

# **Paper 9A. King's Chronology**

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## 9A. King's Chronology (Based on Exodus of 1482 BC)

The goal of this study is to present a reconstruction of the chronology of the kings of Judah and Israel that conforms firstly to the Word of God, secondly, where possible, to chronological links from the Great Pyramid of Giza and finally, again where possible, to secular history.

The Great Pyramid provides us with three main points of alignment between various features of its passages and chambers and the chronology of the Bible. The first of these points, the Exodus, enables the calculation of the month and year of the start of the building of the Temple, which occurs during the fourth year of Solomons reign. The second of the three alignment points identified by the Pyramid is Pentecost, and the third point is the liberation of Jerusalem, on 9<sup>th</sup> December 1917. This date represents the endpoint of the seven "times" punishment, foretold in Lev 26:18-28.

The beginning of the building of the Temple is linked to the Exodus by the following verse:

### 1 Kings 6:1 (KJV)

<sup>1</sup> And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

"Paper 8. The Date of the Exodus" shows that the Exodus occurred on 15th Abib, 1482 BC, which was 2<sup>nd</sup> May 1482 BC. Abib is the first month of the Hebrew year, and it is also called Nisan. The 480<sup>th</sup> year begins, therefore, in Nisan of 1003 BC. Solomon started building the Temple in the second Hebrew month, which is Zif or Iyyar, i.e., May 1003 BC.

In "The Mysterious Numbers of the Hebrew Kings", Edwin Thiele shows that the regnal years of Solomon's reign began at the beginning of the seventh Hebrew month Tishri. From the above reference, we can see that his reign commenced 3 1/2 years earlier at the beginning of Tishri (October) 1007 BC. It is conjectured that Solomon and David were co-regent for a year, so there is no need for Solomon to have an accession year. Since Solomon's reign lasted forty years, it finished at the end of the month Elul in 967 BC. **1 Kings 11:42 (KJV)**

<sup>42</sup> And the time that Solomon reigned in Jerusalem over all Israel was forty years.

The generally accepted dates of Solomon's reign are 970 BC to 931 BC. When compared with the above, the difference is 36 years.

The monarchy of Israel began almost 80 years before when Samuel anointed Saul as king.

### According to Acts 13:21 (KJV)

<sup>21</sup> And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

King David reigned for 40 1/2 years after Saul died, **2 Samuel 5:5 (KJV)**

<sup>5</sup> 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.

King Solomon reigned for forty years, but his reign overlapped King David's by one year. David anointed Solomon as King before he died because another of David's sons, Adonijah, forced his hand by declaring he was king (1 Kings 1).

Summing the length of Saul's and David's reigns and subtracting the one-year co-regency for David and Solomon results in the commencement of Saul's reign as 79 years earlier than the start of Solomon's reign which is, therefore the start of Tishri 1086 BC. Edwin Thiele shows that the monarchy ended at the end of the third quarter of the year 586 BC, which is five hundred years after the date of the start of Saul's reign. Five hundred years is what is required to understand Ezekiel's 430 years and Isaiah's 65 years. The coregency of David and Solomon is herein conjectured to have been one year to make the period of the monarchy precisely 500 years. Under God, significant periods appear to last for an exact number of decades or centuries. For example, the flood occurred in Noah's 600<sup>th</sup> year; there were 430, or 400 years from the embodiment of the promise to Abraham to the Exodus; 40 years in the wilderness; 480 years to the start of the Temple. So 500 years for the duration of the monarchy could be intentional, but this is not conclusive.

### **The Seven "Times" Punishment**

There is a punishment promised in Leviticus 26 if Israel walked contrary to God. It is necessary to know when this period starts and ends to locate the period of the King's in God's greater plan.

#### **Leviticus 26:18-28 (KJV)**

<sup>18</sup> And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins...

<sup>21</sup> And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins...

<sup>24</sup> Then will I also walk contrary unto you, and will punish you yet seven times for your sins...

<sup>28</sup> Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

Four times these verses repeat the threat of a punishment lasting seven "times," which significantly emphasizes the punishments that Israel would receive if it walked contrary to God. As can be seen from the Old Testament Israel frequently did this and eventually, He expelled them from the Promised Land for a period of seven "times."

The length of a "time" is determined from **Revelation 12:5-6 (KJV)**

<sup>5</sup> And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

<sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

and **Revelation 12:13-14 (KJV)**

<sup>13</sup> And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

<sup>14</sup> And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

These two verses refer to the same event. "A time, and times, and half a time" is equivalent to one "time" plus two "times" plus half a "time" which is three and one-half "times" which equals 1260 days. One "time" is, therefore, equal to 1260 divided by 3.5, which is 360 days, and so seven times equals 2520 days.

In Bible chronology, a day is usually taken to indicate a year because of verses such as **Numbers 14:34 (KJV)**

<sup>34</sup> 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 know my breach of promise.

and **Ezekiel 4:6 (KJV)**

<sup>6</sup> 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.

So seven "times" equals 2520 days, which therefore equals 2520 prophetic years.

So when did the seven "times" begin, and when did they end?

According to **Leviticus 26:32-34 (KJV)**, Israel will be scattered among the heathen, and the land becomes desolate when the punishment starts:

<sup>32</sup> And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

<sup>33</sup> And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

<sup>34</sup> Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

So the time when Israel's enemies are killing her and expelling her from the Promised Land indicates the start of the seven "times" punishment. As will be shown, these conditions occur between 722 BC and 586 BC. The Assyrians attacked and expelled the ten northern tribes of Israel in 722 BC, and the Babylonians did the same to Judah and Benjamin in 586 BC. If we add 2520 years to these dates, we arrive at the period 1798 to 1934, which is when we would expect to see the end of the seven "times" punishment.

During this period, the only activity that matched a return to the Promised Land was the liberation of Palestine in 1917/18 and in particular, the liberation of Jerusalem on 9<sup>th</sup> December 1917. The first "virtual corbel" at the south end of the Pyramid Grand Gallery identifies this

precise date, and history shows that it was the day when British troops, Anzac, and others liberated Jerusalem from the Ottoman empire.

