

**David Ben Gurion**  
"Green"  
(Photo 1918)



**Alexander III**  
**The Great**  
(King of Macedon, Coin)

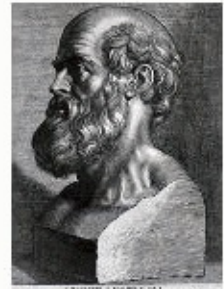
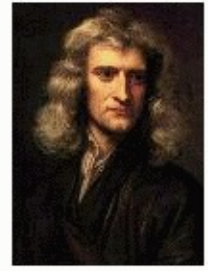
# Seventh Summer & THE WRIT OF HISTORY

now declines since Troy's overthrow.  
(The *Aeneid*, Book 5, by Virgil)



**Aeneas tells Dido of the Fall of Troy**  
(Painting by Pierre-Narcisse Guérin, 1815. The Louvre)

**Sir Isaac Newton**  
(Painting by Godfrey Kneller, 1689)



**Hippocrates**  
(Engraving by Peter Paul Reubens, 1638)

by Rolf Ward Green 

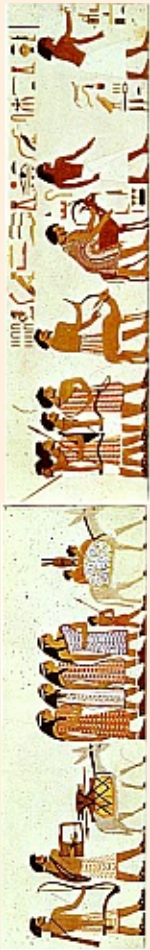

“In the first year of Darius the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans; in the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem—seventy years.” ([Daniel 9:2](#))

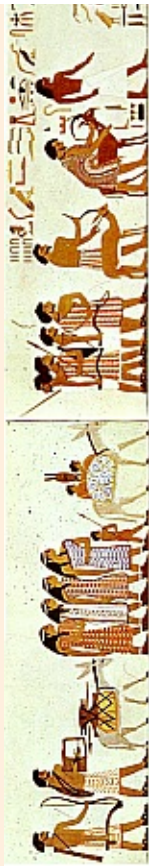
Green

“Will you not be obliged to doubt your teachers who dare to assert that the translation [of the Scriptures] made by your seventy elders at the court of the Egyptian King Ptolemy is inaccurate in some places?” (Justin Martyr, *The Dialogue with Trypho*, 68.7)

‘The Blessed Greenealogy’		
Week	Years	Details
0 — 73	5621	Adam to the Siege of Masada (72 CE) 5621 = 73 x 77
1 — 72	5544	Adam to the Birth of Jesus (6 BCE) 5544 = 72 x 77
	BCE	Details
Adam	5550	Adam breathes his first breath
7 x 777	5439	Adam 111 years old to CE (1 CE) 5439 = 49 x 111 = 7 x 7 x 3 x 37

<b>Seth</b>	<b>5319</b>	<b>Adam 230 years old to birth of Jesus (6 BCE) 5313 = 69 x 77 (69 weeks)</b>
<b>Enosh</b>	<b>5113</b>	<b>Seth 205 years old</b>
<b>Cainan</b>	<b>4922</b>	<b>Enosh 190 years old</b>
<b>Mahalaleel</b>	<b>4752</b>	<b>Cainan 170 years old</b>
<b>Jared</b>	<b>4586</b>	<b>Mahalaleel 165 years old</b>
<b>Enoch</b>	<b>4424</b>	<b>Jared 162 years old</b>
<b>Methuselah</b>	<b>4258</b>	<b>Enoch 165 years old</b>
<b>Lamech</b>	<b>4071</b>	<b>Methuselah 187 years old</b>
<b>Noah</b>	<b>3882</b>	<b>Lamech 188 years old</b>
<b>The Deluge</b>	<b>3282</b>	<b>Noah 599 years old</b>
<b>Arpachshad</b>	<b>3280</b>	<b>2 years after the Deluge, Shem 100 years old (Adam to the birth of Arpachshad 2270 years)</b>
<b>Cainan</b>	<b>3145</b>	<b>Arpachshad 135 years old</b>
<b>Shelah</b>	<b>3014</b>	<b>Cainan 130 years old</b>
<b>Eber</b>	<b>2883</b>	<b>Shelah 130 years old</b>
<b>Peleg</b>	<b>2749</b>	<b>Eber 134 years old</b>
<b>Reu</b>	<b>2618</b>	<b>Peleg 130 years old</b>
<b>Serug</b>	<b>2485</b>	<b>Reu 132 years old</b>
<b>Nahor</b>	<b>2355</b>	<b>Serug 130 years old</b>
<b>Terah</b>	<b>2276</b>	<b>Nahor 79 years old</b>
<b>Abraham</b>	<b>2206</b>	<b>Terah 70 years old (Abraham born 2200 years before Jesus)</b>
<b>Canaan</b>	<b>2131</b>	<b>Abraham (75 years old) enters Canaan (2200 years before 2<sup>nd</sup> Temple ends, 70 CE)</b>
<b>Isaac</b>	<b>2105</b>	<b>Abraham 100 years old</b>

Jacob	2044	Isaac 60 years old
Egypt	1923	Joseph (age 30) stands before Pharaoh
Famine	1914	Jacob (130 years old) goes down to Egypt
 <p>Aged Joseph</p> 	1850	<p>The wall relief of the Asiatic caravan found at Beni- Hassan contains the numbers:</p> $22 + 15$ <p>The numbers 22 and 15 total 37, which is a prime number, apparently a key placed by Joseph, if it can now here be so demonstrated.</p> <p>The 'dwelling' of the sons of Israel in Egypt 430 years before the Exodus is beginning 1923, the year Joseph got out of prison (age 30). It has been written that Pharaoh Amenemhat II began to rule in 1926 when his co-rulership terminated and he began sole rulership. Genesis 40 and 41 fit the time from Pharaoh's accession until 1923 when Joseph stood before Pharaoh, so that 9 years (7 years of plenty, 2 years of famine) later will be 1914. This year is the year Israel entered Egypt, 1914.</p> $3700 \times 1.5 = 5550 \text{ Adam perhaps}$ $5550 - 1914 = 3636$ <p>[36 x 101; 101 is a prime number]</p> <p>From Adam to Jacob (Israel) entering Egypt is reckoned at 3625 years plus (6 x 22 =) 132 months, or 3625 + 11 years = 3636 years (from Demetrius the Jew who lived in the time of Ptolemy IV Philopater, with addition of extra years estimated). The extra years account for an unstated number of months when the ages of patriarchs are given in years only. Joseph appears to have placed a 'time capsule'. We endeavour to find out how in the following.</p> $5550 - 3700 = 1850$ $5550 = 3700 \times 1.5 = (22 + 15) \times 150$ <p>If the wall painting and its inscription were made in 1850, we may calculate Joseph's age at that time as from his being 30 years old in 1923:</p> $30 + (1923 - 1850) = 103 \text{ years}$



Joseph lived to be 110 (Genesis 50:26).

Where does the number 22 take us from 1850 BCE, this being supposedly the year of the inscription?

$$1850 + 2200 = 4050 \text{ BCE}$$

Lamech was born about 4071 to his father Methuselah. He lived to be 777 years old. The earlier Lamech who was descended from Cain said: "If Cain is to be avenged 7 times, then Lamech 70 times and 7." (Genesis 4:23,24) Noah was not born yet in 4050 BCE, so the number indicates Lamech, whose father was the longest-lived man, Methuselah, who lived to be 969.

$$5550 = 7 \frac{1}{7} \times 777,$$

$$777 = 3 \times 7 \times 37$$

$$5544 = 72 \times 77,$$

$$5544 = 5550 - 6$$

6 BCE, the birth of Jesus

**Joseph really knows his numbers.**

Exodus	1493	Moses leads Israel out of Egypt on Nissan 15 (479 years before 1 <sup>st</sup> Temple, 1014 BCE) (`480th', 1Ki 6:1, Hebrew version of the Bible) (To Declaration of Israel 8 x 430 yrs, 1948 CE)
Joshua	1452	(300 years of Jephthah begins, ending 1152 BCE) Palestine, Joshua for 28 years
Land	1436	Settlement of Promised Land (850 years, or 17 Jubilees before 1 <sup>st</sup> temple destroyed)
Elders	1424	Joshua dies, Elders 17 years
50 <sub>0</sub>	1421	Jubilee (Yobel) cycle begins (Sabbath Year cycles begin)
Judges	1407	248 years of Judges begins (40 + 80 + 40 + 40 + 3 + 23 + 22) (439 years before 1 <sup>st</sup> Temple, 968 BCE) (`440th', 3Ki 6:1, Greek Septuagint Bible) (Israel now `out of Egypt' as at Jg 2:1-10)
50 <sub>1</sub>	1371	1 <sup>st</sup> Jubilee

<b>Jephthah</b>	<b>1152</b>	<b>(300 years of Jephthah end)</b>
<b>King Saul</b>	<b>1098</b>	<b>1<sup>st</sup> King of Israel Saul King for 40 years</b>
<b>King David</b>	<b>1058</b>	<b>King of Judah 7 y 6 m — Israel + Judah 33 y (To Reparations Agreement 7 x 430 yrs, 1953 CE)</b>
<b>King Solomon</b>	<b>1018</b>	<b>King of Israel + Judah 40 years (430 years to the siege of Jerusalem)</b>
<b>1<sup>st</sup> Temple</b>	<b>1014</b>	<b>1<sup>st</sup> Temple founded</b>
<b>Troy</b>	<b>887</b>	<b>Troy falls (tied to 16 generations of Spartan Kings beginning about 832 BCE and ending 490 BCE, average reigns for the twin-line of Kings in Sparta for 12 reigns after that being 21 to 22 years in length) (confirmed by genealogies from both sides of the Trojan War, including Hippocrates (b. 461), Pyrrhus of Epirus (fl. 286) son of Neoptolemus (also known as Pyrrhus) son of Achilles, Pheidon the contemporary of Alcmaeon (both fl. 608) ancestor of Alcibiades (b. 450), Odin (b. 130, see also <i>Valdr</i> by WG), Alexander (fl. 336).) (tied to eclipse in 878 in Ithaca, Homer's Odyssey)</b>
<b>Dido</b>	<b>880</b>	<b>Dido founds Carthage (734 years later is Carthage razed, 146 BCE)</b>
<b>King Hezekiah</b>	<b>725</b>	<b>1<sup>st</sup> year of King Hezekiah</b>
<b>King Sennacherib</b>	<b>719</b>	<b>1<sup>st</sup> year of King Sennacherib (a reign of 24 years, maybe began in 720)</b>
<b>Samaria</b>	<b>719</b>	<b>Samaria captured (3 solar years within 3 luni-solar years)</b>
<b>Judah</b>	<b>712</b>	<b>Sennacherib captures Judah</b>
<b>King Esarhaddon</b>	<b>695</b>	<b>1<sup>st</sup> year of King Esarhaddon (tied to eclipses of the sun in Babylon)</b>

<b>King Josiah</b>	<b>621</b>	<b>16<sup>th</sup> Jubilee (18<sup>th</sup> year of Josiah)</b>
<b>Jehoiakim</b>	<b>608</b>	<b>Nebuchadnezzar at Jerusalem</b>
<b>Captivity</b>	<b>597</b>	<b>1<sup>st</sup> year of Captivity (Captivity of Jehoiachin)</b>
<b>Siege</b>	<b>588</b>	<b>Siege of Jerusalem (Ezekiel 4) (430 years after reign of Solomon began, and because of the apostasy which came during and after his reign, is 390 years then for Israel after the Kingdom divided in Rehoboam's day, and is 40 years for Judah prior to that).</b>
<b>End 1st Temple</b>	<b>586</b>	<b>After settling in Palestine, 17 x 50 = 850 years</b>
<b>Cyrus</b>	<b>539</b>	<b>Cyrus to CE 7 x 77 years (1 CE)</b>
<b>2nd Temple</b>	<b>516</b>	<b>2<sup>nd</sup> Temple completed by Darius</b>
<b>Jesus born</b>	<b>6</b>	<b>Before the Siege of Masada 77 years</b>
	<b>CE</b>	<b>Details</b>
<b>2nd Temple Ends</b>	<b>70</b>	<b>2<sup>nd</sup> Temple ends (see painting below) (2200 years after Abraham enters Canaan)</b>
<b>73 — 0</b>	<b>72</b>	<b>Siege of Masada begins (73 x 77 years from Adam)</b>
<b>Israel</b>	<b>1948</b>	<b>Declaration of Israel (From Exodus 8 x 430 years)</b>
<b>Reparations</b>	<b>1953</b>	<b>Reparations Agreement for Holocaust (1<sup>st</sup> fiscal year, from David 7 x 430 yrs)</b>
<b>Present</b>	<b>2009</b>	<b>This information tabulated Nov 22 (details below)</b>



**Left:** The Siege and Destruction of Jerusalem (1850 Painting, by David Roberts (24 October 1796 - 25 November 1864), from [Wikipedia](#), [`Siege of Jerusalem \(70\)`](#))

The above `Blessed Greenealogy' consists of a very few dates which cannot be moved, namely the Exodus in 1493 which is determined by a Sabbath on the 22nd of the second month in that year in the lunar calendar and by Moses' death on Adar 7, a Sabbath 40 years later, and the

date 1923 is tied to the Exodus by the 430 years of Exodus 12:40,41. There are 22 generations from Judah to David, as shown in 1Ch 6:33-38 in the genealogy of Heman, thus 215 years is incorrect here, whereas 430 years is true. The 480 years of 1Ki 6:1 as well as the connection of Solomon's temple to Dido by means of the Tyrian King Lists and Troy's connection to the Spartan Kings determine Solomon's date. Also, Solomon had a son Menelik with the Queen of Sheba who ruled in 975 according to the Ethiopian King list which is complete down to the time of Christ and averages a mere 16 years per reign. This also forces Solomon to remain higher than 975 by one generation. There is a way to arrive at the date of the Exodus from the destruction of the temple in 586, and without knowing anything about Solomon's temple, which is by simply adding 850 years to the date 586, giving the date 1436, a date which signifies the entry of Israel into Palestine according to the Talmud, but which probably is actually after settlement of the land about 16 years later. The Exodus is required to fit into the lunar calendar, and this makes it possible to pinpoint the year precisely as 1493. This is confirmed by the addition of the 430 years in Egypt from Ex 12:40,41 to arrive at 1923, where it is clear that during the reign of Senusret II the irrigation in northern Egypt is being worked on, connecting `Joseph's Canal' (Bahr Yussef), as it is still called today, with Lake Moeris. This puts Joseph at least as early as 1923 and allows the identification of Amenemhat II as the Pharaoh who reigned when Joseph `stood before Pharaoh'. With Israel entering Egypt 9 years later in 1914, the sons of Israel who `dwelt in Egypt and in the land of Canaan' is understood correctly, and the time of death of Jacob is found to correspond to the appointment of Pharaoh Amenemhat's successor, Senusret II. The latter is probably Joseph, and there is a statue showing him holding the staff of a shepherd, but as well as this Senusret II is known for many irrigation projects in the north, where the Israelites had recently begun dwelling about this time. `Joseph's Canal' still stands as a testimony to the truth of the story of Joseph, ruler of Egypt. Moses also fits with the Pharaoh Thutmose I some 430 years later, since this King died in 1493 by conventional dating which is not movable since it is tied to astronomy. Thutmose died at the same time as his first-born son, as accords with the story in the Bible.

**Right:** Briseis Phoinix, The Louvre, Paris, France (*Attic red-figure cup depicting Phoenix and Briseis, Achilles' captive, c. 490 B.C.E., ceramic, Painted by the Brygos Painter Artist Nationality: Greek Photo by: Bridgeman; see also [Brigos Painter](#), [Wikipedia](#)*)



WWW.FOTOBANK.COM BR01-6354 Bridgeman  
Attic red-figure cup depicting Phoenix and Briseis, Achilles' captive, c.490 BC (ceramic (see also 92562). Artist: Brygos Painter (c.500-475 BC). Artist Nationality: Greek. Date: 600ish. Medium: ceramic. Location: Louvre, Paris, France

On Yom Kippur Eve, 1779, Washington's soldiers, unpaid for months, were at a point of mutiny before a battle: "At last a desperate Washington sent a messenger on horseback through the night to Philadelphia with instructions to obtain, from Haym Salomon,

a loan of \$400,000, an enormous sum in those days, to pay and provision his troops. The messenger found Salomon in the synagogue, and a hasty whispered conference took place. Salomon rose and quickly moved about the synagogue, collecting certain friends. A small group left together, and that night the money was raised. Did Haym Salomon himself contribute \$240,000 of the money? So the legend, perpetuated in many accounts, insists." [Endnote 2238: Stephen Birmingham, *The Grandees*, p. 152-153 (1971). Haym Salomon was in Philadelphia. *Ibid.* p. 145. He was a member of two Sephardic congregations (Shearith Israel in New York and later Mikveh Israel in Philadelphia). *Ibid.* p. 147-148.]

(quoted from: [Esau, Edomites, Phoenicians, Canaanites & Jews](#); primary source, *The Grandees*, Stephen Birmingham, pp. 145, 147-148, 152-153)

**Right:** Map of Colchis on the Black (Euxine) Sea (1770) **Click to enlarge**

The Kings of Israel as described in the Bible in the books of Kings and Chronicles (in detail) are too in places such as Jeremiah and the other prophets. They are used to date the inspired writings in many cases by the prophets themselves, frequently being seen in the first verse of a prophetic book, their names the means by which synchronology with the writer is met, giving us the time when such writer lived and wrote.



In his 1839 book *Synchronology: A Treatise*, a description of the method of ancient chronologers is given by the author as follows:

As to the materials on which they grounded their calculations, and the way in which they calculated from them, it is evident that there were no regular registers kept until about the year 500 B.C. For had there been any such, those disputes could not have existed concerning the dates of events of the greatest importance.

As to the Olympiads, if events had been registered as they occurred, all error and uncertainty might have been prevented. But we do not find any author referring events to Olympiads, until above 500 years after the date assigned to the first Olympiad; any reference therefore to any Olympiad before the 60th must in general be retrospective; and is in general false, being only the result of very erroneous calculations.

([Synchronology: A Treatise, 1839, p. 9, Charles Crosthwaite, The University Press, Cambridge, London](#))

**Table of the Chronology of the Kings of Judah**

**Jehovah's Witnesses' *Insight on the Scriptures*, Watchtower Bible & Tract Society, 1988, vol. 1, pp. 464-466.**

***A Dissertation on Sacred Chronology*, 1856, Nathan Rouse, pp. 47,50**

Kings in Judah (Rulership at Jerusalem) <i>Events in Samaria and Jerusalem</i>	Jehovah's Witnesses (BCE)	N. Rouse (Normal.) (Temple destruction @ 607 BCE) (BCE)	Rouse (ΔYrs)	JW (ΔYrs)



Solomon (1 <sup>st</sup> regnal year)	1037	1040	- 40	- 40
<i>Solomon's temple completed</i>	1027	...	...	-30
Rehoboam (1 <sup>st</sup> regnal year, Israel rebels)	997	1000	0	0
Jehoshaphat (1 <sup>st</sup> regnal year)	937	940	60	60
Jehoram (1 <sup>st</sup> regnal year)	c. 919-913	919	81	78-84
Ahaziah (1 <sup>st</sup> regnal year)	c. 911-906	912	88	86-91
Jehoash (1 <sup>st</sup> regnal year)	898	[905] <sup>1</sup>	95	99
Amaziah (1 <sup>st</sup> regnal year)	858	[866] <sup>1</sup>	134	139
Uzziah (1 <sup>st</sup> regnal year)	829	826	174	168
Jotham (1 <sup>st</sup> regnal year)	777	774	226	220
Ahaz (1 <sup>st</sup> regnal year)	762	759	241	235
Hezekiah (1 <sup>st</sup> regnal year)	746	745	255	251
<i>Samaria exiled by the Assyrians</i> <sup>2</sup>	740	740	260	257
Mannasseh (1 <sup>st</sup> regnal year)	716	716	284	281
Josiah (1 <sup>st</sup> regnal year)	659	659	341	338
Jehoiakim (1 <sup>st</sup> regnal year) (formerly Eliakim)	628	628	372	369
Jehoiachin (1 <sup>st</sup> regnal year) <sup>3</sup> (called Jeconiah, Coniah)	618	...	...	379
Zedekiah (1 <sup>st</sup> regnal year) <sup>4</sup> (or Mattaniah) (2Ki 24:17; 2Ch 36:10)	617	617	383	380
<i>Temple destroyed by Babylonians</i>	607	607	393	390
<i>Exiles return from Babylon</i>	537	[556] <sup>1</sup>	444	460

**Notes:**

<sup>1</sup>When Rouse's dates differ by more than 3 years from those of Jehovah's Witnesses, this is indicated by square brackets.

<sup>2</sup>Samaria was capital of the northern kingdom of Israel, a city built by Omri (1Ki 16:23-24). Shalmaneser the King of Assyria came against Samaria (2Ki 17:3; 17:6; 18:9; cf Pr 26:2). In the sixth year of Hezekiah, Samaria was captured (2Ki 18:10).

<sup>3</sup>After only 3 months of Jehoiachin's rule in Jerusalem according to the Bible, and during the eighth year of Nebuchadnezzar King of Babylon more than three thousand captives were taken into exile by the Babylonians. Jehoiachin was also taken to Babylon, where after 37 years he was freed from the prison house by then Babylonian king Evil-Merodach (2Ki 24:8-17; 2Ch 36:9-10; 2Ki 24:12; Jer 52:28; Jer 52:28; Jer 52:31).

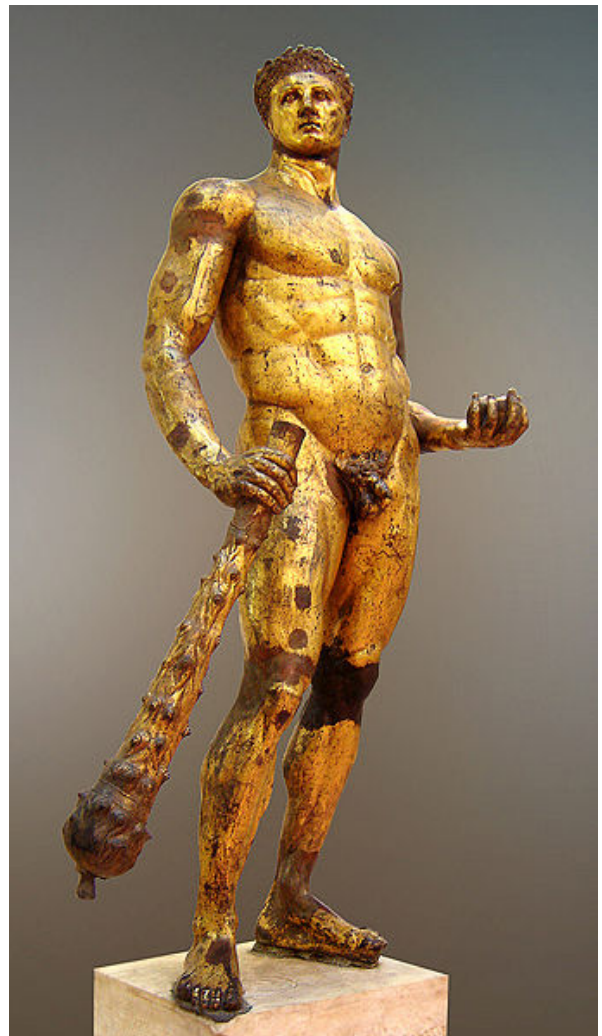
<sup>4</sup>Zedekiah was a king put in place at Jerusalem by Nebuchadnezzar the King of Babylon. He ruled for eleven years, up until the destruction of the city and the temple (2Ki 24:17; 24:15-18; 2Ch 36:9-11; Jer 39:2-8).

**Right:** Gilded bronze "Hercules of the Forum Boarium", with the apple of the Hesperides, Roman 2nd century BCE; found in the Forum Boarium in the 15th century (*Capitoline Museums, Photo from [Hercules. Wikipedia](#)*)

The date given by Crosthwaite in an historical work, *Synchronology*, differs from that given in the above table by 23 years in the case of the year when Jehovah's temple construction began under Solomon, a number which is based on the Bible's telling us that the temple work was begun in the fourth year of rule of King Solomon, in the month of Ziv (April-May), it being, moreover, the 480<sup>th</sup> year after the sons of Israel had come out from Egypt in the Exodus (which is the name of the second book of the Bible). (*Synchronology gives thus 1011 BCE for the founding of the temple, where the fourth year of the reign of Solomon compared with the first in 1037 BCE renders the same event as 1034 BCE as was taken from the work of Jehovah's Witnesses. [1Kings 6:1](#); 6:37*)

The reason why *Synchronology* differs in this, while other more recent historians imply more recent dates for the temple founding by as much as 66 years or thereabouts, is this: The emphasis in those other works is placed on secular history and partly misses the prophetic history of the Bible and its own inner self-consistency.

While faith allows us to proceed without knowing all things, we may not rely upon our personal knowledge, as the Bible informs us: "Trust in Jehovah with all your heart, and do not lean on your understanding." (Pr 3:5) "He surely brings forth your righteousness as the light itself." (Ps 37:6) It is only by faith that we stand. (2Co 1:24) "You see that a man is to be declared righteous by works, not only by faith." (Jas 2:24) So, our faith is to be accompanied by our works. "This is the means by which we conquered the world, our faith." (1Jo 5:4)





**Left:** Aeneas recounting the Trojan War to Dido, The Louvre, Paris, France. (Painting by Pierre-Narcisse Guérin, 1815. This scene is taken from Virgil's *Aeneid*, where Dido falls in love with, and is betrayed by, the Trojan hero Aeneas. Photo from [Dido \[Queen of Carthage\], Wikipedia](#))

The book of Ezekiel provides prophetic insight to do with the kingdoms of Israel and Judah (Eze 4:5-7):

<sup>5</sup>I myself must give to you the years of their error to the number of **390 days**, and you must carry

the error of the house of **Israel**.

<sup>6</sup>You must complete them. You must lie upon your right side in the second case, and you must carry the error of the house of **Judah 40 days**. A day for a year, a day for a year, is what I have given you. <sup>7</sup>**To the siege of Jerusalem** you will fix your face.

Using these numbers for the kingdoms of Israel which existed in the time of Ezekiel's writing (as Eze 1:2 explains, the fifth year of the exile of Jehoiachin, King [of Judah]; cf 2Ki 24:8-12), we may see the 390 years as applying to the time of the Israelite kings prior to the siege of Jerusalem, which occurred thus 390 years after the beginning of Rehoboam's reign, a time when Israel first became divided into north and south kingdoms, with Judah the name of the southern, and Israel the name of the northern kingdom. Without assuming anything regarding the date for Jerusalem's destruction, we may thus calculate it, with 40 years more added for the error of the house of Judah, such as may refer to the 40 years when Solomon reigned in Judah prior to the existence of the northern kingdom of Israel. While Solomon ruled over both northern as well as southern Israel, his rule was located in the city of Jerusalem in Judah, and thus is accounted to the southern kingdom of Judah. Firstly, we note that all witnesses agree to the date that Cyrus overthrew Babylon as being about 539 B.C.E. (cf Ge 40:8) Thus, the returning Israelites are seen to have been freed very nearly in 537 B.C.E. exactly, or sometime after 539 B.C.E., once the catastrophe which fell upon the Babylonian government had passed and the new kingdom of Medes and Persians had established itself.

In [Smith](#), we saw a list of references to scriptures pertaining to the commandment of Jehovah to his people, Israel, instructing them to observe a sabbath year every one in seven years, and warning them of their inevitable exile to a foreign land should they fail to keep the law in this regard.

([Ex 31:13](#); [Le 26:34,35](#); [2Ch 36:21](#); [Jer 25:11](#); [29:10](#); [Da 9:2](#); [Zec 1:12](#); [Zec 7:5](#); [Isa 45:1](#); [Ex 23:11](#); [Le 25:4](#))

(*Smith, Ward Green*)



**Left:** The Tomb of Daniel, in Shushan overlooking the River Ulai

Taking 537 B.C.E. as the date for the release of the Jews from Babylon and their commencement of a temple reconstruction program in their homeland, Israel, it becomes possible to calculate back from this date to the beginning of the time of Sabbath-breaking, where the one in seven rule for Sabbaths shows that for an interval of punishment of seventy years God's people were exiled, corresponding therefore to a total time of (2Ch 36:21; Jer 25:11-12; 29:10; Da 9:2; also Zec 1:12; 7:5, see above)

$$7 \times 70 = 490 \text{ years}$$

Provided that the time is counted back from the time of the release of the captive Israelites, we get the result:

$$537 \text{ B.C.E.} - 490 \text{ years} = (537 + 490) \text{ B.C.E.}$$

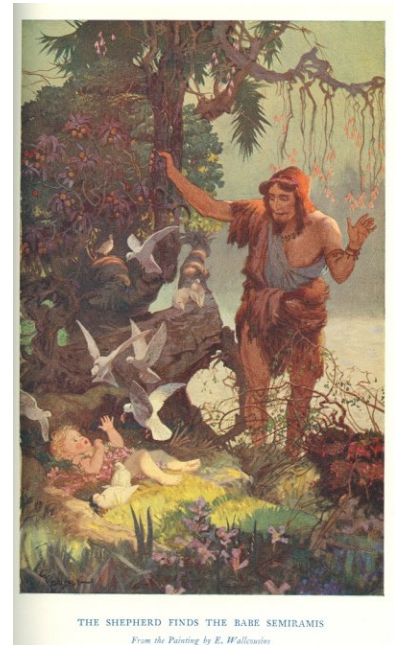
$$= 1027 \text{ B.C.E.}$$

The calculation is made from the date 537 B.C.E. for the reason that this is the only date which is known accurately, thus we trust in God's great wisdom, but we have no way of knowing the outcome in advance. We seek to find out whatever we may learn from this one obvious provision of Jehovah, without prejudice. So, what might the significance of the resulting date of 1027 B.C.E. be? It is remarkable in heaven above, as we first of all determine the year of destruction of the temple at Jerusalem as 607 B.C.E., counting back 70 years from 537 B.C.E., since the Jews were exiled in Babylon for seventy years and were repatriated in 537 B.C.E., as we have seen above. Secondly, we have the number of years of the siege of Israel, which we take from the prophecy of Ezekiel to be 390 years as written there, a day for a year. Thus, counting back from 607 B.C.E. gives:

$$607 \text{ B.C.E.} - 390 \text{ years} = (607 + 390) \text{ B.C.E.} = 997 \text{ B.C.E.}$$

The '390 years' is by Ezekiel, the result 997 B.C.E. being the commencement of the 'error of the house of Israel' (Eze 4:5-7). Now, might 997 be the same year that Israel divided from Judah, Rehoboam having just taken over from Solomon as King of Israel? Then, the year 997 B.C.E. may be taken as the beginning of the rule of Rehoboam! Now may we determine Solomon's own rulership as commencing in 1037 B.C.E., as the Bible tells us that Solomon ruled over Israel forty years? (1Ki 11:42; 2Ch 9:30) This means that the temple was founded in 1034 B.C.E., the fourth year of Solomon's reign (7,6,5,4 is four), and the Bible further tells us that he was seven years at completing the work on the temple! (1Ki 6:1; 6:37,38) From 1034 B.C.E., the first year of construction, counting forwards, seven years brings us to 1027 B.C.E. precisely. So 1027 is the year of the completion of Solomon's temple which we obtain by using no more than one secular date and Bible prophecy! Why the Israelites are exiled we are told is because of not observing sabbaths, and which they surely do not observe while they are captive in exile in Babylon! It is not for us to interpret Holy Scripture, but merely to apply it in a way which may bring glory to the true God, Jehovah. So, may praise be heard in heaven for the understanding which God's provision of his Holy Word has given us!!! Amen. For now we have seen how the Israelites suffered for the error of failing to observe sabbaths, and we may now see the Bible's inspiration as something above human understanding.

