The judges were raised up by the Lord, especially during the times of spiritual decline or backsliding of Israel. During these periods, God would bind Israel over to an enemy for the purpose of bringing her to her senses, causing the nation to acknowledge her sin in forsaking the Lord which invariably involved the worship of other gods, and to again rely upon Him. A rather general definition as to the essence of biblical judgeship may be gleaned from Judges 2:16 and 18a: "Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge..." The scriptural qualifications for the judgeship were that they be Hebrew men who reverenced Jehovah, were able, had wisdom and understanding in the ways of the Lord, were truthful, hating covetousness, and well known throughout the Twelve Tribes for those attributes (Exo. 18:21-22; Deu. 1:13-17).

Although the nature of the function discharged by the judges is not distinctly defined by the above, a more thorough description is readily ascertainable from within the course of the narrative. For example, even though some fathers did appoint their sons as co-judges and successors, the "office" of judge was not hereditary as was the priesthood. It was conferred upon the chosen individual by God himself. At the time of his call from God, the judge's primary function was to bring the people to judgment. This was done by the judge and/or a prophet (or prophetess) first confronting the people so as to bring them to judge their sins with God's viewpoint. This having been done, the people were called upon to repent and return wholeheartedly to following the living and true God with singleness of purpose.

Once the judge had succeeded in bringing the people to judge their sin (cp. 1 Cor. 11:31-32), the Lord would then use that judge as His instrument of deliverance. The judge then became their savior-deliverer, leading the people to victory over their sin and then over their oppressors. In so doing, they served as types of Jesus the Christ, the Savior-Deliverer over sin, Satan, and his hordes. This pattern may be noted throughout the book (Judg. 3:7-10; cp. Neh. 9:26-28). This definition is further substantiated in the Book of 1 Samuel which discloses that Samuel was not referred to as anything other than a prophet until chapter 7 whereupon, acting as outlined above, he became a judge (1 Sam. 7:6: Samuel judged Israel at Mizpeh, after calling on the people to repent, vs. 3 ff.).

Therefore, it was not in the civil sense of the word that these people were referred to as judges during the first phase of their service. It was not like Moses and others that "sat on the bench" (Exo. 18:13-27; Deu. 1:15-18) that this term is to be understood. Thus, two different shades of meaning are seen to apply to the word "judge" at this period of Israel's history. Of course, after having restored the people to the Lord and delivered them from their oppressors, he would thereby be established as the spiritual Shepherd, overseeing the children of Israel. Quite naturally, during the remainder of his lifetime the judge would be that individual to whom the people would resort for direction, leadership, and counsel. Thus, he served in different capacities, initially as a preacher, then a warrior and finally as an administrator of civil and ceremonial justice by the application and enforcement of the Mosaic law until the time of his death (1 Sam. 7, especially vv. 15-17). Reflection upon the biblical narratives with regard to the individual judges will substantiate the correctness of our definition and reveal it is neither an artificial contrivance nor a private interpretation.

Moreover, the Scriptures state that Moses was a judge and the incidents recorded therein clearly depict that he and Joshua functioned as previously described. Hence, both are to be included as part of the period of the judges and not merely those men whose exploits are given in the actual Book of Judges, beginning with Othniel (Judg. 3:8-11). Moses performed according to the above biblical definition in bringing the children of Israel out of Egypt and also during the 40-year trek in the wilderness as did Joshua throughout the time of the conquest of Canaan and the subsequent division of the land among the 12 tribes. Indeed then, Moses functioned in two distinct and diverse roles, yet both bore the single title judge.

Accordingly, the period of the judges is seen to begin at the 1491 BC Exodus and end with the death of Samuel about 1060 BC (431+ years, cp. Acts 13:20: "about" 450 years). As Samuel's life-span overlaps and intertwines with those of Saul, the first king, and David, their reigns and Solomon's are depicted on Chart 4 so that the period of the divided monarchy may be treated as a single and separate unit.

The first major chronological problem in the period of the judges is that of its duration. As alluded to in the discussion of Chart 3, a paradox is perceived to occur between 1 Kings 6:1, (stating that from Solomon's fourth year to the Exodus was 480 years) and Acts 13:17-21 (apparently giving about 450 years for only the judges). Scaliger long ago termed Acts 13:20 as the "Crux Chronologorum." One of the two must somehow be selected as "correct" and the other understood in its context - but which, and how can one be certain? The 480 years is the correct number of consecutive linear years; therefore, 1 Kings 6:1 is the verse to be used as the standard for the following reasons.

(1) Beginning with the weakest, it is offered that the Acts 13 passage is from the New Testament; hence, if its 450 years were the standard to which the 480 must somehow be reconciled, no Old Testament man of God could have solved the paradox. He would, in fact, have been led into error as he would only have had access to the 1 Kings 6:1 passage. This author is of the conviction that the Old Testament saints could calculate their own history and chronology in order that they could know the "time of their visitation" by Messiah.

(2) The patent fact gleaned from reading the narratives concerning the various judges is that the stories, men, and periods mentioned in Acts 13 overlap one another. Failure to see this leads one to take the Acts 13:17-21 data, i.e., the 40 years in the wilderness, the "about" 450 years for judges and 40 years for Saul's reign obtaining a subtotal of 530 years. They then add 40 years for David's reign and 3+ (or 4-) years for the beginning of Solomon's reign to the building of the Temple and obtain 573 (or some similar number by the same reasoning) as the total years (Anno Mundi) for the period described in 1 Kings 6:1 as being only 480 years. Next they sum all the years of servitude as punishment for idolatry, etc., thus 8 + 18 + 20 + 7 + 40 are 93 years. This 93 is then subtracted from the 573 Anno Mundi years yielding 480 which are designated as "Anno Dei" years (or some similar method). The advocates of the "450" position feel this solves the problem by stating that God did not "count" (?) the years of punishment in 1 Kings 6:1; He only "counted" the 480, hence the designation Anno Dei. Others insist that more overlaps are also possible; hence, to them the paradox is insolvable.

True, the possibility exists of individual judges overlapping rather than following one another in succession. However, it is believed that God's main purpose in giving the time periods of rule and authority as well as the ages of the begetting of sons, etc., was to make possible the ascertaining of the chronology and dates within the Holy Writ. Therefore, as the Scriptures list the judges successively, Chart 4 does likewise. However, rather than adding 40 + 450 + 40 = 530 years, the 40's were found to overlap the period of 450 and thus should be subtracted from the total. That is, Samuel's life as a judge overlaps Saul's reign until almost its end. Comparing 1 Sam. 25:1 with 1 Sam. 27:7 reveals that Samuel died at least one year and four months before Saul was slain on Mount Gilboa. Consequently Saul's 40 years should not be added as though they consecutively followed those of Samuel's judgeship. As Samuel is the last judge, most of Saul's years must be taken from the 450-year total. Further, as Moses is one of the judges, his last 40 years are included in the "about 450 years" of Acts 13:20 as are the years of Joshua's judgeship. When this is understood and drawn, the 480 years of 1 Kings 6:1 are verified, becoming a major chronological key.