In support of the precision of this Pyramid date, the second "virtual corbel," at the south end of the Grand Gallery, indicates a date that is one day less than 6000 years after Adam sinned. The years here are 365.25 days in length. For interest, the Pyramid reveals that the end of the first 6000 years of the plan occurred on 31st March 1921. The millennium that is the last 1000 of God's 7000 years started the next day.

A less likely alternative date for the return of the Israelites is May 14<sup>th</sup>, 1948, when Israel became a state. However, this date is not explicitly identified by the Pyramid as it lies at a non-simple fractional point, 378/935, between the tenth and eleventh virtual corbels. It also lies outside the period from 1797 to 1934, previously calculated.

On this basis, only the 9<sup>th</sup> December 1917 can be the end of the seven "times" punishment, and this was the 23<sup>rd</sup> day of the Hebrew month Kislev. Therefore, the beginning of the punishment was 2520 years before this, which is shown later to be the 24<sup>th</sup> Kislev 604 BC, which was December 16<sup>th</sup> that year.

It was British troops and ANZAC, not the Israelites, who liberated Jerusalem at the end of the seven "times," and this identifies them as the Lost Sheep of the House of Israel. Note that these troops began their campaign against Palestine and Jerusalem from Egypt and were known as the Egyptian Expeditionary Force (EEF). Egypt was the country to which the final remaining Israelites had fled in 586 BC.

### **Interim Summary**

To summarize so far, it has been established that May 1003 BC is the fourth year of Solomons reign, and December 604 BC is the beginning of the seven "times" punishment. The end of the seven "times" of punishment, 2520 years later on 9<sup>th</sup> December 1917.

### **The End of the Monarchy**

There are at least two schools of thought regarding when the monarchy ended. Many, like Thiele, believe it was in 586 BC when Nebuchadnezzar destroyed Jerusalem and finally made desolate the land of Israelites. The basis for this is that secular history has astronomical, and other, evidence that Nebuchadnezzar's 37th regnal year was 568/567 BC. Working back to Nebuchadnezzar's 19<sup>th</sup> year it is seen that 586 BC is when he destroyed Jerusalem as described in 2 Kings 25:8-9 and Jeremiah 52:12-13

### **2 Kings 25:8-9 (KJV)**

<sup>8</sup> And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

<sup>9</sup> And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

### **Jeremiah 52:12-13 (KJV)**

<sup>12</sup> Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, *which* served the king of Babylon, into Jerusalem,

<sup>13</sup> And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

These verses identify that the destruction of Jerusalem occurred during the 19<sup>th</sup> year of Nebuchadnezzar. The primary evidence comes from a clay tablet, VAT 4956, which shows that in Nebuchadnezzar's 37th year, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn were in certain positions of the night sky. Gunnar Anders Smårs Jr has reconstructed the events recorded on VAT 4956, and the following is his Abstract of his paper [VAT 4956 - a Transcription of its Translation and of the Comments of its Transliteration](#)

*"Abstract:*

*This is a confirmation of the exact astronomical dates for Nebuchadnezzar's 37th year of reign using Starry Night Backyard software. Said year began at sunset April 22, -567, i.e. 568 BCE. Twenty-one or more very precise observations of celestial events were recorded on the clay tablet VAT 4956 during said 37th year. When an ancient record with that many precise observations, all of which agree with the best available astronomical calculations, is available there is little or no room for doubt as to the exact timing of Nebuchadnezzar's 37th year of reign. Because this is one among the oldest such record that I am so far aware of, which can be exactly correlated with biblical chronology, it is of great importance in my attempts to establish an absolute chronology from the beginning of creation."*

The veracity of VAT 4956 has been called into question by Rolf Furuli's in his second Volume on chronology, but Carl Olof Jonsson has rebutted this, Göteborg, Sweden, 2007 in [Part I: The astronomical "diary" VAT 4956](#).

From these verses and papers, the day on which Jerusalem was destroyed by Nebuchadnezzar's forces, during his 19<sup>th</sup> year, was the tenth day of the fifth month of 586 BC, which was August 17<sup>th</sup>.

This school of thought is taken to be correct in this paper, but there is a second school of thought that should be understood. The second school believes that the kingdom ended, and then the land was made desolate for 70 years before the Israelites returned. This school believes that the Jews returned in 537/536 BC after the decree of Cyrus, which permitted and encouraged such a return, and the implication is that the monarchy ended 70 years earlier in 607/6 BC. The basis of this school is found in **2 Chronicles 36:21 (KJV)**

<sup>21</sup> To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Jeremiah prophesied that Judah would serve the king of Babylon for seventy years. At the end of the seventy years, Judah would be allowed to return to the land, and the king of Babylon would be punished. These prophecies are in **Jeremiah 25:11-12 (KJV)**

<sup>11</sup> And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

<sup>12</sup> And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

These two verses show that the desolation of the Promised Land appears to be, at least in part, to allow the land to enjoy its sabbaths, which the Israelites did not fully observe. Leviticus 25 defines the statutes concerning the observance of the sabbaths of the land.

2 Chronicles 36:22-23 defines the return of the Jews:

<sup>22</sup> *Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,*

<sup>23</sup> *Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.*

Ezra 1:1-4 (KJV) validates this in greater detail.

It is too pedantic to assign the 70 years only to satisfying the sabbaths of the land. It is clear from the following verses that more than one desolation occurred:

#### **Ezra 9:9 (KJV)**

<sup>9</sup> For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the **desolations** thereof, and to give us a wall in Judah and in Jerusalem.

#### **Jeremiah 25:9 (KJV)**

<sup>9</sup> Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual **desolations**.

#### **Daniel 9:2 (KJV)**

<sup>2</sup> In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

#### **Daniel 9:18 (KJV)**

<sup>18</sup> O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

These verses show that there is not just one desolation but a series, and it can be seen that these desolations were to be brought about by Nebuchadnezzar and Babylon. If there were only one desolation, which emptied the land of Israelites at one time, then the seventy years could be assigned to the land only. However, a series of desolations implies that the freedoms of and the lives of the Israelites were being whittled away until the land could enjoy its sabbaths without them.

