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.” To my mind, the implication here of the words, “Tarry at Jericho,” is that it was a place of concealment, i.e., no-one would see them “until your beards be grown.” Thus it looks to me as though these men either camped in the ruins of Jericho, or used some relatively small buildings that were utilized by itinerant funeral functionaries and the relatives of deceased people who went out there for burial purposes. Bearing in mind that this was in a day when many would have traveled by shanks-pony, it follows that both a day or so before a funeral (perhaps a bit longer), and possible a day or so after (perhaps a bit longer), some relatives may have used such accommodation, as would have any religious or other functionaries connected with funerals. Thus for these men to use such accommodation, or camp in the ruins, shows it was a place of concealment where very few people would go to at any given time. *This therefore indicates that David’s Jericho was in Late Bronze Age and so David is a Late Bronze Age figure.*

The archaeological evidence then indicates that Jericho was not rebuilt till the Iron Age<sup>371</sup>. And in I Kings 16:29,34 we read, “in the thirty and eighth year of Asa king of Judah began the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.” “In his days did Hilel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his younger son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.” For in Joshua 6:26, “Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city of Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the fates of it.” This building represents the Iron Age occupation of Jericho, and on the PRECISE chronology, the reign of Ahab in Samaria as co-regent dates to 914-895 B.C. . *This means that we have another anchor date in the Iron Age.* Given that we have already found that the Iron Age existed in the time of Ahab’s father, Omri, who is dated to 921-910 B.C. (sole king regnal years: 921-914 B.C., & co-regent in Tirzah, regnal years: 914-910 B.C.); this date for Jericho in the time of Ahab who reigned from 914-895 B.C. (co-regent in Samaria, regnal years: 914-910 B.C., & sole king, regnal years: 910-895 B.C.) being in the Iron Age also, thus act to confirm that the Iron Age had come to ancient Israel at this time.

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<sup>370</sup> Bimson’s *Redating the Exodus and Conquest* (1978 & 1981), *op. cit.*, p. 136.

<sup>371</sup> John J. Bimson’s “Redating the Exodus,” *Biblical Archaeology Review* (1987), *op. cit.*, p. 40.

On the one hand, applying the SCREWY Chronology at this point of the Iron Age, John Bimson wrongly concludes that “at Jericho,” “the probable date of the earliest Iron Age remains” which indicates “occupation” once again at Jericho, date to “between about 1300 B.C. and the 11th century B.C.”<sup>372</sup>. However, this correlation with the rebuilding of Jericho in the Iron Age in Ahab’s time of 914-895 B.C., once again shows the SCREWY Chronology to be in error. And on the other hand, applying the VANDALIC YARN Chronology at this point of the Iron Age, David Down wrongly concludes that, “The Iron I period” dates from the time of Ezra and Nehemiah in the 5th century B.C.<sup>373</sup>. However, this correlation with the rebuilding of Jericho in the Iron Age in Ahab’s time of 914-895 B.C., once again shows the VANDALIC YARN Chronology to be in error. Thus once again, the PRECISE Chronology has, by the grace of God, an anchor date, this time in the Iron Age for Ahab’s time, which acts to confirm the earlier finding that his father Omri, was also an Iron Age figure.

## (Part 6B) CHAPTER 6

### *Conclusion: The Spade Illuminates Parts of the Bible.*

In “Archaeology Unearthed” (1997), David Down says with regard to the “square” method of an archaeological dig, that a grid of 5 metres by 5 metres (or about 5½ yards by 5½ yards) is first marked out on a grid. Then top soil is removed for 5 to 10 centimetres (or about 2 to 4 inches), and then the process is repeated. He said, “we talk about ‘the archaeologist and his spade.’ Let me tell you, I have never seen in all my experience an archaeologist using a spade. ... Scraping [is] often done with a partiche ... and after the scraping is done we have a lot of loose earth. When the loose earth is here, then we get our buckets, and scrape it in ... And then we ... tip it into a barrow, and the barrow takes it and dumps it” where it is sifted through more carefully<sup>374</sup>. Of

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<sup>372</sup> John J. Bimson’s “Redating the Exodus,” *Biblical Archaeology Review* (1987), *op. cit.*, p. 40; citing Joseph A. Callaway’s “New Evidence on the Conquest of Ai,” *Journal of Biblical Literature*, Vol. 87, 1968, pp. 312-320; and also referring to Yadin, Y., “Is the Biblical Account of the Israelite Conquest of Canaan Historically Reliable?,” *Biblical Archaeology Review*, March / April 1982, pp. 22-23; & Zevit, Z., “The problem of Ai,” *Biblical Archaeology Review*, March / April 1985, pp. 63-64.