Furthermore, an overlap exists in the stories in Judges where the period of servitude is given along with the time of rest for the land in order to complete the 480-year scenario as heretofore justified. For example, the verses relating to judge Ehud are interpreted as meaning that due to disobedience and sin, Israel served Eglon the king of Moab 18 years. God raised up Ehud as His instrument to judge and deliver her, and then the land had rest. A break or pause in thought is construed as following after the word "rest" (vs. 30) so that the next two words are taken as a recapitulation whereby the total time elapsed for the whole story (Judg. 3:12-30) was fourscore or 80 years.

To elaborate, the defenders of the 450-year position are forced by that number to interpret the Eglon episode as meaning that the whole period comprised the 18 years of servitude plus 80 years of peaceful living under Ehud, totaling 98 years (Judg. 3:14, 3:30). To the contrary however, of those 80, the first 18 were under Eglon's control. Hence rather than 98 years, the interval is actually only 80 during which 80 - 18 or 62 years of peace follow Ehud's slaying of Eglon and his subsequent deliverance from Moab's overlordship. The 480 years of 1 Kings 6:1 demand this manner of interpretation of the narrative, not only for Ehud-Eglon but for the other judges as well. The problem is that English punctuation and syntax suggest that the land had rest for a period of 80 years after Moab's defeat; however Hebrew contains no punctuation. Thus Judges 3:30 should be understood as saying "and the land had rest" followed by a pause in thought whereby the following "80 years" is a summary statement referring to the entire period of time covered by the story. Accordingly, each biblical episode records the period of time from one period of rest to the following period of rest, and included within this span is the time of oppression. This is how the Jews reckon (Dr. Heinrich Guggenheimer, Seder Olam, 2005 ed., p. 121) as did Ussher and Eusebius.

The story of Samson, recorded in Judges 13-16 is offered as further scriptural precedence and justification for this conclusion. Samson's 20-year period of judgeship was within the 40 years during which the Philistines held dominion over Israel, thus his 20 and their 40 are not to be summed. The obvious undeniable overlap of the 40 years of Philistine domination (Judg. 13:1; 14:4; 15:11, 20) and Samson's 20-year judgeship (Judg. 13-16) are seen as a precedent in illustrating that which is true concerning the relationship of the other servitudes and their accompanying judgeships.

(3) The aforementioned conclusions in the above numbers (1) and (2) are confirmed and sustained by Judges 11:26. This reveals that from the conquest of Heshbon during the year before the entry until Jephthah was 300 years. Though most critics ignore or ridicule this number, the 300-year statement and the 480-year declaration of 1 Kings 6:1 beautifully sustain one another. Moreover when believed and taken literally, the 300-year pronouncement is the chronological key to Judges. This value for the time period in question militates against adding the other values to the 450 years of Acts 13:20. Further, it enables one to solve the "Judges-Joshua chasm" between the division of the land under Joshua to the beginning of the oppression by Cushan-rishathaim. It also confirms as well as demands the overlap interpretation of Eglon's account given in (2) above and strengthens the Samson-Philistine overlap observation at the end of that section as 8 + 18 + 20 + 7 sum to a value greater than the possible maximum gap between the division of the land to the oppression by Cushan.

(4) Lastly, Judah's lineage yields data that confirms and supports the 480 years of 1 Kings 6:1 and Jephthah's 300 years, but militates against the aforementioned consecutive adding technique as being applicable to Acts 13. That is, Judah's offspring Amminadab had a son named Nahshon as well as a daughter named Elisheba who married Aaron (Exodus 6:23). Nahshon was a contemporary of Moses and was the leader (Prince) of the tribe of Judah during the Exodus and wilderness wanderings (Num. 1:7; 2:3; 7:12; 10:14). His son, Salmon, entered the land with Joshua and married Rahab, the converted prostitute, who had hidden the spies (Josh. 2, cp. Mat. 1:5). As the generation of Joshua and Caleb and those older perished during the 40-year wilderness wanderings, Salmon is of the next generation (Joshua lived 110 years, Judg. 2:8wl:8wli □ =Õi □ =Õ). Salmon begat Boaz who begat Obed who begat Jesse, the father of David. Now, Jesse was alive with Samuel and Saul (1 Sam. 16:1-5). This means that from the entry into Canaan to the last judge and the first king covers the life spans of only four men, i.e., Salmon, Boaz, Obed, and Jesse (Chart 4a).

A possible scenario of just these four generations, based on using the 480 years of 1 Kings 6:1 and the 300 of Judges 11:26, over the time frame for only the magistrates covered in the Book of Judges yields a time span of:

317 yrs: Othniel (1418 BC) to Samson (1101 BC) or
323 yrs: Othniel (1418 BC) to Saul (1095 BC)

With only four life spans to fill this time gap and taking Salmon's age to be about 20 at the entry would require Salmon to have fathered Boaz around 100 years of age. Boaz would also have had to father Obed at nearly 100 who, in turn, would have had to begat Jesse around age 100. Jesse would then had to have begotten David about age 86 and been about 100 when David (c. 15 years old) was anointed by Samuel. Comparative ages of the oldest biblical contemporaries over this interval are: Moses 120, Aaron 123, Ehud c. 110, Eli 98 and David, "old" at age 70 (Chart 4a).

As these decreasing ages depict, during this era life spans continued to shorten after the time of the global Deluge and finally reached modern life expectancies. Thus, even this scenario requires a series of miracle births whereby men begot sons at nearly 100 across a span of time when most men were scarcely living that long. A scenario that would include the 450 years as though they were consecutive linear years for the span describing the eight-year servitude to Cushan (Judg. 3:8) as its beginning and Saul's year of enthronement as its end (rather than the 323 years as shown above) would require adding to the life spans and increasing the ages of Salmon, Boaz, Obed, and Jesse as to when they fathered one another over and above the years as depicted on Chart 4a. This strongly argues against the span's being 450 years.

Indeed, Moses' ancestry through his second son, Eliezer, yields similar results and thus confirms the information concerning Judah. The lineage continues from Eliezer down to Rehabiah, Jeshaiah, Joram, Zichri, and Shelomoth. This Shelomoth was an overseer of the treasury during the reign of King David (1 Chron. 26:24-28). A possible scenario of this data indicates that each of the above descendants of Moses would have to have begotten a son when they were around 80 years of age (see Chart 4b).