Returning then to the first school of thought that the monarchy ended in 586 BC it can be seen that the additional desolations would be events such as the taking of Daniel and his friends to Babylon for education in the way of the Chaldeans, as described in Daniel 1:1-7, and the ransacking of the Temple at that time, 2 Chronicles 36:5. This event began the service of the Israelites to the Babylonians as prophesied in Jeremiah 25:11-12 and so, being the first desolation, would last 70 years. The land would start to enjoy its sabbaths after the last Israelite had left the land, which was 586 BC, and this phase would last about 50 years.

The above events occurred, according to The Chronicle Concerning the Early Years of Nebuchadnezzar II (ABC 5) (Obv. 13 and 17), when Nebuchadnezzar first came against Jerusalem in the year 605/4 BC. Then Nebuchadnezzar came again in 598 BC according to The Chronicle above, Rev.12' to Rev.14', and **2 Kings 24:10-17 (KJV)**

<sup>10</sup> At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

<sup>11</sup> And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

<sup>12</sup> And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

<sup>13</sup> And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

<sup>14</sup> And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

<sup>15</sup> And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

<sup>16</sup> And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that* were strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

<sup>17</sup> And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

The verses above show the desolations continuing. Finally, Nebuchadnezzar had to come against Judah a third time in 586 BC as shown in **2 Kings 25:1-7 (KJV)**

<sup>1</sup> And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

<sup>2</sup> And the city was besieged unto the eleventh year of king Zedekiah.

<sup>3</sup> And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

<sup>4</sup> And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain.

<sup>5</sup> And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

<sup>6</sup> So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

<sup>7</sup> And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

and so on until the end of chapter 25 where the final remnant of the Israelites left the land of their own accord and, in a final act of disobedience toward God, went to Egypt against His command; **2 Kings 25:26 (KJV)**

<sup>26</sup> And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

Jeremiah Chapters 39-41 has more details of this final period.

So two periods of 70 years that begin and end at different times and one period of 7 "times" have been identified above.

The earliest of these is the 70 years for Babylon in **Jeremiah 25:12 (KJV)**

<sup>12</sup> And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Cyrus the Great defeated Babylon in October 539 BC, which was the fourth quarter of that year. Seventy years before this was the first quarter of 608 BC. King Josiah of Judah was told by God in **2 Kings 22:20 (KJV)**

<sup>20</sup> Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

In essence, God was telling Josiah, whom He considered to be a good king, that the final days of Jerusalem would not occur during his lifetime. According to the king's chronology presented herein, he died in the third quarter of 609 BC, which is seventy years and two quarters before the defeat of Babylon. In Jeremiah 25:12 (KJV), above, the defeat was to occur "*when seventy years are accomplished*", which implies that at least that amount of time had to pass. A period of seventy years and two quarters is acceptable.

So Babylon's seventy years are from the end of Josiah's reign, which was the third quarter of 609 BC, to the defeat of Babylon which was the fourth quarter of 539 BC. It was king Jehoahaz's three-month reign, which started the 70 years of desolation by Babylon.

Judah's seventy years was to end when they returned from their captivity in Babylon. The endpoint was a few years after the defeat of Babylon for the following reasons:

- 1 Babylon had to be defeated, which occurred during the fourth quarter of 539 BC.
- 2 Darius the Mede had to occupy the throne for about two years as governor according to [Darius the Mede: A solution to his identity](#), by Stephen Andersen, and the book of **Daniel 5:30-31 (KJV)**

<sup>30</sup> In that night was Belshazzar the king of the Chaldeans slain.

<sup>31</sup> And Darius the Median took the kingdom, *being* about threescore and two years old.

- 3 Darius had to be the sole ruler of Persia for about one year to be able to write his decree in 536 BC, which both enabled and encouraged the Jews to return to Jerusalem.
- 4 The 42360 Jews, 7337 maids, and many animals had to have time to prepare for their quest and then travel to Jerusalem, which period is conjectured to be about one year.

As shown in the chronology herein, the period from 1 to 4 above is from the fourth quarter of 539 BC to the third quarter of 535 BC, when the Jews would have set up their altar to make sacrifices to God upon their return to the land.

The start of Judah's seventy years would, therefore, have been the fourth quarter of 605 BC. According to [ABC 5 \(Jerusalem Chronicle\)](#) (Livius), Nebuchadnezzar became king in Babylon on 1 Ululu, (7 September 605 BC, Obv.11) after his father, Nabopolassar, had died on 8 Abu, (15 August 605 BC, Obv. 10). Nebuchadnezzar was to be the instrument of Judah's desolations according to **Jeremiah 27:6 (KJV)**

<sup>6</sup> And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

so it is most appropriate that Judah's seventy years should begin with the start of his reign. In ABC 5, it can be seen that his first act after becoming king was to return to Hatti-land until the month of Šabatu, which was February 604.

So Judah's seventy years, which by necessity starts later than, but runs parallel to Babylon's seventy years, is from the beginning of Nebuchadnezzar's reign, which is the fourth quarter of 605 BC, to the return of the Jews to the land in the third quarter of 535 BC.

Assuming that the seven "times" punishment ends on 9<sup>th</sup> December 1917, then it began during the fourth quarter of 604 BC. Why is 1917 the most likely date for the end of the seven "times"?

Firstly, the events at the end of the seven "times" mirror the events at its beginning; the chiasm emphasizes the exit to Egypt, E, and then the second entrance of the Israelites to Israel, E':

A Nebuchadnezzar besieged Jerusalem.

B The siege was successful, and Nebuzaradan, captain of Nebuchadnezzar's guard, entered the city and burnt the house of the Lord, and broke down the walls

C The remaining Jews taken to Babylon, but the poor of the land were left to be vinedressers and husbandmen.

D Civil and military authority declined.

E The remnant went to Egypt, against God's command, dragging Jeremiah the Prophet with them.

E' Led by General Allenby, known as "Al Nebi" which translates to "Allah's prophet," the remnant of the land returned from Egypt, i.e., the Egyptian Expeditionary Force.

D' On December 9<sup>th</sup>, 1917, the mayor of Jerusalem surrendered his city, and military authority returns to the land.