<sup>373</sup> David Down’s “Exit David and Solomon,” *Archaeological Diggings* (2002), *op. cit.*, pp. 38-39.

<sup>374</sup> David Down’s “Archaeology Unearthed” (1997), *op. cit.* .

course, it would be possible to use for the initial removal of the topsoil a normal gardening spade, *infra*, and the technical terminology of “a partiche” is more easily understood by most people through reference to e.g., a trowel. Thus I am not opposed to such terminology as e.g., “spade” and “trowel.”

Thus in certain contexts reference is sometimes made to an archaeologist’s “spade.” E.g., Oxford University Press published a work with an article in it whose title included the words, “The Spade and the Text: The Interaction between Archaeology & Israelite History ...” (2007)<sup>375</sup>. Or the young earth creationist magazine, “Bible and Spade” (1972-2014 & ongoing)<sup>376</sup>, whose Editor is Bryant Wood<sup>377</sup>, provides certain information on Biblical archaeology, although as an old earth creationist I would advise that the reader exercise great care and caution with some of its claims<sup>378</sup> i.e., one must discern the good from the bad (Heb. 5:14). And with the same type of caution for a Jewish follower of the SCREWY Chronology, one should also discern the good from the bad in the comments of Yigael Yadin who in his work at Hazor in Israel (1955-1958, & 1968) said, “Our great guide was the Bible; and as an archaeologist I cannot imagine a greater thrill than working with the Bible in one hand and the spade in the other<sup>379</sup>.” Or

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<sup>375</sup> Mazar, A., “The Spade and the Text: The Interaction between Archaeology & Israelite History ...,” in *Understanding the History of Ancient Israel*, Oxford University Press, UK, 2007, pp. 143-171; cited in Garfinkel’s “The Birth & Death of Biblical Minimalism,” *Biblical Archaeology Review* (2011), *op. cit.*, pp. 52 & 78.

<sup>376</sup> “Bible and Spade,” Associates for Biblical Research, P.O. Box 144, Akron, Pennsylvania, 17501, USA (<http://www.biblearchaeology.org/publications/bibleandspade.aspx>).

<sup>377</sup> *Bible & Spade*, Vol. 19, No. 4, Fall 2006, p. 96 lists “Editor: Bryant G. Wood.” A number of Bryant Wood’s SCREWY Chronology articles have been considered in this Part 6B, both those in *Biblical Archaeology Review* (March /April 1990, & Sept. / Oct. 1990), and in *Bible and Spade* (Summer 1999), *supra*. See also, “Bible and Spade,” *Wikipedia* ([http://en.wikipedia.org/wiki/Bible\\_and\\_Spade](http://en.wikipedia.org/wiki/Bible_and_Spade)); & “Bryant G. Wood” *Wikipedia* ([http://en.wikipedia.org/wiki/Bryant\\_G.\\_Wood](http://en.wikipedia.org/wiki/Bryant_G._Wood)).

<sup>378</sup> E.g., in *Bible & Spade*, Vol. 19, No. 4, Fall 2006, the claim is made by Henry G. Smith Jr., that “Geology ... will be misunderstood if not interpreted via a young earth / Flood model” (“An Editorial Comment,” pp. 97-98 at p. 97); and in harmony with such young earth errors, see Friedrich Bender’s “Wood Remains from the ‘Landing Site of Noah’s Ark,’ Nearly 6500 years old” (at pp. 112-113) i.e., dating Noah’s Flood to c. 4500 B.C., and thus reminding us that young earth creationists fall in the range of a 6,000-15,000 year old earth, usually 6,000-10,000, and so the claims of e.g., the VANDALIC YARN Chronology of a Noah’s Flood in c. 2300 B.C. on an earth about 6,000 years old, is at one extreme of this young earth creationist date range. See also Richard Lanser’s “The Case for Ararat” (at pp. 114-118) ([http://www.biblearchaeology.org/publications/BAS19\\_4.pdf](http://www.biblearchaeology.org/publications/BAS19_4.pdf)).

