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Starred Footnotes

–Example as seen on timeline: *2

*1 –Shem is the only one of the three brothers that we know for certain what his birth year was, being 1558. If Japheth was the elder brother and Noah begat him at 500 years old (1556), it would be fitting for Ham to fill the middle year (1557). It may also be possible that Ham was born after Shem.

*2. Exactly when these people groups began is unknown (Gen.15:19–21). All we can know for sure is that these people groups developed after the flood and before the call of Abram (Gen12:1–6).

*3 – The position taken is of this year being the birth year of Abram. As Shem was given the first place in the list with his brothers by way of dignity or importance, so Abram is given it here. However, other verses show that Shem was not the oldest. In the case of Abram no other verses reveal he was younger then his brothers or that they were older then he. Neither do we know how long either of his brothers lived. The focus of what is being revealed is on Abram.

*4. – (Gen 17:1–14) It's interesting to note that the seal and sign of God's blessing on Abraham and his seed, through circumcision, was established just over 400 years before God gave the law to Moses at the beginning of the 2nd year in the wilderness (1948 + 99 = 2047).

*5 – The progression of events in Genesis 16–21 is straightforward. Ishmael is born, Sodom and Gomorrah are destroyed, Lot's daughters sin by getting Lot drunk and conceiving Moab and Ben-ammi, who was the father of the children of Ammon: Gen 19:30–38) and after that the birth of Isaac. Gen 11:27–28 says that Haran was the father of Lot and that Haran died before his father Terah died. Terah died in 2083 and Lot already had daughters of his own old enough to conceive between the time that Ishmael and Isaac were born, around 40 years before Terah died. The position is that Lot was around 30 years old when Abram rescued him and Haran possibly around 50 years younger then Abram.

*6 –The exact year that Joshua was born or died is unknown. We do know from Joshua 24:29 and Judges 2:8 that he lived to be 110 years old. General census agrees that Joshua lived about 30 years after entrance into Canaan (Dake's Annotated Reference Bible; Joshua 23: 2; footnote 'x') and that he and Caleb were about the same age. For his death year we add 30yrs to 2493 (footnote 27). Backtracking 110yrs gives the year 2413 which would make Joshua one year older then Caleb. These are approximate dates.

* 7 – There is a theory that suggests that the 40 years in the wilderness did not officially begin until after the spies had returned from scouting out the land for 40 days. Thus, the first 1.5 years of Israel being out of Egypt is not included in the 40 years because that judgment had not been defined yet. If this is accurate then all dates beyond 2493 are to be moved up 1 year.

* 8 –Joshua 24:31 states that "Israel served the Lord all the days of Joshua and all the days of the elders that outlived" him. Judges 2:10–11 states further that after these elders died another generation arose that did evil in the sight of the Lord which ushered in the first judge, Othniel (Judges 3:7). We are not certain how many more years these elders lived beyond Joshua before Othniel was introduced. No amount of time is factored in because the period of time is unknown. Whatever this period was advances the following dates by the time. For example: If this period was 40 years the birth of Saul and David would be 2867 ad 2899. This would create a larger gap between where this time line shows the birth of Jesus and when Jewish tradition claims it in 3760.

Starred Footnotes

–Example as seen on timeline: *2

*9 –Determining exact years for the reigns of Baasha and Elah is somewhat difficult. A handful of evidences need to be weighed out that offer slightly differing perspective s. Much thought and consideration has been given to this as all the years for the rest of the kings shift upon it. See the Articles 'King Details' and 'The Reign of Basha'. According to 1 Kings 15:33 Baasha began his reign in the 3rd year of King Asa (2991 –I chose to go with 2992). The verse says that Baasha reigned 24 years (until 3016) in which Elah would reign in his stead over Israel. Based on other surrounding circumstances I chose to set this year as 3014 instead. So we also read in 2 Chron. 16:1 that Baasha came up against Judah in the 36th year of Asa, which would have been in 3024 –10 years after his reign ended. There are two possible solutions: One, that it's an error in the copying by scribes and two, that the numbers may refer to the 36th year after the division of the divide Kingdom, which would have been Asa's 16th year of reign (3004). If this is true then Baasha came up against Judah in his 12th year of reign (2992 + 12 = 3004. The word translated 'reign' is equally translated 'kingdom' and is done so 51 of 91 times in the Old Testament. For further explanation read the 'When Baasha Reigned' article in the download page.