If Acts 13 were forced to mean that the period from Israel's servitude for Cushan-rishathaim (Judg. 3:8) to Saul's enthronement is 450 years, the span over which these offspring lived and gave birth would have to be expanded by 150 years. This would necessitate increasing the ages in which Moses' lineage fathered to c.110 in this instance and to 130 for Judah's lineage. Again, these are not reasonable values for the begetting of sons when compared to biblical life spans for that period. Increasing the length by nearly 150 years would therefore have the highly improbable effect of two distinct lineages begetting sons at an age equal to - and beyond - that which men were living!

Hence, the 40 years, etc., referred to in Acts 13:17-22 must overlap the "about" 450 years and be subtracted from it, not summed. This Gordian knot is cut by simply seeing that the "about 450" is not referring to the length of the period of the judges at all in Acts 13:17-22! Instead, it is either:

(a) A parenthetic remark concerning the span of time of this whole thought from the Exodus in 1491 BC until 1048 BC when David became king of all 12 tribes (i.e., c. 443 years).

(b) The 400 years of affliction by Egypt (vs.17 cp. Gen. 15:13) plus the 40 years in the wilderness (vs.18) and the 7 years of war until the distribution of the land (vs.19) totaling 447 years.

(c) A parenthetic remark beginning when the covenant ritual with Abraham (initiated in Genesis 15; cp. "chose our fathers," Acts 13:17) was consummated in his 99th year (born 1996 BC - 99 = 1897 BC) in Genesis 17 by the changing of his name from Abram and the seal of circumcision. The period ended in 1444 BC when the land was divided among the last 7 tribes (1897 - 1444 = 453 years).

(c) is self explanatory. (a) and (b) are markedly different in content. (b) is actually saying the 450 years all transpired prior to the events recorded in the Book of Judges. Here, it is a parenthetic remark summing the years from verse 17 up to the time of the division of the land after the defeat of the seven nations that dwelt in Canaan. This would mean that the 20th verse is not telling us the duration of the period in which God gave Israel judges, rather it is telling us when they were given. Thus the first part of this verse is referring back to the first part of the 17th to the time when "twli □ =Õhe God of this people of Israel chose our fathers."

This "choosing" has been established in the discussion of Chart 3 regarding God's selection of Isaac out of the children of Abraham as the lineage through whom the covenant was to be established: "for in Isaac shall thy seed be called" (Gen. 21:12c, cp. 17:19 and 21). The 20th verse of Acts 13 now informs us that God chose Isaac about 450 years before the division of the land (vs. 19). Remember, the words "unto them" and "for" are in italics and thus are not in the Greek New Testament Text. They are interpretative and have been added by the King James translators for clarity and smoothness. This latter interpretation is well-substantiated by the literal reading in the Greek of verses 19 and 20 (cp. Acts 7:6):

> And having destroyed nations seven in [the] land of Canaan, he gave by lot to them their land. And after these things about years four hundred and fifty he gave judges until Samuel the prophet. (Textus Receptus; the critical text reads similarly.)

To clarify: from the birth of Isaac (BC 1896) to the birth of Jacob are 60 years (Gen. 25:20, cp. vs. 26; Chart 3, upper left); from there to Jacob's going to Egypt, 130 (Gen. 47:8-9); from there to the Exodus, 215 (Chart 3); from thence to the entrance into Canaan, 40 (Acts 13:18, etc.); from that to the division of the land among the last seven tribes, 7 years (Chart 4); which totals 452, viz.: 60 + 130 + 215 + 40 + 7 = 452 years ("about" 450; 1896 BC - 1444 = 452). Of course it could be argued that instead of commencing at the birth of Isaac the initiation point should be that of the feast of his weaning at which time he is placed as the heir and seed lineage, Ishmael being set aside and sent away. The above would then be adjusted to: 55 + 130 + 215 + 40 + 7 = 447 years ("about" 450; 1891 BC - 1444 = 447) and should this be numbered inclusively, one more year could be obtained bringing the sum to 448. Obviously 453, 452, 447 or 448 are all more than sufficient to satisfy any reasonable person with reference to the Apostle Paul's "about" 450 years.

As of 2007, (a), (b), and (c) were the only solutions offered. Again, we will see that the "about 450 years" of Acts 13:20 is not referring to the time-span covered by the judges.

(d) The supposed conflict is a mirage! Acts 13:20 is no more than Paul's affirming of Scripture. He is merely giving a summary total, without any regard to overlap, of all the years of servitude and peace as recorded in the Book of Judges as well as Eli's judgeship for it says "until Samuel the prophet"(see Chart 4), thus:

8+40+18+80+20+40+7+40+3+23+22+18+6+7+10+8+40+20 + 40 for Eli in 1 Sam. 4:18 = exactly 450.

Surely such cannot be taken as mere happenstance. Although Acts 13:17-22 are given in the historic chronological order, verse 19 gives neither the length for the span of the war with the Canaanites nor the time required for the distribution of the land among the 12 tribes. Thus, when taken alone, it is of no actual chronological value. Even verse 21, which gives the span of Saul's reign as 40 years, does not tell us the length of time covering from when Samuel actually became established as a prophet until the people desired a king. Indeed, verse 22 does not give the number of years for the reign of David.

From this, and the context of Acts 13:14-43, it becomes obvious that the main purpose of Acts 13:17-22 is not that of furnishing chronological data. Moreover, the giving of Saul's reign as 40 years is probably because it is not recorded in the Old Testament (although it can be determined: see fn. 2, p. xiii in my book on Chronology). This straightforward solution reveals that the "about 450 years" have no chronological significance and no bearing whatsoever on 1 Kings 6:1. The "problem" between the two passages simply does not exist. Thus, all the principal difficulties long associated with this verse have been resolved.

The context of the stories contained within the Book of Judges along with the testimony of 1 Kings 6:1 make it clear that overlaps as described heretofore do exist and therefore years must be subtracted, not added. The basic rule of interpretation is that an "iffy" Scripture (one whose context is ambiguous or difficult) must never be used to override the testimony of a crystal clear verse which can only have one meaning - 1 Kings 6:1 is certainly the latter.

Scripture records that Eli lived 98 years (I Sam.5:15-18). He would have become fully established as a priest at age 30 after serving a five year apprenticeship (Num.4:1-3, 22-23, 29-30, 46-47 cp. 8:24-26). After serving about 28 years in that capacity, Eli would have eventually succeeded his father as the High Priest for the remainder of his life. This tenure almost certainly covered his last 40 years (See Eli's life line display, Chart Four). Eli's judgeship of forty years would then best be understood as that of his role as High Priest. To serve as a Judge was included in the duties of the High Priest (Num.5:11-31; Deu.17:9; 19:17-19; and II Chr.19:5). As High Priest, Eli would assist the Judges in accord with their duties described at the beginning of this study much as Eleazar assisted Joshua (Num.27:18-23) and Joshua assisted Zerubbabel (Hag.1:1; Zech.3:1-5; Ezra 3:2; and Neh.12:1). So Eli, as an associate, would assist the various judges in accordance with their duties in helping them bring the people to repentance etc., thereby functioning as a savior and deliverer. This is the correct Biblical understanding and actual meaning of his judgeship.