<sup>379</sup> See quote at Vol. 2, Part 6C, Chapter 4, *infra*, from Yigael Yadin’s *Story of Jericho* (emphasis mine).

the “Archtools Archaeology Store,” advertize archaeological tools including the “spade” as a normative looking garden spade, presumably to remove the initial topsoil, *supra*, “standard archaeological trowel,” “archaeology small tool set,” and “archaeology plumb Bob and line<sup>380</sup>.”

And old earth creationist, Hugh Ross, also refers to an archaeologist’s “spade.” Using some amount of hyperbole, he said, “I’m really quite pleased with what archaeology has done for us ..., and I’ve heard the saying from one archaeologist, ‘That every time a spade is dug into the region of the Middle East, another atheist bites the dust’, because of the accumulating evidence of what takes place there<sup>381</sup>.” And while I would not agree with the Frank Breaden’s terminology of, “The Spade Confirms the Bible” (1987)<sup>382</sup>, since I do not consider the Bible in any sense needs “confirmation” as to its accuracy, I would be happy with saying, *The Spade Illuminates Parts of the Bible*.

As stated in Part 6B, Chapter 1, sometimes archaeology acts in a *general way* to show that the type of thing described in the Bible in a particular era is broadly consistent with what is known of the era; and sometimes archaeology acts in a *specific way* to show something relevant to the Bible. E.g., we have considered the issue of “Lot’s Cave” in Part 6B, Chapter 2, being supported in such a general way by Biblical archaeology. And so too, on the PRECISE Chronology, Joseph is dated to c. 1,955-1,845 B.C.; and so in 1,925 B.C. at the age of 30 he appeared before Pharaoh. (Is 30 a rounded number?) There have been different attempts to identify Joseph in Egyptian chronology, for instance, David Down thinks it was the “vizier, or prime minister” of “Sesostris I” (/ Sensuret I) of the 12th Egyptian Dynasty, “Mentuhotep,” and he dates Sesotris I’s reign to 1673-1628 B.C. . He is e.g., particularly impressed by the description of Brugsch who says of this vizier, “In a word, our Mentuhotep ... appears as the alter ego of the king. When he arrived the great personages bowed down before him at the outer door of the royal palace;” which he thinks is very much like Gen. 41:42,43<sup>383</sup>, where we read, “And Pharaoh ... made him to ride in

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<sup>380</sup> “Archtools Archaeology Store,” (<http://www.archtools.eu/archaeology-spear-and-jackson-whs-digging-spade.html>) (as accessed in 2014).

<sup>381</sup> Ross’s *The Universal Flood* (1991), Video, Trinity Broadcasting, Reasons To Believe, California, USA, 1991 (emphasis mine).

<sup>382</sup> Breaden, F., *Instruction Manuel for 60 Study Guides*, Signs Publishing, [Seventh-day Adventist Church] Australasian Conference Association Limited, Warburton, Victoria, Australia, 1987, “The Spade Confirms the Bible,” Study No. 4, pp. 33-35; & “Supplement to ‘The Spade Confirms the Bible’,” No. 4, pp. 37-39. Breaden (d. 1999) was a Seventh-day Adventist Minister and Evangelist.

<sup>383</sup> David Down & John Ashton’s *Unwrapping the Pharaohs* (2006), *op. cit.*, pp. 78-85,206; citing Brugsh, E., *Egypt Under the Pharaohs* in Breasted, J.H., *A History of Egypt*, Scribner & Sons, New York, USA, 1954, p. 162 (emphasis mine). Though this citation is here attributed by David Down to “Egyptologist Emille Brugsch” (*Ibid.*, p. 83) (1842-1930), he elsewhere attributes it to “Egyptologist, Heinrich Brugsch” (1827-1894)

the second chariot, which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.” By contrast, David Rohl considers Joseph dates to the time of Amenemhet III in the 12th Egyptian Dynasty<sup>384</sup>.