C' The Turks had left Jerusalem the night before heading east in the direction of Babylon

B' On December 11<sup>th</sup>, 1917, the mayor of Jerusalem surrendered his city again, and the Captain of the king, General Allenby, enters the city on foot, promising respect for the citizens and the holy places. No pillaging or destruction of Jerusalem by the Turks or the Allied forces.

A' The siege ended.



The Mayor of Jerusalem Hussein Effendi el Husseini [al-Husseini], meeting with Sergeants Sedwick and Hurcomb of the 2/19th Battalion, London Regiment, under the white flag of surrender, Dec. 9th [1917] at 8 a.m., 1917. (The Library of Congress)

There is very little that is written about the siege of Jerusalem in 1917. However, the Turks felt besieged as stated in their Decree of the Surrender of Jerusalem:

*"Due to the severity of the siege of the city and the suffering that this peaceful country has endured from your heavy guns; and for fear that these deadly bombs will hit the holy places, we are forced to hand over to you the city through Hussein Bey al-Husseini, the mayor of Jerusalem, hoping that you will protect Jerusalem the way we have protected it for more than five hundred years.*

*Signed Izzat the Mutasarrif of Jerusalem"*

The Bible contains prophecies that identify the day, month and year associated with the 9<sup>th</sup> of December 1917. Further details are found on websites such as:

[As Birds Flying: Jerusalem 1917](#)

[AS BIRDS FLYING, The Miracle of December 8th](#)

[As Birds Flying - 100th anniversary of the deliverance of Jerusalem.](#) (Video)

Using the Rosh Hashanah postponement rules for the Hebrew calendar, the 9<sup>th</sup> December 1917 was the 24<sup>th</sup> day of the ninth month (Kislev), of the 5678<sup>th</sup> year of the Hebrew calendar. However, the astronomical calendar indicates that the previous first sighting of the visible crescent of the new moon occurred at sunset on the 16<sup>th</sup> of November 1917, which makes sunset on the 9<sup>th</sup> December 1917 the end of the 23<sup>rd</sup> day and the beginning of the 24<sup>th</sup> day. So the actual surrender of Jerusalem and the first movement of British troops into the city took place on the 23<sup>rd</sup> day of the 9<sup>th</sup> month, and this is precisely identified by the south end of the first virtual

corbel at the south end of the Grand Gallery of the Great Pyramid. Thus the on the 23<sup>rd</sup> day of the ninth month, Jerusalem was under both Turkish and British rule. It was not until the 24<sup>th</sup> day of the month that Britain was in complete control for the whole day, and the significance of all this is in the second chapter of the book of Haggai.

The prophet Haggai mentions the 24<sup>th</sup> day of the ninth month four times in this chapter. Please note that this correlates with Leviticus 26, which mentions the seven "times" punishment four times.

### **Haggai 2:10-20 (KJV)**

<sup>10</sup> In the four and twentieth *day of the ninth month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

### **Haggai 2:15 (KJV)**

<sup>15</sup> And now, I pray you, consider *from this day and upward*, from before a stone was laid upon a stone in the temple of the LORD:

### **Haggai 2:18 (KJV)**

<sup>18</sup> Consider now *from this day and upward, from the four and twentieth day of the ninth month, even* from the day that the foundation of the LORD'S temple was laid, consider *it*.

### **Haggai 2:20-23 (KJV)**

<sup>20</sup> And again the word of the LORD came unto Haggai in the four and twentieth *day of the month*, saying,

Not all of these verses mention the day or the month or the day of the month. However, verse 18 provides the complete type for the other three verses which is "*from this day and upward, from the four and twentieth day of the ninth month*" and this links verse 10, "*In the four and twentieth day of the ninth month*", verse 15, "*from this day and upward*", and verse 20, "*in the four and twentieth day of the month*", together with verse 18 for a total of four occurrences.

In the first of these references, verses 10 to 14, God is telling the returning Israelites that He considers the work of their hands to be unclean. In verses 15 to 17, before a stone was laid upon a stone in the Temple, God explains to the Jews that despite the work, their efforts are not fruitful because they have turned from Him and have not sought Him. Since these verses reference the Temple, then Jerusalem is identified by association. In verses 18 to 19, God says that from this day forward, even from the day that the foundation of the Temple was laid, then there is a promise of a future blessing. Again Jerusalem is identified by association with the Temple and finally, it can be seen what the blessing is to be from **Haggai 2:20-23 (KJV)**

<sup>20</sup> And again the word of the LORD came unto Haggai in the four and twentieth *day of the month*, saying,

<sup>21</sup> Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

<sup>22</sup> And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

<sup>23</sup> In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

Zerubbabel, the governor of Judah, and Joshua, the son of Josedech, the high priest, were responsible for finishing the second Temple. Zerubbabel was a descendant of King David, and by choosing him as a signet, God promised him that the seed to the Messiah would go through him. Matthew and Luke show that the line of Zerubbabel extended to both Mary and Joseph. Because of this association, we can see that the blessing was to come at a time after Jesus had come into the world.

The shaking of heavens and earth, which in the Bible is an allegory for war, along with the overthrow of heathen kingdoms, is another clue as to when this blessing was to occur.

The liberation of Jerusalem from a heathen kingdom, the Ottoman Empire, occurred on the 24<sup>th</sup> day of the ninth month, i.e., 9<sup>th</sup> December during World War I is the only event that satisfies the above indications.

An interesting detail in the blessing is "*and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.*" WWI was the first war in which airplanes played a significant role. Take the chariots in the above sentence to be airplanes, the riders to be the pilots, and the horses to be the engines.

Writing in the "Conquest of Jerusalem" General Allenby, who had obtained dominance in the air, said as part of his operations that "*More than twenty airplanes were destroyed by our airmen or burned by the enemy to avoid capture.*" which epitomizes "*horses and their riders shall come down, every one by the sword of his brother.*"

Note that from sunset on the 10<sup>th</sup> of December to sunset on the 11<sup>th</sup> was the 25<sup>th</sup> day of the ninth month of the Hebrew year, which is the first day of Hanukkah, which is a Jewish festival commemorating the rededication of the Second Temple in Jerusalem. On this day, General Allenby walked into Jerusalem for the first time to accept its official surrender from the Turks.