**Right:** The Shepherd Finds The Babe Semiramis (Painting by Ernest Charles Wallcoustins (né Cousins) (1883-1976), from *Myths of Babylonia and Assyria* by D. MacKenzie (1915—now in the public domain), reproduction from [Wikipedia, 'Semiramis'](https://en.wikipedia.org/wiki/Semiramis))



We may attempt to correlate dates of secular history consistent with the Bible's own chronology, and thus use the Bible to assess these dates and come to some understanding of the bigger picture of chronology in history, something which was addressed 170 years ago in the book *Synchronology: A Treatise*. In his work, Charles Crosthwaite presents an examination of conventional history, showing that it is based on an exaggerated sense of generations and reigns, while a well-documented period of this history (after c. 500 B.C.E.) serves as the basis for calculating dates of earlier events which possessed little if any written record. Because of the tendency of such chronologers of old to overestimate generations and reigns, early estimations of dates for events found by multiplying by known numbers of reigns or generations are early, sometimes (as in the case of the Trojan War) by some 300 years! This we will attempt to ably demonstrate, though in all honesty it would have been far better, truth be told, if the ancient chronologers had given a consistent account from the beginning, such as the Bible has done, as it undoubtedly had been easier to leave well enough alone. In successfully unravelling the twisted strands of secular history we shall draw upon the assistance of Sir Isaac Newton's posthumous work *Chronology of Ancient Kingdoms*, somewhat criticised by lesser men after his death also, which is a clear sign of its power and authority. Both the works of Newton and Crosthwaite are public domain in nature, freely available by computer download. These works make excellent reading and serve as a starting point for chronological research.

It is important to note with regard to the histories which we intend to discuss, that average generations are no more reliable than average reigns, or than an 'average' human being, as one may suppose. But given sufficient numbers of generations as well as reigns, and much consideration to the validity of particular methods, these may be used as an independent method, even if only as confirmation of otherwise determined dates.

**Right:** Map of Heraclea, Pontica

Carthage, as documented by various sources, provides a means for linking the Biblical chronology with the secular histories. The date for the founding of this city has unfortunately been subject to the arbitrary whims of historians who do not correlate their dates with anything other than dates established with lack of a real foundation. There appear to be three tried and true methods for dating Carthage, and these date the city to a more ancient date than convention, but this is not for want of age, since Troy's date as of fairly early has been dated to nearly 300 years more ancient than its true date, as we shall see. Neither is it due to any systematic error, as the correction to the date of Carthage is in the opposite direction from that of Troy.



With Carthage dated hopefully now somewhat earlier, and Troy shifted in the other way, later, we hope to arrive at the correct relation for the two, and for their relation to the Bible dating.

The first method for dating the founding of Carthage is by taking the date of the destruction of Carthage and counting back according to the city's age. Given that she was destroyed in 146 B.C.E., we add to this 737 years for the period of Carthage's existence, so that the date for her founding is then 883 B.C.E. It need be that our reckoning be exact within a year or so only. (*Synchronicity: A Treatise*, p. 32, Charles Crosthwaite)



**Left:** David Ben Gurion (né Grün) (Oct 16, 1886 - Dec 01, 1973), First Prime Minister of Israel (1970 Sculpture, by [Daniel Kafri \(b. 1945\)](#), photo from [Wikipedia, `David Ben-Gurion'](#))

The second method for determining the date of Troy's founding is by Virgil's statement that: Carthage was founded seven years after the fall of Troy. Using it in reverse, we have now determined the fall of Troy, specifically 890 B.C.E., but later we shall find out Troy's date by other means, and thereby arrive where we began, at 883 B.C.E. for founding Carthage. (*Synchronicity: A Treatise*, p. 33-34, Charles Crosthwaite)

Third, the build date for Solomon's temple, which we have already determined from the self-consistency of the Bible prophecy, may be used as a reference so as to calculate the date of the founding of Carthage. A reference is made by Josephus in one of his works, a reference to the public records of the city of Tyre. In *Against Apion 1:18*, Josephus gives a

total for the number of years from the construction of the temple of Solomon to the founding of Carthage. These writings of Josephus are the only such record of the writings of Menander of Ephesus, who is said to have `taken much pains' to study the Kings of Tyre. Hiram was a King of Tyre during the reign of King Solomon, and the Bible itself, in the book of Kings, tells us of the partnership between Solomon and Hiram (eg 1Ki 5:1-2; 5:7-8; 5:10-11) as also earlier between David and Hiram (2Sa 5:11). Now the words of Josephus are:

**The whole time from the reign of Hiram, till the building of Carthage, amounts to the sum of one hundred fifty-five years and eight months. Since then the temple was built at Jerusalem in the twelfth year of the reign of Hiram, there were from the building of the temple, until the building of Carthage, one hundred forty-three years and eight months. Wherefore, what occasion is there for alleging any more testimonies out of the Phoenician histories [on the behalf of our nation], since what I have said is so thoroughly confirmed already?**

(*Against Apion 1.18*, Josephus, transl. by Whiston)

Using the date for the finishing of Solomon's temple as given above (finished 1027 B.C.E.), then counting forward 143 years and 8 months, we arrive at:

**1027 B.C.E. + 143.66 years = (1027 - 143.66) B.C.E. = 883 B.C.E.**

(*Insight on the Scriptures*, vol. 1, p. 464, Watchtower Bible and Tract Society, 1988; *Against Apion 1.18*, Josephus, transl. by Whiston)

As Jehovah is willing, we may now derive the correct date for the Trojan war. We may already believe that Troy fell in 890 B.C.E. from the above discussion. A true objective evaluation requires us to suspend our belief for a little while. We have found the truth! Just a moment.

**Right:** The Tomb of Cyrus, in Pasargadae, Iran, a UNESCO World Heritage Site (since 2004)



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**Left:** Site of Ancient City of Shushan, Persia (Note Daniel's Tomb on the left, by the river)



When I first began to study the mythology and legend of ancient civilizations, it frustrated me that many people appeared to discount these myths and legends, rejecting them as fabulous, and returning to such as the generally accepted histories allowed them to say and think. As I studied these ancient records with a hopeful

outlook to search for my own family history, I was earnestly hoping for the semblance of truth to come to maturity out of sherds of evidence of my own family tree (and I still do). As I read on, I became increasingly aware that my own belief grew out of my determination to find my ancestors, that since I had been born there was a definite family history, and I determined more and more to refuse to be discouraged by the disbelief of others with regard to mythology, legend, or otherwise.

What appeared to be myth for me became clues to some form of ancestor worship, possibly born from stories of ancestral origins, told by the fireside on a cold winter's eve. All fiction comes from truth. All myth comes from fact. All legend comes from history. So I have believed, and still do. That the history of the Trojan War, the mythology of the Greeks and Vikings, has been taught in the schools where I was raised is a good thing. But do they realize that it's true? By teaching that Homer wrote the *Iliad* in 800 BCE, many have claimed that he was writing 400 years after the event and, therefore, that the truth had been dulled by age before being recorded. It appears that such a gross lie prevented the serious study of these Greek histories, which by now we ought to know are written much closer to the events. To say that the vivid and greatly detailed account of the Trojan War contained in Homer's *Iliad* was penned three generations after that event of 890 CE would appear after only a little research to be far closer to the truth.

About his chest [the son of Atreus] set the breastplate which Cinyras had once given him as a guest-gift.

*(The Iliad, conventionally dated 800 BCE, Homer)*

The son of Atreus, Agamemnon (see, for example, [Valdr](#), the very end of the article), led the attacking army of the Greeks against the city of Troy, and so lived contemporary with the Trojan War. Since Cinyras also is named in the *Iliad*, as in the above quote, as having once given a guest-gift to a son of Atreus (Agamemnon), we see that Cinyras and Agamemnon lived contemporary with one another.

Cinyras therefore was living near to the time of the Trojan War. ([The Iliad, 800 BCE, p. 102, Homer, transl. by Samuel Butler; Synchronology, p. 32, Charles Crosthwaite](#))

The painting by Guérin seen above shows Aeneas, who fought at Troy, together with Dido, known as the founder of Carthage. Aeneas is the son of the second cousin of King Priam of Troy. Priam is King of Troy, and Aeneas is a 'principal lieutenant of Hector, son of the Trojan King Priam'. Priam was the ancestor of Odin in *Edda*, by Snorri Sturlasson. This Odin (Wodan) is dated about 130 BCE in [Valdr](#), and is described by Sturlasson as migrating with the Aesir to Jutland (Denmark). Odin is, by *Edda*, a nineteenth-generation descendant of Memnon, giving an average generation of 53.6 years. This generation is, in the spirit of *Synchronology*, absurd. A careful study of the Bible shows that even in Moses' day someone who lived eighty years was a mighty man. (Ps 90, A prayer of Moses) But Moses may be dated to about 1500 BCE and so we understand that, ever since the days of Moses at least, an average generation is about the same as we see today, or about 27-33 years for a male, and some years less for a female. ([Valdr, Ward Green; Aeneas, Wikipedia; Edda, Snorri Sturlasson](#))



**Left:** Map showing area of Scythian domination (in days of some antiquity, when Assyria, Media, and Parthia were world powers, and the Urartu and the Sarmatians occupied the area between the Caspian and the Black Sea)

To put things right, we seek patriarchal genealogies from *After The Flood*. Where may we find them? [Skjöldings](#), an article already presented by the author, gives Danish and other histories of Odin himself, wherein Odin's and others' names take forms peculiar to the countries in which they are recorded but still appear consistent with one another. In sum total, the number of generations from Scaef (Seskef) to Odin (Woden) from these lists is 17, where

errors have been all but eliminated (in faith) by the cross comparison of the six different lists (Pr 11:14). We then may refer back to *Edda*, when eight prior generations are shown from Memnon to Scaef (Seskef), giving us a total of  $8 + 17 = 25$  generations. Humbly as we can, we arrive at the following calculation in what can only be a moment of great suspense. Will it change the face of history forever? Here it is:

Memnon to Odin  
(890 BCE - 130 BCE)  $\div 25 = 30.4$  years per generation.

Charlemagne was of Trojan descent also, and with his birth placed at 742 CE, his descendant Matilda, wife of William the Conqueror, at 10 generations later in 1031 CE gives:

Charlemagne to Matilda  
(1031 CE - 742 CE)  $\div 10 = 28.9$  years per generation.

But one of the generations in Charlemagne's descent, Judith (the daughter of Charles, great granddaughter of Charlemagne) gave birth at the age of 20 years. A way to correct for the difference in male and female average generations is to redo our calculation using only male generations:

Charlemagne to Matilda (corrected)  
(1031 CE - 742 CE - 20 years)  $\div 9 = 29.9$  years per generation.



Comparing our calculations for male generations done as above, we have 30.4 years for Odin. This compares with 29.9 years for Charlemagne, a difference of 0.5 years. After the words of the lamentably unknown Mr. Charles Crosthwaite, 'these agree sufficiently', and 'certainly this cannot be far from the truth'.

As we have moved the date of Troy's destruction more than 290 years forward from 1181 BCE to 890 BCE, and since this is, on the other hand, also more than 210 years earlier than Mr. Hoeh's 677 BCE date (for more information on the date's 1181 and 677, *Valdr* may provide some information), we may reflect on the seeming reasonableness of our current assertions. To the best of our ability in reckoning dates, Josephus has remarked in his work on the Jewish war, Book VI, chapter 4, section 8:

One cannot but wonder at the accuracy of this period thereto relating, for **the same month and day** were now observed, as I said before, wherein the holy house was burnt formerly by the Babylonians.

**Right:** Titus, the General who led the military forces of Rome against the Jewish Rebellion in 69-70 CE (His victory is commemorated by the [Arch of Titus](#), southeast of the forum in Rome)



While we may be reasonably contented to begin with a 'synchronology' which is accurate to a year or so, a dating more accurate than **to the very day** for the destruction of the temple at Jerusalem is barely expected, where our date of 607 BCE and the date for the final destruction in 70 CE give 676 years as the precise interval between the two, while we allow for the fact that there is no year 0. A further study of the second date may not be warranted, for 70 CE as a date is understood to be well-established by written Roman history. The former date to be 607 BCE we have already established by Bible prophecy along with the accepted secular date of 539 BCE. In the revising of incorrect secular history which preceded 500 BCE, we may benefit from further study, but as for the dates 607 BCE and 70 CE when the temple was destroyed, the prophecy which the former fulfills combined with the secular history which it explains leaves me no doubt it is near the truth, and the latter is found in the more generally accepted history of the Roman Empire.

The date 607 BCE is strengthened when we consider it in comparison with Mr. Crosthwaite's work, a chapter is his inspiring book *Synchronology*, entitled 'On Assyria' (*Synchronology*, p. 249). Wanting to find myself dispassionate, I cannot help but make the comment that nowhere have I seen such a complete and comprehensible history of the Assyrian empire as in that work, a subject described by Mr. Crosthwaite himself in the following words:

No subject whatever has perplexed historians and commentators more, or led them further from the bounds of truth and probability, than the question concerning the Assyrian monarchy in its earliest state.

Seeing that the nature of our subject constitutes as immense a challenge as this, Assyria seems to be the perfect first test for our results. Without doubt, a good result warrants a good test. Our research which this table represents is recent, the following table having been first created on June 29<sup>th</sup> of 2009 CE. To

quote from the ever-wary Mr. Crosthwaite at the end of Chapter 9 ('Abstract of the Chronology of the Heroic Age to the Trojan War') as seems to be quite appropriate here:

I trust the above collocation will be found nearly correct; as to the years, to pretend to absolute accuracy would be absurd. Wherever the ancient tables were not contradicted by strong historical evidence, they have been followed. In other cases the dates are carefully computed from dates well authenticated.

### The Assyrian Kings and Israel

*Synchronology: Being a Treatise on the History, Chronology, and Mythology of the Ancient Egyptians, Greeks, and Phoenicians, and the Harmony Between the Chronology of those Nations and that of the Holy Scriptures, with an Appendix Containing Tables of Synchronology, Genealogies, etc., 1839, Charles Crosthwaite, The University Press, Cambridge, London, pp. 256 (footnote 14), 260, 304, 305.*

Time Translation by Ward Green applies a 19-year translation to the dates of Assyrian Kings dated using the lunar eclipse associated with the time of Nabopolassar the father of Nebuchadnezzar. The direction of the shift is backwards in time, and it is only applied to Assyrian Kings, whose date has been determined as incorrect. The correction does not apply to Kings dated by other means, so Belus is uncorrected, as is Belshazzar. Cyrus is Persian and his date is late enough to be known, and his date may also be used to determine dates for Bible events using prophecies and scriptural accounts (Cyrus 539 BCE).

- 22 y

A 22-year correction, based on the 19-year correction above plus an additional 3-year move to a point further back in time to adjust for the difference between 433.5 years and Mr. Crosthwaite's 427 years during which time Kings are recorded in the Bible as having ruled in Judah. From the Bible, the Kings of Judah ruled a total of

$40 + 17 + 3 + 41 + 25 + 8 + 1 + 6 + 40 + 29 + 52 + 16 + 16 + 29 + 55 + 2 + 31 + .25 + 11 + (100/365.2425) + 11 = 433.5$  years total (20.6 years per reign on average),

from the beginning of Solomon's to the end of Zedekiah's reign. While Mr. Crosthwaite has taken 538 BCE as the date for Cyrus taking Babylon, he takes Solomon's rule as beginning in 1015 BCE, and the date of the destruction of Solomon's temple as 588 BCE. Since we take very little issue with the date for Cyrus taking Babylon, the difference between 1015 and 588 BCE is 427 years, which is 6.5 years fewer than the 433.5 years obtained above. When corrected with the 19-year correction above, 1015 BCE becomes 1034 BCE, a date unusually correct, being only 3 years too late. Since Mr. Crosthwaite displays not a little knowledge of the synchronizing of secular events and spends far less space discussing the methods of computation of Biblical dates, I am inclined to believe that he has relied more heavily upon the work of others for Bible dates and has not found it necessary, nor perhaps believed it to be important, to make the enormous effort required to achieve a greater accuracy with these dates, and in that bent I believe I am not far from the truth. The 'middle ground' between 427 and 433.5 turns out to be just 430.25 years, giving a difference of 3.25 years when compared to Mr. Crosthwaite's 427 years. Rounding off to 3 years, then, we have a 3-year difference and the only sane answer, which is 430 years, which I have no doubt is close enough to the truth, and which agrees exactly with the date of 1037 BCE for the beginning of Solomon's rule 430 years prior to the temple's destruction by Nebuchadnezzar in 607 BCE. This has caused a 3-year increase in the amount of the correction for this date, from 19 years back to 22 years back.

No correction necessary.

Jehovah's Witnesses' *Insight on the Scriptures*, Watchtower Bible & Tract Society, 1988, vol. 1, pp. 464-466.

ABOUT THE ASSYRIAN KINGS <i>and Contemporary Events</i>		'Uncorrected' <i>Synchronology</i> C. Crosthwaite	WG 'Corrected' - 19 y	JW
<i>(rulership in Nineveh)</i>	<i>(rulership in Babylon)</i>	(BCE)	(BCE)	(BCE)
<b>Solomon begins to rule in Judah over all Israel (1Ki 6:1,37)</b>		1015	1037	1037
Belus (begins)		865	865	...
Belus (ends)		...	...	...
Ninus (begins)		...	...	...
Ninus (ends)		...	...	...
Semiramis (begins)		...	...	...
<b>Babylon is enlarged and fortified by Semiramis Jonah is sent to Nineveh (Jon 1:2)</b>		825	844	844
Semiramis (ends)		...	...	...
Pul (begins)		775	794	...
<b>Israel under King Menahem invaded by Pul (2Ki 15:19; 1Ch 5:26)</b>		770	789	c. 790-780
Pul (ends)		747	766	...
Tiglath-Pileser (begins)	Nabonassar	747	766	...
Tiglath-Pileser (dies)		728	747	...
Shalmaneser (begins)	Baladan	728	747	...
<b>King Hezekiah's 4<sup>th</sup> year of rule in Judah at Jerusalem, King Shalmaneser of Assyria besieges Samaria (2Ki 18:9)</b>				742
Shalmaneser (dies)	Baladan	717	736	...
Sennacherib (begins)	Merodach-Baladan	717	736	...
<b>King Hezekiah's 14<sup>th</sup> year of rule at Jerusalem, Assyrian King Sennacherib invades Judah and returns only to be killed at Nineveh (2Ki 18:13; 2Ki 19:37)</b>				732
Sennacherib (dies)	Merodach-Baladan	713	732	...
Esarhaddon (begins)	...	712	731	...

<b>Babylon conquered by Esarhaddon</b>		680	699	...
<b>Esarhaddon (dies)</b>		668	687	...
...	<b>Saosduchinus (begins)</b>	668	687	...
	<b>Saosduchinus (dies)</b>	647	666	...
<b>Sarac (begins)</b>	<b>Chyniladan (begins)</b>	647	666	...
	<b>Chyniladan (dies)</b>	626	645	...
	<b>Nabopolasar (begins)</b>	626	645	...
<b>Sarac dethroned by Nabopolasar, seat of empire moved to Babylon</b>		609	628	...
<b>Nebuchadnezzar (begins, coregent)</b>		609	628	...
<b>Jehoiakim (Eliakim) begins to rule in Judah at Jerusalem (Jer 25:1)</b>				628
<b>Nebuchadnezzar besieges Jerusalem Jehoiakim's 3<sup>rd</sup> year (Da 1:1)</b>				626
<b>Nabopolasar (dies)</b>		c. 604	c. 623	...
<b>Nebuchadnezzar (takes sole rulership)</b>		605	624	624
<b>Nebuchadnezzar's 1<sup>st</sup> year of rule according to Bible chronology, Nebuchadnezzar defeats Egypt at battle of Carchemish (Jer 52:29; Jer 46:2)</b>				624
<b>King Jehoiachin of Judah taken into exile by Nebuchadnezzar Nebuchadnezzar's 7<sup>th</sup> or 8<sup>th</sup> year of rule (2Ki 24:12; 2Ch 36:9-10; Jer 52:28)</b>				617
<b>Temple at Jerusalem Destroyed by Nebuchadnezzar (2Ki 25:8-9; Jer 52:12-13)</b>		588	607	607
<b>Nebuchadnezzar's 19<sup>th</sup> Year of Rule (2Ki 25:8-9; Jer 52:12-13)</b>		...	607	607
<b>Evil-Merodach (begins) (2Ki 25:27; Jer 52:31)</b>		562	581	581
<b>Jehoiachin freed from prison by Evil-Merodach The 37<sup>th</sup> year of Jehoiachin's exile as of 617 BCE (2Ki 25:27-30; Jer 52:31-34)</b>				581
<b>Belshazzar (begins)</b>		555	555	...
<b>Cyrus Takes Babylon (Isa 44:28; 45:1)</b>		538	538	539
<b>Belshazzar (dies) (Da 5:30)</b>		538	538	539

## **Notes:**

### **Time Translation of Ward Green (WG).**

The above corrections to Mr. Crosthwaite's dates are suggested by and even inferred from Biblical chronology and prophecy, from which we determine dates most consistent with the Bible account. It is according to my view that these dates are not far from the truth, since Israel's Kings are the reference for the Assyrian Kings, with Solomon's temple completion date of 1027 BCE serving as an anchor referenced to the founding of Carthage, a date which I believe is known sufficiently well, both relative to its destruction and relative to the fall of Troy in 890 BCE. The fall of Troy is also known sufficiently, I have no doubt, by the exhaustive work of Mr. Charles Crosthwaite, from his 1839 book, *Synchronology*.

**Ward Green,**

July 7, 2009 at 1700 hrs.

### **22-year Time Translation for Solomon's temple:**

A 22-year translation was carefully chosen so as to exactly adjust the date when Solomon began to rule. Solomon's rule began by Mr. Crosthwaite in 1015 BCE, 22 years late by 1037 BCE of Jehovah's Witnesses. This also comes to agree with the 143 year and 8 month gap between the construction of Solomon's temple and the founding of Carthage as given by Josephus in his application of the work of Menander of Ephesus. Since the Bible dateline is not yet otherwise correlated with any secular dates other than the founding of Carthage, other secular dates being then determined as relative, this aligns the Bible dates with secular history and, in faith, is very close to the Bible truth. We may note that such apparent systematic error, resulting when dates for the Bible were assigned with relation to an incorrect date, accounts for the 19-year correction in Nebuchadnezzar's date, plus an additional 3 years of difference such as might be expected when calculating back from the Bible's account of the Kings of Judah, using the nineteenth year of rule of Nebuchadnezzar in 607 BCE, subtracting the reign of one king at a time back to the beginning of Solomon's reign in 1037 BCE, a calculation which gives 433.5 years. This differs from 430 years by  $(433.5-430=)$  3.5 years on the other side when compared to the 427 years of Mr. Crosthwaite (1015-588), so that I have no doubt that 430 years is sufficiently near to the truth, but especially considering the number 430 in Bible prophecy. Eber (cf Hebrew), ancestor of Solomon by means of Abraham (Ge 11:17-26), lived for 430 years after the birth of Peleg, that son by the offspring of which Abraham was born. Also noteworthy is that both the Kings of Assyria and the Kings of Judah were descendants of Shem, one of Noah's sons who survived the deluge. Prophecy also indicated to Abraham that his seed would be afflicted 400 years in a foreign land (Ge 15:13; 12:4). From the time of Jehovah's promise to him that "all the families of the ground will bless themselves", as the scripture said, by means of "his seed" (Ge 12:1-4), to the Exodus when the Law of Moses began, was 430 years **to the very day** (Ex 12:40-41; Ga 3:17). The 400 years of affliction began thus counting from the day when Isaac was weaned, since he was born when Abraham was 100 years old (Ge 21:5-9) and he was the one who was to represent the seed of promise (Ge 17; 21), weaning being expected to occur at near age 5 in Bible lands of the day. Thus it is assured, since Abraham was 75 years old (Ge 12:4) when he entered the promised land of Canaan (Ge 12:4-5), and 100 years old on the birth of Isaac, with it being then 5 years to Isaac's weaning, that what was thirty years from entry into Canaan to Isaac being afflicted by Ishmael (Ge 21:9) is the time when the 400 years of affliction begins, so that to say that the Law Covenant was 430 years after the promise must be very near the truth. Daniel, a prophet writing while captive in Babylon, told of a period of 1290 days (Da 12:11), the numeric value of which is precisely three times 430. The number of years of the error of Israel (Eze 4:5) is 390, which when added to the number for Judah of 40 years (Eze 4:6), gives 430 years. [the 430 years has since been found to begin in 1923 BCE, the year that Joseph was given power in Egypt or the same year he got out of prison and validated the covenant of Abraham mentioned in Genesis 15, and Galatians 3:17, see top of article, editor]

Dates for the Kings of Assyria, with renewed faith now I might scarcely hesitate to add, fit much better when translated 19 years instead of 22, a mistake which is explained as resulting from the lunar cycle

of 19 years coupled with the fact that a lunar eclipse has been used to establish dates from the fifth year of the reign of Nabopolassar the father of Nebuchadnezzar. The extra 3 years are not any great difficulty, since Bible dates have not been established by that means. As far as what we may learn from the above comparison of Bible dates with the Assyrian dates obtained from secular sources, a lapse of identically 19 years which fits flawlessly in all 24 out of 24 cases in which it is applied is only reasonably to be attributed to an error in secular dating, as secular dates are calculated from a complex, fragmented series of astronomical observations, while Bible dating is an uninterrupted, written record with specific lengths of reigns included in every case, a part of the Holy Inspired Word of Jehovah God. What is more, it is ridiculous, if truth is to be held sacred, the lengths men may go to in order to ascertain the truth by a more roundabout way which is laden with sin and that does not ever attain near to truth, rather than to simply accept that the only way to the truth is through the Word of God, by delving into his Word more deeply (Joh 14:6; 1:1). The astronomy used by such professed historians is, in actual fact, the image of an unbelieving civilization, whose people worshipped false gods, the written record of their false worship being exactly the same record named by these so-called historians in a vain attempt to remake history.

### **19-year Time Translation for the Assyrian Kings:**

The second translation of 19 years, for Assyria, is applied backwards from Nebuchadnezzar to some as yet undetermined point in time. This in faith does not apply to the date for the fall of Troy, because the date for the fall of Troy is closely bound to Carthage (883 BCE) as to 890 BCE, which date fits sufficiently well with this Bible date translation of 22 years and also with an equally sufficiently large body of facts for events near to the time of Troy's fall, as well as with such genealogies and statistical comparisons of later secular events as are recorded. The reason it is a 19-year translation relies on the dating of an eclipse to 621 BCE, said to be the fifth year of Nabopolassar, the father of Nebuchadnezzar. It is said to have been a lunar eclipse, and the moon, by the most accurate calculations, has a 19-year cycle which brings it back to where it starts at the same time of the year, even the same day, 19 years earlier. No translation was needed for the date of King Belus of Assyria, since his date is determined by Mr. Crosthwaite based on his being the grandson of Hercules by means of Alcaeus the son of Hercules, who lived about the time of the Trojan War.

Bible chronology is vastly superior to any dates obtained by referring to records made in ritual, obsessive fashion. Those records were kept for a form of false worship which uses the motions and the alignment of the planets and stars, in a way similar to what we know today as the practise of astrology, in order to now predict future events according to their own ideas. That goes contrary to what the Bible says (De 17:2-5). The enormous amount of effort needed to keep those records is nothing compared to what it would take today for us to determine why an error of 19 years in some dates occurred based on fragmentary records made 2648 years ago. To adopt a lunar eclipse from an ancient form of false worship of a 19-year cycle is surely lunacy, even if the date is today! Not only that, but as Christians we avoid such false worship, choosing to use the best method we can, which means we choose to date from true worship. May the results speak for themselves, as Jehovah is glorified by the proper alignment of history.

### **Additional Information:**

In 22 years of 365.2425 days each the moon moves through 272.1020894 lunar orbits about the earth with the fraction of additional cycle .102089374 representing 3.014759357 days, of which the part remaining over is .014759357 days, meaning it is arriving back at its original position at a time of day differing from that of its first position by 21 minutes and 15.2 seconds.

In 19 years of 365.2425 days each the moon moves through 234.9972590 lunar orbits about the earth with the fraction of incomplete cycle .002740995 representing 0.080943197 days, which means it is arriving back at its original position at a time of day differing from that of its first position by 1 hour, 56 minutes, and 33.5 seconds.

The longitude of the ascending node of the moon regresses by one revolution in 18.6 years. Its argument of perigee progresses by two revolutions in 17.7 years. (*'The Moon', Wikipedia*)

Ancient calendars used a cycle of 19 years to adjust for the difference between the cycles of the moon and the solar year, inserting an extra month every few years to keep the lunar and solar calendars somewhat better aligned.

Princeton University defines ``nineteen" as: *'the cardinal number that is the sum of eighteen and one.'* One three-year-old's remark: *'the sun went behind the moon that's why the moon had clips on it.'*

**Right:** Colchis Bracelets (5<sup>th</sup> to 4<sup>th</sup> century BCE, photo from [Wikipedia](#), [`Colchis'](#), later removed from there, while still available from [Konapedia](#), [`Vani'](#).)



To assume that by mere coincidence the dates of 1027 BCE for the completion of Solomon's temple are found to be identical using the method of Bible chronology of Jehovah's Witnesses, in the first place, and that date obtained for computing the founding of Carthage (146 BCE, the date of destruction of Carthage), plus the length of its existence as a city (737 years) in the second place, is patently absurd: first, because both methods are prone to inaccuracy, relying on the records of imperfect humans and introducing error in the process of computation (Bible chronology in this case consisting of the reigns of 21 kings in order), or risking suffering the ravages of time because the records span such a long period of time (Carthage in this case being reckoned in a computation spanning a period of 747 years, an astounding period for length of duration); secondly, the possibility of these two methods coinciding at a date that is 3035 years old, is absurd just by the sheer age of the event. Third, and I don't doubt that there are many more points to be made here, and the absurdity is further magnified here, the date for the founding of Carthage is about five generations after the completion of the temple! The two dates are only reconciled by the computation of Josephus using the records of Menander which have not been found and are not known to exist, while the writing of Josephus occurred in the first century CE and he therefore cannot have been expected to gather information from modern-day organizations-- clearly, he did not know the date for the temple's completion except for what he tells us of Menander of Ephesus ! While it is true that each one of us has free will with regard to whether to believe it or not, I for one am convinced by the sheer magnitude of the probability, having dealt with many other calculations in similar cases without even the slightest hint of success, as to believe based on probability alone. Then, being a Bible believer also, I am further persuaded that the number 430 is also a way of proving that 1027 BCE is the date Solomon's temple was completed, although it will be a point of debate for years, possibly, as by way of explanation I will provide another example of how this may be seen in faith. Since Solomon's reign began in 1037 BCE (that is, the temple was completed ten years later since its foundation was laid in the fourth year of Solomon's reign and it took seven and a half years to complete, 1Kings 6:1, 37-38), it was 1038 which was his accession year, and 1Ki 6:1 tells us that there were 480 years from the Exodus to 1034 BCE the start of temple construction. In other words the Exodus took place in the year 480 - 1 + 1034, or 1513 BCE !! But that date is merely a bonus, for we may gather from Jos 14:6-10, the time of conquest of the promised land, that Caleb, the son of Jephunneh, was forty years old at the Exodus, and he was living at this later date, then eighty-five years old, when Joshua was dividing the promised land (Jos 14:13-15; 15 etc). Thus forty-five years was the time from the Exodus to the date of Israelite settlement in Canaan in Caleb's day. So, from the time of settlement, how many years were there to the start of Solomon's rule as King over all Israel? In fear of God, dare we say it, it may be calculated thus (Nu 14:24):

Time from the Exodus to the beginning of temple construction:

1034 BCE - 1513 BCE = ( 1513 - 1034 ) = 479 years or, say... the **480<sup>th</sup> year**

Time from the Exodus to Solomon's accession:

1038 BCE - 1513 BCE = ( 1513 - 1038 ) years = 475 years

Time from settlement of the promised land to Solomon's accession:

1038 BCE - ( 1513 - 45 ) BCE years = 1038 BCE - 1468 BCE

= ( 1468 - 1038 ) years = 475 years (from above) - 45 years = **430 years !!!**





**Left:** Aristototle Before the Bust of Homer (Painting by Rembrandt)

430 years being also the time from Solomon's first year of rule in 1037 BCE to the end of the earthly kingship for God's people in 607 BCE, which was also the year that the temple was destroyed. Thereafter, the Israelites had governors under the Kings of other nations until, on May 14 1948, Israel declared independence as a nation once again under the leadership of David Ben Gurion. Since 607 BCE when the symbolic 'tree' representing Israel's Kingship was cut down, there have been '7 times' of 360 prophetic days or years which have passed, thus (Da 4; cf Ge 4:15):

7 'times', say...  $7 \times 360$  'days' = 2520 'days' or, say... 'years'

- 607 BCE + 2520 years + 1 year (no zero year) = ( 2520 - 607 + 1 ) = **1914 CE**

(360 days is a 'prophetic year', or a lunar calendar year consisting of 12 months of 30 days each)

which was the year of the start of World War I. More precisely, the '7 times' is calculated from the more exact solar year as:

$7 \times 365$  'days' = 2555 'days' or, say... 'years'

- 607 BCE + 2555 years + 1 year (no zero year) = 2555 - 607 + 1 = 1949 CE

with, say... the year of accession being **1948 CE !!!**

We might compare the prophesied year for resumption of rule, 1949, with the following:

May 14, **1948** was Israel's Declaration of Independence, and was immediately followed by the War of Independence which ended in **1949**

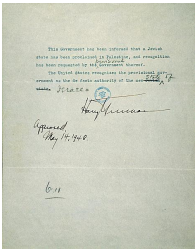


**Top Left:** Dr. Zerach Warhaftig (Photo by Wendy Elliman)



**Middle Left:** The declaration and its scroll container

**Bottom Left:** U.S. President Harry Truman's letter of approval



**Right:** The Declaration of Independence for Israel (1948)



Mr. Warhaftig: "With a muttered prayer of thanks, I struggled out of the ropes that had tied me into the small open plane, and climbed down on to firm ground. A car was waiting for me on the airstrip. We drove fast, directly from the plane into Tel Aviv, and then negotiated our way through crowded streets to the Prime Minister's office. Ben Gurion greeted me at the door. A pen in one hand and the Scroll in the other, he wasted no time on greetings, not even offering a 'shalom.' His first word to me was nothing more than a growl: 'Sign!'"