Hence, his 40 year judgeship is not to be added consecutively to the spans of the Judges. He was a High Priest whose job description caused him to function with and as a Judge. Consequently, his "judgeship" is to be understood as over-lapping and be included within the time frames of several "Judges" whose official terms of service he outlived. Note that there is not one instance in which Eli functioned in the sense of a "Judge" as outlined in the Biblical definition formerly set forth.

It is the conviction of this author that the key to the Jephthah-Saul gap resides in a 40 year span occurring within this 51 year interval during which the Philistines had dominion over the children of Israel (Jud.13:1; 14:4; 15:11, 20). If only an anchor point could be located with certainty somewhere within the 51 year period to attach one end of the "days of the Philistines" (Jud.15:20), this troublesome zone could be resolved.

The uniqueness of the word "dominion" is seen as "the sword of the Lord" with which to sever this Gordian knot. One may have only partial "control" over a person or nation, but the peculiar meaning of "dominion" will not allow such a condition. There is no such thing as partial dominion. One either has dominion or he does not. If it is partial, it is not "dominion". The realization of this gives one something tangible for which to search. Could the point be determined when either the dominion began or when it terminated?

First, Samson's 20 year Judgeship transpired somewhere within the 40 year Philistine dominion (Jdg.15:20). Secondly, the Scriptures clearly declare that Samson "began" to break that dominion (Jdg.13:5). Again, due to the singular meaning of the word "dominion", it logically follows that if Samson's act of pulling down the Temple of Dagon in which the governmental, military and religious leadership of Philistia were decimated almost to the point of extinction "began" the liberation from that oppressive dominion, then the culmination of the deliverance must follow very close at hand. The occasion of that overthrow is unmistakable. At Mizpeh, the Lord used Samuel to complete the toppling of the Philistine dominion of Israel (I Sam.7:13).

Moreover, the story of Israel's 40 year Philistine domination had been left hanging in suspense back in Judges 16 with Samson's defeat and humiliation of the Philistine god Dagon when he destroyed that pagan deity's Temple while slaying more than three thousand of their foremost military and civil leaders by that same act. The Philistines, who had absolute lordship over Israel, would have been furious! Thus should arise the questions, e.g.: "And then what happened? What did the Philistines do to the despised Jews in retaliation?" God answers this but, before revealing the conclusion of the story, He interjects two bloody and dreadful incidents.

God leaves the reader in suspense at the end of the story of Samson. He interjects the episode of Jonathan and the six hundred of the tribe of Dan (Jdg.17-18) followed by that of the Levite and the decimation of the tribe of Benjamin (Jdg.19-21) for the purpose of clearly establishing that it was not just Samson and the men of his own city or even merely those of his tribe who were wicked and thus deserving of judgment. These five chapters explicitly show the full depths of moral declension of the nation as a whole at the inception of the period. Only the strong leadership of Moses, Joshua and the elders of his generation had been able to hold the people's allegiance to the Lord, and even then it was often only partial and sporadic.

Then, coming to the book of Samuel, God introduces Eli for the purpose of letting the reader know something about the judge who immediately followed Samson, the new hero who completed the task of breaking the forty year Philistine dominion over Israel which the now dead blinded warrior had initiated. To accomplish this, the Biblical narrative digresses far back before the time of Samson in order to lay the groundwork as to who he was and from whence he came. Thus one of the main purposes of the story of Eli was to introduce the last Judge, Samuel.

The necessity of the digression at the point of Samson's mighty delivering act has been made apparent. Now when the enraged Philistines seek vengeance on Israel for Samson's deed, the student will know from whence came this new champion. Consequently, the story from Judges 16 then continues chronologically at I Samuel 7 with the Philistine's avenging attack at Mizpeh. As God's prophet, Samuel had already "judged" the people and led them to repentance. God then delivered Israel with a mighty rout of the Philistines so that within a few days after the death of Samson, Samuel had been established as the new Judge succeeding Samson - not Eli as most suppose.

Thus Samson's, Samuel's and Eli's lives overlapped one another in part. The 40 year Philistine dominion of which the Scripture speaks covers the twenty years of Samson's judgeship, a large portion of the story of Eli and his judgeship, and part of the story of Samuel.

THE 40 YEARS IN THE WILDERNESS

BEGINNING WITH THE EXODUS 1491 BC, 15th ABIB 2513 AM

	11 1/2 MONTHS	- THE EVENTS IN EXODUS 12:40 (12:2 & 13:4) 1st MONTH 15th DAY TO 40:38 - cp 40:17 - 1st DAY ABIB OF 2nd YEAR.
	1 MONTH	- THE EVENTS IN LEVITICUS cp EXODUS 40:17 & NUMBERS 1:1
38 YRS	9 MONTHS	- EVENTS IN NUMBERS. SEE NUMBERS 1:1, 9:1, 10:11, 13:20 & 25 (AUG), 20:1, 20:28-29 cp NUMBERS 33:38-39 (NUMBERS 21:12 cp DEUT 2:14) & DEUT 1:1-5.
	2 1/2 MONTHS	- EVENTS IN DEUTERONOMY THROUGH JOSHUA 5:10 cp DEUT 1:3, 34:7-8. ENTERS THE LAND JOSHUA 4:18-19, 5:2-12 ABIB 10th - 15th 1451 BC 2553 AM
40 YRS	0 MONTHS	- AS THE EXODUS WAS 15 ABIB, 1491 BC AND ISRAEL CROSSED THE JORDAN 10 ABIB, 1451 BC, THE WANDERING LASTED 39 YEARS 11 MONTHS AND 25 DAYS = IN THE 40TH YEAR AND ONLY 5 DAYS SHORT OF BEING EXACTLY 40 COMPLETE YEARS.