As for the year of the liberation of Jerusalem, it is seen in **Daniel 12:12 (KJV)**

<sup>12</sup> *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*

The 1335 days in this verse refers to that number of lunar years, as seen by the context below.

The video referenced above, at time 21 to 24 minutes, presents evidence of an Arabic coin which equates the Gregorian year 1917 to the Islamic year 1335. The Islamic calendar is the same as the Hebrew in that they both define the beginning of the month in the same way. The Islamic calendar always uses 12 lunar months to define a year, but the Hebrew calendar intercalates a 13<sup>th</sup> month when necessary to keep the year aligned with spring. The Islamic calendar begins at

the first visible sighting of the crescent of the new moon that occurred on July 16<sup>th</sup> AD 622, which is when Mohammed departed Mecca for Medina. 1335 x 12 new moons later is 18<sup>th</sup> October 1917, and 52 days after that, Jerusalem was captured by the British. So the liberation of Jerusalem is associated with 1335 and historically satisfies the prophecy of Daniel 12:12.

The use of the number 1335 needs to be understood. To celebrate somebody being 100 years old, we do that on their 100<sup>th</sup> birthday. We do not celebrate in the preceding year even though that is that person's 100<sup>th</sup> year of life. Likewise, when Daniel says we should "come to the 1335<sup>th</sup> year", we should wait until 1335 years have elapsed rather than the beginning of the 1335<sup>th</sup> year. Hence the use of the 1335<sup>th</sup> "birthday" above, 18<sup>th</sup> October 1917, rather than one year earlier.

The above websites also show how General Allenby's use of airplanes satisfies the prophecy in **Isaiah 31:5 (KJV)**

<sup>5</sup> As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

Although Biblical prophecy supports the 9<sup>th</sup> December 1917 as the end of the seven "times" over the creation of the state of Israel on 14<sup>th</sup> May 1948, this latter date is not without at least one numerical interpretation. The date is the fifth day of the second month of the Hebrew year 5708, which combination of day and month is not found in scripture. However, the second month is the month when Solomon commenced the building of the First Temple. Ezra and the returned Jews set about rebuilding the Temple in the second month also.

In the new chronology of the Pyramid, the First Temple was begun during the second Hebrew month of 1003 BC, so 2950 years later is the second month of 1948. 2950 is the sum of 2520, the duration of seven "times" punishment and 430, which is either the period from the birth of Jacob to the Exodus or the total period of Israel and Judah's iniquity as demonstrated by Ezekiel. However, the 2950 year period is not directly supported by the Bible.

There is a third seventy-year period which is the time between the destruction of the First Temple in 586 BC and the completion of the second temple which is the sixth year of Darius and quoted in Second Temple Period as 516 BC The Bible defines the sixth year of Darius in **Ezra 6:15 (KJV)**

<sup>15</sup> And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

## Summary

The dates of the seventy-year periods and the seven times are as follows:

### Babylonian Domination of Judah:

Babylon's seventy years are from the end of Josiah's reign, third quarter of 609 BC, to the defeat of Babylon fourth quarter of 539 BC. It was king Jehoahaz's three-month reign, which started the 70 years of desolation by Babylon.

### Judah's Seventy Years of Desolation:

Judah's seventy years, which by necessity starts later than, but runs parallel to Babylon's seventy years, is from the beginning of Nebuchadnezzar's reign, the fourth quarter of 605 BC, to the return of the Jews to the land in the third quarter of 535 BC.

### **Temples Seventy years of Desolation:**

The Temple's seventy years of desolation are from the destruction of the First Temple in 586 BC to the completion of the second Temple in 516 BC.

### **Seven Times Punishment:**

The seven "times" punishment commences during the fourth quarter of 604 BC and ends on 9<sup>th</sup> December 1917. Note that 2520 years is equal to thirty-six times seventy years.

### **Ezekiel's 430 Years and Isaiah's 65 Years.**

Taking into consideration that the monarchy lasted for 500 years and Ezekiel's 390 and 40 year periods, it is possible to show how they all fit together harmoniously.

In Ezekiel 4:1-8, God is telling Ezekiel to bear the years of the iniquity of Israel for 390 days by lying on his left side and the iniquity of Judah by lying on his side for 40 days. Each day shall represent a year, so the total period that Ezekiel is bearing is 430 years. He is also required to prophesy Nebuchadnezzar's siege about to come upon Jerusalem in 589 BC, **Ezekiel 4:1-8 (KJV)**

<sup>1</sup> Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

<sup>2</sup> And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering rams* against it round about.

<sup>3</sup> Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

<sup>8</sup> And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

Ezekiel's demonstration took place between the fifth day of the fourth month of the fifth year of Jehoiachin's exile **Ezekiel 1:1-2 (KJV)**

<sup>1</sup> Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I was among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

<sup>2</sup> In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity, and the fifth day of the sixth month of the sixth year of Jehoiachin's exile,

### **Ezekiel 8:1 (KJV)**

<sup>1</sup> And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

Notice that this is 14 months, which, with an average of 29.5 days per month, is a total of about 413 days. Ezekiel's demonstration had to last at least 430 days, representing the 430 years, and this can be done by intercalating an additional month between these dates. The accuracy of the astronomical Hebrew Calendar, created by this author, must be checked against this need.

In the chronology presented herein, the end date of the monarchy is 586 BC, and it shows, as does Thiele, that the fifth year of Jehoiachin's exile began in the fourth quarter of 594 BC and his sixth year began in the fourth quarter of 593 BC. From the above dates, Ezekiel's demonstration occurred between the 1<sup>st</sup> of July 593 BC and the 18<sup>th</sup> of September 592 BC. This period lasted 443 days because a 13<sup>th</sup> month was intercalated by the calendar algorithms, which provides an extra 29 days between sunset on the 20<sup>th</sup> March 592 BC and sunset on the 18<sup>th</sup> of April 592 BC. The author's calendar is therefore compliant with the need for an extra month during Ezekiel's demonstration.

God commanded Ezekiel to lie on his left side to bear the 390 years of the iniquity of the House of Israel, on a day for a year basis, and then on his right side to bear the 40 years of Judah's iniquity. Note that Ezekiel is bearing the period of the iniquities, rather than the iniquities themselves. However, it is necessary to identify the iniquities and who performed them so that their epoch and durations can be determined.