- Feb 24, **1949** : Israel signs an armistice agreement with Egypt
- Mar 23, **1949** : Israel signs an armistice agreement with Lebanon
- Apr 03, **1949** : Israel signs an armistice agreement with Jordan
- Jul 20, **1949** : Israel signs an armistice agreement with Syria

May 25, **1950** the Tripartite Declaration (or Agreement) was issued by the United States of America, Great Britain, and France, monitors, guaranteeing the territorial status quo determined by Arab - Israeli armistice agreements

The above dates for the foundation of the state of Israel agree sufficiently with the `7 times' which was prophesied to pass over the `tree stump' (Da 4) of the Kingship until it would sprout again.

Advanced Considerations (Mature Thinkers Only):

Applying a still more exact value for the solar year:

$7 \times 365.2425 \text{ `days'} = 2556.6975 \text{ `days'}$  or, say... `years'

$2556.6975 \text{ years} - 607 \text{ BCE} + 1 \text{ year (no zero year)} = 1950.6975 = \mathbf{1950 \text{ CE}}$



**Left:** Socrates Dragging Alcibiades From the Embrace of Sensual Pleasure (1791 Painting by Regnault)

However, the fraction which remains over is the part of a year which is added to the date of the temple destruction, which was on the 10<sup>th</sup> day of the 5<sup>th</sup> lunar month (Ab) of the Jewish calendar, so that when we add part of a year onto 1950.6975, we may arrive at the next year, which is 1951. We do this by first determining the phase of the moon.

Today is July 06, 2009, 2028 hrs and the moon is full on July 07 (tomorrow) at 0421 hrs. The next new moon is at 2235 hrs July 31, 2009.

Nasa provides the new moons and full moons for 607 BCE. These are [full moons in 607 BCE:](#)

Feb 28, 2307 hrs

Mar 30, 0802 hrs

Apr 28, 1514 hrs

University Utrecht, The Netherlands, gives Passover in 607 BCE [March 30<sup>th</sup>](#) ([`Academic Ranking of World Universities', Wikipedia](#); [`Utrecht University', Wikipedia](#))

So, the new moon is about 15 days earlier, or March 15<sup>th</sup>. In other words, Nisan 1, the first day of the Hebrew sacred calendar is sometime around March 15<sup>th</sup> for the year 607 BCE.

Using the fraction remaining over of the year to calculate the number of days from the beginning of the year (1950 was NOT a leap year), we have:

$$.6975 \times 365 = 254.5875 \text{ days}$$



**Left:** Socrates Dragging Alcibiades From the Embrace of Sensual Pleasure (1785 Painting by Regnault)

The fraction remaining over may be corrected to the beginning of the year of 607 BCE (January 1<sup>st</sup> equivalent) by adding the number of days which elapsed in the Jewish calendar after the day we call January 1<sup>st</sup>. From January 1<sup>st</sup> to Nisan (Abib) 1, which is the first day of the Jewish sacred calendar (Tishri 1 or Ethanin 1 is the first day of the new year Rosh Hashanah in the Jewish calendar, reflecting what had been the first of the year prior to the Exodus) there are

(for Jan, Feb, and part of March):

$$31 + 28 + 15 + (4 \times 30) - 2 + 10 - 1 = 201 \text{ days, say}$$

The 201 (or 202, 203 whatever) is the number of days from January 1<sup>st</sup> of our calendar to the 10<sup>th</sup> day of the fifth month of the Hebrew calendar. Summing the two numbers from above, we have:

254.6 days + 201 days = 455.6 days = 1 year, 90.6 days

Thus, instead of 1950, the prophecy of `7 times' has taken us to 1951 plus 90.6 days, about 3 months. So, adding up the days for the first three months of 1951 (not a leap year), we have:

(Jan + Feb + Mar)  
31 + 28 + 31 = 90 days

Therefore, the .6 days remaining make the date for the accession into power of Israel's King:

The day after March 31, 1951  
(at which arrived from the date Ab 10, 607 BCE by adding 7 x 365.2425 days)

**April 1, 1951**

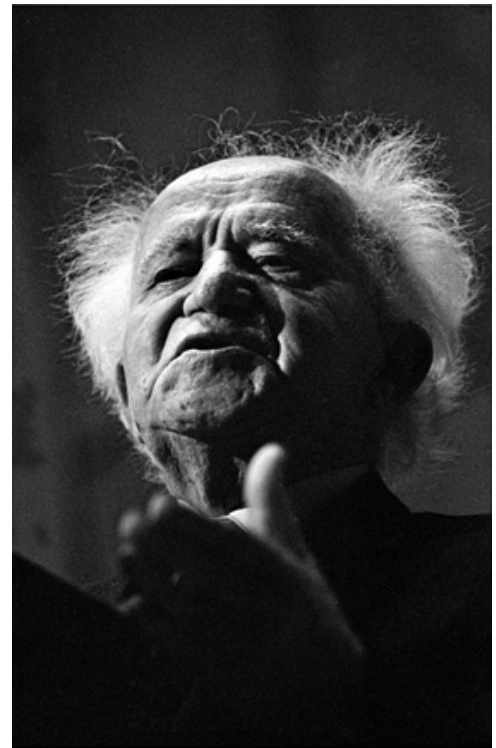
**Right:** David Ben-Gurion (First Prime Minister of Israel)

Since the Kingship of Israel was cut down in 607 BCE, for a period of `7 times' according to Daniel 4:16, which was the time of cutting down of a tree in the prophecy given to King Nebuchadnezzar, for which Nebuchadnezzar was the `type' for the greater fulfillment or `antitype' which, as the tree was expected to sprout and grow again in the prophecy, was expected to be fulfilled on April 1, 1951.

With regard to the armistice agreement that Israel had signed with Syria on July 20, 1949, the United Nations Security Council itself strongly condemned the attitude of Israel, in its resolution of **May 18<sup>th</sup> 1951**, as being "inconsistent with the objectives and intent of the Armistice Agreement" ([Israel/Syria Mixed Armistice Commission, Wikipedia](#))

On **June 20<sup>th</sup>, 1951**, Israel informed the UNTSO that it would no longer attend meetings of the Syrian/Israeli MAC as long as complaints involving the DMZs were on the agenda. Israel argued that Israel alone had sovereignty over the DMZs and that Syria had no rights and therefore, no standing to discuss the zones. Israel immobilized the MAC working within the DMZ. Israel also refused to allow UN observers to carry out a cadastral demarcation of the line of the DMZs and thereby no one was ever sure exactly where the line lay ([Israel/Syria Mixed Armistice Commission, Wikipedia](#)).

In **March of 1952**, talks began between West Germany and the Israeli authorities concerning reparations which Germany owed to Israel in order to at least partially compensate for the Holocaust. This resulted in the signing of the Reparations Agreement between Israel and West Germany on **September 10, 1952** and which entered into force on **March 27, 1953**.



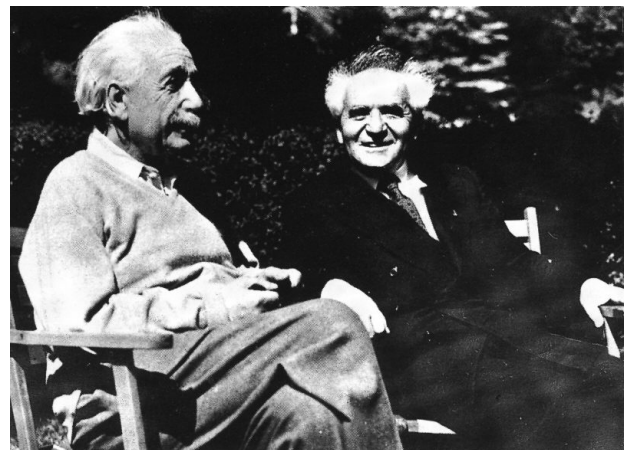


**Left:** David Ben-Gurion and Dwight D. Eisenhower (left and center, respectively)

Normally, accession years ended at the start of the new year (eg Eerdman's Dictionary of the Bible, p. 244, David Noel Freedman, Allen C. Myers, Astrid B. Beck) Thus, the end of the accession was Nisan 1 of 1951, which was 14 days before the passover of April 21, which was April 7, 1951, at which time the first time the first regnal year commenced. The important point is that the prophecy of `7 times' indicated a beginning of authority on April 1, 1951, and negotiations started within a year from that date,

leading to the Reparations Agreement as compensation on the part of the West German government which showed their contriteness and consideration for the harm suffered by the Holocaust victims. Israel in fact recognized that many of the damages could not be compensated for, but of course human life and dignity scarcely are given a monetary value.

**Right:** Albert Einstein and David Ben-Gurion (left and right, respectively)



That Israel had authority after April 1, 1951 is shown by the above remarks to be true with respect to their existence as a nation with a King of their own, since they stood up to the Security Council, by whom they were recognized as a nation. They also refused to meet with Syria after June 20<sup>th</sup> of 1951. The Reparations Agreement with West Germany which took force on March 27<sup>th</sup>, 1953 is, quite simply, a single example of Israel's presence after 1948, and more particularly, after April 1, 1951, as a force to be contended with among the nations of the world, which was according to prophecy, and in a very significant way. As long as Israel's King had been taken away, she could no longer exist alongside other nations as a world power. The `tree' sprouted again in a figurative sense when she got her King back again, which was the same thing as Israel attaining nationality. The prophecy of the `7 times' is sufficiently close to what actually happened in world history !! (*Luke 6:26*)

Eleanor Roosevelt wrote on September 11, 1950:

``The President pointed out to us a piece of sculpture which had been brought for him to see and which was placed about halfway down the lawn. It was a striking figure of a young man holding above his head an eagle which held an olive branch in its claws. The President pointed out to me how instead of symbolizing despair this figure symbolized hope and confidence in the future for youth; and since that was what we were all working for, he enjoyed looking at the statue. I am sure that there are many of us who wish with all our hearts that this statue could symbolize the actual future awaiting every young man and young woman in this country. It is a bitter feeling indeed that after such a short period of peace we should see our young people engaged again in war."

Then, on June 6, 1951, she wrote:

HYDE PARK, Tuesday—I have accepted the chairmanship of the United Jewish Appeal for Greater

New York for the month of June, and I would like to explain to my readers why I have taken so much interest in this work.

This organization has helped refugees to get to Israel to escape persecution in different parts of the world and has assisted those who were already settled in Israel to develop their country in order that they might carry this burden of refugees until they were assimilated and became a part of the nation. Much has been done, but much still remains to be done.

*([My Day, by Eleanor Roosevelt, September 11, 1950](#); [My Day, by Eleanor Roosevelt, June 6, 1951](#), Romans 11:33)*

**Right:** David Ben-Gurion declaring Israel's independence, 1948

The 1951 Convention Relating to the Status of Refugees begins:

### **Convention relating to the Status of Refugees**

**Adopted on 28 July 1951 by the United Nations Conference of Plenipotentiaries on the Status of Refugees and Stateless Persons convened under General Assembly resolution 429 (V) of 14 December 1950**

***entry into force 22 April 1954, in accordance with article 43***

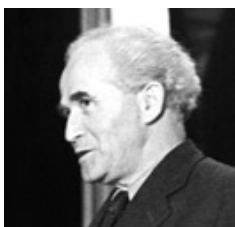
**status of ratifications, reservations and declarations**

#### ***Preamble***

*The High Contracting Parties,*

Considering that the Charter of the United Nations and the Universal Declaration of Human Rights approved on 10 December 1948 by the General Assembly have affirmed the principle that human beings shall enjoy fundamental rights and freedoms without discrimination...

*(excerpt from: [Convention relating to the Status of Refugees, Office of the High Commissioner For Human Rights](#))*



**Left:** David Ben-Gurion

In 1949 and 1950, 48,315 Jews were airlifted from Yemen and Aden in the Magic Carpet Operation, flying directly from Aden to Tel Aviv on chartered U.S. planes. In 1950, the Iraqi government permitted its 160,000 Jews to emigrate provided they renounced their Iraqi nationality and whatever properties and assets they could not sell. Iraq demanded total secrecy and insisted that the planes flying the

Jews make a landing in Cyprus en route to Israel. Between 1950 and 1951, 123,370 Iraqi Jews were airlifted to Israel in Operation Ezra and Nehemiah (also known as Operation Ali Baba). Each was allowed 50 dinars on departure.

<http://www.answers.com/topic/jewish-refugees>

**See also:**

### July 5, 1950:

[http://www.mfa.gov.il/MFA/MFAArchive/1950\\_1959/Law%20of%20Return%205710-1950](http://www.mfa.gov.il/MFA/MFAArchive/1950_1959/Law%20of%20Return%205710-1950)

[http://en.wikipedia.org/wiki/Law\\_of\\_Return](http://en.wikipedia.org/wiki/Law_of_Return)

### July 28, 1951:

[http://en.wikipedia.org/wiki/Convention\\_Relating\\_to\\_the\\_Status\\_of\\_Refugees](http://en.wikipedia.org/wiki/Convention_Relating_to_the_Status_of_Refugees)

### Right: Ben-Gurion

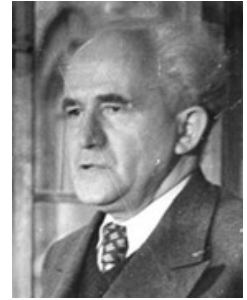
April 1, 1952:

Nationality Law passed by the Knesset

[http://www.knesset.gov.il/review/data/eng/law/kns2\\_nationality\\_eng.pdf](http://www.knesset.gov.il/review/data/eng/law/kns2_nationality_eng.pdf)

<http://www.geocities.com/savepalestinenow/israellaws/fulltext/nationalitylaw.htm>

[http://en.wikipedia.org/wiki/Israeli\\_nationality\\_law](http://en.wikipedia.org/wiki/Israeli_nationality_law)



### Concerning the years immediately following 1948:

These years were marked by mass immigration of Holocaust survivors and an influx of Jews persecuted in Arab lands. The population of Israel rose from 800, 000 to two million between 1948 and 1958.[66] Most arrived as refugees with no possessions and were housed in temporary camps known as ma'abarot. By 1952, over 200,000 immigrants were living in these tent cities. The need to solve the crisis led Ben-Gurion to sign a reparations agreement with West Germany that triggered mass protests by Jews angered at the idea of Israel "doing business" with Germany

(excerpt from: [`State of Israel'. Wikipedia](#))



**Left:** Alexander the Great as a Young Man, Coin

So, for a great many reasons, I no longer have doubt about the date 1027 BCE, which is, very probably, as close to the truth as we can get for the date of the completion of Solomon's temple. However, each one is encouraged to make his own investigation, and gain a grasp of the matter. In a way, I hesitate to make it the conclusion of the matter, but we must now get on with other business at hand. I believe I may forever marvel at the way the different methods converge and arrive at the same date, thereby erasing an age-old, perplexing problem of historical confusion, bringing with it a new happiness and hope, that with this the solution to what seemed the most nagging

contraversy of all, we may now bring greater effort to bear upon dating ancient events by the 21<sup>st</sup> century CE, as Mr. Crosthwaite puts it, in the "vulgar era".

Having more faith in our method since we have proven its worth in the dating of the Assyrian Kings with a seemingly nearly flawless perfection, we shall relax and enjoy our newfound faith, being as certain as we can be that we may now spend hours and date with the same successful outcome a virtually limitless number of people and events, selecting those problems which pique our interest, which are now more solvable than ever using our new timeline. So, in summarizing what we have learned so far about key dates:

**Table of Key Dates in the New Synchronology (TNS)**

Ancient Event	Date (BCE)
<b>Jehovah's promise to Abram (Abram age 75) (Land and Great Nation; Ge 12:1-7)</b>	1943
<b>Jehovah covenants with Abram (Abram age 76, progeny to thrive in land of Canaan) (400 years of affliction, to serve foreign nation; Ge 15) (Offspring to return in 4<sup>th</sup> generation, 500 years begin)</b>	1942
<b>Jehovah-Abraham covenant terms (Abraham 99, circumcising, son `Isaac' foretold; Ge 17)</b>	1919
<b>Isaac is born (validates J-A covenant) (Abraham age 100, Isaac Born, 430 years begin)</b>	1918
<b>Isaac age 30 (Abraham age 130) (start of 400 years of affliction)</b>	1888
<b>Jacob born (Isaac age 60; Abraham age 160) (130 years before Israel enters Egypt) (30/400, 60/430 years)</b>	1858
<b>Abraham dies age 175 (100 years after the promise)</b>	1843
<b>Israel enters Egypt (Jacob age 130; Ge 47:9) (160/400, 190/430 years)</b>	1728
<b>430 years after Isaac is born</b>	1488
<b>Exodus of Israel from Egypt, Nisan 15 (400 and 430 years end; start of 430 and 480 years) (Years in Egypt were 210/400, 240/430) Moses and Israelites enter Sinai, Sivan 15 Law Covenant, Sivan 17 (Ex 19; Ga 3:17)</b>	
<b>1 year in the wilderness before spying out the Promised Land (De 8:4) 40 years of wandering in the wilderness (Nu 33:1-48; De 8:4) 5 years conquering the Promised Land (Jos 14:6-10) (Total number of years = 1 + 40 + 5 = 46 years)</b>	
<b>Settlement of the Promised Land (Caleb 85 years old, 46 years after Exodus) (500 years end; start of 430 years)</b>	1442
<b>David is born (son of Jesse, tribe of Judah, Bethlehem)</b>	1082
<b>2 x 430 = 860 years after Isaac is born</b>	1058
<b>David is anointed (Messiah) (David age 24; father elderly; 430 years end, restart)</b>	



David reigns (1 <sup>st</sup> regnal year) (David age 30)	1052
Solomon is born (David age 45) (born from adultery, error of house of Judah; Eze 4:6) (start of 40, 430 years)	1037
Solomon reigns (1 <sup>st</sup> regnal year) (Solomon age 25)	1012
Foundation of Solomon's temple (2 <sup>nd</sup> month) (12, 11, 10, 9 = 4 <sup>th</sup> regnal year & April-May = 'Ziv') (480 <sup>th</sup> of 480 years, 479 years from Exodus)	1009
Completion of Solomon's temple (8 <sup>th</sup> month) (4 <sup>th</sup> to 11 <sup>th</sup> year = 7 years & October-November = 'Bul')	1002
Solomon takes Pharaoh's daughter (Solomon age 40; 40 years end) (Israel's boundary from Euphrates to Egypt; 2Ch 9:26) (error of house of Israel; Eze 4:5) (start of 390 years)	997
Sisak pillages Jerusalem, temple (1 <sup>st</sup> such incursion) (5 <sup>th</sup> year of King Rehoboam; error of Judah) (1Ki 14:25-26; 2Ch 12:2-9; Eze 4:4-6; 40 years begins)	969
Civil War in Israel (midpoint of 4-year War) (29 <sup>th</sup> year of the reign of King Asa; error of Israel) (1Ki 16:10, 23; 40 years end; start of 390 years)	929
Omri reigns in Israel (1 <sup>st</sup> regnal year) (he soon builds Samaria; error of Israel) (1Ki 16:23; start of 390 years)	927
Trojan War Begins (10-year war vs. Greeks) (Greek Agamemnon wears the breastplate of Cinyras)	900
Fall of Troy (end of 10-year Trojan War) (summer, seven years before Carthage founded)	890
Founding of Carthage, "The New City" (Dec-Jan, say, 126 years 8 months after temple 1009)	883
430 years after David anointed	
End of anointing (1 <sup>st</sup> year reign, Jehoiakim) (age 25; Vassal King of Pharaoh Necho; 430 years end, restart)	628
Destruction of Jerusalem and Solomon's temple (7-10 <sup>th</sup> day of 5 <sup>th</sup> month & July-August = 'Ab') (70 years devastation begin; Da 9:2; 2Ch 36:21; 430 years end)	607

<b>Cyrus overthrows Babylon (much-agreed-upon secular date; 390, 430 years end)</b>	<b>539</b>
<b>Israelites return home (70 years devastation end; 2Ch 36:21; 390 years end)</b>	<b>537</b>
<b>3 x 430 = 1290 years after the Exodus</b>	
<b>End of Ptolemaic Dynasty in Judea (Seleucid Kings begin; 430 years end, restart)</b>	<b>198</b>
<b>Destruction of Carthage (spring, city had existed 747 years)</b>	<b>146</b>
<b>Destruction of Jerusalem's 2<sup>nd</sup> Temple (9-10<sup>th</sup> day of 5<sup>th</sup> month = `Ab') (exactly 676 years after the 1<sup>st</sup> destruction)</b>	<b>70 CE</b>
<b>Further multiples of 430 years which began with Isaac's birth in 1918 BCE (Now ending in `3' instead of `8' after crossing over from 1 BCE to 1 CE without a `zero' year)</b>	
<b>8 x 430 = 3440 years after Isaac is born 7 x 430 = 3010 years after the Exodus 6 x 430 = 2580 years after David Anointed etc...</b>	
<b>Martin Luther translates 1<sup>st</sup> part of Bible (The Pentateuch, also known as the Law of Moses) (New Testament translated in 1522, 430 years end)</b>	<b>1523 CE</b>
<b>Gustave Vasa elected King of Sweden (Jun 6; Sweden gets full independence from Denmark at last)</b>	
<b>Pope Clement VII succeeds Pope Adrian VI (Nov 19; Pope Clement the 219<sup>th</sup> pope)</b>	
<b>7 x 430 = 3010 years after David anointed etc...</b>	
<b>Reparations Agreement first payment due, Nisan 15 March 31, 1953 (Nisan 15), DM200 million were due (Nisan 15, 8 x 430 = 3440 years after the Exodus) (March 27-31 is 1<sup>st</sup> fiscal year; Ex 12:3-6) (April 1<sup>st</sup> to March 31<sup>st</sup>, subsequent fiscal years) (May 14, 1948 is the date Israel declared independence) (Since 607 BCE, the symbolic `tree' had been cut down) (The War of Independence began May 15, 1948) (1949 Armistice Agreements ended the War of Independence) (365 x 7 = 2555 years, which from 607 BCE = 1949 CE) (1949-1953 is like Nisan 10-14, as 4 `days'; Ex 12:3-6) (Israel-West Germany; 430 years end, restart)</b>	<b>1953 CE</b>



**Left:** Figure of Senusret II (note shepherd's staff)

To say that many well-known and distinguished people would disagree with the dates we have presented here is perhaps an understatement, but it is worth noting that a wise man always appears less wise to a stupid man than a stupid man appears to a wise man, because a stupid man cannot understand the wise man, while a wise man understands or sympathizes with the foibles of humanity. We therefore entreat any person who may be initially in significant disagreement with a date or dates such as we have presented above, to suspend their disbelief just long enough to enable any doubt to be dispelled, so that they may come to believe as in fact we also do, that these things are so. It may require significant study, for which time may be set aside as appears convenient. On July 4, 2009, as the

above table was first composed this same day, we may safely say that these dates are accurate and true to the exact year (cf Lu 1:3). Or not.

If Jehovah is willing, I would like to add some more dates to this table of new Synchronology, and I will be absolutely thrilled to do so as time permits. For now, all is well as I head off to bed.

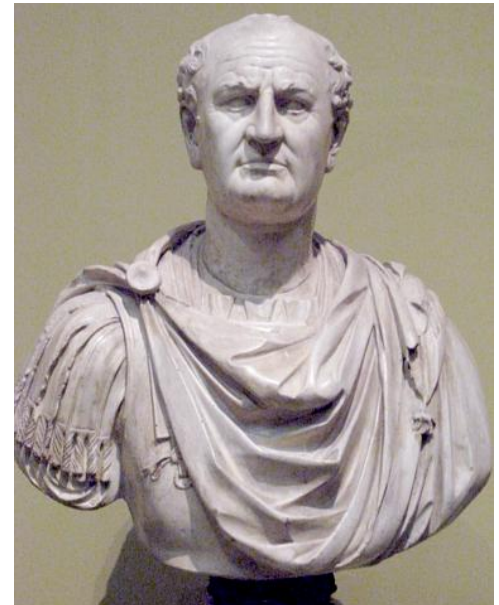
**Right:** Bust of Vespasian (Roman Emperor, 69-79 CE)

2009-07-04 1209 hrs

Good afternoon! I awoke after 1000 hrs this morning, better rested and encouraged nonetheless to discover that the New Synchronology is still here, just as it was yesterday, the first day of its existence in all of creation. I found the *Aenid* of Virgil from the Project Gutenberg website and I must say that it struck me as the exact cause of my melancholy today, as I must admit to feeling an empty feeling over the end of such a great work campaign such as has ended, even as Troy did truly end that summer of 890 CE, as Virgil has utterly poignantly described in Book I:

For this is now the seventh summer that bears thee a wanderer over all the earth and sea.

[\(\*Aenid\*, by Virgil, 1885 edition, first written 29-19 BCE, translated by J. W. Mackail\)](#)



Not wishing to be too hasty, we derive from this one sympathy of Dido to the Trojan refugees the singular sorrow of the loss of the great city of Troy, at the same time noting the reference to summer as the time of year of both Troy's overthrow as well as the city of New Carthage's founding. On that note, I am happy to replace my emptiness with the grief of our Trojan brothers, that I may be the more aware of the stated facts, and resolve to replace the myth with reality. I am now off to do some juicing. (1227 hrs)



**Left:** Joseph's Canal ('Joseph's Sea' or 'Bahr Yussef') (connecting the Nile River to Faiyum Oasis, the canal system also paralleled the Nile for several hundred kilometers)

2009-07-05 0551 hrs

The date for the founding of the city of Carthage is the same as what Sir Isaac Newton gives in his work, *The Chronology of Ancient Kingdoms* (published after his death). But while Mr. Newton gives 883 BCE as the date for the founding of Carthage, he doesn't put Troy seven years earlier, putting Troy's fall at 904 BCE, merely 14 years earlier than correct. Also, he remarked under his date for Hesiod, 870 BCE, that

the date for Troy could not be older than he himself had put it. He explains:

Hesiod tells us that sixty days after the winter Solstice the Star Arcturus rose just at Sunset: and thence it follows that Hesiod flourished about an hundred years after the death of Solomon, or in the Generation or Age next after the Trojan war, as Hesiod himself declares.

The calculation of motions of the heavenly bodies is something for which Mr. Newton is well-known, and he was able to calculate his date for Hesiod based on a value for the precession of the equinoxes, his value being very near 1° in 72 years. The more modern value of 1° in 71.5694 years gives a correction to the date for Hesiod of:

Correction in the total number of years from Hesiod to Mr. Newton:  
 $(72 - 71.5694) \div 72 \times (870 \text{ BCE} + 1700 \text{ CE} - 1) = 15.37 \text{ years}$

Correcting Mr. Newton's date for Hesiod:  
 $870 \text{ BCE} + 15.37 \text{ years} = 854.6 \text{ BCE} = 855 \text{ BCE}$

**Right:** Augustus Caesar, Coin (Augustus was the first Emperor of the Roman Empire, né Gaius Octavius Thurinus, r. 31 BCE - 14 CE)



Correcting Mr. Newton's date for Troy in this way we have:

Correction for the time from the Fall of Troy to the date of Mr. Newton's publication:  
 $(72 - 71.5694) \div 72 \times (904 \text{ BCE} + 1687 \text{ CE} - 1) = 15.50 \text{ years}$

Correcting Mr. Newton's value for the fall of Troy:  
 $904 \text{ BCE} + 15.5 \text{ years} = 888.5 \text{ BCE} = 889 \text{ BCE}$

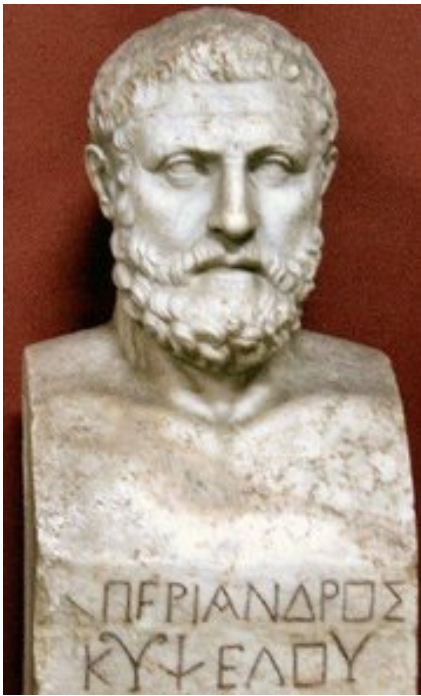
When subtracted from 904 BCE, 15.50 years leaves the number of 888.50 years, equivalent to 889 BCE, which agrees sufficiently with the date 890 BCE for Troy's overthrow.

(*The Mathematical Principles of Natural Philosophy, 1848, Vol III, p. 458-459, by Sir Isaac Newton, first published May 1686-7, translated by Andrew Mott; Synchronology: A Treatise, 1839, p. 131, footnote, Charles Crosthwaite; 'Great Year', Wikipedia*)

Solomon died in 997 BCE, and so 100 years after that is 897 BCE, but Mr. Newton had an 18-year difference between his dates for Solomon and ours, his date but 18 years later at 979 BCE for Solomon's death and at 879 BCE for Hesiod. But we have already revised that date, which Mr. Newton himself named specifically as 870 BCE. We made it 855 BCE by taking the 2009 value for the

precession of the equinoxes, above. We might compare the date of 855 BCE with Herodotus' History, where we read:

For Homer and Hesiod were the first to compose Theogonies, and give the gods their epithets, to allot them their several offices and occupations, and describe their forms; and they lived but four hundred years before my time, as I believe.



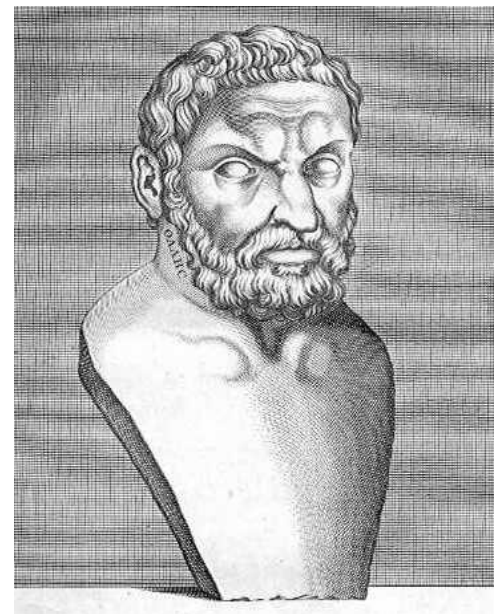
**Left:** Pisistratus, Bust (Pisistratus was a 'Tyrant' of Athens ca 546-527 BCE)

Herodotus flourished in 455 BCE, and 855 BCE is thus 400 years before his time, so that I may confess not a shred of doubt that these numbers are close to the truth. Citing from experience that all ancient dates err more or less in excess as being too ancient, Mr. Crosthwaite puts the date for Hesiod's concluding of his *Theogony* as after 845 BCE. Homer he says, was 30 or 40 years younger, and so began to flourish in about 810 BCE, continuing then to write until 790 or 780 BCE. This is important, since it goes against the lie which has been taught in the public schools, that the *Iliad* was a mythical work written as many as 400 years after the date of Trojan War. That Homer may reasonably be thought of as having written the *Iliad* merely 100 years after Troy's fall, seems to me far closer to the truth, considering two points: first, the degree of detail in the said work is truly remarkable; and second, an historian living even as few as three generations after the fact will have a difficult enough time digging up the details, as anyone who has searched

family history as ancient as a great-grandfather surely knows.