Without now considering in detail the issue of exactly where Joseph fits in Egyptian chronology, it is clear from the broad general picture that the existence of a figure like Joseph is broadly consistent with what is known of Egyptian cultural history in the first half of the second millennium B.C., and indeed much is broadly the same through the entire second millennium B.C., or in some instances even earlier and later than the second millennium B.C. . E.g., painting from the tomb of Knum-hotep found in the Beni-Hasan cemetery, which date from Middle Kingdom Egypt’s 12th Dynasty, depict a group of 37 Asiatics entering into Egypt<sup>385</sup>. This indicates that there were times during the second millennium B.C. that Asiatics might come into Egypt, and so in a very broad way is consistent with the movement of Asiatic Israelites into Egypt in Exod. 1. Or without now seeking to specifically identify or place Joseph in Egyptian history, with respect to the vizier, Mentuhotep of Sesostris I in the Egyptian 12th Dynasty, the fact that Egyptologist Brugsch says, “our Mentuhotep ... appears as the alter ego of the king. When he arrived, the great personages bowed down before him at the outer door of the royal palace,” *supra*, certainly shows that whether or not one identifies Joseph as Mentuhotep (e.g., as Down does, *supra*), in general terms it is consistent with this known practice of Egypt for Joseph to be depicted in the Bible as one whom “Pharaoh” made a “ruler over all the land of Egypt” in which “they cried before him, Bow the knee” (Gen. 41:42,43). Or the fact that the Israelites leaving Egypt engaged in idolatry with a heathen “molten calf” of gold in Exod. 32, is consistent with the fact that the Egyptian pagan god of “Hathor” was usually depicted as a cow<sup>386</sup>. Or the facts that “Joseph commanded his servants the physicians to embalm his

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(Down, D., “The popularity of the Dung Beetle,” *Archaeological Diggings*, Vol. 3, No. 1, Feb. / March 1996, pp. 6-8, at p. 8, citing “Egypt Under the Pharaoh’s, page 162,” at sub-heading “Mentuhotep may have been Joseph.” And in reply to my letter to the Editor, David Down, of 25 April 1996, he advised me it was in Heinrich Brugsch’s 2nd edition, 1881, translated by Philip Smith, p. 162, & Brugsch, H. K., *Egypt under the Pharaohs*, 3rd revised edition by M. Broderick, John Murray, London, 1902, pp. 63-64 citing the inscription on his Gizeh tombstone). In three instances reference is made to a page 162; but due to priorities within my time constraints, I have not checked these references other than that of Heinrich Brugsch-Bey’s *Egypt under the Pharaohs*, 3rd revised edition by M. Broderick, John Murray, London, 1902, pp. 63-64 which says, “In a word, our Mentuhotep, who ... was Pharaoh’s treasurer, appears as the alter ego of the king. ‘When he arrived the great personages bowed down before him at the outer door of the royal palace’.”

<sup>384</sup> David Rohl’s *A Test of Time* (1995), *op. cit.*, Chapter 15, “Joseph the Vizier,” pp. 327-368.

<sup>385</sup> *Holman Bible Atlas*, Thomas Brisco, Holman Publishers, Nashville, Tennessee, USA, 1998, p. 5; & David Rohl’s *A Test of Time* (1995), *op. cit.*, p. 332.

<sup>386</sup> See e.g., *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Hathor.”

father: and the physicians embalmed Israel” (Gen. 50:2); fits well with evidence we have of the embalming practices of the ancient Egyptians from many sources, as seen in the many Egyptian mummies discovered by archaeologists.