The iniquities can only have been committed during the monarchical period of Judah and Israel because this is the only period when the "house of Judah" and the "house of Israel" physically existed together.

The phrase "house of Judah" first occurs in **2 Samuel 2:4 (KJV)**

<sup>4</sup> And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabeshgilead *were* they that buried Saul.

which occurred 40 years into the monarchical period.

The nature of the iniquities is the same for both houses. The phrase "house of Judah" first occurs in connection with their leaders anointing David as King. The phrase, "the house of Israel" is used throughout the Bible, but the physical overlap between them and the house of Judah is

constrained to be during the monarchial period as these two houses will not be together again until the end times. So the iniquity that the two houses committed had to be significant to warrant Ezekiel's demonstration. Nothing could be more significant than rejecting God, which both houses did. They wanted a king to lead and judge them, instead of God and this desire violated the first commandment, **1 Samuel 8:4-8 (KJV)**

<sup>4</sup> Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

<sup>5</sup> And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

<sup>6</sup> But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

<sup>7</sup> And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

<sup>8</sup> According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

God told Samuel that Israel was not rejecting him, but they were rejecting God. In the chronology presented herein, Saul was anointed king in the fourth quarter of 1086 B.C. So the 430 years laid on Ezekiel were for Israel rejecting God for 390 years and Judah rejecting God for 40 years.

Given the nature of the iniquity and the approximate time frames above, we see how Ezekiel's demonstration fits in with the chronology presented herein. If we assign 430 years, i.e., the complete demonstration, from the commencement of Saul's reign in the fourth quarter of 1086, we come to Tishri 656. As noted, this is 70 years before the end of the monarchial period in 586 B.C. However, the fact that the demonstration took place in the seventh year before the end of the monarchy tells us that the 430 years does not apply to the entire monarchy. There are periods within the monarchy that can be eliminated from the 430 years for the following reasons:

1. Hezekiah was a good king of Judah and God granted him an extra 15 years of life; it is therefore unreasonable that these years be assigned to Judah, **Isaiah 38:2-6 (KJV)**

<sup>2</sup> Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

<sup>3</sup> And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

<sup>4</sup> Then came the word of the LORD to Isaiah, saying,

<sup>5</sup> Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

<sup>6</sup> And I will deliver thee and this city out of the hand of the king of Assyria: and I will

defend this city.

2. Josiah was a good king, as seen in 2 Kings 22:2 (KJV). During his reign, Hilkiah, the high priest found the book of the law, i.e., the Old Testament, and it was read before King Josiah. Imagine the depravity of Judah that led them to a point where the king did not even know about the book of the law! Josiah then inquired of the Lord as to what would happen, **2 Kings 22:13-20 (KJV)**

<sup>13</sup> Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

<sup>14</sup> So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

<sup>15</sup> And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

<sup>16</sup> Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

<sup>17</sup> Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

<sup>18</sup> But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

<sup>19</sup> Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

<sup>20</sup> Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

Josiah found out that God was going to bring " *even all the words of the book which the king of Judah hath read*" upon the inhabitants of Jerusalem, i.e., all the punishments and evil written in the book. Because Josiah had a tender heart, he humbled himself before the Lord and was spared from seeing this happen. So all 31.75 years of Josiah's reign, including his accession, can, therefore, be omitted from the period of the monarchies to assist in arriving at the 430 years of Ezekiel's demonstration.

3. The final four reigns of the monarchy were outside the control of Judah and can be excluded from their iniquity. Josiah was killed by Pharaohnechoh, who was on his way to do battle with the King of Assyria, and Jehoahaz was made king. On his way back, Pharaohnechoh took Jehoahaz captive to Egypt and appointed his brother Jehoiakim to be king. This was the third quarter of 609 B.C., which is also the start of the 70 years of Babylon. It is not surprising that, shortly after he had defeated the Egyptians at the battle of Carchemish, Nebuchadnezzar made Jehoiakim his vassal. Three years later, Jehoiakim rebelled against Nebuchadnezzar. Eventually, he died before Nebuchadnezzar returned to bring him back into line, and Jehoiachin became king. When Nebuchadnezzar finally retook Jerusalem, he took Jehoiachin captive to Babylon and made Zedekiah, king in his place. Eventually, eleven years later, after also rebelling against Nebuchadnezzar and a three-year siege Zedekiah was dethroned, and that ended the monarchy in Judah and also the whole house of Israel. From the end of Josiah's reign to the end of the kingdom was 23 years.
4. Calculate the total excluded years by summing the three values in 1 through 3 above. These are  $15 + 31.75 + 23 = 69.75$  years. When subtracted from the 500 years of the monarchial period, the result is 430.25 years, which is sufficiently close to count as Ezekiel's 430 years.

According to the chronology presented herein, there are 390 counted years plus fifteen excluded years from the anointing of Saul as king, which brings us to the third quarter of 681 BC. Forty counted years from that point in time brings us to the end of the first year of Amon or the start of the accession year of Josiah, which is the fourth quarter of 641 B.C. From the 390 year mark, which is the end of Manasseh's 16th year, counting back to the beginning of the reign of Ahaz is 61 years, which is the fourth quarter of 742 B.C.

At this point, Isaiah's prophecy of less than 65 years to the breaking of the power of Ephraim will be evaluated.

Firstly the house of Israel was conquered in 722 B.C. by the king of Assyria and then began a series of deportations of the northern ten tribes of Israel. **2 Kings 17:5-6 (KJV)**

<sup>5</sup> Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

<sup>6</sup> In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

The deportations took many years, which lasted through four phases. Israel, also called Ephraim by God, was still a power to be reckoned with but through Isaiah God prophesizes when that power was to be broken, **Isaiah 7:1-9 (KJV)**

<sup>1</sup> And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

<sup>2</sup> And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

<sup>3</sup> Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field;

<sup>4</sup> And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

<sup>5</sup> Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

<sup>6</sup> Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

<sup>7</sup> Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

<sup>8</sup> For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

<sup>9</sup> And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

Here it can be seen that the power of Ephraim, which is also called the house of Israel, would be broken within threescore and five years, i.e., 65 years, from the beginning of the reign of Ahaz, at the earliest. The start of Ahaz's reign, in the fourth quarter of 742 B.C., is 60.75 years before the end of Ezekiel's 390 years, third quarter of 681 B.C. Isaiah's prophecy was for less than 65 years which implies step sizes of five years. The next step down would, therefore, be 60 years and so 60.75 years fits within the step from 60 to 65 years. Isaiah's prophecy is a period which does not need to take account of the additional 15 years given to Hezekiah.