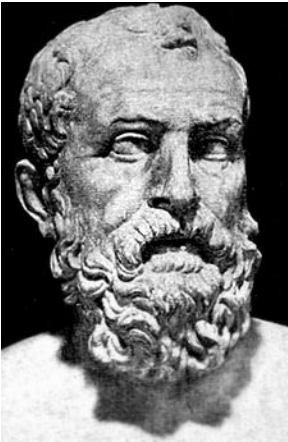
**Right:** Thales (sketch of bust)

While the name of Mr. Isaac Newton undoubtedly lends credibility to the New Synchronology, his brilliance does not avail itself to the scrutiny of lesser men, and while his *Chronology* is ahead of its time and courageous in the placement of the date of Troy, he died before its completion and thus leaves to our imaginations the possibility of a deep understanding which could not certainly be manifested in such work as yet unfinished. His genius allowed him to compute the precession of the equinoxes more accurately than the traditional 1° in 100 years which held sway before his time, and we pray quote him again insofar as it illuminates our subject to rest near the light of such a great man.



Turning now to the important matter of the date Troy was overthrown, our beloved Christian and mentor Mr. Crosthwaite has much to share on this our subject, a poorly known and much-debated event. He teaches that we may not be content with merely determining dates, but that the scientific method is to faithfully test our results by the consequences of available reason, and in this I love him very much. After that Sack of Troy, the history of the Kings of Sparta provides us with a way to verify that date of Troy's destruction by retro-calculating from a Spartan King who reigned in 491 BCE, back to the return of the Heraclidae, an event which followed the end of the Trojan War, by a relatively determined interval. But first, we need a brief introduction into this science of ancient, but not forgotten chronology, which Mr. Crosthwaite does

explain so well. His work, *Synchronology*, the forgotten book published in 1839 by Cambridge Press, shows reason for the errors of historians which have come down to us, but it also reworks that very large body of dates filled with factual errors, deliberate corruption of records, work created by inexperienced scientists, who did not know any better way to write the record of a soon-to-be-forgotten past. ([Synchronology, Chapters 1-11, pp. 1-39, 1839, Cambridge University Press, by Charles Crosthwaite](#))



**Left:** Solon, Bust (Solon (ca. 638-558 BCE) was an Athenian statesman, lawmaker, and elegiac poet)

The recent dating of the Trojan War, which now shows that event to have been ante-dated by some 300 years, illustrates the power of family relations in the establishment of accurate history, where the chronology of eventual history had failed miserably through a lack of relative locating of coincident events. The result may be comparable to the difficulty of getting a date as contrasted to the bliss of marriage. But how much more recent might that War have been, if at all?

The chronology of the Spartan Kings is shown to be, as it stands, indicative of the end of the Trojan War in, nearly, 890 BCE. But with the misdating of the history by the early chronologers, misdating Troy's Fall by as much as even an amazing 500 years in some cases, we do expect that it may be possible for errors in histories less ancient to have occurred, notwithstanding that it may appear far more unlikely to have occurred than for the more ancient dates, for the specific reason of the Roman Empire and the extensive record-keeping which it engendered. But how do we adjust the chronology? While it might be extremely foolish to suggest such a thing, it appears that the date of Troy's Fall can't be moved forward any more than 130 years, since this would take away an equal interval from the years of Spartan Kings while the reigns of these Kings appear also perfect in their exemplary character, both as to lengths of reign as well as their dual nature, both lines being equally exemplary in character. But if we thought such a shift were necessary, we would not be able to work it out in the space of less than a few years perhaps, if at all. One possible reason which has recently come up is that Lycurgus is said to have met Thales, while the date of Lycurgus according to convention does not allow such a meeting to take place, Lycurgus being too ancient. For such a reason is a rewriting of all of ancient history not warranted, there being other possible resolutions. Some of the histories, however, do appear to have gaps sizable enough to warrant at least more consideration. This seems to be the limit, with Troy's Fall placed at 760 BCE, and no later. This is taking into account all of the known genealogical lines which need to fit into the chronology between Troy's and Jesus' time. A truer explanation is, however, one which can resolve best of all the facts of history, with all of its legends, the stuff of myths forming the fabric from which the truth is rewoven, until it shimmers without blemish upon the modest incorporation of private life. While such truth may be `stranger than fiction', it proceeds not from a personal desire or ambition, but emerges by the method perhaps best described by Sir Arthur Conan Doyle, when he writes of the words of the great Sherlock Holmes, a detective of unequalled fictional renown, saying:

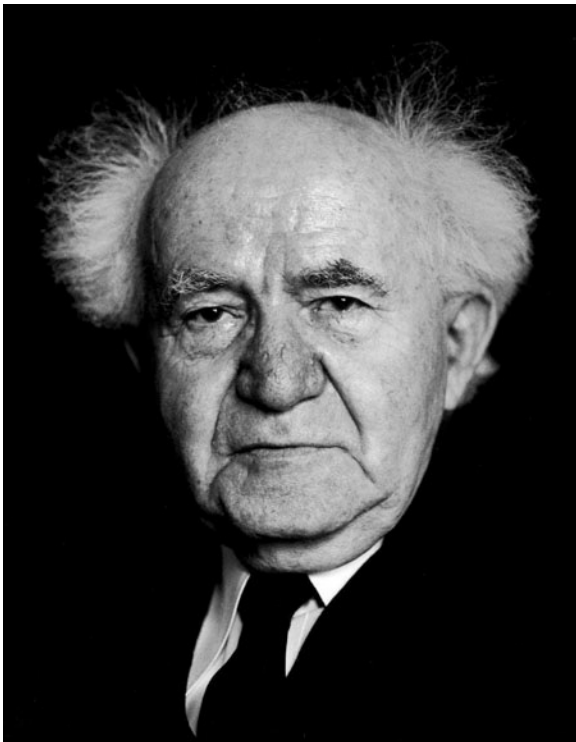
Once you eliminate the impossible, whatever remains, however improbable, must be the truth.

**Right:** Private Ben-Gurion (1918 Photo, volunteer in Jewish Legion)

It becomes more and more evident, the more one studies the different histories of ancient times, that it will be impossible to accommodate every theory exactly, and now it remains for us to reduce the improbabilities of as many theories as we can within the bounds of reason and consistent with the inspired Word of God. For this one thing, remaining consistent with Scripture, hardly precludes the truth, but rather is it true that merely the opposite, comparing the secular history with those sacred words of scripture enables us to discern better which history accords with the Bible, as well as which does not. The significance of this point is not missed when, after much labour, one succeeds in understanding the secular history better than ever before, or better than any prior history has ever shown, and when all of the misunderstood or worrisome problems disappear to a great degree, all because of adherence to the faithful word. You see, a fragment of an ancient historian from a very few copies is preserved by the work of another, later author, while still others preserve later copies and copies of copies, but in the present day there are remaining but a few copies of the original work, which are different and not sufficient to arrive at any sure statement of fact as to the original content. Such is, however, to be compared with thousands of copies, such as exist of the Bible and no other work, found, by all accounts, to deviate only slightly.



**Left:** David Ben-Gurion (1948 Photo)



Do not believe a chronologer who gives a space of time between two events of more than twenty years, but does not give the relation of the space in time to anything else, that the accuracy of the time may be ascertained with reference to an established date. Statements with regard to periods less than twenty years in length may be established with regard to the internal chronology, so that the number is not a guess, or if it is a guess it may not be far wrong as it is under twenty years. A practice of assigning a number of years to some period of time between two events distantly separated in time without corroborating the intervals which comprise the total number is to be avoided, since the errors caused are potentially quite large and too unpredictable. The use of family relationships and events such as births, marriages, and the contemporary relationships required in order to support them, provides a far more faithful account of the events, which

cannot help but be timely as to its chronology and sequence of events. The reign of a King is about 22.2 years on average for inherited Kingships, and the length of a generation where such a pressure to produce a male heir does not exist is 33.3 years, or about 3 generations to a century for a fully male-line descent, while a female-line descent is 25.0 years per generation on average. Thus generations less

than 22.2 years in length are not so common for males, nor is more than 22.2 years a likely average for Kings with an inherited throne.

An examination of the 'Canon of Ptolemy', based on the numbers given therein, with reference to the expected, average reign of 22.2 years, shows that the 'Canon' is faulty. The averaging of between six and twelve reigns in a sequence of Kings is sufficient to produce nearly the value of 22.2 years, whereas it does not produce a number anywhere close to 22.2, even though it contains upwards of 30 consecutive reigns. From Nabonassaros to Alexander we have:

$$(747 - 331) \div (31 - 1) = 13.9 \text{ years per reign, clearly too low.}$$



**Above:** Israel in Egypt (1867 Painting by Edward Poynter, reproduction from [Wikipedia, 'The Exodus'](#))

Were we to reduce the total number of Kings, while the number of years remained the same, we need to take out 11 Kings in order to bring the average up to nearly 22 years per King! Thus it is seen that there are far too many Kings on Ptolemy's list. The point we are getting at here is not the incompetence of Ptolemy or the lack of scholarship of his list. Rather, it seems fair that we consider the 'Canon of Ptolemy' in its proper place as a chronicle of astronomical events like eclipses, a record in which the names of Kings served an important function, which was to provide a framework to assist a scientist, Ptolemy, in remembering each eclipse in its unique location, thereby preventing confusion of these eclipses with one another. Eclipses are cyclical, such as occur in very similar fashion from time to time. It was for such a reason the Kings served as an important reminder, and were used to label the eclipses. So, the more Kings which can be squeezed onto such a list, the more detailed the labelling of the eclipses becomes. A list of this nature cannot be considered a chronology, as it is not a serious attempt at creating descendancy for the Kings it represents. Instead, reigns are short for the reason that it enables more names to be added. While it may not be possible to alter recorded history which dates to within 500 years of Jesus, at least not without rewriting a great deal of history, for earlier times there is considerably more uncertainty, as there are correspondingly far fewer written records. We have an excellent start with 'Ptolemy's Canon', which gives us several key dates. Now we seek a more exacting list by which we may correct 'Ptolemy's Canon'. Firstly, is there an error in 'Ptolemy's Canon'?



**Right: Map, Ancient Greek Dialects**



Yes, there is. We may see this by examining Herodotus' Greek and Asiatic histories, in which we find evidence of a somewhat grievous error in the Asiatic history of the Greek historian. Even a preliminary examination of the genealogy of the Achaemenids which is derived from the History of Herodotus shows a suspicious repetition of the sequence of two names, Cyrus and Cambyses, with the first pair of names (Cyrus, Cambyses) put in place without the least of any additional information, other than the direct descendancy. This is clearly marked as

false in genealogical study, where the fewest possible number of generations needs be assumed until such time as the uniqueness of the pattern requires the addition of another generation. Oversimplification is one thing but fraud is another. The Duke of Manchester shows the difference between Grecian and Asiatic history as told by Herodotus is 46 years, or two generations, with his own testimony thus conflicting between the two, making the Asian history 46 years longer, say, two additional generations in Asia, or very close to it, as the reign of a King equals about 22.2 years. Greek historians as a group are unanimous that Herodotus did not err as to his Greek history. Thus, the error of Herodotus is the addition of two generations in the Asiatic history, as might be explained by the doubling of the name pattern Cyrus, Cambyses, thereby making four generations where there need have been only two.



**Left: Flag of Libya**

Once we eliminate these two spurious generations, then we may begin to accept the History of Mr. Herodotus as a respectable chronology. But what effect have the two fraudulent generations had on `Ptolemy's Canon'? As he lived about 90-168 CE, Ptolemy was after Mr. Herodotus (conventionally 484-

425 BCE) by  $(484 + 90) = 574$  years if we trust the conventional numbers. Never trust such things. It's important that we know that Ptolemy lived after Mr. Herodotus, because it is then easier to find out what mistake Mr. Ptolemy made and to reject it for the mistake that it is.

Mr. Ptolemy lists `Cyrus the Great' in the `Canon'. As he doesn't clearly list a second `Cyrus' anywhere, the mistake of the two incorrect generations Mr. Herodotus added might manifest either above or below the name of `Cyrus the Great' on Mr. Ptolemy's list. If we can now but demonstrate that there is a duplicate `Cyrus' here we may thus restore the `Canon' of Mr. Ptolemy. Or, we may (and this is far more important) establish correct history. It is by Jehovah's grace that we are given an opportunity to perform a small service for mankind. As humble servants, we serve Jehovah and not men. But the message is no less weighty, when lives are affected by the history which is handed down to us, as a family of human beings all descended from one man and one woman.

**Right:** Flag of Barbados

Our work is ongoing, and every one of us makes errors. It is to our benefit to quickly acknowledge fault, for we thus the more swiftly obtain the truth. We overlook the errors of others as much as possible, that courage remain great and morale be strong. So, what errors did Mr. Ptolemy make? While the eclipses we do not propose to change, it becomes apparent that it is nothing more than a mix-up of names that we seek to rectify. Though the author may have other talents, an affinity for the grammars and spelling of language being perhaps one of which he is particularly fond, it is an uncommon thing to have knowledge of ancient languages, which are lost through the passage of time and no longer spoken. From the languages which have come down to us, Persian will be most important, while Greek dominated Asia later in history than Cyrus the Great. This Cyrus is Persian, a statement of which comes from the Holy Word itself. Is there a second Cyrus, and where may we find him in Mr. Ptolemy's Canon? If there is a second Cyrus, which one delivered the Israelites from Babylon? By God's grace, we shall now be enabled to answer these questions.



**Left:** Flag of Egypt



In the current research, the author was not seeking an epiphany of great magnitude, although the goal that he did seek seemed of great enough magnitude. He sought a restoration of his own family tree, and the lineage of the sons of Judah constituted a path for other peoples such as the Trojans to have descended. Family research is far more real than chronology, and engendered a new sense of nearness to these ancient dates, and it still

does. It was during the course of this research, while the author sought to discover the path of Judah's sons Zerah and Perez from Egypt to Greece, the intent being to find the true Trojan descent, that he chose to type into the search engine best known as Google, if memory serves: `armais and hermes'. The search retrieved from the vast interconnected web of computers worldwide the link to Google Books for the work *Synchronology* by Mr. Charles Crosthwaite, now public, available free and fully publishable and modifiable. My work from the moment of finding this book in June of 2009 shifted to the Trojan War and the necessity of establishing where precisely in history it had occurred. In recent work I had published *Valdr*, a genealogical study meant to show the possibilities of tracing a family history. In that work the author identified an adjusted view of the time of Troy's Fall as according to Hermann Hoeh's *Compendium*, 677 BCE. *Synchronology* gives an earlier date for that event, 890 BCE, but they both are much later than 1181 BCE, a date given by me in my work *Harald Hildetand and Rollo in the Trojan House of Charlemagne* for the Fall of Troy.

**Right:** Lion from the Palace of Darius (The Louvre, Paris, France)



During the course of my subsequent research, I located to my delight the work of Sir Isaac Newton, posthumous and thus possibly unfinished, published, *Chronology of Ancient Kingdoms*. Still later on I found a book called *Our Bible Chronology* by William Thurman, and from that book was referred to a book, *Times of Daniel*, by George Montagu, the 6<sup>th</sup> Duke of Manchester. All of these were complete books found, apart from Mr. Newton's, on Google Books, all of these lying, apart from Mr. Newton's, in the public domain.

What led me to the discovery of the error of Herodotus was, in addition to the many witnesses who remarked in some way about the misidentification of Cyrus, was the work I was doing on the chronology, the 'Greenealogy', as I began to call it, or 'chronealogy' which, after I discovered Mr. Thurman's book, began in earnest, and I realized, by reading *Our Bible Chronology*, that the Bible chronology was a more important primary goal than determining a date for the Trojan War. A book by Mr. Bosanquet called *Transactions of the Society of Biblical Archaeology* was a help initially with the arrangement of Assyrian history, as I had standardized earlier Mr. Crosthwaite's dates for Assyrian monarchs, determining the shift which aligned them with those of Jehovah's Witnesses, the number of years for the shift being 19 years, the Assyrian dates needing to be moved backwards in time (eg 825 was moved to 844 for Jonah). From Mr. Bosanquet, to whom Mr. Thurman referred me as well, I learned of the date for Cyrus and his marriage with the daughter of Astyages, that marriage which was also mentioned by Ctesias in *Persika*, coming as a consequence of the conquest of Astyages by Cyrus, by both accounts.



**Left:** Human-headed Winged Bull of Sargon (Sennacherib)

In my work, I at one time computed the date of Phidon, the tyrant of Argos, from the Parian Chronicle's claim that he was "11<sup>th</sup> from Heracles". Pheidon (an alternate spelling) had a contemporary in Alcmaeon at the time of the war on Cirrha, as evidenced by that testimony of Mr. Herodotus which mentioned the sons of both Phidon and Alcmaeon competing for the hand of the daughter of Clisthenes the Tyrant of Sicyon, Agarista. Alcmaeon was said to have met Croesus, and the problem appeared then that Alcmaeon was perhaps too old by the chronology I had made at the time, so that his meeting with

Croesus would be difficult or improbable. Croesus himself appeared, from the *Wikipedia*, to be one about whom very little was known, but the author right at that time determined to find out more about Croesus in the hopes that it might lead to a resolution of the difficulty. During this research, it was revealed that Croesus was conquered by Cyrus, this being stated as a commonly related anecdote. But the *Wikipedia* is where the point came home, for there is where, under a heading 'Astyages', Croesus is said to be:

**brother-in-law of Astyages.**

**Right:** Map of Epirus (Greece)

This did not seem out of place as Cyrus conquered that King called Astyages, as he also conquered Croesus, so that the fact of Cyrus being contemporary with Croesus seemed more certain and all seemed straightforward. It was the other thing mentioned which aroused the author to incredulity, this being the statement that Astyages was also the brother-in-law to:

**``Nebuchadnezzar of Babylon''.**

Astyages, it is significant to note, was King of Media before Cyrus conquered him and united the two kingdoms under his own leadership, and Croesus as King of Lydia was said to be descended from a line of 22 Kings, with an average generation of about 23 years (Mr. Herodotus reports on the Lydian Kings in his History). The Bible mentions specifically that the Medes would bring about the vengeance of Jehovah upon the Babylonians (Jeremiah 51:11, 28). But while nobody questions, from what this author knows, the facts of Astyages and Cyrus, related as they were by marriage, nearly everyone differs with regard to the other brother-in-law of Astyages, called ``Nebuchadnezzar''. May we turn once again to view the `Canon of Ptolemy' on this question, since this is the standard used by nearly all historians in research for their chronological treatises. We see there that, from `Nabopolassar' to `Cyrus the Great' lie 87 years, with four intervening Kings. *Ancient Fragments* under the heading ``Of Sennacherib and his Successors" from Abydenus states that the Assyrian general Busalossorus obtained Amuhean, the daughter of Astyages, as a wife, not for himself, but for his son ``Nabuchodrossorus". Having thus prepared in advance, he marched to Nineveh against the Assyrian King Saracus, taking the Kingship in an act of open rebellion. Nabuchodrossorus, it goes on to say, succeeded to the empire, fortifying Babylon with a strong wall. The conquest of the Assyrians thus by Busalossorus, their own general, brings the account of Nabuchodrossorus (cf Nebuchadnezzar) and a daughter of Astyages into clear view, family bonds being better for confirming a proposed timeline than chronology, as the names of two families may be compared as proof the history is correct.

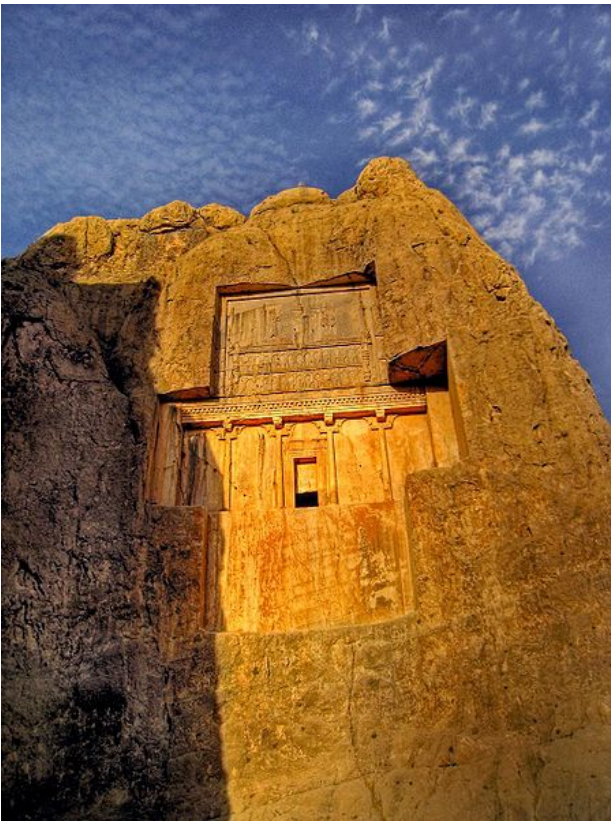


**Right:** Coat of Arms of Libya

With Astyages' daughter marrying Cyrus, it's a stretch that she married Nebuchadnezzar, and vice versa, since the separation of the intervening years is  $(604 - 538) = 66$  years, or two male generations, between Cyrus and Nebuchadnezzar, and  $(604 - 529) = 75$  years between the son of Nabopolassar and Cambyses, also too much to let pass by without notice. Might it not be possible that, as is often the case with royalty, Cyrus has more than one name? The name Busalossorus ends with `Sorus', and this is not unlike `Cyrus'. In comparing Cambyses with Nebuchadnezzar son of Nabopolassar, `Times of Daniel', pp. 134-5 notes that the Bible, Berossus (who lived at the time of Alexander the Great), and also the Persian historians, all say Nebuchadnezzar is the conqueror of Egypt, though it was Cambyses



who conquered Egypt, and on several other good authorities (Herodotus, Diodorus Siculus, Strabo, and the Egyptian dynasties). Thus, it may safely be said that Cyrus is Nabopolassar and that Cambyses the son of Cyrus is Nebuchadnezzar the son of Nabopolassar. It is not enough to say it, we shall now demonstrate it to be true, or we will be proven wrong, one or the other. The mistake of Ptolemy has thus been revealed. Cyrus is called Nebuchadnezzar I, but if so, it remains to be seen who is the other Cyrus, if there is one. For Cambyses the son of Cyrus was succeeded by Darius according to Mr. Ptolemy, with whom many agree, and a `Cyrus' who is contemporary with Darius has been described by Megasthenes, as by many others, as having freed Israel from Babylonian bondage (Ezra 1). Perhaps because of the nature and urgency of the work which is currently being undertaken, it might be allowed to add references at a later date for many of the points that are to be made, with a view to the expedition of truth and the preservation of the faith. Cambyses succeeded, according to Ctesias, upon the death of Cyrus, and the death of Cambyses preceded the reign of Darius, so the existence of the second Cyrus is not in doubt here. We agree with the other witnesses that Cyrus II is a real person, but just not with the way in which he descends from Cyrus I. Mr. Herodotus and Mr. Ptolemy are guilty of sin, not against men, but against God, and it is in order that Jehovah may be proved righteous at the time for setting things straight (Ps 51:4; 2Ti 3:16).



**Left:** Tomb of Xerxes

Cyrus II is who? May history take its course, and thus may much injustice be avoided, as we avoid the warning of Darius I the Great, who said in an inscription:

**The lie made them rebellious.**

(Behistun Inscription of `Darius the Great King, the son of Hystaspes', `My father is Hystaspes [Vištâspa]; the father of Hystaspes was Arsames [Aršâma]; the father of Arsames was Ariaramnes [Ariyâramna]; the father of Ariaramnes was Teispes [Cišpiš]; the father of Teispes was Achaemenes [Haxâmaniš].)

`` " (Kurus) is the Old Persian form of ``Cyrus" (also spelled `Kyros'), the name of the Persian King who released the Jews from their Babylonish captivity, a point on which the Bible agrees with the secular histories. The family origin of Cyrus, about

whom the prophet Isaiah prophesies, and about whom the books of 2Chronicles, Ezra, and Daniel tell, has been investigated by the Duke of Manchester at some length by the book *Times of Daniel*, wherein he states unequivocally that the Chaldeans of Scripture descended from the region of the Caspian Sea, as did Cyrus. He further identifies the Chaldeans with the Persians in many other ways in the book, one of which is by their unique excellence in archery, and another being their strong interest in heavenly phenomena, the presence of Magi a further confirmation of this (2Ch 36:22,23; Ezr 1:1,2,7,8; 3:7; 4:3,5; 5:13,14,17; 6:3,14; Isa 44:28; 45:1; Da 1:21; 6:28; 10:1; `Times of Daniel', p. 101-111):

Dilem or Deilem was a province of the kingdom of Persia, stretching along the southern side of the Caspian Sea, to which it gave a name; for in Persia this sea is called the sea of Dilem and Ghilan. The kings of this province were formerly called Kai, a title which descended to the Kings of Persia of the second dynasty; on this account called the dynasty of the Kaianians. Thus I have three distinct lines of evidence all converging to the same point.

According to the Persian historians, the Kaianians, of whom, all admit, Cyrus was one, came from the neighbourhood of the Caspian. According to Herodotus his Cyrus must have come from about the same locality; and from this country must have descended the Chaldaeans of Scripture.



**Left:** Tiberius Caesar, Bust (né Tiberius Claudius Nero, Tiberius (November 16, 42 BC - March 16, AD 37) was Roman Emperor (r. 14 - 37 CE) from the death of Octavian Augustus until his own death)

Kai, according to Volney, signifies giant or great in the Pehlivi language; and Pehleh, from which the appellation Pehlivi is derived, is said to have been the ancient name of the countries of Isfahán, Rhey, and Deenawar.

The art of drawing the bow was carried to perfection under these princes. This corresponds with a remarkable feature in Nebuchadnezzar's army, "Their quiver is an open sepulchre." And their priding themselves upon the use of the bow accounts for the

excessive rage of Cambyses at his brother surpassing him in bending the Ethiopian bow. It was of these Chaldaeans probably that Æschylus speaks, when he mentions the skill displayed by one tribe of the Babylonians in the use of the bow. I purpose now giving some notice of the individual kings.

The reigns of Kobad and Ka'os extend over an immense space of time, perhaps for this reason Ka'os is entitled *Nimrod* or Immortal. The account of the next king, like the narrative of Herodotus respecting Cyrus, seems to be emerging from the fabulous, and assuming the appearance of authentic history.

Kai Khasrau was grandson of Ka'os.

[\*\(Times of Daniel, George Montagu, 6<sup>th</sup> Duke of Manchester\) p. 154-5; Jeremiah 5:16\)\*](#)

In law, no contract is formed without consideration. In other words, one-sided contracts do not exist or carry any weight in law, and may be considered as non-binding. Thus, a child-abuser who as the parent of the victim seeks to conceal the criminal behaviour, showing no consideration for that one, cannot expect the child to abide by normal family loyalties or rules in return. Since the child is not shown consideration by the abuser, the abuser is not owed anything by the child. Bible principles, such as love, always apply. But love takes many forms, including discipline. The Word of God says: "The one whom Jehovah loves, he disciplines, even as a father does to a son in whom he finds pleasure." (Pr 3:12; Heb 12:6)

Sir James Malcolm's 'Persian History' is quoted in *Times of Daniel*, p. 155:

*A grandson is born to a king, who, fearful of his own safety, seeks the destruction of the infant, which he delivers to the minister to be put to death; the child is preserved by the person directed to slay him ; the monarch discovers this, and consents to let him live; the young prince afterwards makes war with his grandfather, whose army is commanded by the very minister who had been the instrument of his preservation; he subdues the country which he attacks, and erects a proud empire upon its ruins.*

We now present the Greenealogy, including the Persian Kings, in demonstration of how it accords with the Bible.