And so e.g., Leon Wood refers to certain “extra-Biblical matters” that illuminate this in such a general way, saying, “details in this overall-all story” fit “with ... Egyptian practices and customs ... . The titles, ‘chief of the butlers,’ and ‘chief of the bakers,’ occur both in Genesis (40:2) and extant Egyptian texts. Famines were known in Egypt and the idea of persons being assigned to dispense food during these famines is borne out in tomb inscriptions. One inscription speaks even of a seven-year famine at the time of the Third Dynasty ... . Indication is made on the Rosetta Stone that the Pharaoh had a custom of releasing prisoners on his birthday, as did the butler (Gen. 40:20). Joseph shaved before seeing Pharaoh (Gen. 41:14), and shaving was a distinctive custom of Egypt. Pharaoh gave Joseph a signet ring, linen clothing, and a gold chain (Gen. 41:42), all three of which are mentioned in Egyptian texts for similar uses. Some ... have objected to the idea of Joseph, a Semite, being elevated to such a high position in Egypt; but a letter dating from the Armana period has been found written to a person in similar position having the Semitic name Dudu (David)<sup>387</sup>.” So too, something like making a “brick” with straw” (Exod. 5:7) has been found with the cartouche of Rameses II, who though coming from a good time after the Exodus, nevertheless, shows this practice; or just the general idea that “brick” was used (Exod. 1:14) can be shown in broad general terms for various eras of Egyptian history. E.g., I thank God I saw and photographed the following relevant artifacts from Egypt when I visited the British Museum in London, UK, in January 2006.



A wooden funerary model of an Egyptian brickmaker, shows brickmaking, like that referred to in Exod. 1:14. British Museum,



Manual for interpreting dreams. This shows the importance to ancient Egyptians of what we see in Joseph’s interpreting of Pharaoh’s

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<sup>387</sup> Wood, L., *A Survey of Israel’s History* (1970), *op. cit.*, pp. 78-79; citing Cyrus Gordon’s *The Ancient Near East*, W.W. Norton & Company, New York, USA, 1958, 3rd edition, 1965, pp. 139ff; Wright & Filson, *The Westminster Historical Atlas to the Bible*, Westminster Press, Philadelphia, USA, 1945, p. 28b; Barton, G.A., *Archaeology & the Bible*, American Sunday School Union, 7th edition, Philadelphia, USA, 1937, pp. 35-38, 368-369.

London, England, UK. January 2006<sup>388</sup>. dream in Gen. 41. British Museum, Jan. 06.



“Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel” (Gen. 50:2). We have evidence of the embalming practices of the ancient Egyptians from many sources during the 2nd millennium B.C., including this Royal Egyptian mummy of the 17th Dynasty, of Pharaoh Intef. British Museum, UK, Jan. 2006.

On the one hand, the fact that a practice or custom existed at one point of time in ancient Egyptian history in the second millennium B.C., or in some instances even earlier or later than the second millennium B.C., does not thereby prove that it necessarily existed during the first half of the second millennium B.C. in Joseph’s time. E.g., with respect to the straw and mud brick from the time of Rameses II (around the late second millennium and early first millennium B.C.), this is about 1,000 years after Joseph’s time, or about 450-500 years after the Exodus, and so a skeptic may claim that brick with straw existed at a later time in Egyptian history, but not at the earlier time of Moses in Exod. 5:7, or that a brick from Rameses II’s time does not prove there was brick in Joseph’s time in Exod. 1:14 (although the brick in the above picture from the British Museum is from a period much closer to Joseph’s time). But on the other hand, ancient Egyptian civilization seems to show a high level of cultural continuity for considerable periods of time in, or around, the second millennium B.C., and it surely notable that a number of features in the Story of Joseph fit with these broad elements of known Egyptian history.

Therefore, without now considering in detail the issue of exactly where in the first half of the second millennium B.C. Joseph fits in Egyptian chronology, it is clear from this broad general picture of ancient Egyptian culture in, or around, the second millennium B.C.,

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<sup>388</sup> Cf. Peter Masters’ *Heritage of Evidence in the British Museum* (2004), *op. cit.*, pp. 102-103. Room 61 of the British Museum, this is dated on the SCREWY Chronology at “c. 1900 B.C.”.

that the existence of a figure like the Biblical Joseph is *in general terms* broadly consistent with what is known of Egyptian history, even though this does not constitute *specific* extra-Biblical proof for the Story of Joseph. There is *thus a fundamental integrity with Egyptian history in the Story of Joseph* as a figure from the first half of the second millennium B.C. i.e., we do *not* find a conflict such as would occur if e.g., archaeology indicated that during this time the Egyptians were a nomadic group of camel-riding bedouins with no city building civilization or no Pharaohs till a much later time. Or we do *not* find anything that would clearly make the Story of Joseph incongruous with Egyptian history e.g., there are no Egyptian documents saying something like, “Egypt was so lush and fertile, that from the 1st to 20th Dynasties there was never a famine in Egypt.” Therefore even without making a specific identification of Joseph in Egyptian chronology, there is a basic and fundamental historical integrity with the sort of big broad-brush picture we have from extra-Biblical historical records depicting Egypt during the very broad historical time of Joseph in, or around, the second millennium B.C. . Therefore, *in a general way*, archaeology shows that the type of thing described in the Bible for Joseph in the first half of the second millennium B.C., is on the available archaeological data, broadly consistent with, and so credible, with what is known of this broad general era.