*10 – In the year 3015 we see three different kings beginning their rule. Zimri ruled for only 7 days (1 Kings 16:15). At that time there was yet another division amongst the people as to whom the next king should be. Half the people choose Omni and half the people choose Tibni. Chapter 16:21–23 says that Omni fought and prevailed against Tibni and started his full rule over Israel in the 31st year of King Asa (3019). This tells us that for three to three and a half years these kings reigned at the same time.

*11 –Note: Section A of this footnote is an example of a scenario that occurs a few times with the kings. They're clearly indicated with two years on the timeline. The later years are always used for placing future kings. The reason being is because if the earlier year was used then both Ahaziah 1 and Ahaziah 2's reigns would have ended before the later year, when it is said they're reign started. (A.) Ahab began to rule in the 38th year of Asa. King Asa began reigning in 2989 placing Ahab in 3026. However, we're also told that Omri, his father and predecessor, reigned 12 years before Ahab took over. This places Ahab in 3031. This is not a contradiction. It was not uncommon in those times for the son to begin his reign while the current king, his father, was in his later years of life. An example of this in seen in 2 Kings 8:16 when Jehoshaphat was still King his son Jehoram began to reign. I suggest Ahab began his co-regency reign in 3026 and his complete kingship reign in 3031. Perhaps King Omri died that year. (B.) Another factor in the exact lining up of years is found in the phrase "in the 4th year". The phrase doesn't mean that 4 years had completely been fulfilled. However, the 4th year had begun and was in process of being completed. In this case 3 years would be added. An example of this can be seen with Basha killing Nadab in 1 Kings 15:25,28. We will hold to this model but will remain flexible if need be. This scenario happens a few times with the kings. Not knowing exactly what time of the years each king stopped reigning and when the new kings began to reign seems to present small contradictions. However, there are no contradictions. (D.)

*12 – It would appear that Ahaziah reigned solely for a very short period of time in 3048 if Joram also started his reign in the same year. Note: A 1 and 2 were placed after Ahaziah only to distinguish them from each other and serves no other purpose. Ahaziah of the Southern Tribes appeared first in Scripture so a 1 was placed in association with him. In similar effect, Jehoram was used for both the Southern and Northern kings. However, Jehoram of the Southern Tribes is also referred to as Joram. So as to distinguish between the two to eliminate confusion Joram was chosen. Likewise, the king Jehoash of the Southern Tribes is also referred to as Joash, yet Joash is also a king of the Northern Tribes. The Southern King is first referred to as Jehoash. The Northern King is first referred to as Joash. In this manner it is used on the time line to distinguish between the two to eliminate confusion.

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Starred Footnotes

–Example as seen on timeline: *2

*13 – Joram and Jehoram have a very unique relationship with determining years of their reigns. Each king uses the other to place himself, which causes an endless cycle. Let me explain: Up to this point we have always used the late of two years for the progression of time. We're told that Jehoram began in the 5th year of Joram, 3053 + 4). That would place Jehoram in 3057 but if Jehoram started in 3057 we have to rework the math for Joram because we're also told that Joram started in the 2nd year of Jehoram, (3057 +1). That would place Joram's later year to be 3058, which would mean the 5th year of Joram (when Jehoram started) would be 3062; and the cycle continues without end. The solution given on the time line adapts to this situation. See 'King Details' download for further explanation.

*14 –See "Azahiah's Age" article on the home page. The article presents an explanation of the context of events surrounding Ahaziah, King of Judah. If this perspective is indeed accurate, the major effect would be on the placement year of Azahiah's birth.

*15 – Both Israel and Judah had a king by the name of Joash and they reigned not to far apart from each other. To make a clear distinction between the two, Joash of Israel will be referred to as Jehoash. This is consistent with most all translations. (Hebrew: Joash, a varient name for Jehoash; found in 2 Chron 25:17,18,21,23,25)

*16 – It's clear when comparing the two accounts of 2 Kings 15:1–2 and 2 Chron. 26:1–3 that Azariah and Uzziah are the same individual.