### Greenealogy of the World

<b>Adam created by Jehovah from the dust of the ground (Ge 2:7) 5439 (7 x 777) years before Jesus born, (5444 - 5) = 5439 = 49 x 111 = 7<sup>2</sup> x 111 = 37 x 147 = 21 x 259 = (7 x 700) + (7 x 70) + (7 x 7) = 7 x 777 = 1819 + 3625 = (17 x 107) + (5 x 5 x 5 x 29) = 975 + 629 + 215 + 3625 = (3 x 5 x 5 x 13) + (17 x 37) + (5 x 43) + (5 x 725) = 975 + 4469 = (15 x 65) + (41 x 109)</b>	<b>5444</b>
<b>Seth born when Adam is 230 years old</b>	<b>5214</b>
<b>Enosh born when Seth is 205 years old</b>	<b>5009</b>
<b>Cainan born when Enosh is 190 years old</b>	<b>4819</b>
<b>Mahalaleel born when Cainan is 170 years old</b>	<b>4649</b>
<b>Jared born when Mahalaleel is 165 years old</b>	<b>4484</b>
<b>Enoch born when Jared is 162 years old</b>	<b>4322</b>
<b>Methuselah born when Enoch is 165 years old</b>	<b>4157</b>
<b>Lamech born when Methuselah is 187 years old</b>	<b>3970</b>
<b>Noah born when Lamech is 188 years old</b>	<b>3782</b>
<b>The Deluge, Noah's 600<sup>th</sup> year, Noah and three sons, wives, animals safe on the Ark</b>	<b>3182</b>
<b>• End of Deluge, Tishri (first month) (after the Exodus, Tishri is the seventh month)</b>	<b>3181</b>
<b>Arpachshad born two years after the Deluge, which lasted one year</b>	<b>3179</b>
<b>Cainan born when Arpachshad is 135 years old</b>	<b>3044</b>
<b>Shelah born when Cainan is 130 years old</b>	<b>2914</b>
<b>Eber born when Shelah is 130 years old</b>	<b>2784</b>
<b>Peleg born when Eber is 134 years old</b>	<b>2650</b>
<b>Reu born when Peleg is 130 years old</b>	<b>2520</b>
<b>Serug born when Reu is 132 years old</b>	<b>2388</b>
<b>Nahor born when Serug is 130 years old</b>	<b>2258</b>
<b>Terah born when Nahor is 79 years old (Genesis 11:24, Septuagint Version)</b>	<b>2179</b>
<b>Abraham born when Terah is 70 years old (Genesis 11:26)</b>	<b>2109</b>
<b>Abraham chosen from among the Gentiles and came into Canaan (age 75) (Ge 12:4)</b>	<b>2034</b>

<ul style="list-style-type: none"> <li>• <b>Isaac born when Abraham is 100 years old (Genesis 21:5)</b></li> </ul> <p>'16And they lived in the land of Canaan from the time when Abraham was chosen from among the gentiles and migrated to Canaan; Abraham for 25 years;...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>2009</b>
<ul style="list-style-type: none"> <li>• <b>Jacob born when Isaac is 60 years old (see also Genesis 25:26)</b></li> </ul> <p>'16And they lived in the land of Canaan from the time when Abraham was chosen from among the gentiles and migrated to Canaan; Abraham for 25 years; Isaac 60 years;...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1949</b>
<ul style="list-style-type: none"> <li>• <b>Jacob (age 77) flees to Haran, Mesopotamia, to his 2<sup>nd</sup> cousin Laban, in 1872 BCE</b></li> <li>• Isaac (age 137) stays in the land of Canaan</li> </ul> <p>'...Jacob was (77) years old when he fled to Haran in Mesopotamia, having been sent away by his parents on account of the secret enmity of Esau towards his brother (which was due to the fact that his father had blessed him thinking that he was Esau), and in order that he might acquire a wife there...'</p> <p>'2Jacob, then, set out for Haran in Mesopotamia, having left his father Isaac, who was 137 years of age, while he was himself 77 years old...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1872</b>
<ul style="list-style-type: none"> <li>• <b>Jacob (age 84) marries Leah and Rachel, the daughters of Laban (cf Ge 29:18-30)</b></li> <li>• <b>Reuben born to Jacob and Leah in Tebeth (tenth month) (see also Ge 29:31-32)</b></li> </ul> <p>'...3Then after spending 7 years there, he married two daughters of Laban, his maternal uncle, Leah and Rachel, when he was 84 years old. In seven more years, 12 children were born to him...'</p> <p>'...In the 10th month of the 8th year, Reuben (was born);...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1864</b>
<ul style="list-style-type: none"> <li>• <b>Simeon born in Heshvan (eighth month) (see also Genesis 29:33)</b></li> </ul> <p>'...and in the 8th month of the 9th year, Simeon;...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1863</b>
<ul style="list-style-type: none"> <li>• <b>Levi born in Elul (sixth month) (see also Genesis 29:34)</b></li> </ul> <p>'...and in the 6th month of the 10th year, Levi;...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1862</b>
<ul style="list-style-type: none"> <li>• <b>Judah born in Tammuz (fourth month) (see also Genesis 29:35-30:6)</b></li> <li>• <b>Dan born in Tammuz (fourth month)</b></li> </ul> <p>'...and in the 4th month of the 11th year, Judah. And since Rachel did not bear, she became envious of her sister, and gave her own handmaid (Bilhah to Jacob as a concubine, who bore Dan in the 4th month of the 11th year...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1861</b>
<ul style="list-style-type: none"> <li>• <b>Naphtali born in Iyyar (second month) (see also Genesis 30:7-18)</b></li> <li>• <b>Gad born in Iyyar (second month)</b></li> <li>• <b>Asher born in Adar (twelfth month)</b></li> <li>• <b>Issachar born in Adar (twelfth month)</b></li> </ul> <p>'...and in the 2nd month of the 12th year, Naptali. And Leah gave her own handmaid) Zilpah to Jacob to concubine, at the same time as Bilhah conceived Naptali, in the 5th month of the 11th year, and he begot a son in the twelfth year and second month, and Leah called him Gad: and of the same mother in the same year and twelfth month he begot another son, who was also named by Leah Asher.</p> <p>'4And in return for the mandrake apples which Reuben brought to Rachel, Leah again conceived, as did her handmaid Zilpah at the same time, in the 3rd month of the 12th year, and bore a son in the 12th month of the same year, and gave him the name Issachar...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1860</b>



<ul style="list-style-type: none"> <li>• <b>Zebulun born in Tebeth (tenth month)</b></li> </ul> <p>'...5And again Leah bore another son in the 10th month of the 13th year, whose name was Zebulun;...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	1859
<ul style="list-style-type: none"> <li>• <b>Joseph born in Heshvan (eighth month)</b></li> <li>• <b>Dinah born in Heshvan (eighth month)</b></li> <li>• <b>12 children born in 7 years, including 1864-1858</b></li> </ul> <p>'...and in the 8th month of the 14th year, the same Leah bore a (daughter) named (Dinah). And at the same time as Leah (conceived) a daughter, Dinah, Rachel also conceived in her womb, and in the 8th month of the 14th year she bore a son, who was named Joseph, so that in the 7 years spent with Laban, 12 children were born...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	1858
<ul style="list-style-type: none"> <li>• <b>Jacob stays with Laban 6 more years at Laban's request, including 1857-1852</b></li> </ul> <p>'...6But when Jacob wanted to return to his father in Canaan, at Laban's request he stayed six more years, so that in all he stayed for twenty years with Laban in Haran...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	
<ul style="list-style-type: none"> <li>• <b>Jacob and his family leave Laban after 20 years; Shechem in Adar (twelfth month)</b></li> <li>• <b>Jacob lives with his family in Shechem for 10 years</b></li> <li>• <b>See also Genesis 32:22-32; 33</b></li> </ul> <p>'...7And while he was going to Canaan, an angel of the Lord wrestled with him, and touched the hollow of Jacob's thigh, and he became numb and went lame; on account of this the tendon of the thigh of cattle is not eaten. And the angel said to him that from that time on he would no longer be called Jacob, but Israel.</p> <p>'8And he came to Sikima, a city of the land of Canaan, having with him his children, Reuben, 12 years and 2 months old; Simeon, 11 years and 4 months; Levi, 10 years and 6 months; Judah, 9 years and 8 months; (Dan 9 years and 8 months;) Naptali, 8 years and 10 months; Gad, 8 years and 10 months; Asher, 8 years; Issachar, 8 years; Zebulun, 7 years and 2 months; Dinah, 6 years and 4 months; Joseph, 6 years and 4 months old.</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	1852
<ul style="list-style-type: none"> <li>• <b>Jacob lives in city of Shechem for 10 years (see also Ge 33:18)</b></li> </ul> <p>'...9Now Israel lived beside Hamor for 10 years,...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	
<ul style="list-style-type: none"> <li>• <b>Dinah violated by Shechem after in city of Shechem in month Adar (see also Ge 34)</b></li> </ul> <p>'...and Israel's daughter, Dinah, was defiled by Shechem the son of Hamor, when she was 16 years and 4 months old.</p> <p>'And Israel's son Simeon, at 21 years and 4 months, and Levi, at 20 years and 6 months of age, rushed out and slew both Hamor and his son Shechem, and all their males, because of the defilement of Dinah; and Jacob was 107 years old at the time...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	1842
<ul style="list-style-type: none"> <li>• <b>Benjamin is born, Rachel dies in childbirth (see also Ge 35:1-20)</b></li> <li>• <b>Joseph (age 17) sold into Egypt (see also Genesis 37)</b></li> <li>• <b>Joseph a slave for Potiphar, sent to prison (Genesis 39), released after 13 years</b></li> </ul> <p>'...10To resume, when he had come to Luz (which is) Bethel, God said that he was no longer to be called Jacob, but Israel. From that place he came to Chaphratha, and after that to Ephrath, which is Bethlehem, and there he fathered Benjamin; and Rachel died after giving birth to Benjamin, and Jacob lived with her for 23 years.'</p> <p>'11From there, Jacob came to Mamre, (which is) Hebron, to his father, Isaac, Joseph was then 17 years old, and he was sold into Egypt, and remained in prison 13 years,...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	1841

<ul style="list-style-type: none"> <li>• <b>Joseph (age 30) stands before Pharaoh (see also Genesis 41)</b></li> <li>• <b>Joseph interprets Pharaoh's dream, becomes ruler of Egypt</b></li> <li>• <b>7 years of plenty begin</b></li> </ul> <p>'...so that he was then 30 years old. And Jacob was 120 years of age, one year before Isaac's death at 180 years of age 12And Joseph, having interpreted the king's dreams, governed Egypt...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1828</b>
<ul style="list-style-type: none"> <li>• <b>Joseph gets as wife Asenath daughter of Pentephres the priest of Heliopolis</b></li> <li>• <b>Joseph, Asenath have sons Manasseh and Ephraim before the famine (Ge 41:50)</b></li> </ul> <p>'...for 7 years, in which time he married Aseneth, daughter of Pentephres the priest of Heliopolis, and begot Manasseh and Ephraim,...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	
<ul style="list-style-type: none"> <li>• <b>7 years of plenty end (see also Genesis 41:53-57)</b></li> <li>• <b>2 years of famine begin</b></li> </ul> <p>'...and 2 years of famine followed...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1821</b>
<ul style="list-style-type: none"> <li>• <b>Jacob's sons go down into Egypt (see also Genesis 42)</b></li> <li>• <b>3624 years after Adam created</b></li> <li>• <b>Joseph disguises himself so as not to be recognized by them</b></li> </ul> <p>'...13But though Joseph had prospered for 9 years, he did not send for his father, because he was a shepherd, as were Joseph's brothers; and to the Egyptians it is disgraceful to be a shepherd. That this was the reason why he did not send for him, he himself had made clear, For when his relatives came, he told them that if they should be summoned by the king and asked what their occupation was, they should say that they were breeders of cattle.</p> <p>'14And they were at a loss as to why Joseph gave Benjamin at breakfast a portion 5 times as much as theirs, since he was not able to consume so much meat. He had done this because his father had had (six) sons by Leah, and two by his mother, Rachel; therefore, he set five portions before Benjamin, and he himself took one; accordingly they had (six) portions, as many as the sons of Leah received.</p> <p>'15Similarly, while he gave two garments to each, to Benjamin he gave five, and three hundred pieces of gold; and he sent (him) to his father likewise, so that his mother's house might be equal to the other.</p> <p>'16And they lived in the land of Canaan from the time when Abraham was chosen from among the gentiles and migrated to Canaan; Abraham for 25 years; Isaac 60 years; Jacob, 130 years. All the years in the land of Canaan were (thus) 215...'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1820</b>

<ul style="list-style-type: none"> <li>• <b>Jacob (age 130) and his family go down into Egypt (see also Ge 47:9)</b></li> <li>• <b>Heshvan (eighth month)</b></li> <li>• <b>3625 years after Adam created</b> (<math>3625 = 5 \times 5 \times 5 \times 29 = 5^3 \times 29</math>)</li> <li>• <b>1360 years after the deluge (ie time of Arpachshad's birth)</b></li> <li>• <b>Joseph (age 39) already settled and with a family in Egypt</b></li> <li>• <b>215 years after the choosing of Abraham in 2034 BCE (see 1820, above)</b></li> </ul> <p>(1819 = 17 x 107)</p> <p>'...17And in the third year of the famine in Egypt, Jacob came into Egypt when he was 130 years old; Reuben, (44 years and 10 months); Simeon, 44 years; Levi, 43 years (and 2 months); Judah, 42 years, and (4) months; (Dan, 42 years and 4 months); Naphtali, 41 years and (6) months; Gad, 41 years and (6) months; Asher, 40 years and 8 months; (Issachar, 40 years and 8 months); Zebulun, (39 years and 10 months); Dinah, 39 years; and Benjamin, (22) years old.</p> <p>'18But Joseph (he says) was already there in Egypt, (at age) 39; and from Adam until Joseph's brothers came into Egypt there were 3624 years; and from the deluge until Jacob's coming into Egypt, 1360 years; and from the time when Abraham was chosen from among the gentiles and came from Haran into Canaan until Jacob and his family came into Egypt there were 215 years.'</p> <p>(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)</p>	<b>1819</b>
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- **Genealogy of Moses born during Egyptian bondage**
- **see also Exodus 6:14-27; 2; Genesis 25:1-7, 1Chronicles 1:32-33; Acts 7:23,30**
- **Israel was in Canaan 215 years (see 18:20, above), and in Egypt 215 years (Ex 12:40-41)**
- **By logical deduction, since Moses died at the age of 120 years (De 34:7), and since one year passed (Num 1:1) after Israel left Egypt before the spying out of the land and the forty years wilderness wandering for the registered ones, it follows that Moses was 79 years old when Israel left Egypt**
- **(17 + 40 + 78 + 12 extra months + 40 + 39) = 215 years, with Moses leaving Egypt at age 40 and returning after 39 years in Midian, 12 extra months accruing also from the first three numbers being rounded off to whole years, an overall total of 215 in Egypt as specified precisely at Ex 12:40-41. This appears to contradict Acts 7:30, where the forty years added to the forty of Acts 7:23 implies that Moses is eighty years old at the burning bush. There are many such apparent contradictions to be found in the Bible, another example being seen later at 1Ki 6:1 with regard to the 480 years of time after which the temple was built, where reference to the Book of Acts in that case is the determining factor. Acts may be taken as simplifying the time into forty-year blocks, this in light of the other facts in the case of Moses, as we reason by the travel time needed to reach Egypt and the time needed to carry out the 10 plagues on Pharaoh (Ex 7:14-12:33), all of which determines that the numbers for Moses in Acts are round numbers (Greek `kai`= `when', as in `during the fulfillment' of forty years). The Bible cautions us : ``Do not lean on your own understanding, but trust in Jehovah with all your heart." (Proverbs 3:5; cf Psalms 130:3)**

'...19But Jacob came into Haran to Laban when he was (77) years old, and begot Levi (...) And Levi lived on in Egypt for 17 years, from the time of his coming from Canaan into Egypt, so that he was 60 years old when he begot (Kohath). And in the same year in which (Kohath) was born, Jacob died in Egypt, after he had blessed the sons of Joseph, when he himself was 147 years old, leaving Joseph at the age of 56 years. And Levi was 137 years old when he died. And when (Kohath) was 40 years old he begot Amram, who was 14 years old when Joseph died in Egypt at the age of 110; and (Kohath) was 133 years old when he died. Amram took as his wife his uncle's daughter Jochebed, and when he was 75 years old he begot Aaron (and Moses). But when he begot Moses Amram was 78 years old, and Amram was 136 years old when he died.'


(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 2)


'1Demetrius described the slaying of the Egyptian and the quarrel with the man who disclosed the information about the one who die in the same way as the writer of the Sacred Book. He says, however, that Moses fled into Midian and there married Zipporah the daughter of Jethro, who was, as far as it may be conjectured from the names of those born from Keturah of the stock of Abraham, a descendant of Jokshan, who was the son of Abraham by Keturah. And from Jokshan was born Dedan, and from Dedan, Reuel, and from Reuel, Jothro and Hobab, and from Jethro, Zipporah, whom Moses married.

2The generations also agree, for Moses was seventh from Abraham, and Zipporah, sixth. For Isaac, from whom Moses descended, was already married when Abraham, at the age of 140 married Keturah, and begot by her a second son (Jokshan). But he begot Isaac when he was 100 years old, so that (Joksan), from whom Zipporah derived her descent, was born 42 years later.


3There is, therefore, no inconsistency in Moses and Zipporah having lived at the same time. And they lived in the city of Midian, which was named from one of the sons of Abraham. For it (i.e. Scripture) says that Abraham sent his sons to the East to settle there. And (it says that) for this reason also, Aaron and Miriam said at Hazeroth that Moses had married an Ethiopian woman.'

(Mr. Demetrius quoted by Mr. Polyhistor quoted by Mr. Eusebius, Fragment 3)

<ul style="list-style-type: none"> <li>• <b>Moses leads the Israelites out of Egypt, The Exodus</b></li> <li>• <b>3840 years after Adam created</b></li> </ul> <p>3840 = 4 x 960 = 8 x 480 = 2<sup>8</sup> x 3 x 5 = 10 x 12 x 32 = 12 x 16 x 20 = 80 x 48 = 96 x 40</p> <ul style="list-style-type: none"> <li>• <b>430 years after Abraham began to dwell in the land of promise, Canaan in 2034 BCE</b></li> <li>• <b>215 years after Jacob came into Egypt in 1819 BCE</b></li> </ul> <p>lyyar 22 was a sabbath (Saturday) in this year (p. 132 Book 23 <u>WG</u>) (Ex 16:2)</p>	<b>1604</b>
<ul style="list-style-type: none"> <li>• <b>Numbers 1</b></li> <li>• <b>First day of the second month in the second year of Israel coming out of Egypt</b></li> <li>• <b>Registration of the whole assembly of the males of Israel from 20 years old upward</b></li> <li>• <b>Numbers 13-14</b></li> <li>• <b>Spies sent to promised land for forty days then delivered a bad report (Nu 13:33)</b></li> <li>• <b>All registered ones 20 years old and up to die after 40 years wilderness wandering</b></li> </ul> <p>The punishment is a sentence which lasts 40 years from the time of the spying out of the land of Canaan, which is at least one year after the Israelites came out of Egypt (Numbers 1:1), the second year being the time of their registration, and the registered ones being the only ones punished. The sentence will end thus after the end of 41 years after the Exodus. Amen.</p>	<b>1603</b>
<ul style="list-style-type: none"> <li>• <b>40 years of Israelites wandering in the wilderness end</b></li> <li>• <b>Moses dies at 120 years of age (Deuteronomy 34:7)</b></li> <li>• <b>Israel enters the promised land under Joshua's leadership</b></li> </ul>	<b>1563</b>
<ul style="list-style-type: none"> <li>• <b>Joshua dies (age 110) after leading Israel for 25 years (Antiquities of the Jews, Book 5, Chapter 1, Section 29)</b></li> </ul>	<b>1538</b>
<p>A period of anarchy persisted for 18 years following Joshua's death according, to the Jewish historian Mr. Josephus (Antiquities of the Jews, Book 6, Chapter 5, Section 4)</p>	
<p><b>Greenealogy of the Jewish Judges</b></p>	
<p>``After that during 450 years he gave them judges until Samuel the prophet." (Acts 13:19-20)</p>	
<ul style="list-style-type: none"> <li>• <b>18 years of anarchy end (Antiquities 6.5.4)</b></li> </ul> <div style="text-align: center;"></div> <ul style="list-style-type: none"> <li>• <b>Period of Judges begins, 450 years</b></li> </ul> <p>1520 - 1070 = 450 years (Acts 13:20, Kings James Version)</p> <ul style="list-style-type: none"> <li>• <b>8 years of (first) servitude begin (Judges 3:8)</b></li> </ul>	<b>1520</b>
<ul style="list-style-type: none"> <li>• <b>Era of Judge Othniel begins, 40 years</b></li> <li>• <b>Jubilee, according to the 49-year cycle</b></li> </ul> <p>(To calculate this date from 581 BCE, add 19 x 49 years; thus seed sowing and harvest began in 1512 + 49 = 1561, or two years after Israel entered the Promised Land. Refer to Leviticus 25 for more information.)</p>	<b>1512</b>
<ul style="list-style-type: none"> <li>• <b>Era of Judge Othniel ends, 40 years of rest complete (Judges 3:11)</b></li> <li>• <b>18 years of (second) servitude begin (Judges 3:14)</b></li> </ul>	<b>1472</b>

<ul style="list-style-type: none"> <li>• Era of Judge Ehud begins, 80 years</li> <li>• The first year from which the 480<sup>th</sup> year is counted in 975, at the founding of Solomon's temple (1Kings 6:1), as appears true from the 450 years of Judges mentioned at Acts 13:20 (King James Version). For with 450 years of Judges (see 1520, 1070), the number of years from the Exodus to Solomon's temple is far greater than 480. We take it as 629 years, as demonstrated as being in accord with the Word of God. The resulting Greenealogy gives a date for Adam's creation of 5444 BCE, exactly 7 x 777 years before the birth of Jesus in 5 BCE. The number 7 x 777 appears as a divinely ordained number, 7 being used in the Bible for things pertaining to a divine purpose. 1454 - 480 + 1 = 975 BCE (founding of temple by Solomon)</li> </ul>	1454
<ul style="list-style-type: none"> <li>• Era of Judge Ehud ends, 80 years of rest complete (Judges 3:30)</li> <li>• 20 years of (third) servitude begin (Judges 4:3)</li> </ul>	1374
<ul style="list-style-type: none"> <li>• Era of Judge Deborah begins, 40 years</li> </ul>	1354
<ul style="list-style-type: none"> <li>• Era of Judge Deborah ends, 40 years of rest complete (Judges 5:31)</li> <li>• 7 years of (fourth) servitude begins (Judges 6:1)</li> </ul>	1314
<ul style="list-style-type: none"> <li>• Era of Judge Gideon, 40 years</li> </ul>	1307
<ul style="list-style-type: none"> <li>• Era of Judge Gideon, 40 years of rest complete (Judges 8:28)</li> <li>• 3 years of (fifth) servitude begin (Judges 9:22)</li> </ul>	1267
<ul style="list-style-type: none"> <li>• Judge Tola, 23 years (Judges 10:2)</li> </ul>	1264
<ul style="list-style-type: none"> <li>• Judge Jair, 22 years</li> </ul>	1241
<ul style="list-style-type: none"> <li>• 22 years of Judge Jair complete (Judges 10:3)</li> <li>• 18 years of (fifth) servitude begin (Judges 10:8)</li> </ul>	1219
<ul style="list-style-type: none"> <li>• Judge Jephthah, 6 years (Judges 12:7)</li> </ul>	1201
<ul style="list-style-type: none"> <li>• Judge Ibzan, 7 years (Judges 12:9)</li> </ul>	1195
<ul style="list-style-type: none"> <li>• Judge Elon, 10 years (Judges 12:11)</li> </ul>	1188
<ul style="list-style-type: none"> <li>• Judge Abdon, 8 years (Judges 12:14)</li> </ul>	1178
<ul style="list-style-type: none"> <li>• 8 years of Judge Abdon complete (Judges 12:14)</li> <li>• 40 years of (sixth) servitude begin (Judges 13:1)</li> </ul>	1170
<ul style="list-style-type: none"> <li>• Judge Eli, 40 years</li> </ul>	1130
<ul style="list-style-type: none"> <li>• 40 years of Judge Eli complete (1Samuel 4:18)</li> <li>• 20 years of (seventh) servitude begin (1Samuel 7:2)</li> </ul>	1090
<ul style="list-style-type: none"> <li>• 20 years of (seventh) servitude complete (1Samuel 7:2)</li> <li>• Period of Judges complete (Acts 13:19-21) 1520 - 1070 = 450 years (Acts 13:20)</li> </ul> 	1070
<ul style="list-style-type: none"> <li>• Samuel the prophet, 12 years</li> </ul>	
<ul style="list-style-type: none"> <li>• 12 years of Samuel the prophet complete (Mr. Josephus, Antiquities of the Jews, Book 6, Chapter 13, Section 5)</li> </ul>	1058

### Greenealogy of the Jewish Kings

<ul style="list-style-type: none"> <li>• <b>12 years of Samuel the prophet complete</b></li> </ul> <p>Samuel `governed and presided' a further 18 years from this time, with Saul (Mr. Josephus, Antiquities of the Jews, Book 6, Chapter 13, Section 5)</p> <p style="text-align: center;"></p> <p><b>Saul son of Kish the Benjamite rules Israel (Acts 13:21), first King of Israel</b>  <b>7 x 430 years before Reparations Agreement of March 27 (Nisan 11) 1953</b>  (7 x 430) - 1058 + 1 = 1953 CE. March 31 (Nisan 15) 1953 end of first fiscal year.  (The <i>Handbook of Reparations</i> is no longer available in the usual place on Google Books. The pertinent fiscal details are contained in the present article, <a href="#">linked here</a>. The author refers the reader to Jewish Virtual Library as a starting point for further research, specifically their <a href="#">Bibliography of Web Sites</a> and <a href="#">Rewriting History in Textbooks, by Mitchell Bard, December 1993</a>)</p> <p>The year 1058 is a powerful prophetic date, as shown by the cycles of 430 years pointing to the Reparations Agreement of 1953, where Jews were for the first time acknowledged as victims and compensated for the Holocaust. It is the first time the nation known as Israel is recognized as having authority on earth after the destruction of Jerusalem in 545 BCE `chopped down the tree' of that earthly Kingship first represented by King Saul, son of Kish. (Daniel 4; see also 545) However, the date 1058 and its prophetic significance does not end here. As discussed of p. 72 of notebook 22 of WG, several other notable dates occurred since 1058 BCE which are multiples of 430 years as counted from that date. Martin Luther published his translation of the New Testament for the first time in 1523 CE, 430 years before the Reparations Agreement of Israel and West Germany of 1953, and (6 x 430) years after 1058 BCE. In 198 BCE, (2 x 430 years) after 1058 BCE, Ptolemaic rule in Judea ended when the Seleucid ruler Antiochus III the Great won the battle of Panium.</p>	<b>1058</b>
<hr/> <ul style="list-style-type: none"> <li>• <b>Hesiod's Golden Age begins</b></li> </ul> <hr/>	<b>1035</b>
<b>David (age 30) rules Judah from Hebron after Saul's death (2Samuel 2:4; 5:4)</b>	<b>1018</b>
<b>David rules all Israel and Judah (2Samuel 5:3-5; 1Chronicles 29:26-28)</b>	<b>1011</b>
<hr/> <ul style="list-style-type: none"> <li>• <b>Hesiod's Silvern Age begins</b></li> </ul> <hr/>	<b>986</b>
<b>Solomon (Jedidiah) rules Israel (1Kings 2:12), 490 years before decree of Cyrus</b> <ul style="list-style-type: none"> <li>• <b>David (age 70) dies in old age after ruling 40 years (1Kings 2:10, 11)</b></li> </ul>	<b>978</b>
<b>Solomon founds temple (1Kings 6:1,37,38), 430 years before temple burnt</b> <ul style="list-style-type: none"> <li>• <b>480 years from Era of Ehud, when there was 80 years rest</b></li> </ul>	<b>975</b>
<b>Rehoboam rules Judah (1Kings 14:21)</b>	<b>938</b>
<hr/> <ul style="list-style-type: none"> <li>• <b>Hesiod's Bronze Age begins</b></li> </ul> <hr/>	<b>937</b>
<b>Shishak King of Egypt invades Judah in Rehoboam's fifth year (2Ch 12:2)</b> <ul style="list-style-type: none"> <li>• <b>Heracles (Hercules) is born not many years later when Shishak reaches Greece after going to India, Osiris being identified with Shishak (Sesostris, Sesac, Bacchus) and the father of Heracles (b. circa 930) (<a href="#">`Chronology', Mr. Newton</a>)</b></li> </ul>	<b>934</b>
<b>Abijah (Abijam) rules Judah (1Kings 15:2)</b>	<b>921</b>
<b>Hercules born in Greece, son of Osiris (Sesostris) King of Egypt</b>	<b>930</b>

Asa rules Judah (1Kings 15:10)	918
<hr/> <b>• Hesiod's Heroic Age begins</b> <hr/>	888
<b>• The Argonautic expedition</b> <b>• Hercules (age 42) leads the land forces of the Argonauts</b>	
<b>• Hercules kills King Laomedon of Troy</b>	886
<b>• The Theban War</b>	880
Jehoshaphat rules Judah (1Kings 22:42) <b>• 2-year overlap with the reign of Jehoram, so that 25 years become effectively 23</b>	877
<b>Hyllus son of Hercules (Heracles) dies 20 years before the Fall of Troy</b>	859
<b>Jehoram rules Judah (2Kings 8:17)</b>	854
<b>• Hesiod born after the Theban War of 880</b>	865
<b>• Hesiod (age 10) observes the rising star of Arcturus</b> ``When Zeus has finished sixty wintry days after the solstice, then the star Arcturus leaves the holy stream of Ocean and first rises brilliant at dusk." ('Works and Days', Mr. Hesiod)	855
<b>• The Trojan War begins</b> <b>• Hesiod (age 16) too young to fight at Troy</b>	849
<b>Ahaziah rules Judah (2Kings 8:26)</b>	846
<b>Athaliah rules Judah (2Kings 11:3)</b>	845
<hr/> <b>• Hesiod's Iron Age begins</b> <hr/>	839
<b>Jehoash (age 7) rules Judah (2Kings 11:21-12:1)</b> <b>• The city of Troy falls in this year ('Against Apion' 1.18, 'Aenid')</b>	
<b>• Carthage is founded by Dido 7 `summers' after Troy ('Aenid', Virgil; `Sync')</b> <b>• Hesiod flourishes after the Trojan War</b>	832
<b>Amaziah rules Judah (2Kings 14:2)</b>	799
<b>• Hesiod dies after the Trojan War</b>	790
<b>Azariah (Uzziah) rules Judah (2Kings 15:2)</b>	770
<b>Jotham rules Judah (2Kings 15:33)</b>	718
<b>Ahaz rules Judah (2Kings 16:2)</b>	702



<p><b>Hezekiah rules Judah (2Kings 18:1), according to Jewish historian Mr. Demetrius 686 BCE, as determined from two of Mr. Demetrius' dates (see 680 and 673, below) (seventh year) <math>680 + 7 - 1 = 686</math>; and (fourteenth year) <math>673 + 14 - 1 = 686</math></b></p> <p>Secondary Methods of Determining Hezekiah's First Year:</p> <p>Sennacherib's own inscription says: "In my third year I went up to the land of the Ketta (Hittites)...and because Hezekiah did not submit to my yoke, 46 of his fortified cities and smaller towns as dependents I took and plundered." (note the third year of Sennacherib is, with Esarhaddon's, 678 BCE, taking 680 from Ptolemy's Canon as the date of Esarhaddon's first year, so the date of the capture of Judah is sometime after 678; see Alexander Polyhistor, 'Ancient Fragments', p. 59-62, "the Babylonians, he appointed his son Asordanius their King")</p> <p>Determined by forward calculating 294 years from Solomon 978 BCE (1Kings; 2Kings):  <math>16 + 16 + 52 + 29 + 40 + 6 + 1 + (8 + 25) + 41 + 3 + 17 + 40 = 294</math> years (J + J) = 33  <math>978 - 294 = 684</math> BCE</p> <p>With a 2-year overlap in the reigns of Jehoshaphat and Jehoram, in accord with 2Ki 8:16:  <math>16 + 16 + 52 + 29 + 40 + 6 + 1 + (8 + 23) + 41 + 3 + 17 + 40 = 292</math> years (J + J) = 32  <math>978 - 292 = 686</math> BCE</p> <p>Determined by backward calculating from the burning of the temple 545 BCE (2Kings):  <math>11 + 11 + 31 + 2 + 55 + 29 = 139</math> years (2Kings)</p> <p>Josiah ruled for 32 years according to Jeremiah 25:1,3 (<math>13 - 1 + 23 - 4 + 1 = 32</math>)</p> <p>Hezekiah ruled for 30 years ('Insight on the Scriptures', vol. 1, p. 466)</p> <p>Thus: <math>978 - 294 = 684</math> (from Solomon) and <math>545 + 139 = 684</math> BCE (from temple burnt)</p> <p>This agrees within two years of 686 BCE, agreement is sufficient, and is seen to be so using reasoning as above.</p>	686
<ul style="list-style-type: none"> <li>• <b>Shalmaneser takes 10 tribes of Israel captive in Samaria (2Ki 18:9-10)</b></li> <li>• <b>Hezekiah, end of his sixth year, ruling Judah (2Ki 18:9-10; see also below, 673)</b></li> </ul> <p><b><math>544.5 - 338.25 + 473.75 = 680</math> BCE (2Ki 18:9-10, beginning Hezekiah's seventh year)</b></p> <ul style="list-style-type: none"> <li>• Sennacherib son of Shalmaneser begins to reign ('OBC', p. 36)</li> <li>• Sennacherib takes Babylon at the very beginning of his reign ('OBC', p. 34)</li> <li>• Esarhaddon is given Babylon by his father Sennacherib (Ptolemy's Canon; Ezr 4:2)</li> <li>• Samaria's captivity coincident scripturally with the end of Shalmaneser's reign</li> </ul> <p>In sufficient agreement with this, in the Bible it is Esarhaddon (not Shalmaneser), who brings people from Babylon and elsewhere to take Israel's place in Samaria (2Ki 17:24; cf Ezr 4:2)</p> <p>'But from the time when the ten tribes of Samaria were taken captive to that of Ptolemy the 4th, there were 573 [ed. read '473 years' for '573 years'] years and 9 months. But from the time (of the captivity) of Jerusalem (to Ptolemy the 4th), there were 338 years (and) 3 months.'</p> <p>(Mr. Demetrius quoted by Mr. Clement of Alexandria in his Stromata, Fragment 6)</p>	680
<ul style="list-style-type: none"> <li>• <b>Sennacherib invades Hittite territory ('OBC', p. 34)</b></li> </ul>	678
<ul style="list-style-type: none"> <li>• <b>Sennacherib takes captives in Judah (2Ki 18:13; Isa 36:1)</b></li> <li>• <b>Hezekiah, his fourteenth year, ruling Judah</b></li> </ul> <p><b><math>544.5 + 128.5 = 673</math> BCE (2Ki 18:13, Hezekiah's fourteenth year)</b></p> <p><b><math>544.5 - 338.25 + 473.75 = 680</math> BCE (2Ki 18:9-10, Hezekiah's seventh year)</b></p> <p>'But Demetrius says, in his (work) On the Kings of Judaea, that the tribe of Judah and (those of) Benjamin and Levi were not taken captive by Sennacherib, but from this captivity to the last (captivity), which Nebuchadnezzar effected out of Jerusalem, (there were) 128 years and 6 months. But from the time when the ten tribes of Samaria were taken captive to that of Ptolemy the 4th, there were 573 [ed. read '473 years' for '573 years'] years and 9 months. But from the time (of the captivity) of Jerusalem (to Ptolemy the 4th), there were 338 years (and) 3 months.'</p> <p>(Mr. Demetrius quoted by Mr. Clement of Alexandria in his Stromata, Fragment 6)</p>	673
<ul style="list-style-type: none"> <li>• <b>Sargon (Esarhaddon) takes Ashdod in his eleventh year</b></li> </ul> <p>An inscription of Sargon allows one the conclusion that Ashdod was taken by Sargon in his</p>	

eleventh year. Esarhaddon's first year is 680 BCE, so his eleventh is:

$680 - 11 + 1 = 670$  BCE Esarhaddon's eleventh year

The date of 670 BCE for the capture of Ashdod is the seventeenth year of Hezekiah, Sargon having been named in his own inscription as the Assyrian King who besieged and captured Samaria at the beginning of his reign, the end of Hezekiah's sixth year by the inspired and sacred word. Sennacherib the son of Shalmaneser was the true heir of the Assyrian throne, Shalmaneser's last act evidently being to besiege Samaria with Esarhaddon directing his armed force. When Sennacherib gave to his son Esarhaddon the throne of Babylon, he changed his name to Sargon. Sargon ruled 17 years and so did Esarhaddon. Esarhaddon (Asordanes) co-ruled with his father Sennacherib from the beginning of Sennacherib's rule, thus Esarhaddon succeeded Shalmaneser, as was said to be true of Sargon. Their identification is further strengthened by the similarity of the names. Also, Sargon could not have been Sennacherib because Sennacherib's reign continued for only 7 years after the siege of Samaria (2Kings 18:9-10,13;19:36,37), he inheriting the throne in 680 BCE (end of Hezekiah's sixth), and dying in the fourteenth year of Hezekiah, his son Esarhaddon (Sargon) continuing to rule for 10 more years after Sennacherib's death. Esarhaddon is named in Ezra as the King who brought foreigners to replace those taken from Samaria. Only eight years intervene between the capture of Samaria initiated by Shalmaneser in Hezekiah's fourth year and Sennacherib's capture of Judah (2Kings 18:9,10,13), not enough to account for Sargon's rule of 17 years unless he is Esarhaddon, who begins to rule with his father at the time of Samaria's demise, succeeding him (as **Sarchedonus**) in Tobit 1:21.