However, sometimes archaeology acts in *a specific way* to illuminate something relevant to the Bible. Here we have seen that specific anchors points can be used for the PRECISE Chronology for the period from Abraham to around the time of Solomon. In Part 6B, Chapter 2, we have seen that a model regarding Bab edh-Drha as the satellite necropolis of Sodom and / or Gomorrah and / or Admah and / or Zeboim and / or Zoar, fits well with the PRECISE Chronology and Carbon 14 dating to give an anchor in time for the destruction of Sodom and Gomorrah in Gen. 18 & 19 of c. 2,107, during the Early Bronze IV Period, and in the 99th year of Abraham’s life. Then in Part 6B, Chapter 3, we have seen that the fall of Jericho and Israelite Conquest of Canaan, fits well with the PRECISE Chronology’s date of Jericho’s burning at between 1446 B.C. and 1441 B.C. and Carbon 14 dating, to give an anchor in time of 1450-1417 B.C. or 1434/3 +/- 16 years, at the end of the Middle Bronze Period. Then in Part 6B, Chapter 4, we have seen firmly based anchor points for the glories of Solomon’s Kingdom in the Late Bronze Age archaeology of ancient Israel, with evidence for high civilization at Megiddo in e.g., the Late Bronze Age Megiddo Palace, or the Megiddo Gate; and in Jerusalem with the Millo, or the Late Bronze Age Palace with Egyptian architectural elements which can be thus identified as the Palace of the “daughter” of “Pharaoh king of Egypt;” all of which is in harmony with I Kings 9:15,16 & II Chron. 8:11.

And having considered some matters of relevant to Iron Age anchors in Part 6B, Chapter 4 with Samaria being founded by King Omri, the father of Ahab (I Kgs 16:23,24,28) at Iron Age II levels; in Part 6B, Chapters 4 & 5, we have also considered the rebuilding of Jericho in the Iron Age under Ahab (I Kings 16:29,34) as further corroboration for the existence of the Iron Age at this time of Omri (sole king regnal years: 921-914 B.C., & co-regent in Tirzah, regnal years: 914-910 B.C.) and Ahab (co-regent in Samaria, regnal years: 914-910 B.C., & sole king, regnal years: 910-895 B.C.); and the consistency of the archaeology of Jericho with the Biblical account also includes indicates that David’s Jericho was in the Late Bronze Age. And thus we have dated

Solomon (Regnal Years: 1010-970 B.C.) to the end of the Late Bronze Age, and Omri (Regnal Years: 921-910 B.C.) to Iron Age II; so that we have determined an Iron Age I in ancient Israel for about 30 or 40 years from the end of the Late Bronze Age in c. 970 to c. 940-930 B.C. (which is comparable to David Rohl's length for Iron Age I of 30 years).

As a consequence of determining these anchor points, we see how for the period of Abraham to about, although a bit later than, Solomon, Biblical archaeology on the PRECISE Chronology acts to illuminate our understanding of certain parts of the Bible. And so contrary to the claims of e.g., religiously liberal apostate "Protestants" or any others, who in their intellectual and spiritual blindness (II Cor. 4:4) would wickedly seek to cast aspersions upon the Divinely Inspired (II Tim. 3:16) and Divinely Preserved (I Peter 1:25) Word of God of religiously conservative Protestant Christianity, we find that "the truth of the Lord endureth forever" (Ps. 117:2); and that in our study of God's holy Word, *the spade illuminates parts of the Bible*. Thus the work done in Part 6B is one important element in the wider threefold work on Biblical chronology undertaken in this Volume 2, Part 6, in Parts 6A, 6B, and 6C. *Praise be to God!*