It can be seen that Thiele gives the first year of Rehoboam's reign as the fourth quarter of 930 B.C. He does not provide the start date for Saul, but this can be estimated by using the chronology presented herein. Herein, the start of Saul's reign is the fourth quarter of 1086 BC, and the start of the first year of Rehoboam's reign is the fourth quarter of 967 BC, a period of 119 years. Subtracting 119 years from Thiele's start date for Rehoboam, 930 BC, results in 1049 BC. Adding Ezekiel's 390 + 15 years, results in 644 BC as the year in which Ephraim's power was broken, in Thiele's chronology. Thiele gives the start of Ahaz's accession year as the fourth quarter of 736 BC, which is 92 years before the breaking of Ephraim's power. The end of Ahaz's reign, according to Thiele, is the fourth quarter of 715 BC, which is 71 years before the breaking of Ephraim's power. Therefore, Thiele differs from Isaiah's prophecy from 6 to 27 years.

The chronology presented herein was compared against the dates of the reigns of the kings of Judah and Israel and specific 70 years and seven "times" periods and prophecies defined by the Bible and [The Chronicle Concerning the Early Years of Nebuchadnezzar II \(ABC 5\)](#). The chronology is based on the year of the Exodus, which is defined by an associated study and the

Pyramid as 1482 BC. It is compared against specific points within secular history, such as the destruction of Jerusalem by Nebuchadnezzar in the third quarter of 586 BC, defined through VAT 4956, and the conquest of Babylon in 538 BC and it is found to fit without significant issues.

The chronology is one year later, 721 BC than Thiele's date for the end of the house of Israel, but it is clear that further back in time, they diverge. The chronology herein shows the fourth quarter of 1086 BC for the start of Saul's reign, whereas Thiele's equivalent date is 37 years later.

It is necessary to study these divergences further. One possible argument in support of an earlier date for Saul's reign can be seen in the work of Gerard Gertoux "Assyrian and biblical chronologies are they reliable?".

(Cut and Paste into browser [https://www.researchgate.net/profile/Gerard\\_Gertoux](https://www.researchgate.net/profile/Gerard_Gertoux))

This research paper indicates that if co-regencies are taken into account, the chronology of Assyrian history is not as fixed as historians would have us believe. For example, Gertoux shows, in the Table at the top of page 39, that the first year of Rehoboam's reign could be 977 BC, which is ten years before the equivalent date presented herein. Thiele's equivalent date is 930 BC, which is 36 years later than this. Such a study is more comprehensive than this document was intended to cover, but it will be pursued if priorities permit.

In summary, this study shows that the chronology derived from an Exodus date of 1482 BC does fit within the constraints of the Bible and Babylonian history. Continuing the study at a later will determine if Assyrian history is compatible with this chronology, or vice-versa.

A spreadsheet of the chronology of the King's of Israel has been compiled and is to be found in the associated Paper 9B King's Chronology Table.pdf.

The chronology covers, in detail, the period of the monarchies of the houses of Israel and Judah from King Saul to King Zedekiah. The details of the reigns of the kings were created, in part, by a separate study that analyzed the "fit" of successive reigns against a set of rules that matches how the Bible might report those dates. The rules were to compare accession and non-accession years, Tishri and Nisan reporting for Rehoboam and subsequent kings against the same rules for Jeroboam and subsequent kings, as shown by the Table below.

Four different types of regnal years for Rehoboam were compared against the same four types for Jeroboam. As can be seen in the Table below, the years of their reigns were arbitrarily started in Tishri of 968 BC or six months later in Nisan of 967 BC. The Table can be, and was, adjusted to start in any year. Accession and non-accession years commencing in Tishri and Nisan make up the four combinations.

Year	Q	Hebrew Month
968 BC	1	10-12
	2	Nisan - 3
	3	4-6
	4	Tishri - 9
967 BC	1	10-12
	2	Nisan - 3
	3	4-6
	4	Tishri - 9
966 BC	1	10-12
	2	Nisan - 3
	3	4-6
	4	Tishri - 9

Rehoboam				Jeroboam			
acc	acc_n	acc	acc_n	acc	acc_n	acc	acc_n
968t	968t	967n	967n	968t	968t	967n	967n
acc	1			acc	1		
		acc	1			acc	1
1	2			1	2		
		1	2			1	2
2	3			2	3		

acc = accession year and acc\_n = non -accession year  
t = Tishri and n = Nisan

As the Table progressed in time, the synchronisms of the regnal years from the Bible were used to compare Rehoboam's columns with Jeroboam's, and if there was no match, then the "offending" column was terminated at that point as shown by the following continuation of the Table below but with a 14-year gap.

At the top of the Table Rehoboam's 17-year reign is ending, and Abijam's three-year reign, either his accession year or first year, must commence in Jeroboam's 18<sup>th</sup> year in accordance with the Bible synchronism in 1 Kings 15:1-2 (KJV). The Table cells are color-coded to show matches between Rehoboam's and Jeroboam's columns in accordance with the above criteria. Notice that in Rehoboam's acc/968t column, his 17th year overlaps Abijam's accession year, which in turn overlaps Jeroboam's 18<sup>th</sup> year only in its last half.

For this new reign, Rehoboam's acc\_n/968t column does not match any of Jeroboam's columns, and it terminates after that point, which is shown by the orange background. If there is a match, the column continues with advancing time until eliminated for lack of a match or Rehoboam and Jeroboam have only one each of their four columns remaining.

This point where there is only one column for each is reached at the end of the reign of King Jehoash of Israel. The columns up to this point, which remain are acc/968t for Rehoboam and acc\_n/967n for Jeroboam, which agrees with Thiele's findings. Up to this point, the reporting of the reigns for Judah can be considered to be based on the use of an accession year and that each regnal year began in Tishri. As it turns out, this reporting method can be applied to all kings of Judah from Saul to Zedekiah, except where co-regencies and Thiele's dual dating take precedence.