From the Inscriptions of Sargon.

I. '(In the beginning of my reign) the city of Samaria I besieged, I captured; 27,280 of its inhabitants I carried away; fifty chariots in the midst of them I collected, and the rest of their goods I seized; I set my governor over them and laid upon them the tribute of the former king (Hosea).'

...

IV. '(In my ninth expedition and eleventh year) the people of the Philistines, Judah, Edom and the Moabites who dwell by the sea, who owed tribute and presents to Assur my lord, plotted rebellion, men of insolence, who in order to revolt against me carried their bribes for alliance to Pharaoh king of Egypt, a prince who could not save them, and sent him homage. I, Sargon, the established prince, the reverer of the worship of Assur and Merodach, the protector of the renown of Assur, caused the warriors who belonged to me entirely to pass the rivers Tigris and Euphrates during full flood, and that same Yavan [of Ashdod], their king, who trusted in his (forces), and did not (reverence) my sovereignty, heard of the progress of my expedition to the land of [152] the Hittites [Syria], and the fear of (Assur) my (lord) overwhelmed him, and to the border of Egypt . . he fled away.'

The claim that Sennacherib begins to rule in Hezekiah's twenty-third year is late by seventeen years, thereby proving the Bible true, the seventeen years being the rule of Sargon who began to rule when 'Our Bible Chronology' says Sennacherib began to rule with his son Esarhaddon, that is, in the end of Hezekiah's sixth year (or, rather, one year later, in 680 BCE). The three years from the fourth to sixth of Hezekiah inclusive are shown in 'Our Bible Chronology' to be longer than three Assyrian years of 365 days each, for the Jewish year varies as between 354 and 383 days, based as it is upon the moon rather than the sun. This accords with the Bible's own inspired testimony that Samaria was taken at the end of three years of siege, a period which began in Hezekiah's fourth year (2Kings 18:9), and which concluded in his sixth year (2Kings 18:10). In order for three Assyrian years to fall within three Jewish years a study of NASA Moon Phases for the years 743 - 668 BCE is found to produce only 8 candidates during

these 75 years of new moons: 736, 725, 717, 706, 698, 687, 679, or 668. Of these the date 679 BCE is the closest to 680 BCE, and gives the first year of Hezekiah as 685 BCE, one year in difference lower than 686 BCE. The year 679 is also from the date 556 BCE (the captivity) determined to be a year of the Jubilee, which was celebrated every 49 years from the time that the Israelites settled down to live in the Promised Land and began to sow seed (Leviticus 25). They had been commanded to begin in their fiftieth year. When they failed to celebrate it faithfully, they were exiled to Babylon. Ezekiel 1:1,2 says the thirtieth year of the Jubilee was the fifth of the exile, thus the year of the exile was the twenty-sixth of the Jubilee. So, if 679 is a Jubilee year, then  $679 - 49 - 49 = 581$  is also, and an obvious 25 years later is the twenty-sixth year ( $1 + 25$ ) of the Jubilee (the fiftieth year in the 49 years of the cycle being the same as the first). From 581 we subtract 25 to get 556 BCE, the tentative year of captivity. Thus we confirm by several independent means the dates given. (Leviticus 25:31) The year 679 being a Jubilee year, the preceding year 680 is the forty-ninth of the Jubilee and a Sabbath year, so that 673 in this chronology is also a Sabbath year in the seven-year cycle, during which years it was not permitted to reap from spilled kernels of the harvest nor from the unpruned vine, but only to give the land a complete rest. (Leviticus 25:5) The prophecy that Isaiah gave to Hezekiah as the word of Jehovah mentioned notably:

This will be the sign for you:

There will be an eating this year of the growth from spilled kernels, and in the second year grain that shoots up of itself, but in the third year sow seed, you people, and reap, and plant vineyards, and eat their fruitage. (Isaiah 37:30; 2Kings 19:29)

The year of Sennacherib's captivity of Judah being taken as 673 BCE in our chronology, we have the second year as the Sabbath year of 672 BCE, and the third year as 671, the year after the Sabbath year, and during which sowing and reaping resumed, so that the date of 679 BCE as year of Samaria's 'going out' in the Jubilee is verified, her captivity preceding that of Judah by seven years quoting the Jewish historian Demetrius, which gives 672 BCE as a tentative date for Judah's captivity, which, after April 4 of that year, was the fourteenth year of Hezekiah with the sixth year of Hezekiah ending April 21, 679 BCE. The date of Jerusalem's destruction is from this calculated, using the numbers of Demetrius, as 543.25 BCE, differing from our date 544.25 by one year.

Possible Chronology of Assyrian Kings with Co-rule:

Shalmaneser 5 years, then 12 years with son Sennacherib

Sennacherib 12 years co-rulership with Shalmaneser, changes name to 'Sargon'

Sargon completes Assyrian siege of Samaria in April, 679 BCE after 3 years

Sargon conquers Babylon, at the same time gives it to son, 9 more years of rule

Esarhaddon son of Sargon (Sennacherib) 9 years co-rule, 3 years more

Megasthenes has the combined rules of Sennacherib and his son Esarhaddon at 17 years, a figure from 'Times of Daniel'.

('OBC', p. 34; 'TOD', p. 237; 2Kings 18 and 19; 2Kings 17:24; Ezra 4:2; Isaiah 1:1; 20:1; Tobit 1:15-22).

**Manasseh rules Judah (2Kings 21:1)**

**655**

**Amon rules Judah (2Kings 21:19)**

**600**

**Josiah rules Judah (2Kings 22:1; 23:36; 24:18; Jeremiah 25:1,3)**

545 + 11 + 11 + 31 = 598 BCE

**598**

(31 Josiah, 11 Jehoiakim, 11 Zedekiah)

• **Jubilee year according to scripture with the Captivity in 556 BCE (Ezekiel 1:1; 40:1)**



• **Josiah finds book of the law in the temple (2Kings 22:10-13)**

• **Passover of Josiah unique, in his eighteenth year of rule (2Kings 23:22-23)**

**581**

Fifth year of Captivity is thirtieth of Jubilee (ie  $556 - 5 + 30 = 581$  BCE)

<b>Jehoiakim (Eliakim) rules Judah (25 years old, 2Kings 23:36; 24:1-5; Jeremiah 25:1,3)</b>										567		
In the fourth year of Jehoiakim, Jeremiah 25:1,3 gives 23 years from the thirteenth year of Josiah, thus Josiah reigned for a period of: 13 - 1 + 23 - 4 + 1 = 32 years (2Ki 22:1 also says 31 years, agreement sufficient)												
<b>Greenealogy of the Persian Kings</b>												
<b>N1</b>	<b>Cyrus (Nebugdonosor I, Nabopolassar) takes Babylon (Jer 25:1,11; 27:7)</b> (598 - 13 + 1 - 23) = 563 BCE, ie 23 years after the 13 <sup>th</sup> of Josiah; also called the fourth year of Jehoiakim; also called the first year of Nebuchadnezzar (in accord with Jer 25:1,3)									<b>563</b>		
<b>4</b>	<b>Cyrus conquers King Astyages of Medes, Persians unite with Media</b>									<b>560</b>		
<b>6</b>	<b>King Jehoiakim of Judah, service to King of Babylon, 70 yrs (2Ki 24:1; Jer 25:11)</b>									<b>558</b>		
<b>8</b>	<b>Captivity of King Jehoiachin (Jeconiah), The Jewish Exile (2Kings 24)</b> Fifth year of Captivity is thirtieth of Jubilee (Ezekiel 1:1; 40:1; calculation below) From 556 a point in the Jubilee cycle is determined as 556 - 5 + 1 + 30 - 1 = 581 BCE									<b>556</b>		
<b>15</b>	<b>N2</b>	<b>Cambyses (Nebugdonosor II) co-rules Babylon with his father Cyrus</b>								<b>549</b>		
<b>19</b>	<b>5</b>	<b>Jerusalem, temple of Solomon, burnt (Jer 52:12-14; Eze 33:21)</b> • 430 years after temple founded (390 + 40 years, Ezekiel 4:5,6)								<b>545</b>		
<b>21</b>	<b>7</b>	<b>Tyre besieged</b>								<b>543</b>		
<b>34</b>	<b>20</b>	<b>Tyre taken, end of 13-year siege (Eze 29:17-20), 27<sup>th</sup> year of Exile</b>								<b>530</b>		
<b>35</b>	<b>21</b>	<b>1</b>	<b>Nebuchadnezzar II (Cambyses) (wife Amuhean daughter of Astyages) (father-in-law Astyages the Mede co-ruled w. N1 Cyrus 560-539)</b>							<b>529</b>		
<b>43</b>	<b>29</b>	<b>9</b>	<b>1</b>	<b>Darius son of Hystaspes (b. 550) (wife Atossa daughter of Cyrus)</b>						<b>521</b>		
<b>44</b>	<b>30</b>	<b>10</b>	<b>2</b>	<b>Jehoiachin age 54, freed (from prison, Jer 52:31), 37<sup>th</sup> year of exile</b>						<b>520</b>		
<b>48</b>	<b>34</b>	<b>14</b>	<b>6</b>	<b>Evil-Merodach dies, 21 days, Prince of Persia until 495 (Da 10:13)</b>						<b>516</b>		
<b>52</b>	<b>38</b>	<b>18</b>	<b>10</b>	<b>Neriglissoor dies (wife Nitocris, daughter of N2 Cambyses)</b>						<b>512</b>		
<b>53</b>	<b>39</b>	<b>19</b>	<b>11</b>	<b>Nabonidus rules (wife Nitocris N's widow, son Belshazzar)</b>						<b>511</b>		
<b>69</b>	<b>55</b>	<b>35</b>	<b>27</b>	<b>1</b>	<b>Cyrus takes Babylon, son of Darius and Atossa (Da 10:13)</b>					<b>495</b>		
<b>71</b>	<b>57</b>	<b>37</b>	<b>29</b>	<b>3</b>	<b>Belshazzar, viceroy, 70 years end (Jer 25:1,11; 27:7; Da 8:1)</b>					<b>493</b>		
<b>71</b>	<b>57</b>	<b>37</b>	<b>29</b>	<b>3</b>	<b>Belshazzar rebels, 70 yrs for Medes (Jer 25:1,11; 27:7; Da 8:1)</b>					<b>490</b>		
<b>76</b>	<b>62</b>	<b>42</b>	<b>34</b>	<b>8</b>	<b>X</b>	<b>Cyrus (b. 519) co-rules, a decree, build Jerusalem (Ezr 1) Darius (age 62) co-rules Babylon with son Cyrus (Da 5:31)</b>				<b>488</b>		
<b>78</b>	<b>64</b>	<b>44</b>	<b>36</b>	<b>10</b>	<b>3</b>	<b>1</b>	<b>Xerxes (Cyrus) rules, Exile over, Darius (64) dies</b>				<b>486</b>	
<b>81</b>	<b>67</b>	<b>47</b>	<b>39</b>	<b>13</b>	<b>6</b>	<b>4</b>	<b>1</b>	<b>Temple refounded (Ezr 3:8-10), 62 weeks begin</b>			<b>483</b>	
<b>89</b>	<b>75</b>	<b>55</b>	<b>47</b>	<b>21</b>	<b>14</b>	<b>12</b>	<b>9</b>	<b>A</b>	<b>Darius II son of Xerxes, 70 yrs end (Da 9:1)</b>		<b>475</b>	
<b>90</b>	<b>76</b>	<b>56</b>	<b>48</b>	<b>22</b>	<b>15</b>	<b>13</b>	<b>10</b>	<b>2</b>	<b>Temple resumed (Ezr 4:24)</b>		<b>474</b>	
<b>94</b>	<b>80</b>	<b>60</b>	<b>52</b>	<b>26</b>	<b>19</b>	<b>17</b>	<b>14</b>	<b>6</b>	<b>Temple finished (Ezr 6:15)</b>		<b>470</b>	
<b>99</b>	<b>85</b>	<b>65</b>	<b>57</b>	<b>31</b>	<b>24</b>	<b>22</b>	<b>19</b>	<b>11</b>	<b>1</b>	<b>Artaxerxes (Darius) Longimanus rules</b>		<b>465</b>
<b>105</b>	<b>91</b>	<b>71</b>	<b>63</b>	<b>37</b>	<b>30</b>	<b>28</b>	<b>25</b>	<b>17</b>	<b>7</b>	<b>Temple served (Ezr 7:7)</b>		<b>459</b>
<b>118</b>	<b>104</b>	<b>84</b>	<b>76</b>	<b>50</b>	<b>43</b>	<b>36</b>	<b>38</b>	<b>30</b>	<b>20</b>	<b>Jerusalem, wall, 7 wks (Ne 2:1; Da 9:25)</b>		<b>446</b>
<b>130</b>	<b>116</b>	<b>96</b>	<b>88</b>	<b>62</b>	<b>55</b>	<b>53</b>	<b>50</b>	<b>42</b>	<b>32</b>	<b>Jerusalem, wall finished (Ne 5:14-16)</b>		<b>434</b>

366	352	332	324	298	291	289	286	278	268	<b>Antiochius III wins battle of Panium</b>  Silver Coin of Antiochus III	198 BCE
558	544	524	516	490	483	481	478	470	460	<b>Star of Bethlehem seen (Matthew 2:2,9)</b>  Star in ``Jewish'' Aries Coins, 5-56 CE Jupiter was eclipsed by the Moon when it was ``in the east'' of Aries, then it passed to the west, reversed direction and ``went ahead'' of Aries to the east again, where it ``stood over'' (Mt 2:2,9) that spot, all of this in 6 BCE. Jupiter is the indicator for a great King, Aries is the constellation of the Jews, and lunar eclipses put on a show and so make Balaam's prophecy come true. (Numbers 24:17) (``SB'', Mr. Molnar)	6 BCE
559	545	525	517	491	484	482	479	471	461	<b>Jesus born (Matthew 2:1; Nu 24:17)</b> <ul style="list-style-type: none"> <li>• 430th year after Jerusalem's wall built</li> <li>• 490 years after `Cyrus took Babylon'</li> <li>• 483 years after the decree of Cyrus (70 `weeks', 69 `weeks', Da 9:24-25) (``OBC'', p. <a href="#">179-180</a>, <a href="#">329-334</a>)</li> </ul>	5 BCE
560	546	526	518	492	485	483	480	472	462	Herod murdered all the boys in Bethlehem from two years of age and under, in accord with the time that the astrologers said they had seen the star (Mt 2:7,16). <b>Herod's death (Matthew 2:19)</b>	4 BCE
563	1 BCE, last year before common era (equivalent to 0 CE)									1	
<b>NO ZERO YEAR</b> (imagine a line between two eras)											
564	1 CE, vulgar Common Era begins									1 CE	
571	557	537	529	503	496	494	491	483	473	<b>Jesus is 12 years old (Lu 2:42-47)</b> <ul style="list-style-type: none"> <li>• 490 years after temple refounded</li> </ul>	8
579	565	545	537	511	504	502	499	491	481	<b>Jesus is 20 years old (Num 1:3)</b> <ul style="list-style-type: none"> <li>• 490 years after Darius II first rules</li> </ul>	16
589	575	555	547	521	514	512	509	501	491	<b>Jesus baptized, age 30 years (Lu 3:23)</b> <ul style="list-style-type: none"> <li>• 490 years after `Cyrus' (Xerxes) dies</li> </ul>	26
593	579	559	551	525	518	516	513	505	495	<b>Jesus (age 33) executed (``OBC'', p. 193)</b> <ul style="list-style-type: none"> <li>• `Half' of the week (Da 9:27)</li> </ul>	30

<b>Jews rebel against Rome's authority</b> <ul style="list-style-type: none"> <li>• 70 years after Jesus born</li> <li>• 7 x 10 = a week 'to the Prince', Daniel 9:27</li> </ul>	66
<b>Jerusalem, temple destroyed</b> <ul style="list-style-type: none"> <li>• 70th of 'multitudinous' week of first 70 years of Common Era (7 x 10, Daniel 9:27)</li> <li>• 4 years ('half' of week, Daniel 9:27) after Jewish rebellion</li> <li>• Vespasian (9-79 CE) lived 70 years, ruled 10 years (69-79 CE)</li> </ul>	70
<b>Masada taken, defenders commit suicide</b> <ul style="list-style-type: none"> <li>• 7 years after Jewish rebellion (1 week for 'the many', Daniel 9:27)</li> <li>• 3 years ('half' of week, Daniel 9:27) after Jerusalem's temple destroyed in 70 CE</li> </ul>	73

**Books:**

'OBC' = 'Our Bible Chronology', William Carr Thurman (Google Full view book)

'SB' = 'Star of Bethlehem - The Legacy of the Magi', Michael R. Molnar

'Chronology' = 'The Chronology of Ancient Kingdoms Amended', Sir Isaac Newton (Gutenberg Project)

'Against Apion' 1.18 = 'Against Apion', Book 1, Section 18, Flavius Josephus (Gutenberg Project)

'Aenid' = 'Aenid', Virgil (Gutenberg Project)

'Sync' = 'Synchronology', Charles Crosthwaite (Google Full view book)

**Does the Greenealogy Accord with the Prophetic numbers ?**

**70 Weeks:**



495 BCE,  
 (70 x 7) = (70 weeks, Da 9:24)  
 495 BCE - (70 x 7) = 5 BCE

Cyrus takes Babylon (BCE) 495  
 then, 490 years later -490  
*birth of the Anointed, Jesus (BCE)* 5

**1 Week:**

495 BCE,  
 (1 x 7) = (1 week or 'seven', Da 9:24-25)  
 495 BCE - 7 = 488 BCE

Cyrus takes Babylon (BCE) 495  
 then, 7 years later -7  
*decree of the anointed, Cyrus (BCE)* 488



**1 Week according to the Bible:**

"There are 70 weeks..." (Da 9:24)

"From the going forth of the word to restore Jerusalem, to the building of it again, until Messiah the Leader, is 7 weeks and 62 weeks." (Da 9:25)

**69 Weeks:**

**From the Decree of Cyrus to the Birth of Jesus:**

488 BCE,  
 (69 x 7) = (69 weeks, Da 9:25)  
 495 BCE - (70 x 7) = 5 BCE

decree of the anointed, Cyrus (BCE) 488  
 then, 483 years later -483  
*birth of the Anointed, Jesus (BCE)* 5



### 69 Weeks according to the Bible:

“From the going forth of the word to restore Jerusalem, to the building of it again, until Messiah the Leader, is 7 weeks and 62 weeks.” (Note: 69 = 7 + 62; Da 9:25)

### 70 Weeks according to the Bible:

“In the first year of Darius the son of Xerxes, who had been made King over the Kingdom of the Chaldeans... the man Gabriel proceeded to impart understanding...”

“There are 70 weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite.”

“He will keep the covenant in force for the many for one week, and at the half of the week he will cause sacrifice and gift offering to cease.”

(Daniel 9:1-3, 20-22, 24-25, 27; cf Isa 9:6, 45:1)

### 7 and 62 Weeks and 1 Week:



#### 7 Weeks:

From Jerusalem's 2<sup>nd</sup> Temple Founded to Wall Finished:

483 BCE,	Jerusalem's 2 <sup>nd</sup> temple founded (BCE)	483
(7 x 7) = (7 weeks, Da 9:25)	then, 49 years later	- 49
483 BCE - (7 x 7) = 434 CE	<i>Jerusalem's Wall finished (CE)</i>	434



#### 62 Weeks:

From Jerusalem Built to the First Year of Common Era:

434 BCE,	Jerusalem's wall finished (BCE)	434
(62 x 7) = (62 weeks, Da 9:25)	then, 434 years later	- 434 + 1
434 BCE - (62 x 7) + 1 = 1 CE	<i>Vulgar Common Era begins (CE)</i>	1

Note: from 434 BCE to 1 BCE is a difference of 433 years, and one more year takes us to 1 CE, there being no zero year.



#### 1 Week:

From the First Year of Common Era to Jesus challenging teachers in the temple:

1 CE,	Common Era begins (BCE)	1
(1 x 7) = (1 week, Da 9:27)	then, 7 years later	+ 7
1 + 7 = 8 CE	<i>Jesus (age 12) challenges teachers (CE)</i>	8

### 7 and 62 Weeks and 1 Week according to the Bible:

“From the going forth of the word to restore Jerusalem, to the building of it again, until Messiah the Leader, is 7 weeks and 62 weeks. She will be restored and actually rebuilt, with a marketplace and a wall.”

“And he must keep the covenant in force for the many for one week.”  
(Da 9:25,27)

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### 21 Days:

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516 BCE,  
21 `days' (21 days, Da 10:13)  
516 BCE - 21 = 495 BCE

Evil-Merodach murdered (BCE) 516  
then, 21 years later - 21  
*Cyrus takes Babylon, 495 (BCE)* 495

---

### 21 Days according to the Bible:

“The Prince of the royal realm of Persia was standing in opposition to me for 21 days.” (Da 10:13)

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### 70 Years service to Nebuchadnezzar, his son, and his grandson:

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563 BCE,  
70 years (Jer 27:7)  
563 BCE - 70 = 493 BCE

Cyrus begins to reign (BCE) 563  
then, 70 years later - 70  
*Belshazzar, viceroy of Xerxes (BCE)* 493

---

### 70 Years service to Nebuchadnezzar, his son, and his grandson according to the Bible:

“And all the nations must serve even him and his son and his grandson until the time even of his own land comes, and many nations and great Kings must exploit him as a servant.”  
(Jeremiah 27:7)

---

### 70 Years of service to Nebuchadnezzar for the Medes:

---

560 BCE,  
70 years (2Ki 23:26; 24:1; Jer 25:11)  
560 BCE - 70 = 490 BCE

Cyrus conquers Media (BCE) 560  
then, 70 years later - 70  
*Belshazzar rebels (BCE)* 490

---

### 70 Years of service to Nebuchadnezzar for the Medes according to the Bible:

“And all the nations must serve even him and his son and his grandson until the time even of his own land comes, and many nations and great Kings must exploit him as a servant.”  
(Jeremiah 27:7)

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## 70 Years of service to the King of Babylon for Israel:

558 BCE,  
70 years (2Ki 23:26; 24:1; Jer 25:11)  
558 BCE - 70 = 488 BCE

Service to Nebuchadnezzar begins (BCE) 558  
then, 70 years later - 70  
*decree of anointed, Cyrus (BCE) 488*

## 70 Years of service to the King of Babylon for Israel according to the Bible:

“All this land must become a devastated place, an object of astonishment, and these nations will have to serve the King of Babylon seventy years.”

“Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebidah the daughter of Pedaiah of Rumah.

“In his days Nebuchadnezzar King of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

“And Jehovah sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of Jehovah, which he spake by his servants the prophets.”

(Jeremiah 25:11; 2Kings 23:36; 24:1-2)

## 70 Years from the Captivity of Jehoiachin to the return of the Jews to Israel:

556 BCE,  
70 years (2Ki 24:8-16; Jer 25:8-11)  
556 BCE - 70 = 486 BCE

Captivity of Jehoiachin begins (BCE) 556  
then, 70 years later - 70  
*The Jews return to Israel (BCE) 486*

## 70 Years from the Captivity of Jehoiachin according to the Bible:

“I will take all the families of the north, even sending to Nebuchadnezzar the King of Babylon, my servant, and I will bring them against this land and against its inhabitants and against all these nations round about, and I devote them to destruction and make them an object of astonishment and something to whistle at and places devastated to time indefinite. And I will destroy out of them the sound of exultation and the sound of rejoicing, the voice of the bridegroom and the voice of the bride, the sound of the hand mill and the light of the lamp. And all this land must become a devastated place, an object of astonishment, and these nations will have to serve the King of Babylon seventy years.”

(Jeremiah 25:9-11)

**70 Years from the desolation of Jerusalem to the beginning of the rule of the great grandson of Cyrus:**

545 BCE,  
70 years (Jer 25:11; 27:7; 52:12-13)  
545 BCE - 70 = 475 BCE

Destruction of the temple (BCE) 545  
then, 70 years later - 70  
*great grandson Darius rules (BCE) 475*

**70 Years from the desolation of Jerusalem to the beginning of the rule of the great grandson of Cyrus according to the Bible:**

“All this land must become a devastated place, an object of astonishment, and these nations will have to serve the King of Babylon seventy years.”

“And all the nations must serve even him and his son and his grandson until the time even of his own land comes, and many nations and great Kings must exploit him as a servant.”

“And in the fifth month, on the tenth day of the month, that is, the nineteenth year of King Nebuchrezzar, the King of Babylon, Nebuzaradan the chief of the bodyguard, who was standing before the King of Babylon, came into Jerusalem. And he proceeded to burn the house of Jehovah and the house of the King and all the houses of Jerusalem; and every great house he burned with fire. And all the walls of Jerusalem, round about, all the military forces of the Chaldeans that were with the chief of the bodyguard pulled down.”

(Jeremiah 25:11; 27:7; 52:12-14)

**490 Years from the beginning of Solomon's rule to the decree of Cyrus:**

978 BCE,  
490 years (2Ch 36:21; Da 9:24)  
978 BCE - 490 = 488 BCE

Solomon begins to rule (BCE) 978  
then, 490 years later - 490  
*decree of Cyrus (BCE) 488*

**490 Years from the beginning of Solomon's rule to the decree of Cyrus according to the Bible:**

“To fulfill Jehovah's word by the mouth of Jeremiah, until the land had paid off its sabbaths. All the days of lying desolated it kept sabbath, to fulfill seventy years.”

“There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies.”

(1Chronicles 36:21; Daniel 9:24)

**430 Years from the founding of Solomon's temple to its destruction:**

975 BCE,  
430 years (Eze 4:5,6)  
975 BCE - 430 = 545 BCE

Solomon's temple founded (BCE) 975  
then, 430 years later - 430  
Solomon's temple burnt (BCE) 545

**430 Years from the founding of Solomon's temple to its destruction according to the Bible:**

“And I myself must give to you the years of their error to the number of 390 days, and you must carry the error of the house of Israel. And you must complete them.

And you must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you.” (Ezekiel 4:5-6)

(Noted: that 390 + 40 = 430 years)



**Left:** Coat of Arms of Egypt

The chronology of history, the history of chronology aside, may or may not benefit from further study, as time will tell. The alignment of Assyrian Kings with the Kingdom of Israel, from the Bible and from other sources, agrees in many respects with the chronology as we have presented it, with some adjustments as we have seen. Most importantly, the contemporary nature of history, when a person was alive at the same time as someone else, may be preserved by correct dating, and invalidated by incorrect dating. Marriages serve thus, along with the births of children and the many family relationships which exist, as a more powerful means of recording history. The analogy may be taken as similar to the relationship between a couple. The events which took place before the marriage are seen as `dated' by the marriage, while relationships that are not as binding as a marriage may later be viewed as less important, or even be forgotten.

Within the chronology, our `Greenealogy', we have to admit to many failings, as though in every way it is still just in its infancy. Every branch of knowledge opens a door to new discovery, each fact has import, and any one new fact can overturn the whole science. We never know when our thinking will be shaken, then made anew by the new way of thinking.

The exciting thing about this Greenealogy is that it enables a view of the Bible's chronology back to the time of Adam, the years being accounted for, as well as prophecy being included in the discussion, with a seemingly satisfying result that all of history thus is explained or dated. About its accuracy, only time will tell, pun intended. Freedom of belief is one of the fundamental freedoms. So, past beliefs are then, history.



**Left:** Sphinx of Darius (The Louvre, Paris, France)

Part of what makes the rewrite necessary is that the history of Herodotus included in his history of Asia two more generations than for the history of Greece, so that alignment was never possible in time between the two histories. The basis for the rewrite is thus well-founded. Xerxes, son of Darius, as the son also of Cyrus (by means of Cyrus' daughter Atossa), makes an important contribution to history. The oracle had told of 'a mule ruling the Medes'. This was the same oracle of which Croesus the Lydian King had inquired when considering his own military action. A son that has as a mother a Persian, is to be considered thus. As a grandson of Cyrus, Xerxes was also 'Ahasuerus', or 'Assuerus'. 'Cyrus' is, in the Bible, the saviour of the Jews from Babylon (Isaiah 44:24-45:7). A name as used in the Bible we may take as accurate, but we who choose to believe that Xerxes is 'Cyrus' may yet consider also 'Cyaxares' (meaning 'King Ahasuerus'), which implies that 'Xerxes' is a throne name. Before taking the throne,

Xerxes may well have had the name 'Cyrus', being the grandson of that one, and history does record Xerxes as ruling Babylon, a point passed over and without comment in much of history. Darius, the Median King (Da 11:1-2), is spoken of by many as having had a Persian co-ruler named Cyrus, but in no few specific cases the documentation is lacking. One has merely to look at Nabonidus and Belshazzar as an example of co-ruling Kings, father and son, in order to see a well-documented case. Prior to his death, a prophecy was spoken by Nebuchadnezzar of the Delphic oracle's 'mule to rule Media', he saying that a mule was coming. As one may find in the definition of the word 'mule', it involves the female horse, such as a Persian daughter represented, for Persia was immense in stature in the ancient world as a nation of skill in war. The Medes were represented by a male donkey, in this case Darius the father of Xerxes (Cyrus). So when the Delphic Oracle said:

When a mule shall reign in Media  
Then, tender Lydian, flee to pebbly Haemus  
Nor blush to be a coward

[\*\(Transactions of the Society of Biblical Archaeology, Vol. 1, p. 237\)\*](#)

Croesus received the oracle, and whereupon did great Nebuchadnezzar say:

I Nabuchodrossor foretell to you an impending calamity,  
which neither Belus the author of our race, nor  
Queen Beltis could persuade the Fates to avert.  
A Persian Mule shall come, who with the assistance  
of your gods shall place a yoke upon your neck :  
with whom a Mede, the glory of Assyria, shall be allied.