*17 – (A) Isaiah 7:1–8 says that Pekah (King of Israel) and Rezin (King of Syria) came against Judah (King Ahaz) to make war and lost. In v.8 God declares through Isaiah that within 65 years Ephraim (Israel) will no longer be a people. This was said during the time when all 3 rulers were reigning at the same time. The window is from 3219–3222. We already know that Assyria took Israel captive in 3238 so this prophecy was given 16 to 19 years prior. It is a fact; God said it would be 65 years until Israel would be take captive. Another fact; it was shortened to 16–19 years. If the full 65 years had been spent it would have gone 20–23 years into Manasseh's reign. However, the time was shortened to the final years of Ahaz, but if not to that time then shortly after his reign was over. Chapter 7:10–25 shows how upset God was with Ahaz for not trusting in Him. Isaiah prophesied in Chapter 7:17 that God will bring upon Israel 'days that have not yet come'. In other words God said he would not fulfill the days (65 years) he said at first because of his distrust in God. Perhaps God shortened the days so Ahaz would see it come to pass within his lifetime to prove to Ahaz that He is truly God and trustworthy! (B) It should also be noted that there is around a 14 year gap between Isaiah's prophecy to Ahaz and Isaiah 7:24 and 8:1. (C) The timing of 4 years before Assyria takes Israel captive has already been indentified to when Isaiah's wife became pregnant with their second son. Our attention now turns to Isaiah 16:14 and 20:3, both scriptures dealing with the word of the Lord through Isaiah concerning a in 3 year period. It is believed that these are the same 3–year periods that existed before Assyria took Israel, the Moabites and other surrounding nations. So the big picture looks like this: Isaiah's wife gets pregnant in 3234 and when the child is born in 3235 Isaiah then prophecies for the next 3 years naked and barefoot until Assyria takes Israel.

*18 –In Daniel 9:24–25 we read that 70 weeks (of 7 years or 490 years) had been appointed upon Israel and the restoration of Jerusalem. In verse 25 we read a "commandment to restore" and build Jerusalem until the Messiah came. In the same verse two time periods are described. The first is of 7 weeks (or 49 years) with the second being 62 weeks (or 434 years).

Starred Footnotes

–Example as seen on timeline: *2

It's important to acknowledge that there were three different decrees to restore the city. Knowing which one is being referred to Daniel 9 is necessary. The first decree was in the first year of King Cyrus to restore the temple (Ezra 1:1–4, 3:8, Is. 44:28, 45:1–4, 46:11). Worked stop during his reign but got re–decreed under his son Darius I and the temple was completed in his sixth year of reign. This was 57 years after the first decree and only the temple was complete (Ezra 6:1–15). Not the whole city. Xerses reign after Darius 20 years (Dan. 11:1–3 / secular history) and followed by Artaxerxes. In Artaxerxes 20th year he gave Nehemiah the third decree to restore Jerusalem (Neh. 2:1–6:19). Nehemiah restored only the walls of the city in 52 days. This was by no means a complete restoration of the city as even the houses of those wholived there weren't built (Neh. 6:5, 7:4). It is believed that this final decree for Nehemiah was the decree referenced in Daniel 9 and the full restoration of Jerusalem occurred 49 years after it. The fact that a third decree was needed proves that it was not completed. If the 49 years of Daniel 9 started with either of the first two decrees the prophecy would not have been fulfilled. The second time frame of Dan 9:24–25 would be 434 years and would start immediately after the first 49 years had ended. These combined would equal 483 years until the Messiah would be cut off or crucified (Dan. 9:26). This would account for 69 of the 70 weeks of the prophecy. The final 7 years (1 week) is reserved for the Tribulation Period. The 70 week prophecy is concerning Israel as a nation. We are now in the age of the church but God will turn his attention back to Israel and plea with her once again and fulfill the last week of the prophecy. Gleaned from "Revelation Expounded" by Finis Dake.

We should acknowledge and restate footnote *6. We are not certain how many more years these elders lived beyond Joshua before Othniel was introduced. No amount of time is factored in because the period of time is unknown. Whatever the period was would advance everything beyond that point by that amount.

This would be a great place to restate that there are issues of unknown things and several different major decisions to make when constructing an Old Testament chronology. For anyone to say that his or her version is the absolute correct is simply irrational. I came into this challenge with no axe to grind or thing to prove. I just let the pieces fall where they did. I hope this study has helped you.