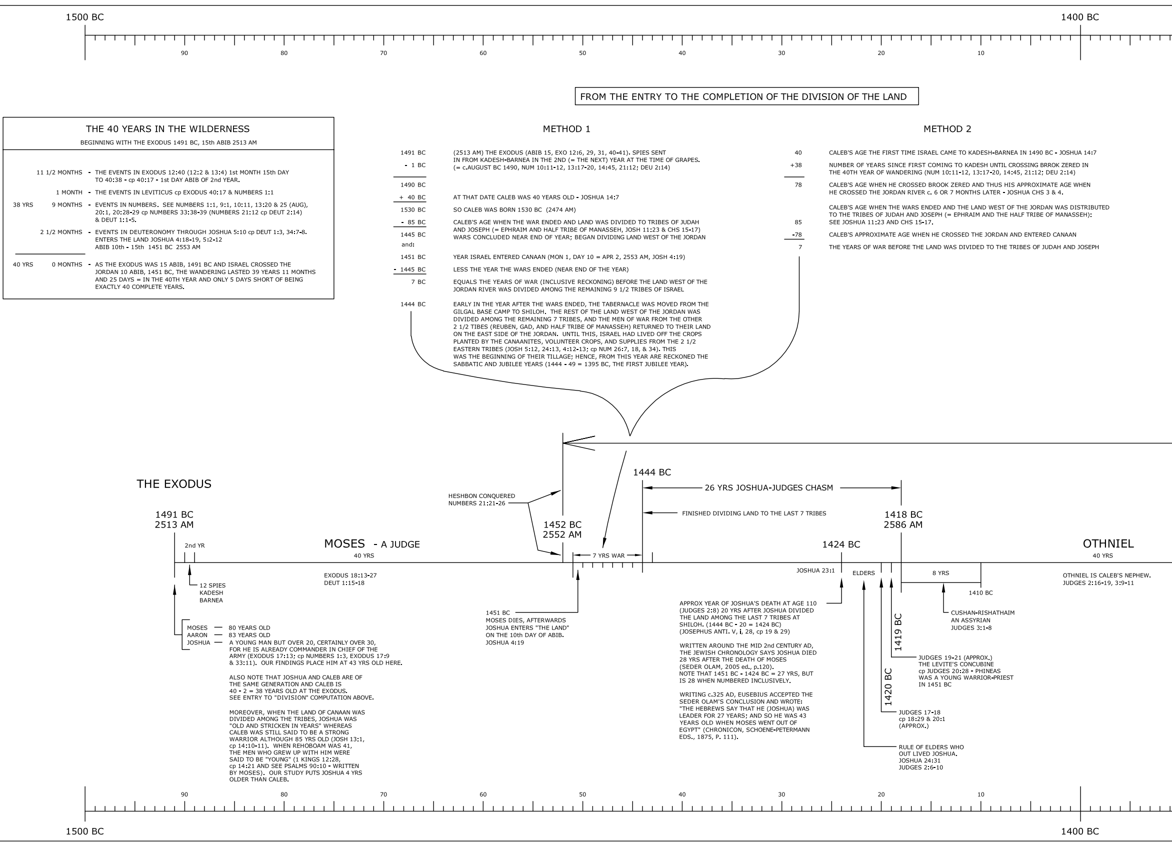
FROM THE ENTRY TO THE COMPLETION OF THE DIVISION OF THE LAND

METHOD 1

1491 BC	(2513 AM) THE EXODUS (ABIB 15, EXO 12:6, 29, 31, 40-41). SPIES SENT IN FROM KADESH-BARNEA IN THE 2ND (= THE NEXT) YEAR AT THE TIME OF GRAPES. (= c.AUGUST BC 1490, NUM 10:11-12, 13:17-20, 14:45, 21:12; DEU 2:14)
- 1 BC	
1490 BC	
+ 40 BC	AT THAT DATE CALEB WAS 40 YEARS OLD - JOSHUA 14:7
1530 BC	SO CALEB WAS BORN 1530 BC (2474 AM)
- 85 BC	CALEB'S AGE WHEN THE WAR ENDED AND LAND WAS DIVIDED TO TRIBES OF JUDAH AND JOSEPH (= EPHRAIM AND HALF TRIBE OF MANASSEH, JOSH 11:23 & CHS 15-17)
1445 BC and:	WARS CONCLUDED NEAR END OF YEAR; BEGAN DIVIDING LAND WEST OF THE JORDAN
1451 BC	YEAR ISRAEL ENTERED CANAAN (MON 1, DAY 10 = APR 2, 2553 AM, JOSH 4:19)
- 1445 BC	LESS THE YEAR THE WARS ENDED (NEAR END OF THE YEAR)
7 BC	EQUALS THE YEARS OF WAR (INCLUSIVE RECKONING) BEFORE THE LAND WEST OF THE JORDAN RIVER WAS DIVIDED AMONG THE REMAINING 9 1/2 TRIBES OF ISRAEL
1444 BC	EARLY IN THE YEAR AFTER THE WARS ENDED, THE TABERNACLE WAS MOVED FROM THE GILGAL BASE CAMP TO SHILOH. THE REST OF THE LAND WEST OF THE JORDAN WAS DIVIDED AMONG THE REMAINING 7 TRIBES, AND THE MEN OF WAR FROM THE OTHER 2 1/2 TIBES (REUBEN, GAD, AND HALF TRIBE OF MANASSEH) RETURNED TO THEIR LAND ON THE EAST SIDE OF THE JORDAN. UNTIL THIS, ISRAEL HAD LIVED OFF THE CROPS PLANTED BY THE CANAANITES, VOLUNTEER CROPS, AND SUPPLIES FROM THE 2 1/2 EASTERN TRIBES (JOSH 5:12, 24:13, 4:12-13; cp NUM 26:7, 18, & 34). THIS WAS THE BEGINNING OF THEIR TILLAGE; HENCE, FROM THIS YEAR ARE RECKONED THE SABBATIC AND JUBILEE YEARS (1444 - 49 = 1395 BC, THE FIRST JUBILEE YEAR).

METHOD 2

40	CALEB'S AGE THE FIRST TIME ISRAEL CAME TO KADESH-BARNEA IN 1490 BC - JOSHUA 14:7
+38	NUMBER OF YEARS SINCE FIRST COMING TO KADESH UNTIL CROSSING BRROK ZERED IN THE 40TH YEAR OF WANDERING (NUM 10:11-12, 13:17-20, 14:45, 21:12; DEU 2:14)
78	CALEB'S AGE WHEN HE CROSSED BROOK ZERED AND THUS HIS APPROXIMATE AGE WHEN HE CROSSED THE JORDAN RIVER c. 6 OR 7 MONTHS LATER - JOSHUA CHS 3 & 4.
	CALEB'S AGE WHEN THE WARS ENDED AND THE LAND WEST OF THE JORDAN WAS DISTRIBUTED TO THE TRIBES OF JUDAH AND JOSEPH (= EPHRAIM AND THE HALF TRIBE OF MANASSEH): SEE JOSHUA 11:23 AND CHS 15-17.
85	
-78	CALEB'S APPROXIMATE AGE WHEN HE CROSSED THE JORDAN AND ENTERED CANAAN
7	THE YEARS OF WAR BEFORE THE LAND WAS DIVIDED TO THE TRIBES OF JUDAH AND JOSEPH



MOSES — 80 YEARS OLD
AARON — 83 YEARS OLD
JOSHUA — A YOUNG MAN BUT OVER 20, CERTAINLY OVER 30, FOR HE IS ALREADY COMMANDER IN CHIEF OF THE ARMY (EXODUS 17:13; cp NUMBERS 1:3, EXODUS 17:9 & 33:11). OUR FINDINGS PLACE HIM AT 43 YRS OLD HERE.