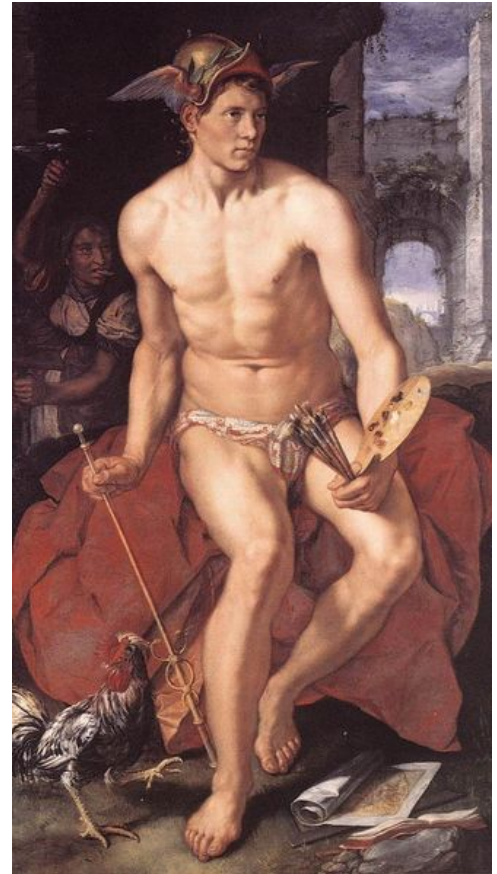
[\*\(Transactions of the Society of Biblical Archaeology, Vol. 1, p. 185-7\)\*](#)

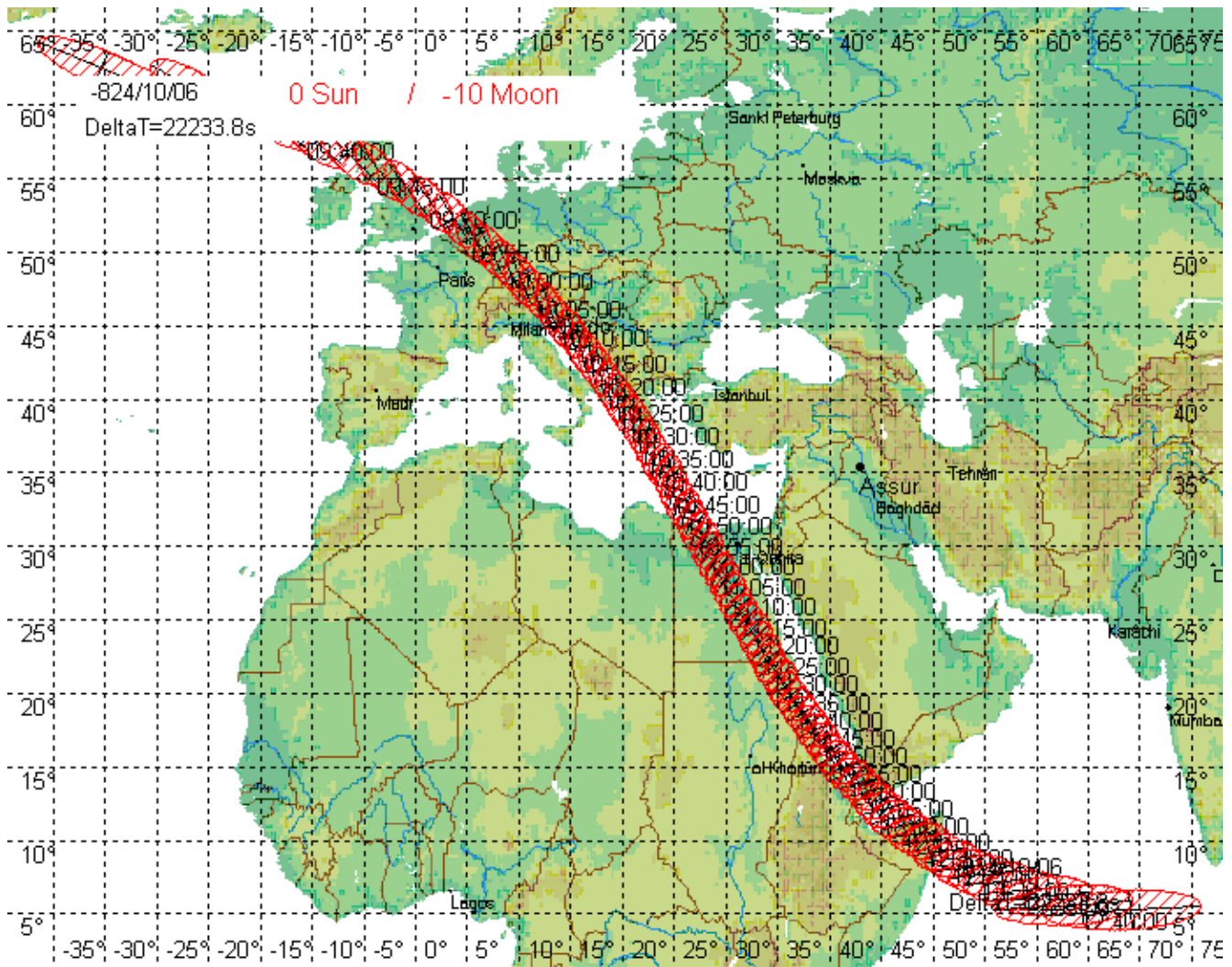
The day that I researched this I had a sore toe, the right foot being unable, for this reason to wear the shoes I normally wear. With one shoe on, then, I was learning about the 'mule', when I realized suddenly, as I browsed the internet, that the shoes I wear are actually called 'mules', having no back, and thus it was revealed to me that it was a single 'mule'. I am almost certain that this was of no

consequence to my research or the oracle, but it struck me as peculiar and significant at the time.

**Right:** Mercury (Painting ca. 1611-1613 by Hendrick Goltzius, reproduction from [Wikipedia, 'Mercury \(mythology\)'](#))

The Trojan War occurred over a 10-year period, and a book 'Odyssey' by Homer describes the 10-year voyage of Odysseus (Latin = 'Ulysses') as he went home from that war to the vicinity of Ithaca, Greece. There is a reference to the sun in heaven perishing, which we take to be a solar eclipse occurring in Ithaca about the time that Odysseus arrived home (Odyssey, XX). A total solar eclipse in Ithaca, were our chronology a valid one, will be found about 10 years after Troy's overthrow, which we put at 839 BCE above. The way in which we dated Troy's end was by taking the founding of Carthage as 143 years after Solomon's temple, and adding 7 years to that (Aenid, Virgil). The list of Kings of Tyre given by Josephus in Against Apion was the source for the time of Carthage's founding, that being taken as the time Dido ran away from Pygmalion her brother. So, from 975 BCE as the founding of the temple of Solomon we arrived at 832 BCE for the time of Dido running away. If we take the completion date of the temple as the starting point instead, we then arrive at 825 BCE for Dido founding Carthage, a date which is generally cited, while we maintain the date of the founding of Solomon's temple as 975 BCE. Now, when was there any total eclipse of the sun, passing through Ithaca (an extremely rare event)?





**Above:** Annular Solar Eclipse in Ithaca, Greece, October 06, 825 BCE. This eclipse is classified as 'annular', meaning that even though the alignment of sun and moon is near perfect, as in a 'total' eclipse, the sun is still visible at the edges of the moon and so all light is not completely blocked. The moon is too far away from earth to completely occult the sun in this case. (Charted using the 'light' version of Solex 10.1, a computer program written by A. Vitagliano, freely available)

The computer program Solex 10.1 allows the searching for eclipses and plotting of their paths, with times given in Greenwich Mean Time (GMT). Here is the plot of an annular solar eclipse that went through Ithaca on October 06, 825 BCE (above). The eclipse is timed at about 1030 hrs GMT in Ithaca, which might be 1153 hrs local time, however please note that NASA charts the dates and times of solar eclipses, and gives the time for this same eclipse as 1047 hrs in Greenwich, which is 1210 hrs local time (longitude 20.67 deg E) according to the sun, where 15 degrees of longitude, east of Greenwich at 0 degrees, is one hour. So, the eclipse of 825 BCE occurred about noon, reckoning by the sun's position at Greenwich and calculating:

$$20.67 \div 15 = 1.378 \text{ hours} = 1 \text{ hour } 23 \text{ minutes}$$

(-824 Oct 06 10:47 GMT Annular Solar Eclipse, NASA, Fred Espenak)

[Note: -824 is 825 BCE]

$$1047 + 1 \text{ h } 23 \text{ m} = 1210 \text{ hrs Ithaca solar time, October 06, 825 BCE}$$

In the edition of Samuel Butler, Book 20, line 356: ``êlios de ouranou exapolôle"  
 ([Odyssey 20.356, ed. Samuel Butler](#))

The sun from the sky perishes.

The time when Odysseus kills the suitors of his wife is during the 'midday meal'. After the slaughter, as the suitors lie dying in the sun, the description of their death is likened to fish drawn out of the gray sea to perish in the sun:

“Élios phaethôn exeileto thumon”  
([Odyssey 22.388, ed. Samuel Butler](#))

The sun shines forth to take out their souls.

An article of April 7, 2008 by Constantino Baikouzis and Marcelo O. Magnasco published in the Proceedings of the National Academy of Sciences (United States), [Is an eclipse described in the Odyssey?](#) considers that an eclipse of the sun in Ithaca, were it to have occurred at that time in the story, lends itself to the study of other astronomical phenomena, those occurring prior to the eclipse, and alluded to in the story *Odyssey*.

One of these phenomena is:

- 6 days before the eclipse, Venus is high in the sky at dawn ([Odyssey 23.347-8, ed. Samuel Butler](#))

Then the goddess, grey-eyed Athene,  
turned to new thoughts. When she deemed that Odysseus  
had taken his fill of love and sleep,  
straightway she aroused from out Oceanus the golden-throned Dawn,  
[aroused] to bear light to men.

hê d' aut' all' enoêse thea glaukôpis Athênê:  
hoppote dê rh' Odusêa eelpeto hon kata thumon  
eunês hês alochou tarpêmenai êde kai hupnou,  
autik' ap' Ôkeanou chrusothronon êrigeneian  
ôrsen, hin' anthrôpoisi phoôs pheroi

This is true of the 825 BCE eclipse, and while it is true to a lesser extent of the eclipse for the above article, that eclipse occurred at an earlier time by some 300 years (1178 BCE). Venus is very high before dawn in the 825 eclipse, not nearly so in 1178.

(*Skychart III Demo, Southern Stars Systems, freely available computer program which enables charting of the positions of the sun, stars, and planets at any time in history*)

Another example:

- 29 days before the eclipse, Pleiades and Boötes and The Bear (Ursa Major) are visible after sunset.

nor did sleep fall upon his eyelids,  
as he viewed the Pleiads and Bootes, that setteth late,  
and the Bear, which they likewise call the Wain,  
which turneth ever in one place, and keepeth watch upon Orion

oude hoi hupnos epi blepharoin eipten  
Plêiadas t' esorônti kai opse duonta Boôtên  
Arkton th', hên kai amaxan epiklêsîn kaleousin  
hê t' autou strephetai kai t' Ôriôna dokeuei

([Odyssey 5.271-3, ed. Samuel Butler](#))

For 825 BCE, 29 days before the eclipse of October 6 is September 7. Sunset is 1904 hrs IT (Ithaca Time), where Ithaca Time is GMT plus 2 hours. Pleiades (M45 star cluster) is not visible at sunset, rising later at 2035 hrs. Boötes is visible for 3 hrs and 21 minutes after sunset, setting at 2225 hrs.

In 1178 BCE, March 18, the Pleiades sets at 2001 hrs in Ithaca, while Boötes rises before sunset, at 1600 hrs IT (Ithaca Time, as GMT + 2 hrs). Sunset is 1728 IT. Boötes doesn't set until the next day,

about 0900 hrs.

Where Boötes is described as setting 'late', it is true that in 825 BCE Boötes sets at 2225 hrs while it does not set in 1178 BCE until day arrives, when it has not been seen for some hours. So, it was true that Boötes set 'late' in both dates under consideration, although only in the year 825 BCE was it seen when it set.

The Pleiades is observed with Boötes in 825 BCE for an hour and 50 minutes between 2035 and 2225 hrs before the star Arcturus in Boötes sets. A part of Boötes remains visible all night, the bright star Arcturus rising just before sunrise. The M45 or Pleiades does not set until after 0930 hrs. So, both the Pleiades and Boötes are visible for about 2 hours in 825 BCE, and the Pleiades (M45) is visible, weather-permitting, from 2035 hrs on.

The Pleiades sets at 2001 hrs in 1178 BCE, which was only two and half hours after sunset. This is rather early considering the mention of sleep on eyelids in the verse quoted, as sleep would probably not be any consideration before 8 pm in the evening. Orion, the constellation mentioned as being watched by the Bear in the verse above, is not visible after 1015 hrs in 1178 BCE.

Orion is visible from 0030 hrs September 08 825 BCE, or from just after midnight of the night considered, and for the rest of the night, so that, for the year 825 BCE, during the night of September 07, from late until dawn the Bear (or Big Dipper) 'watches' Orion.

The Bear (The Big Dipper) is visible at all times in both cases, Homer later describing it by saying that it 'alone hath no part in the baths of Ocean'.

*(Skychart III Demo, Southern Stars Systems)*

A condition necessary for an eclipse of the sun is a new moon, which is the opposite of the condition for a lunar eclipse, that requiring a full moon. So, was the moon new at the same time in *Odyssey* that corresponds to the time of the solar eclipse, in the event possibly described in the story?

Odysseus tells first Eumaeus, then his wife Penelope that he would return to his home at the same time as the new moon:

**as the old moon wanes and becomes new again**

tou men phthinontos mênos, tou d' histamenoio,

*(above from [Odyssey 14.161-2](#), ed. Samuel Butler)*

**as the old moon wanes and becomes new again**

tou men phthinontos mênos, tou d' histamenoio

*(above from [Odyssey 19.306-7](#), ed. Samuel Butler)*

**night came on foul and moonless**

nux d' ar' epêlthe kakê skotomênios

*(above from [Odyssey 14.456-7](#), ed. Samuel Butler)*

The day of the slaughter of the suitors is also said in the story to be a festival day of Apollo, the god of the sun, which some have felt may indicate cycles of sun and moon to have been coinciding, hence a new moon is possibly indicated by a feast as well:

**for the suitors will not be gone long from the hall,**

**but they will be back very early, for this day is a festival for everyone.**

gar dên mnêstêres apessontai megaroio,

alla mal' êri neontai, epei kai pasin heortê

*(above from [Odyssey 20.155-56](#), ed. Samuel Butler)*

Thus we see from the above that the condition of new moon, necessary for a solar eclipse, is also true in the *Odyssey*.

As we are not considering the eclipse in 1178 BCE an eligible candidate to match the story of Odysseus, a case need not be made of one year over another year. However, without making such a case, a solar eclipse occurred in 825 BCE which passed right over the area of Ithaca, which was total (annular), and which also meets two key astronomical criteria, as discussed. A closer fit in every important detail to the story of Odysseus, and his return from Troy, may scarcely and hardly be imagined.



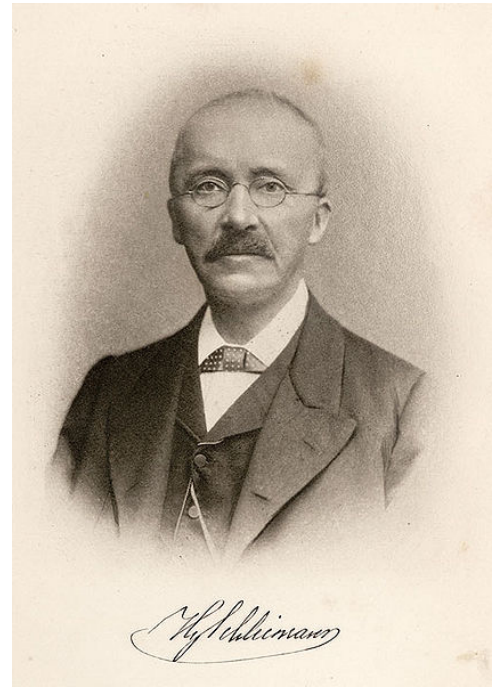
The eclipse of 825 BCE, placed 10 years after Troy's Fall, makes 835 BCE the date when Troy suffered that final loss. The date of Solomon's temple founding at 975 had determined Dido's running away as 832 BCE, a mere three years after 835 BCE, while Virgil's great *Aenid* had told of a meeting of Dido with some of Troy's own at a time seven years after the Trojan War. Jehovah is to allow Dido yet four years to make a beginning for the city of Carthage before meeting, in 828 BCE, with the Trojan heroes.



**Left:** Thucydides, Bust (Thucydides (c. 460 BC - c. 395 BC) was a Greek historian born at about the time of Hippocrates, reproduction from [Wikipedia, 'Thucydides'](#))

Many place the beginning of the reign of an Assyrian King known as Shalmaneser III in the year 858 BCE, a consequence of which is the dating of his eighteenth year to 841 BCE, during which latter year the King's own inscription has him receiving tribute from Kings of Tyre (Baal-Ezer II) and Israel (Jehu). Baal-Ezer, a brother to the woman Jezebel the wife of Ahab, was ruling, according to Josephus' lists of the Kings of Tyre, 21 years before Dido ran away in her brother's seventh year, and he ruled for only 5 years. Ahab as King of Israel ruled, according to an Holy Scripture at 1Kings 22:41, beginning three years before a King of Judah, Jehoshaphat. The date of Jehoshaphat being given by Jehovah as 878 BCE as determined by numbers of years given in the Book of Kings for Solomon's as well as Rehoboam's, Abijah's, and Asa's reigns, from Solomon's first year 979 BCE, places Ahab as King of Israel starting in 881 BCE (three years before 878). Ahab ruled 22 years, and was succeeded by the 2-year rule of his son Ahaziah, followed by a 12-year rule, that of his other son Jehoram, making a total of 36, which subtracted from 881 gives 845 for Jehu's first year (1Kings 16:29; 22:51; 2Kings 3:1; 10:36; 12:1). Jehoash began to rule in Jehu's seventh year (2Kings 12:1), which agrees closely with Jehu in 845. In the previous paragraph we determined Dido's year as 832, which puts her grandfather, Baal-Ezer II, at 853 BCE to 847 BCE, a six-year rule according to Josephus. A comparison of Jehu's 845 with Baal-Ezer's 853 is now remarkably in agreement, Jehu being involved in this Baal-Ezer's sister's death (Jezebel's death is found at 2Ki 9:30-33), and Jehu being also ruling not long after Ahab the husband of Jezebel. (Against Apion 1.18, Josephus)

**Right:** Heinrich Schliemann (Heinrich Schliemann (January 6, 1822, Neubukow, Mecklenburg-Schwerin - December 26, 1890, Naples) was a German businessman and archaeologist who advocated the historical truth of the writings of Homer, carrying out digs at Troy and Mycenae, one artifact which he uncovered at Mycenae being the 'Mask of Agamemnon' now at the National Archaeological Museum of Athens, portrait reproduction from [Wikipedia, 'Heinrich Schliemann'](#))



The chronology as discussed is close enough in time, and delightfully so, as to strengthen the times that we have already given for the reign of Solomon. Thus we confirm Hezekiah's sixth year as 679 BCE, as this date is not movable insofar as it occurs at the very end of three Jewish years which exceed in length the length of three solar or Assyrian years. To preserve this relationship (described at 2Kings 18:9-10), the years determined from the lunar calendar as allowing for three lunar years to extend beyond the length of three solar calendar years were: 668, 679, 687, 698, 706, 717, 725, and 736. A lunar year begins with the first new moon after the spring equinox, so that for the case where a lunar year begins very nearly after the equinox of say, March 20, it causes the end of a third year following to fall some time in April that year, so that three years in the lunar calendar make up more than three years in the solar calendar. From 668 to 736 BCE, this occurred a mere eight times, as enumerated above, making it a relatively rare event. Any movement from 679 BCE for the capture of Samaria is by this reckoning limited to those specific years which are given above. The result of limiting change to Samaria's date in this way, in harmony with God's Word, makes for an exceedingly strict requirement as to the number of ways available to fit the timeline, but has the enormous benefit of drastically reducing also the number of possible chronologies. This saves enormous amounts of time, so that one researcher may accomplish in a given timeframe what might otherwise have taken hundreds or thousands of researchers.



**Left:** Tomb of Darius

With three solar years ending at the time of capture of Samaria being hereby specified as shorter than an equal number of lunar years, the time of the capture of Samaria is limited to certain possibilities. What of the dates commonly given for her capture? Does it not serve as a test of a given chronology, when that date given for the capture of Samaria falls short in this regard? For, based on this belief in Scripture, Jehovah's Witnesses date of 740 BCE is proven false, as are other more generally accepted dates, such as: 721, 722, 723, and 732, none of which holds up under scrutiny of this nature.

The power of this restriction to narrow the focus of the research is magnified still more by the addition of many other requirements which the true chronology needs to fulfill. It thus very quickly became clear whether a newly proposed chronology fit the facts. A difficulty arises, in the exact date of the equinox, in those years in which a new moon falls near to the vernal equinox, particularly in those years in which it is uncertain which new moon began the lunar year. The year 682 BCE was not such a borderline year, and it began March 26 according to the NASA tables, with two days added to the new moon Julian date March 24, allowing that it takes some time before the new moon becomes visible, and that Nisan 14 as the full moon, which is a mere 13 days after the first day Nisan 1, is nearer to Nisan 1 than one half of a lunar month, by nearly two days. This ensures that Nisan 1, first day of the lunar year, is correctly placed

for Nisan 14 to be the day of the full moon, and is a standard method. How the ancients determined their lunar year we may only guess, but we take solace in the date of the equinox, the likely measurable time, which today is near March 20, March 26 being a long way past it, so that our chronology comes not near the borderline case, and is not likely to suffer from any shifts in the equinox of a few days either, as due for example to the difference between the tropical and the solar calendar years. Having thus written, I have just now realized that the shift in the equinox caused by the inaccuracy in the Julian calendar is larger than six days for equinox in the year 679 BCE, the year which we chose for the siege of Samaria. I will attempt to explain the calculations of the past few days in the light of this new information in what follows.

**Right:** A French Galley and Men-of-war off a Port (Painting by Abraham Willaerts, portrait reproduction from [Wikipedia](#), [`Abraham Willaerts'](#))



In the year 1582, beginning with October 4, the Pope deleted 10 days from the calendar. October 4 of that year was a Thursday. The next day was a Friday, with the only change being that it was then dated October 15 (instead of October 5). Thus, by papal bull, days were removed from the calendar at this time, the eve of the Gregorian calendar (the same calendar as used in 2009, named after the Pope who instituted it, who was Pope Gregory). Prior to the change, the calendar which had been in use was called the Julian calendar (after Julius Caesar, who first instituted it). Why, you ask, was such a change necessary? The reason was that the equinox of the year was not keeping in time with the calendar, so that the springtime was coming at an earlier calendar date as the Julian years went by, meaning that there were too many leap years, and that the Julian year of 365.25 days was too long. So as to remedy the problem, the new calendar put forth by the advisors of Pope Gregory recommended that the leap years be reduced by disallowing centuries which are not divisible by four (eg 1700, 1800, 1900). The result is a calendar which runs more closely in tune with the seasons, although not perfectly, being long also. The average tropical year of 365.24219 days is slightly shorter than the Gregorian year of 365.2425 days. The resulting correction required is about one day every 3225.8 years. Thus, when we calculate back using the Gregorian calendar, the time of the spring equinox moves forward in the calendar one day in the same period of 3225.8 years.

The reckoning of the time of Pope Gregory was atuned to the fact of the equinox shift, and the 10 days of the adjustment returned the equinox to the date that it had at the year 300, there being 10 odd centuries between 300 and 1500 inclusive. Since 1582, the date of the equinox has moved less than a day backward in the Gregorian calendar, but it had shifted a full 10 days backward during the years 300 to 1582 inclusive in the Julian calendar.



**Left:** Achaemenid Coin circa 420 BCE (Daric)

Today the vernal or spring equinox is near March 20, it being slightly different in different areas. This is simply an adjustment for the timezones, since the timing is five hours later in Greenwich than Eastern time. Yearly variations also occur as the leap years and non-leap years are only ever whole numbers while the average tropical year includes a fractional day. ([Gregorian leap shifting](#))

In Greenwich in 2009, the spring equinox was 1144 on March 20, or 1444 at the site of ancient Babylon. If this is difficult for you, how is a quarter to three in the afternoon? Using this point in the history of the equinox, we may extrapolate back to any previous time, using

the equinoctial year, but since the year does not remain constant itself, we may use formulae provided by a more complex method such as found on a website calculator called [Derivation of the Equation of Time](#) to derive the Julian Day value of the vernal equinox for a given date and then calculate the calendar day with the hour, minute, and second using a calculator such as NASA provides at [Time Conversion Tool](#). For the date Mar 20, 679 BCE we there obtain for the Julian Day 1473505.1503540976, which converts to Mar 28, 15:36:30.59 Universal Time (Greenwich). Note that the date -678 in the calculator is 679 BCE, and that Samaria time is 2 hours later than in Greenwich. The consequence of the preceding discussion is now seen, and leads to the conclusion that for the date of the capture of Samaria, which we had found to be 679 BCE by the consideration of the equinoxes with regard to the beginning of the lunar year, the equinox was Mar 28 1736 hrs (5:36 PM) local time.

**Right:** Alexander The Great, Coin

Now we may consider the adjusted equinox. With eight more days before the arrival of spring in 679 BCE, a possibility exists that the decision made by ancient priests for the first month of the year was affected so as to choose the following month for the start of the year. The NASA moon chart for -681 (682 BCE) has Mar 24 and Apr 22 as candidates for the new moon, or (since the lunar month Nisan is intended to see full moon on the fourteenth, a two-day shift is observed, starting the first month two days after the equinox) Mar 26 and Apr 24 as candidates for the start of the new year, which was always Nisan 1 in the Jewish and Babylonian sacred year. The date Mar 26 is thus only two days short of the vernal equinox Mar 28, thereby giving reason to believe that our prior choice stays the course.



Three years later in -678 (679 BCE), we see the NASA chart offering Mar 20 and Apr 18 (Mar 22 and Apr 21) with the Apr 18 new moon being so close to midnight, the two hour shift to Israel moves it into the third day afterwards for the first day of the month. Still six days too early, Mar 22 is perhaps not the choice here for the year's beginning, in which case the Apr 21 date signifies the end of the three years started on Mar 26, 682 BCE. If this be correct, we have that peculiar circumstance that three lunar years in this case have exceeded three solar years in length, thus giving rise to the possibility, as written in 2Kings 18:9-10, that the three-year siege of Samaria was in fact contained within the interval from the start of year 4 to the end of year 6 of King Hezekiah's rule, a circumstance not entirely common. In fact, were we to rigidly require the first month to begin, or even the new moon to occur, after the vernal equinox, the circumstance mentioned only occurs about once in ten years, and as a consequence of the fact that a solar year is eleven days longer than twelve lunar months, the two cycles never coinciding

exactly.



**Left:** Amyntas III, Coin

Interviewer: "How do you know when to plant?"  
Farmer: "When the sun sets between those two hills, when the stream overflows its banks, and the leaves on the bobo tree turn yellow, then it is a good time to plant." Interviewer: "And how do you know that is the correct time?" Farmer: "Because that is when my father did it, and his father before him." Interviewer: "And what about

when the length of the day and night are equal, when the sun is due east, when the sun is midway between its northern most and southern most standstills?" Farmer: "I dunno, ask the priest"

Having corrected our equinoxes, we may consider that the first month of any year may be partly chosen for its relation to the agricultural year, with planting and harvesting in mind. Beyond this, it is difficult to say with certainty whether a particular year fits the requirement for the end of the siege of Samaria, without specific knowledge of the ancient years. The Bible's admonition 'do not go beyond the things that are written' is given us, 'in order that you may not be puffed up in favour of the one against the other' (1Co 4:6).

**Right:** Socrates Seeking Alcibiades in the House of Aspasia (1861 Painting by Jean-Léon Gérôme)



More exacting information comes from the witness who is known as Demetrius, a Jewish chronographer living during the reign of Ptolemy IV Philopater. He writes about events in the Bible with greater than expected accuracy, although his original work is lost and may only be recovered in quotation from existing authors where such quotation has been preserved. From

such a source as Demetrius, we have the statement that from the captivity of Ptolemy IV to that of Jerusalem are 338 years and 3 months. As we date Ptolemy's capture of Coele-Syria in the Battle of Raphia to the summer of 217 BCE, we have the captivity of Jerusalem as:

$$216.5 + 338.25 = 554.75 \text{ BCE}$$



**Left:** Croesus Receiving Tribute from a Lydian Peasant (Painting, by Claude Vignon)

In any event the reign of Ptolemy IV spanned a space of only about 15 years, thereby providing limits for uncertainty in the date calculated. Given that dates for a great many historical events may be subject to revision, we may not rely on this calculation, still it serves as a useful guide, especially since such a date as 217 BCE is not believed to be far wrong, for recorded history began some 300 years earlier, while the greater usefulness of such a calculation is that it differs from the conventional date by a number of years large enough to account for the two-generation discrepancy of Herodotus' Asiatic history. More than this, the eclipse of 825 BCE allows the Fall of Troy to be dated to 835 BCE, and this enables Carthage to be dated about the same time, Dido running away from her brother Pygmalion at about this time, as Cinyras was the armourer of the Greek Agamemnon against Troy and

married Metharme the daughter of Pygmalion, this serving together with the Tyrian King Lists to place Solomon's temple in its absolute position in history by relation to the Trojan War of 845-835 BCE. Israel had a King Jehu who evidently paid some tribute to a King of Assyria named Shalmaneser, and this confirms the dating for Solomon in conjunction with King Ahab of Israel, who is named as a participant in a battle known as the battle of Qarqar, written in the record of the same King Shalmaneser. With the battle in the sixth year of Shalmaneser, and Jehu's tribute in the eighteenth year according the Assyrian's own record, the only conjunction of all dates makes an exact one year alignment in relative time, putting Jehu in 846 BCE beginning his reign, Solomon being thus dated at 979 BCE for his first year. Dido thus met the Trojan Aeneas in 828 BCE, 'seven summers' after the fateful Trojan War, but four years after she ran away in 832 BCE, which agrees with Virgil's: 'the seventh summer now declines since Troy's overthrow'.

Since the vernal equinox was Apr 4 in 1604 BCE, that year the fifteenth day of the second month fell on a Saturday, with the year beginning Apr 17, a Thursday and the same day as that of the Exodus (Ex 16) which was May 1, 1604 (Nisan 15). This was the same day as that (in faith Nisan 15) on which Abraham arrived in Canaan 430 years earlier (Ex 12:40-42; Nu 33:3), but I can't determine what day of the week Nisan 15 fell on in 2034 BCE because the NASA Moon Charts don't go back that far. Apr 8, 2034 was the vernal equinox.

- 979 Solomon
- 975 Temple founded
- 880 Ahab
- 877 Jehoshaphat
- 846 Jehu
- 845 Trojan War begins
- 835 Troy falls
- 832 Dido runs away
- 828 Dido meets Aeneas
- 825 Odyssey ends, Ithaca, Greece, solar eclipse
- 799 Amaziah
- 744 Samaria, solar eclipse, June 15
- 690 Sennacherib
- 685 Hezekiah

679 Samaria captured  
672 Sennacherib captures Judah  
666 Esarhaddon, Babylon, solar eclipse  
661 Babylon, total solar eclipse  
556 Jerusalem captured  
546 Jerusalem and temple burned  
541 Year 7 Cambyses, Strassmeier Kambyses SK400  
491 Babylon taken  
488 Cyrus makes decree  
486 Temple refounded  
471 Darius son of Ahasuerus  
466 Temple completed  
465 Year 7, Artaxerxes

We do not wish ever to say that our chronology be an actual fact, nor the only record of the actions of a history manifold and bespectacled by the lives of so many people. No, that may never be the case. I might encourage, on the contrary, willing ones, as did the Duke of Manchester before me, to take up the call of truth in order to put right any deficiency in record and writ of history.

[\*\(Times of Daniel, p. 278\)\*](#)

I now conclude with a quote from Plutarch, if I may:

Mnestheus from Athens led our hosts of yore,  
With Agamemnon, to the Trojan shore;  
Than whom no chief knew better to array,  
The mail-clad Greeks, when mustering for the fray:  
Thus Homer sung; and Athens now, as then,  
Doth bear away the palm for ruling men.