Year	Q	Hebrew Month
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Rehoboam				Jeroboam			
acc	acc_n	acc	acc_n	acc	acc_n	acc	acc_n
968t	968t	967n	967n	968t	968t	967n	967n

	1	10-12
952	2	Nisan - 3
BC	3	4-6
	4	Tishri - 9
	1	10-12
951	2	Nisan - 3
BC	3	4-6
	4	Tishri - 9
	1	10-12
950	2	Nisan - 3
BC	3	4-6
	4	Tishri - 9
	1	10-12
949	2	Nisan - 3
BC	3	4-6
	4	Tishri - 9
	1	10-12
948	2	Nisan - 3
BC	3	4-6
	4	Tishri - 9
	1	10-12
947	2	Nisan - 3
BC	3	4-6
	4	Tishri - 9

			15	16				15	16
Abijam		16	17	1			16	17	
					16	17			16
						1			17
		17	acc				17	18	
					17	acc			17
		1					18	19	
Asa					1	3			18
						1			19
		2					19	20	
					2	2			19
							20	21	
		3	acc						20
				3	acc		21	22	21
		1							

Up to the start of the reign of Jehoash, Israel is shown to have been reporting reigns using the non-accession method with regnal years commencing in Nisan. In the chronology, the non-accession system has only been continued up to the start of the reign of King Jehu. He was the only king of Israel, in my opinion, who would have cared enough to have switched over to the accession system. However, he did not switch to starting regnal years in Tishri probably because adding or subtracting a half year would have been exceedingly difficult to fit in with existing civil contracts and other administrative considerations, which most likely were based on the king's regnal year. After Jehu, the reigns of all the kings of Israel are considered to have been reported by the accession method with regnal years commencing in Nisan. In other words, only one change of the reporting rules is required for Israel and none for Judah. However, coregencies, dual dating, and interregnum's are necessary for a complete match between the Bible synchronisms and this chronology for both Israel and Judah.

The Table, King's Chronology Table.PDF, is from a larger spreadsheet that has been reduced to 28 pages. It shows the first half of the 7000-year chronology of the Bible, which in turn is supported by the precise dates derived from the new study of the Great Pyramid. Although the Table is primarily intended to show the detail of the chronology of the Kings of Israel, additional details have been added to the beginning and the end to provide additional context.

The chronology has been abbreviated as there are many periods where nothing significant happens. Gaps have been inserted by hiding the spreadsheet rows in these places. A purple row stretching across the chronology indicates that some rows have been hidden immediately after it. A gap is always an integer number of years, and its period can be determined by referring to the year value before and after the purple row.

It can be seen in the second column of the Table that the year in which Adam sinned is 4080 BC in both BC, 4080 BC, and astronomical, -4079, formats. The third column of the Table shows the four quarters of each year, and the fourth column shows how the Hebrew months are approximately apportioned within a year. The year in which Adam and Eve first sinned is chosen as the starting point because although they were created before this, it is not known how long they had been alive before they sinned.

The area between the first and second purple rows shows the year and quarter of the Exodus. Since the Bible refers to events relative to the Exodus, the first column has been added to count the number of years from the Exodus to any dependent event.

The area between the second and third purple row shows the year in which the Israelites entered the Promised Land. God commanded the Israelites to celebrate Sabbatical and Jubilee years. The first column shows when these special years occurred. The Bible commands that Sabbath years were to occur every seventh agricultural year, and Jubilees years were to occur every 50<sup>th</sup> agricultural year in the year following the seventh sabbatical year. The Israelites entered the Land at the beginning of 1442 BC, and the next agricultural year commenced in Tishri of 1442 BC. In the first column, the labels indicate:

Ex	years since the Exodus
41	the number of years since the Exodus
1/1/1	the Jubilee cycle, the first in this case/ then the sabbatical cycle/ in this case first of seven within the Jubilee cycle then the year of the sabbatical cycle, again the first in this case
Jub0/Sab/Yr	multiple-year types as follows:

"Jub 0" identifies that the associated, contiguous green cells, in the first column, as a Jubilee year and provides the number of Jubilee years that have occurred, including this one, since the entry into the Promised Land. In this case, there have been no Jubilee years either in this year or prior years since God commanded that they start when the Israelites were in the Promised Land. Since the Israelites had only just entered the Promised Land, there was no requirement for a Jubilee year in 1442/1 BC, and so this has only been identified as one to provide a marker for

the chronology from which Jubilee years can be counted. For this reason, it is labeled Jub 0 and filled with a paler green than real Jubilee years.

Sab identifies the associated contiguous brown cells as a Sabbatical year.

Yr identifies a normal year, neither a sabbatical nor a Jubilee year.

The area between the third and fourth purple lines shows the seventh sabbatical year and the first Jubilee year since the entry into the promised land. It is left as an exercise to the reader to interpret the labels per the details above.

The King's chronology commences after the fourth purple row. The fifth column provides various non-overlapping year counts that are derived from Jeremiah, Ezekiel, and Daniel over the entire 7000-year plan of God. In this area, the 390-year count for Israel begins as does Saul's reign.

In this and subsequent areas, the sixth and seventh columns show a block for each year of a regnal year of a King of Judah. The year is generally identified by the king's name at the top followed by a 1 or "acc" for his first year, his age when he became king, the number of years of his reign, and where he reigned. Saul's reign occupies the sixth column, and later, David's reign will occupy the seventh column to show how the two reigns overlap, which is crucial later down the Table for identifying coregencies and dual dating.

The eighth column provides a reference, which generally is a Bible synchronism between the reigns of the kings of Judah and Israel, although it may reference some other associated event. The ninth and tenth columns are the same as the sixth and seventh columns but for Israel. After Israel's monarchy is defeated, these columns are used to show the reigns of the Babylonian kings and other year counts.

The actual chronology is in file King's Chronology Table.PDF, created so that the reader can have both this file and the chronology open at the same time on a large screen, or multiple screens. It also makes the creation of the chronology file a lot less complicated and destructive of this file.