ALSO NOTE THAT JOSHUA AND CALEB ARE OF THE SAME GENERATION AND CALEB IS 40 - 2 = 38 YEARS OLD AT THE EXODUS. SEE ENTRY TO "DIVISION" COMPUTATION ABOVE.

MOREOVER, WHEN THE LAND OF CANAAN WAS DIVIDED AMONG THE TRIBES, JOSHUA WAS "OLD AND STRICKEN IN YEARS" WHEREAS CALEB WAS STILL SAID TO BE A STRONG WARRIOR ALTHOUGH 85 YRS OLD (JOSH 13:1, cp 14:10-11). WHEN REHOBOAM WAS 41, THE MEN WHO GREW UP WITH HIM WERE SAID TO BE "YOUNG" (1 KINGS 12:28, cp 14:21 AND SEE PSALMS 90:10 - WRITTEN BY MOSES). OUR STUDY PUTS JOSHUA 4 YRS OLDER THAN CALEB.

1451 BC
MOSES DIES, AFTERWARDS JOSHUA ENTERS "THE LAND" ON THE 10th DAY OF ABIB.
JOSHUA 4:19

APPROX YEAR OF JOSHUA'S DEATH AT AGE 110 (JUDGES 2:8) 20 YRS AFTER JOSHUA DIVIDED THE LAND AMONG THE LAST 7 TRIBES AT SHILOH. (1444 BC - 20 = 1424 BC) (JOSEPHUS ANTI. V, **i**, 28, cp 19 & 29)

WRITTEN AROUND THE MID 2nd CENTURY AD, THE JEWISH CHRONOLOGY SAYS JOSHUA DIED 28 YRS AFTER THE DEATH OF MOSES (SEDER OLAM, 2005 ed., p.120). NOTE THAT 1451 BC - 1424 BC = 27 YRS, BUT IS 28 WHEN NUMBERED INCLUSIVELY.

WRITING c.325 AD, EUSEBIUS ACCEPTED THE SEDER OLAM'S CONCLUSION AND WROTE: "THE HEBREWS SAY THAT HE (JOSHUA) WAS LEADER FOR 27 YEARS; AND SO HE WAS 43 YEARS OLD WHEN MOSES WENT OUT OF EGYPT" (CHRONICON, SCHOENE-PETERMANN EDS., 1875, P. 111).

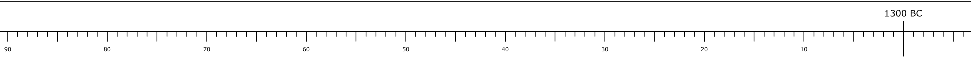
JUDGES 19-21 (APPROX.)
THE LEVITE'S CONCUBINE
cp JUDGES 20:28 - PHINEAS WAS A YOUNG WARRIOR-PRIEST IN 1451 BC

JUDGES 17-18
cp 18:29 & 20:1
(APPROX.)

RULE OF ELDERS WHO OUT LIVED JOSHUA.
JOSHUA 24:31
JUDGES 2:6-10

CUSHAN-RISHATHAIM
AN ASSYRIAN
JUDGES 3:1-8

OTHNIEL IS CALEB'S NEPHEW.
JUDGES 2:16-19, 3:9-11



THE JOSHUA-JUDGES CHASM

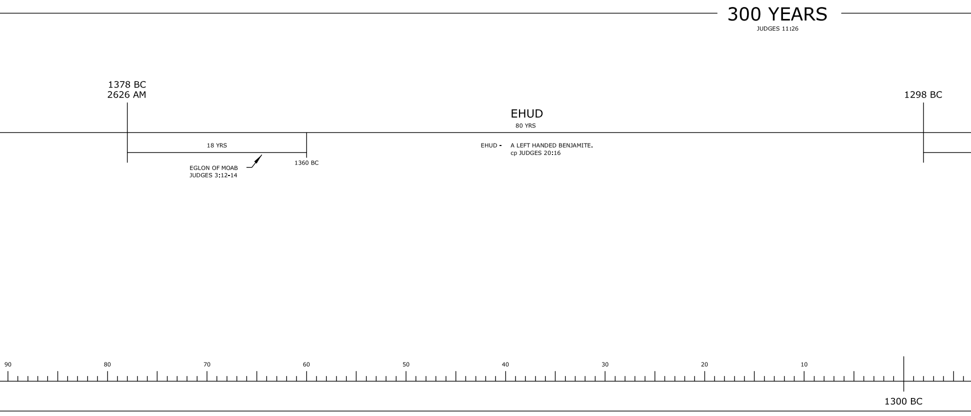
(FROM THE FINAL DIVISION OF THE LAND TO THE OPPRESSION BY CUSHAN)

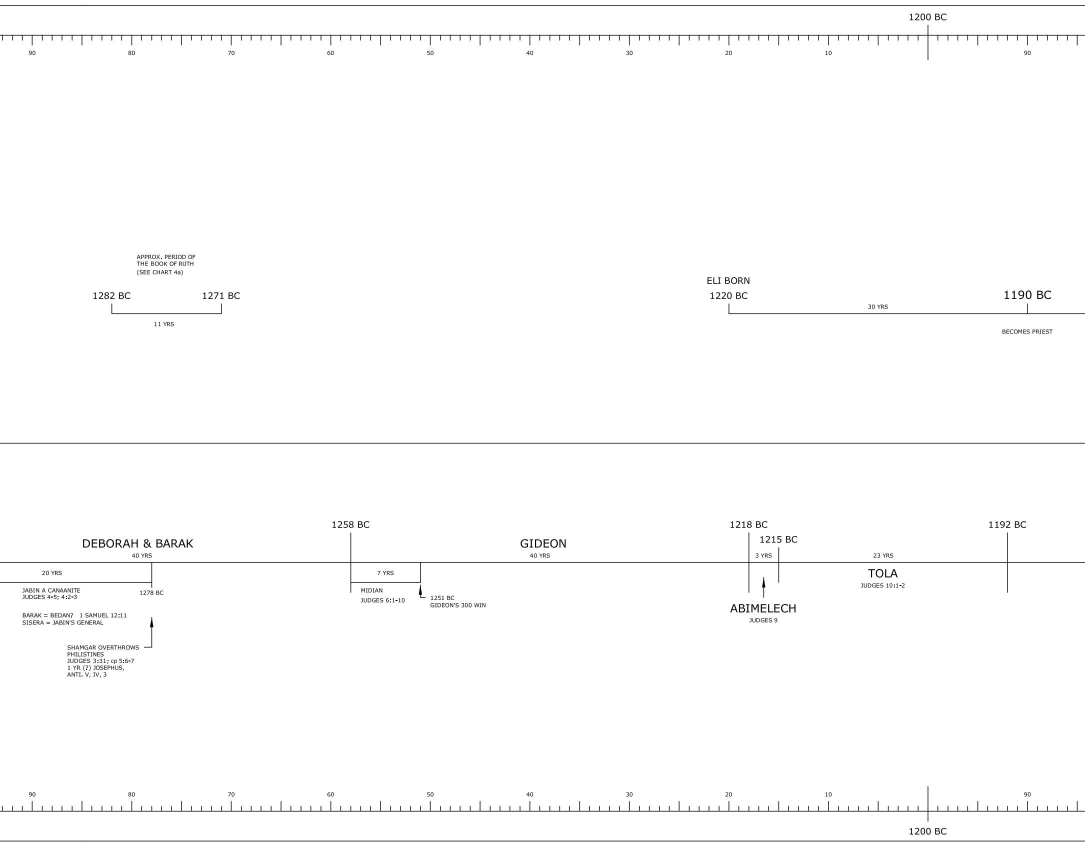
THE JOSHUA-JUDGES GAP IS DERIVED BY MEASURING 300 YEARS FROM THE CONQUERING OF HESHBON IN 1452 BC - THE YEAR BEFORE THE ENTRY - (JUDGES 11:26 cp NUMBERS 21:21-26 & SEE NOTE UNDER JEPHTHAH) - UNTIL JEPHTHAH IN 1152 BC (1452 - 300 = 1152). THEN, BEGINNING AT 1152 BC WORK BACK TOWARD JOSHUA BY ADDING THE VALUES ON THE TOP OF THE MEDIAN LINE WHOSE SUM IS 266 YEARS. THIS BRINGS US TO 1152 + 266 =1418 BC FOR OTHNIEL.

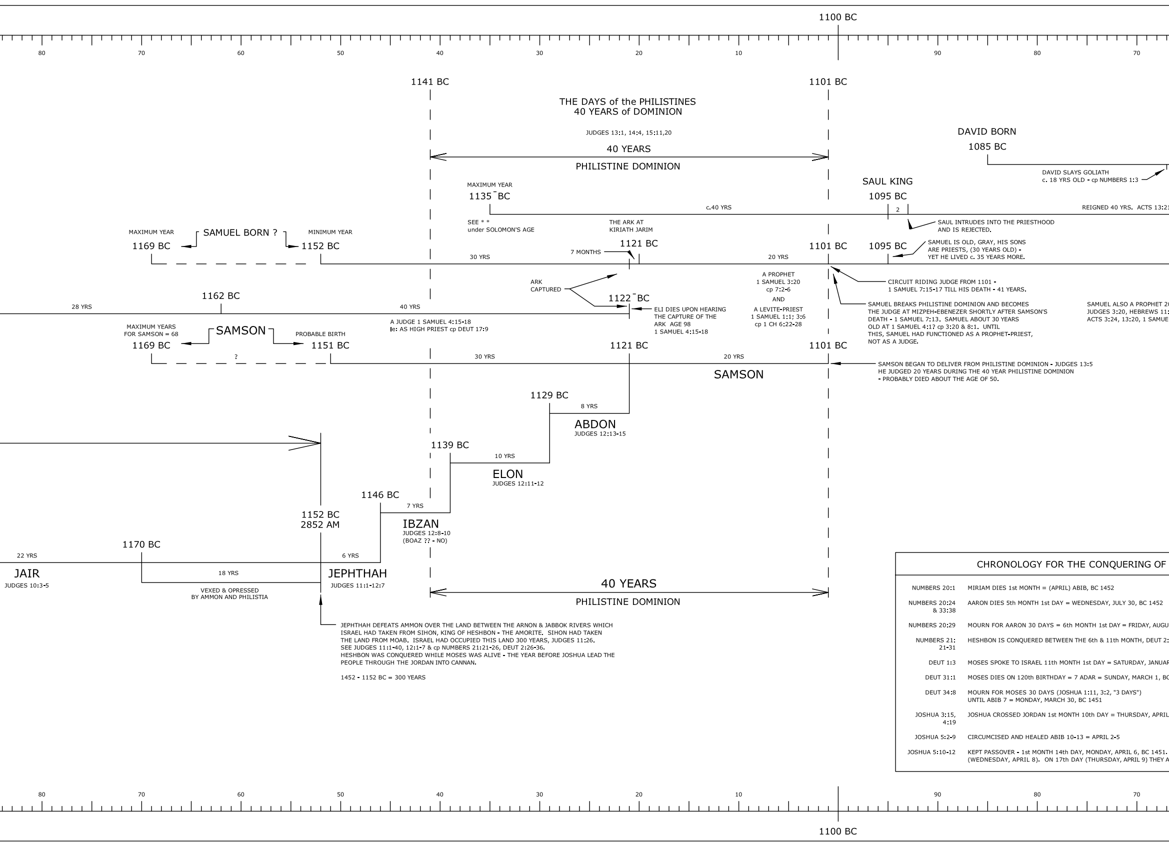
NEXT, WORKING FROM THE LEFT AND BEGINNING AT 1452 BC, ADD PART OF THAT YEAR IN WHICH HESHBON WAS CONQUERED TO THE 7 YEARS OF WAR = 8. SUBTRACT THIS FROM 1452 (1452 - 8) AND OBTAIN 1444 BC.

AS THE WHOLE IS EQUAL TO THE SUM OF ITS PARTS, THE GAP IS DERIVED BY 1444 - 1418 = 26 YEARS.

KEIL-DELITZSCH	10 YR GAP
BEECHER, WILLIS J.	11 YR GAP
ANSTEY	13 YR GAP
PETAVIUS	18 YR GAP
CLINTON	20 YR GAP
JONES, F.N.	26 YR GAP
HALES	29 YR GAP
USSHER	31 YR GAP
FAULSTICH	36 YR GAP
BROWNE, H.	36 YR GAP
STRONG-McCLINTOCK	37 YR GAP
JOSEPHUS	38 YR GAP
LLOYD-A.V. margin	42 YR GAP
KLASSEN	43 YR GAP
AFRICANUS, J.	48 YR GAP







SAMUEL BREAKS PHILISTINE DOMINION AND BECOMES THE JUDGE AT MIZPEH-EBENEZER SHORTLY AFTER SAMSON'S DEATH - 1 SAMUEL 7:13. SAMUEL ABOUT 30 YEARS OLD AT 1 SAMUEL 4:1? cp 3:20 & 8:1. UNTIL THIS, SAMUEL HAD FUNCTIONED AS A PROPHET-PRIEST, NOT AS A JUDGE.

SAMUEL ALSO A PROPHET 2
JUDGES 3:20, HEBREWS 11:
ACTS 3:24, 13:20, 1 SAMUE

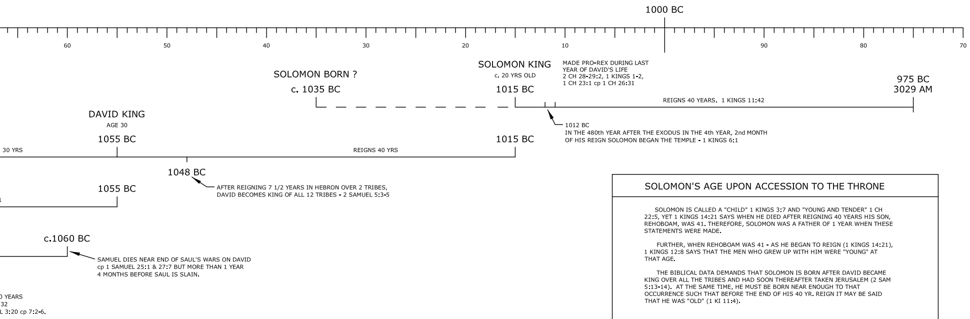
SAMSON BEGAN TO DELIVER FROM PHILISTINE DOMINION - JUDGES 13:5
HE JUDGED 20 YEARS DURING THE 40 YEAR PHILISTINE DOMINION
- PROBABLY DIED ABOUT THE AGE OF 50.

JEPHTHAH DEFEATS AMMON OVER THE LAND BETWEEN THE ARNON & JABBOK RIVERS WHICH ISRAEL HAD TAKEN FROM SIHON, KING OF HESHBON - THE AMORITE. SIHON HAD TAKEN THE LAND FROM MOAB. ISRAEL HAD OCCUPIED THIS LAND 300 YEARS, JUDGES 11:26. SEE JUDGES 11:1-40, 12:1-7 & cp NUMBERS 21:21-26, DEUT 2:26-36. HESHBON WAS CONQUERED WHILE MOSES WAS ALIVE - THE YEAR BEFORE JOSHUA LEAD THE PEOPLE THROUGH THE JORDAN INTO CANNAN.

1452 - 1152 BC = 300 YEARS

CHRONOLOGY FOR THE CONQUERING OF

NUMBERS 20:1	MIRIAM DIES 1st MONTH = (APRIL) ABIB, BC 1452
NUMBERS 20:24 & 33:38	AARON DIES 5th MONTH 1st DAY = WEDNESDAY, JULY 30, BC 1452
NUMBERS 20:29	MOURN FOR AARON 30 DAYS = 6th MONTH 1st DAY = FRIDAY, AUGU
NUMBERS 21: 21-31	HESHBON IS CONQUERED BETWEEN THE 6th & 11th MONTH, DEUT 2:
DEUT 1:3	MOSES SPOKE TO ISRAEL 11th MONTH 1st DAY = SATURDAY, JANUAR
DEUT 31:1	MOSES DIES ON 120th BIRTHDAY = 7 ADAR = SUNDAY, MARCH 1, BC
DEUT 34:8	MOURN FOR MOSES 30 DAYS (JOSHUA 1:11, 3:2, "3 DAYS") UNTIL ABIB 7 = MONDAY, MARCH 30, BC 1451
JOSHUA 3:15, 4:19	JOSHUA CROSSED JORDAN 1st MONTH 10th DAY = THURSDAY, APRIL
JOSHUA 5:2-9	CIRCUMCISED AND HEALED ABIB 10-13 = APRIL 2-5
JOSHUA 5:10-12	KEPT PASSOVER - 1st MONTH 14th DAY, MONDAY, APRIL 6, BC 1451. (WEDNESDAY, APRIL 8). ON 17th DAY (THURSDAY, APRIL 9) THEY A



SOLOMON'S AGE UPON ACCESSION TO THE THRONE

SOLOMON IS CALLED A "CHILD" 1 KINGS 3:7 AND "YOUNG AND TENDER" 1 CH 22:5, YET 1 KINGS 14:21 SAYS WHEN HE DIED AFTER REIGNING 40 YEARS HIS SON, REHOBOAM, WAS 41. THEREFORE, SOLOMON WAS A FATHER OF 1 YEAR WHEN THESE STATEMENTS WERE MADE.

FURTHER, WHEN REHOBOAM WAS 41 - AS HE BEGAN TO REIGN (1 KINGS 14:21), 1 KINGS 12:8 SAYS THAT THE MEN WHO GREW UP WITH HIM WERE "YOUNG" AT THAT AGE.

THE BIBLICAL DATA DEMANDS THAT SOLOMON IS BORN AFTER DAVID BECAME KING OVER ALL THE TRIBES AND HAD SOON THEREAFTER TAKEN JERUSALEM (2 SAM 5:13-14). AT THE SAME TIME, HE MUST BE BORN NEAR ENOUGH TO THAT OCCURRENCE SUCH THAT BEFORE THE END OF HIS 40 YR. REIGN IT MAY BE SAID THAT HE WAS "OLD" (1 KI 11:4).

* * ALONG THESE SAME LINES, THE EVENTS OF 1 SAM 13-14 OCCUR IN THE 2nd YEAR OF SAUL'S REIGN (1 SAM 13:1). AT THAT TIME, JONATHAN WAS ALREADY GROWN AND WAS A MILITARY COMMANDER, WHEREAS SAUL WAS SAID TO BE A "YOUNG MAN" WHEN HE BECAME KING (1 SAM 9:2).

FROM THE STATEMENTS, WE SEE THAT SAUL MUST HAVE MARRIED EARLY. YET, IT DOES NOT FOLLOW THAT HE COULD HAVE COME TO THE THRONE BY AGE 30. HE MUST HAVE BEEN AT LEAST 42 OR A FEW YEARS OLDER IN ORDER TO SATISFY THE GIVEN DATA.

NOTE THEREFORE, THAT JONATHAN IS ABOUT 28 YEARS OLDER THAN DAVID.

HESHBON:

ST 29, BC 1452

24

RY 24, BC 1451

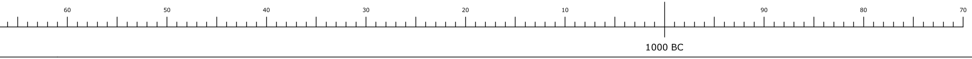
C 1451

2, BC 1451

MANNA CEASED ON 16th DAY
TE THE FOOD OF CANAAN.

Chart #4

JUDGES
to the FIRST 3 KINGS

© 1993 FLOYD JONES, Ph.D., Th.D.
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