[\*\(Plutarch Lives, Volume II, Life of Kimon\)\*](#)

~Green

by Rolf Ward Green 

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**Historical Notes:**

**Right: Philip II of Macedon** (Bust Ny Glyptotek, Carlsberg, Denmark, photo by Gunnar Bach Pedersen from [`Philip II of Macedon', Wikipedia](#), unconfirmed)



Noting how many of the conventional dates for Troy's Fall have come down to us from ancient sources, such as the Parian Chronicle (engraved on marble), called by some the Parian Marble, written 264 BCE: Contrary to the notion that these ancient sources were closer to the time of events and therefore give an accurate representation of dates, anyone who researches these historical sources to try to correlate events in the different parts of the world, I believe, has to know that there is no general agreement on anything, even moreso with regard to dates, in the various literary sources available from ancient times. But how is it, when such learned scholars were writing of events so close in time to when they lived, that they can give us nothing of the date? First, the events were often much more ancient than the writer, and second, dates are only calculated *backwards*. In many cases, the backwards calculations of ancient dates were the biggest achievement of their day, pioneering ways of estimating the lengths of a generation and the reign of kings. But today we estimate better, and tomorrow we will be surpassed by the next pioneers. An expert in these matters, Mr. Crosthwaite has discussed this matter in great length in his 1839 book, cited above and given in the references below.

In particular, the notion that ancientness is always overestimated to some extent by ancient chronologers is thoroughly exposed in the book, which agrees also with the posthumously published notes of Mr. Newton, in no small measure. I do not call him `Reverend', a title about which the Scriptures forewarn, nor may I call Sir Isaac by `Sir' excessively, although it may be permitted to do so as a term of due honour, but I hardly think that title of `minister' lessens in any way the greatness of the work of a man, speaking now as I am, of Mr. Crosthwaite. (2Th 2:4; 2Ti 4:3)

Since chronology may be called a science, the method therefore is scientific, and one of the requirements of science is that it be accountable. Any result may not be admitted until first it has been checked, and found to be proven. This is the true scientific aim, and not simply to produce results in any quantity. A good scientist checks his work against his own rule, making sure of all things (Php 1:10; 1Th 5:21).



Left: Flag of Montenegro

In order to verify the date of Troy's Fall, 890 BCE, we take for one test the number of generations given in *Valdr* (from Sturlasson's Edda) for descent of Memnon the nephew of King Priam of Troy, to Odin. The standard generation is

taken to be  $100 \div 3$ , or about 33 years. We draw upon *Valdr*, where the time of Odin was determined to be about 130 BCE.



$$130 + 19 \times 100 \div 3 = 763.3333 \text{ (764 BCE)}$$

This is seriously later than even 890 BCE, let alone 1181 BCE which was more nearly the conventional date for the Fall of Troy, but somewhat earlier than that date given by Hoeh, 677 BCE (see *Valdr*)!



Left: Australian Archdiocese Emblem (Greek Orthodox Church of Antioch in Australia, logo from [Orthodox Wiki](#), 'Double-headed eagle', see also [Wikipedia](#), 'Double-headed eagle')

The next thing we try is to consult a wider range of sources for these generations, something such as the Patriarchal Genealogies from *After the Flood*, by Bill Cooper (see also *Skjöldings*). It is seen that of the 17 generations shown from Seskef to Odin in these genealogies of different countries, there are two generations with only one witness. So, taking only those generations with two or more signs or evidences (De 17:6; Mt 18:16; 2Co 16:1), we allow only 15 generations as valid here. In our assumption of 19 generations above for Memnon to Odin, the part of the descent for Seskef to Odin had 11 generations (*Valdr*). Thus we now have a correction to our number of generations for Seskef to Odin of 11 to 15 and for Memnon to Odin of 19 to 23, reflecting that.

$$130 + 23 \times 100 \div 3 = 896.6666 \text{ (897 BCE)}$$

This is during the time of the Trojan war as we have seen Mr. Crosthwaite date (900-890 BCE) it! It bears mention that Memnon was the general sent by Tithonus his father (formerly known as Ganymede) to assist on the Trojan side of the war, so it is possible to see both generations, father and son, living at the time of the Trojan War, with the younger's career peak at the time of the war, the elder being administrative. The agreement is nearly true, but scientifically the result is stunning, possibly by itself delivering an unredeemable blow to older dates for Troy's Fall.

Right: Alexander the Great, Glyptothek, Munich, Germany (Rondanini Alexander, purchased for Munich in 1814 from the Marchese C. Zacchia, a version of a late 4<sup>th</sup> century BCE original by, perhaps, Euphranor, or Lysippus. Plutarch's [Life of Alexander](#), IV states that Alexander allowed no sculptor but Lysippus to do his portraiture)



Can this really be so? In all modesty, it seems that one may have thought of it sooner, and that any such amazement ought to be replaced by a feeling of utter stupidity in not already having seen it.

May we date the Fall of Troy another way. Alexander, called The Great, was King of Macedon, beginning 336 BCE. The rate of 3 generations to 100 years and also 9 reigns to 200 years have been established by means of comparing many similar cases, as explained in the book *Synchronology* (see Ch. 16, Of The Length of Reigns). See the following Table:

Table of the Kings of Macedon and Troy's Fall

--

Description	King or Ancestor	Rule Begins (BCE)
known date	Alexander III The Great	336
known date	Philip II of Macedon	359
known date	Amyntas III	393
known date	Archelaus	413
9 generations (300 years)	Perdiccas	713
3 reigns (67 years)	Caranus	780
4 generations (133 years)	Hyllus, son of Hercules (killed circa 910 BCE)	913

From the Table above, the fall of Troy may be nearly 913 BCE, which is reasonably close to what we expect for a son of Hercules, the latter having been leader of the land forces on that very famous expedition of the Argonauts, a number of whose sons fought at Troy in that final War. Of the difference: 913 BCE is but 23 years from 890 BCE, and its discrepancy may truly seem less severe to an honest scientist. Generations among inherited reigns tend to be shorter because of the need for the monarch to produce a male heir, and thus are normally taken to be about 22 years, or the same as the length of one reign. Doing this accounts for up to 100 years, and easily makes the number for the date of Troy's Fall as late as 890 BCE. Science, once again, is nearly correct, but with not quite as stunning a blow to the early dating as given for the Trojan War. The son of Hercules, Hyllus, it is said, died in combat in the Pelopponesus, southern Greece, while attacking the city of Mycenae, in northeastern Pelopponese, about 20 years before the fall of Troy. Investigating some more, when did Hyllus die? Nearly 910 BCE, as far as can be determined. So Hyllus, the son of Hercules, dying as a grown man, and Alexander beginning to rule at age 20, make the date (913 BCE) sufficiently close to the truth, so proving the date of Troy's Fall as placed in 890 BCE for this case as well, and at least as nearly as can be expected.

Any reasonable person, when examining the history of the bygone era of Spartan Kings of Greece, must come to only one conclusion: Here is one of the very best of ancient recorded Kings' lists, supplying two sets of reigns for two Kings, who ruled in a biarchy. The dates of the Spartan Kings have been a standard used by ancient and modern chronologers alike, and may it not be said that: "We have neglected a salvation of such greatness." (Heb 2:3) As for the Spartan Kings dated before 491 BCE, we shall abandon these, for it is known both from the earliness of the date and the experience with the length of the reigns quoted that earlier dates than this may not be believed. We have been blessed with the dates of twelve reigns in each line, both the Proclidae and Agidae, one 491 BCE and later, and the other 490 BCE and later. In the Table below we present the records from Sparta:

Table of the Spartan Kings after 491 BCE

Proclidae Kings	Reigned (BCE)		Agidae Kings	Reigned (BCE)

Leotychidas	c.491 - 469		Leonidas	c.490 - 480
Archidamus II	469 - 427		Pleistarchus	480 - c.459
Agis II	427 - 401/400		Pleistoanax	c.459 - 401
Agesilaus II	401/400 - 360		Pausanias	409 - 395
Archidamus III	360 - 338		Agesipolis I	395 - 380
Agis III	338 - 331		Cleombrotus I	380 - 371
Eudamidas I	331 - c.305		Agesipolis II	371 - 370
Archidamus IV	c.305 - c.275		Cleomenes II	370 - 309
Eudamidas II	c.275 - c.245		Areus I	309 - 265
Agis IV	c.245 - 241		Acrotatus II	265 - 262
Eudamidas III	241 - 228		Areus II	262 - 254
Archidamus V	228 - 227		Leonidas II	254 - 235
Eucleidas	227 - 221		Cleomenes III	235 - 222

The Spartan Kings are descended by twins Eurysthenes and Procles, the descendants of Heracles or Hercules (specifically, the Heracleidae). Procles and brother Eurysthenes are twin sons of Aristodemus, who is son of Aristomachus, who is in turn son of Cleodaeus, he being himself the son of Hyllus, he also being a son of Hercules. As the story goes, brothers Procles and Eurysthenes conquered Sparta in the Peloponnesus two generations after the Trojan War. Only if this story is accurate may we use these facts to determine what the date of the Fall of Troy is. So how do we do it? By using the chronological standard Kings of Sparta, determining an average reign from the above lists of Kings, and retro-calculating back to the date of the end of the Trojan War. Are you ready? This might not hurt a little. On page 77, Notebook 22 of Ward Green states:

#### Spartan Kings (Proclidae)

13. Eucleidas (227 - 221 BCE)

1. Leotychidas (491 - 469 BCE)

$$264 \div 12 = 22.0 \text{ years/reign}$$

#### Spartan Kings (Agidae)

13. Cleomenes III (235 - 222 BCE)

1. Leonidas I (490 - 480 BCE)

$$255 \div 12 = 21.25 \text{ years/reign}$$

page 78 continues...

$$\text{Agidae } 490 + 16 \times 21.25 = 830 \text{ BCE}$$

$$\text{Proclidae } 491 + 16 \times 22 = 843 \text{ BCE}$$

$$\text{Average } (843 + 830) \div 2 = 836.5 \text{ BCE}$$

Add time for 3 reigns following death of Hyllus, Cleodaeus, Aristomachus, Aristodemus, Procles (and his twin brother Eurysthenes) are the lineage of Hercules starting with Hyllus his son. Thus, Procles is his third-great-grandson. As Mr. Crosthwaite, we take 75 years for Cleodaeus, Aristomachus, and Aristodemus, the total of their reigns, but no more, because they died in "their prime".

page 79 continues:

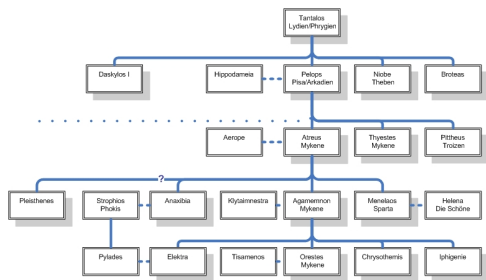
From the end of the Trojan War, thus

75 - 20 = 55 years

to the Return of the Heraclidae

836.5 BCE + 55 years = 891.5 BCE as end of Troy

This agrees sufficiently with the year 890 BCE of Mr. Crosthwaite for the purpose of defeating the argument that the Trojan War occurred 1181 BCE, which was based on cruder calculations with larger average reigns.



Left: The Genealogy of Agamemnon

The use of average reigns is subject to irregularity in the length of reigns. To quote Mr. Crosthwaite in *Synchronology*:

*"From 6 to 12 reigns will in general allow compass quite sufficient to rectify any irregularity arising from a very long or a very short reign."*

We had the benefit of 12 reigns above taken from the two lines of Kings of Spartan Kings, which was great enough a number to lend assurance to our result, but as the nature of man is unknowing (1Co 8:2), we take the confirmation rather than the proof.

## RECENT ARTICLES:

The order of the articles written by Rolf Ward Green is:

- 1. Harald Hildetand and Rollo in the Trojan House of Charlemagne (Dec 25, 2007)
- 2. Skjöldings (Sep 17, 2008)
- 3. Valdr (Oct 09, 2008)
- 4. Smith (Nov 1-6, 2008)
- 5. Green (Nov 23, 2009) (Easter calculator first used and cited) (the present article)

- Mar 02, 2010 modified Title illus., Hippocrates
- Sep 08, 2010 replaced [link to Handbook of Reparations](#) with a simple bracketed reference when Google Books dropped the link, corrected double page breaks before images to make them new paragraphs (applied to several images including Croesus and Australian Archdiocese emblem; this works around a bug in the Chrome browser which causes text to overwrite images), added [links to Jewish Virtual Library](#) on Rewriting

REFERENCES:

- (1) ([Synchronology, 1839, Cambridge University Press, by Charles Crosthwaite](#))  
(2) ([Wikipedia, 'Agamemnon'](#))

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...ongoing research...

*Has presumptuousness come? Then dishonour will come, but wisdom is with the modest ones. (Proverbs 11:2)*

**Right:** Atossa's Dream (of Xerxes) (Cartoon by George Romney, reproduction from [Liverpool Museums, 'Atossa's Dream', by George Romney](#))



To say that the city of Troy was a real place having a real place in history is one thing, but without an association to real people and events of history the feeling with which we are left is a rather empty one in truth. So, it beckons the question of whether any such real connection to people may be found to exist in the records. Does any such connection exist?

Asculapius, a physician of the time of the Argonauts one generation before the Trojan War, had a son, and his name was Podalirius. The family of Asculapius has been recorded by Tsetses, but in the 12<sup>th</sup> century CE, with the lineage of Podalirius the Greek physician being traced as:

1. **Podalirius**
2. **Hippolochus**
3. **Sostratus**
4. **Dardanus**
5. **Crisamis**
6. **Cleomyttades**
7. **Theodorus**
8. **Sostratus**
9. **Crisamis**
10. **Theodorus**
11. **Sostratus**
12. **Nebrus**
13. **Gnosidicus**
14. **Hippocrates**
15. **Hercleidas and wife Phainaretta**
16. **Hippocrates (famous physician)**

...

For a genealogical study in which nothing is assumed in advance to be known about the descendents of this family, we have the single question: Is there anyone named Hippocrates (such as the famous physician from the island Kos, given as a descendent of Asculapius) living at a time which we may

calculate from average generations? Firstly, the number of generations from Podalirius to Hippocrates is favourable, for fifteen exceeds the minimum of 6 to 12 (given for reigns, as we quote above) events required to make the use of a statistic accurate, although there are exceptions to the general rules in isolated cases. Secondly, we do have information about the time when Hippocrates was living. He was said to have been the student of that Metrodorus who lived 444 BCE in the island of Chios, Greece. Also, the famous physician, Hippocrates, was said to have been born about 460 BCE, dying 361 BCE.

**Below: Rhodes (in red)**



**Below: Kos (in red)**



**Below: Chios (in red)**



We compute Podalirius-Hippocrates as follows:

Birth of Podalirius 33 years before the midpoint of Trojan War, say, to a point 15 generations later:

$$895 \text{ B.C.E.} - 33 + (15 \times 100 \div 3) = (895 + 33 - 500) \text{ B.C.E.} = \mathbf{428 \text{ B.C.E.}}$$



**Left:** Byzantine Empire Emblem (Photo from [Wikipedia, 'Double-headed Eagle'](#), see also [Orthodox Wiki, 'Double-headed eagle'](#))

This date 428 BCE is 16 years years after that given for the above-named teacher Metrodorus of Chios, and is, furthermore, according to the date of 460 BCE as Hippocrates' birth date, his 33<sup>rd</sup> year of life. We have missed by only one generation. This is heartwarming nonetheless for its introduction of the history and feeling of real people and places into a story of the Trojan War. Not only that, but a single generation may be explained as a missing link in the genealogy, something which is hardly surprising, nor unexpected for a genealogy this ancient. The problem is lessened in the knowledge that many, including in fact the book *Synchronology*, give Hippocrates as the seventeenth in descent from Asculapius, which presses the Trojan War very firmly onto the pages of history. But when we are surely resolved to find out reasons for the small discrepancy, a generation that was 2 years shorter on average produced a difference of 32 years in 16 generations, taking generations of 31 years each instead of 33 years. More than this it may be readily confessed dates are not always nearly known, and when the date of death 361 BCE is assumed to be better known because of recency, assuming such a life as encompasses two generations, we then see a result nearly true:

Career Peak of Hippocrates 33 years before his death, say, to a point 15 generations earlier:

$$361 \text{ B.C.E.} - 33 - (15 \times 100 \div 3) = (361 + 33 + 500) \text{ B.C.E.} = \mathbf{894.3 \text{ B.C.E.} = 895 \text{ B.C.E.}}$$

**Right:** Emblem, Catholicon of the Chilandari Monastery (Athos) (Photo from [Orthodox Wiki, 'Double-headed eagle'](#), see also [Wikipedia, 'Double-headed Eagle'](#))



This date 895 BCE, as the career peak of Podalirius, confirms, praise Jehovah, the date of the Trojan War as 900-890 BCE, since Podalirius was a physician for the Greek army opposing Troy, 895 BCE being at about the middle of the War. Alternatively, with awareness that physicians serving an army need not be as young as the soldiers they support, Podalirius may be seen as about 50 years old at the start of the War in 900 BCE, but caution must be advised in this because his father Aesculapius was an Argonaut about 933 BCE and the date of the son will thus affect everything else.

To say that written records of ancient times are the source of evidence is to say that these writings are believed reliable, a statement which is not close to the truth. The Bible texts as we now have them are a much more reliable source, judging from their number of copies and their consistency with each other. The works of secular writers are existing with variation in their content to a greater degree than the Bible, and with fewer extant texts. A work of 'Shakespeare' may have dozens of copies compared to thousands such copies for the Word of God. One variation of Tzetzze, where he gives the genealogy of Hippocrates with one fewer generation, means less scampering about for us as scientists. Wikipedia presents a genealogy, under the title 'Hippocrates', giving Hippocrates a single generation closer to Podalirius than we did above, a change which makes 895 BCE right for the career peak of Podalirius, without any additional thinking. This is worth noting because it reminds us that it is not the truth which errs, but rather our understanding.

2009-07-19 1526 hrs

I am off to do some gardening.

2009-07-19 1902 hrs

I'm back.



**Left:** Emblem, Church of Cyprus (Reproduction from [Orthodox Wiki, 'Double-headed eagle'](#), see also [Wikipedia, 'Double-headed Eagle'](#))

Are there other ways to test the date of destruction of Troy as to whether it is indeed 890 BCE? Yes, and by no means does it seem that we might exhaust them, for every family descent line is a means for tracing dates back to the time of Troy. The line of Pyrrhus, known as 'Pyrrhus of Epirus' (319-272 BCE), provides an ancestral line back to Pyrrhus (Neoptolemus), the son of the famous Achilles who fought at Troy. Greek forces at the Trojan War included father and his son Neoptolemus. The Kings of Epirus descended, by their own admission, from Neoptolemus the son of Achilles. While I am still relatively new to the calculations, I will follow fairly closely the account to be found in the book of Mr. Crosthwaite, on page 35. Pyrrhus, by being the great great grandson of Tharypus, finds himself 19 generations from Neoptolemus, for it also is said that Tharypus is 15 generations descended by means of Neoptolemus (ie great great grandson is two plus one plus one, or four generations). Making from 19 generations  $18 + 1$ , we have 3 generations to 100, or 18 generations to 600 years, plus  $33 = 633$  years, which is added to the time of Pyrrhus of Epirus, who was a young man in 300 BCE, even as Neoptolemus, the son of Achilles, was before the War on Troy. Thus:

300 B.C.E. -  $(19 \times 100 \div 3) = (300 + 633)$  B.C.E. = **933 B.C.E.**

To quote from Pausanias, in Book 1 of his *Description of Greece*:

**“from Tharypus to Pyrrhus, son of Achilles, are fifteen generations”**

This may well be taken to mean that fifteen generations are **inclusive**, as is often the case in matters of genealogy. Thus, we have the time of Neoptolemus as a young man as:

**933 - 900 = 900 B.C.E.**

Since the war on Troy began in 900 B.C.E., this is exactly sufficient, and I have no doubt that it is reasonably close to the truth.

**Right:** Emblem, Church of Greece (Reproduction from [Orthodox Wiki](#), ‘[Double-headed eagle](#)’, see also [Wikipedia](#), ‘[Double-headed Eagle](#)’)



A quote from Plutarch's *Lives*:

“Neoptolemus, the son of Achilles, brought an army thither, obtained possession of the country, and founded a dynasty of kings, who were named after him the sons of Pyrrhus: for Pyrrhus was his own nickname as a child, and he also gave the name of Pyrrhus to one of his children by his wife Lanassa, the daughter of Kleodæus, who was the son of Hyllus. From this period Achilles has been honoured like a god in Epirus and is called Aspetus in the dialect of the country. After the earliest kings, the dynasty sunk into barbarism, and ceased to attract attention from its weakness and obscurity. Of those of later days, Tharrhypas was the first of those who made himself famous. He adopted the customs and letters of Greece, and gave just laws to his country. Tharrhypas was the father of Alketas, who was the father of Arybas, who married Troas and by her became the father of Æakides. This man married Phthia the daughter of Menon of Thessaly, who had gained great distinction in the Lamian war, and who yielded in reputation to no one except to Leosthenes himself. By Phthia Æakides had two daughters, Deidameia and Troas, and one son, Pyrrhus.” (Plutarch's *Lives*, vol. II, *Life of Pyrrhus*, I)

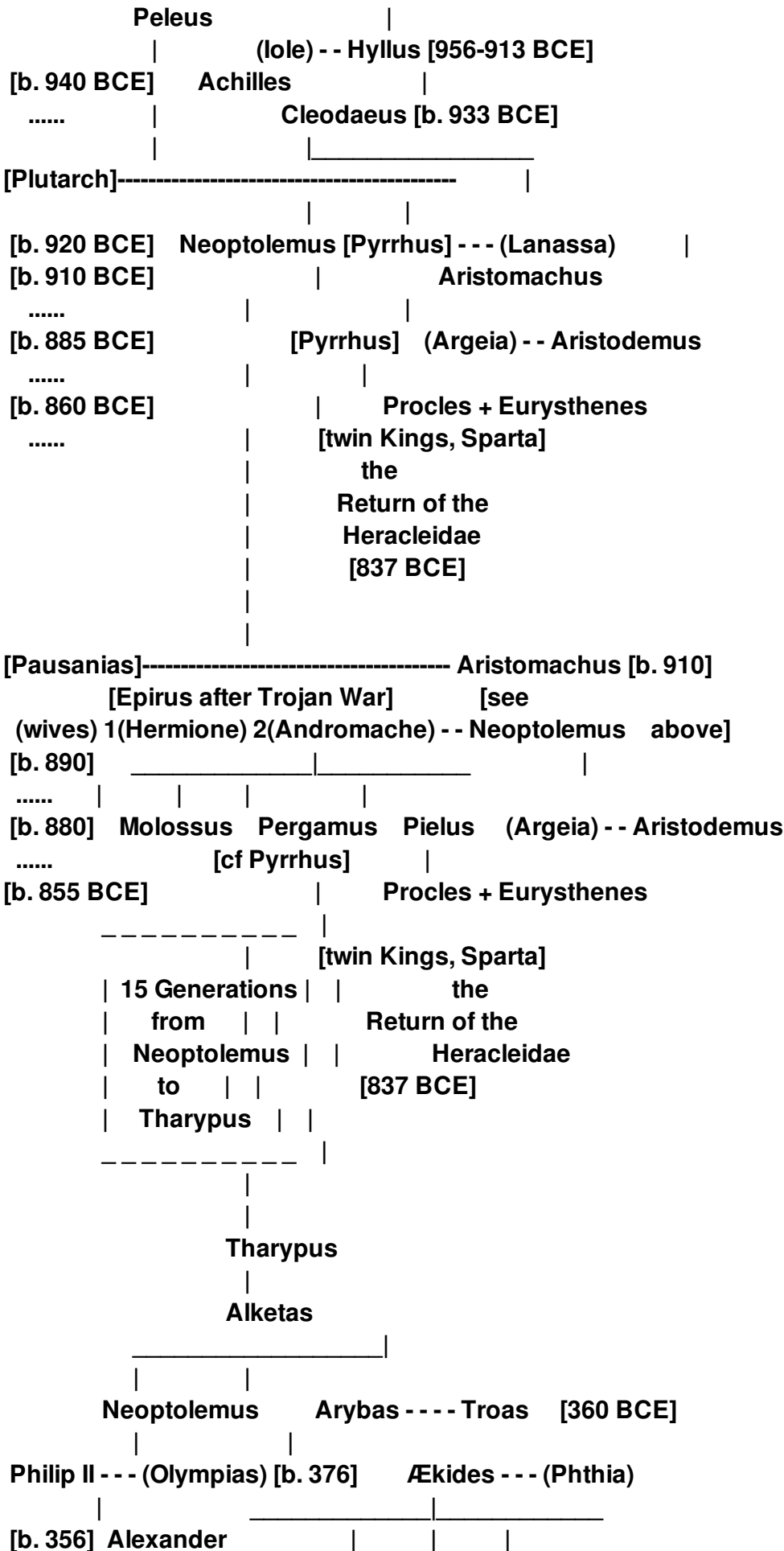
A quote from Pausanias' *Description of Greece*:

[1.11.1] Such was the history of Lysimachus. The Athenians have also a statue of Pyrrhus. This Pyrrhus was not related to Alexander, except by ancestry. Pyrrhus was son of Aeacides, son of Arybbas, but Alexander was son of Olympias, daughter of Neoptolemus, and the father of Neoptolemus and Aryblas was Alcetas, son of Tharypus. And from Tharypus to Pyrrhus, son of Achilles, are fifteen generations. Now Pyrrhus was the first who after the capture of Troy disdained to return to Thessaly, but sailing to Epeirus dwelt there because of the oracles of Helenus. By Hermione Pyrrhus had no child, but by Andromache he had Molossus, Pielus, and Pergamus, who was the youngest. Helenus also had a son, Cestrinus, being married to Andromache after the murder of Pyrrhus at Delphi. [1.11.2] Helenus on his death passed on the kingdom to Molossus, son of Pyrrhus, so that Cestrinus with volunteers from the Epeirots took possession of the region beyond the river Thyamis, while Pergamus crossed into Asia and killed Areius, despot in Teuthrania, who fought with him in single combat for his kingdom, and gave his name to the city which is still called after him. To Andromache, who accompanied him, there is still a shrine in the city. Pielus remained behind in Epeirus, and to him as ancestor Pyrrhus, the son of Aeacides, and his fathers traced their descent, and not to Molossus.[1.11.3] Down to Alcetas, son of Tharypus, Epeirus too was under one king. (Pausanias, *Description of Greece*, Book 1)

**Chart of Descent of Pyrrhus of Epirus**



[ed.] Argonauts [933 BCE, a generation before Trojan War begins]  
 (Deianeira) - - Heracles [989-916 BCE]



**The Great Pyrrhus (Troas) (Deidameia)**  
**[336-323 BCE] of Epirus**  
**[319-272 BCE]**

([Plutarch's Life of Alexander, IV](#); [Pausanias' Description of Greece, Book 1](#); [`Peleus', Wikipedia](#); [`Iole', Wikipedia](#))

There are few times in a person's life, particularly as one gets older, when one encounters a man such as Mr. Crosthwaite, who imparts enough of a brilliance, that it completely changes one's way of thinking. He is, although it is not of the same stuff as his work itself, at the same time powerful in his giving, yet sensitive to the erring thoughts, unafraid to meet a foe head on, attentive to detail, thoroughly logical in matters of importance, and always a gentleman. In my discovery of his book *Synchronology*, which was in June of 2009 (this year), I have been caused, and I am not ashamed nor am I ungrateful, to rethink and change my whole way of thinking. For this is the first time in my life that I have met such a man, as he seems definitely to be yet living to me, although his book was published in 1839. I cannot imagine how this brilliantly scintillating, honest book has been unable to find its way into the public school system in this country, except perhaps that it has been too courageous in dispelling the errors of the past. The book resounds with the truth, upholds Scripture with zeal as the highest authority, providing practically all the necessary tools to continue to learn through the same sort of research, virtually any history one is inclined to follow. Before I get carried away, it is noteworthy that I as yet have not completely read this book, so it does inspire my labour. As research beacon, I have yet to find fault with it, but when I do, it is probable that I will find little to modify in this marvelous work of Mr. Charles Crosthwaite. I hasten to add that he does draw not insignificantly, and in a number of areas, on the work of Mr. Newton.



**Left:** Coat of Arms of Serbia (Reproduction from [Orthodox Wiki, `Double-headed eagle'](#), see also [Wikipedia, `Double-headed Eagle'](#))

A remarkable difference in the chronology of the two authors, Mr. Crosthwaite and Mr. Newton, from others of essentially conventional nature, is in the dating of the Argive Phidon, which they both date a century or more later than others. I find no particular need to embrace one view or another, especially regarding matters of a political nature, still in the cause of truth it is also true that a good policy is to leave `no stone unturned'. According to the Parian or, the Arundelian, Marbles as Mr. Newton calls them, Phidon is the eleventh in descent from Hercules (in Greece, Heracles). The Marble is partially damaged, but that part mentioning Heracles is intact, and so is

also a note regarding Phidon's minting of a silver coinage. So this is one more opportunity to test the date for Troy's overthrow by the Greeks. But who is Hercules, since we are measuring Phidon's date from him? There may be a number of men who were called by that name. However, we have nothing to lose by using the Greek, the Argonaut, Heracles, who lived about a generation before the War on Troy. From above, our Table of the Kings of Macedon, we see that Hyllus son of Heracles died in 913 BCE, according to that calculation, thus why do we not say that Heracles flourished about the time of one generation earlier? For Hyllus died from an injury suffered in mortal combat, and it is not a generation away from true that he flourished at that time (flourishing meaning 33 years old). Once again, we may not err too much. Do we take Heracles, at the birth of his son Hyllus to be 33 years of age, which means Heracles flourished in

$$913 \text{ B.C.E.} + 33.3 \text{ years} = 946.6 \text{ B.C.E.} = \mathbf{947 \text{ B.C.E.}}$$

say, in 947 BCE? We needn't fear error, for an error will become evident in time, and average generations can't be expected to be accurate for a single scion. In humility may we now compute the date for Heracles from the date for Phidon the Argive, from Mr. Newton 596 BCE and from Mr. Crosthwaite 592 BCE, the Parian Marbles giving a much different (and incorrect) date of 895 BCE for Phidon, early by 300 years nearly. As I am writing this, research is ongoing, and it seems to me a different approach is needed for the case of Phidon the Argive, since widely different views have been proposed. We are in no need to confirm the date of Troy's overthrow, nor will the date of Phidon, as uncertain as it seems, be of any great use for this, but there is a much neglected source of cross-dating information (which we also are neglecting until now) in the Bible, where Egyptian and Assyrian Kings were recorded as having dealings with God's people. Thus, for example, the invasion of Shishak (Sisak), in the fifth year of King Rehoboam (1Ki 14:25; 2Ch 12:2) of Judah, serves to date secular events in harmony with the Bible record, as is a rather better approach, at least in faith. We now seek to apply what we already have learned in the case of the Assyrian Kings, some of whom we saw as requiring corrections of 19 and 22 years backward in time in order to align them with a chronology consistent with Scripture. With a date of 1027 BCE for the completion of Solomon's temple, the reign of King Solomon began in 1037, while the reign of King Rehoboam began in 997 BCE, providing for the 390 years of Ezekiel's prophecy which may be seen as ending in 607 BCE with the destruction of the temple in Jerusalem. Hopefully, we will not become wiser in our eyes than seven giving a sensible reply, or lazy (Pr 26:16). Thank God, when we have found the truth, then we may test the inspired expressions to compare them with the truth. (1Jo 4:1) The fifth year of the King of Judah, Rehoboam, was  $997 - 4 = 993$  BCE. This is, of course, counting his first year (7-6-5-4-3, a sequence of five years, the fifth being four numbers less in integral value than the first). Who is Sisak the King of Egypt? This is an important question, as the answer given by Mr. Crosthwaite identifies Sisak as the same person as Sesostris King of Egypt, known also as Osiris. During an invasion into Greece after invading Judah and India (Mr. Crosthwaite relates it in some detail) is Osiris said to father a number of children while he is dwelling there with his army. A son of Osiris and Alcmena, we are told, is Heracles, who by his mother is also a grandson of Electryo her father. Allowing the stay of Osiris in Greece before Heracles is born to be four years, we have Heracles' birth year as about 989 BCE, which makes him younger than 45 years old in 947 and, at the time of leading the Argonautic land forces, 56 years old, taking the Argonautic expedition as 933 BCE, and recalling that the date 947 BCE is the date we calculated above for the time of Heracles' flourishing. While it may seem somewhat late for Heracles to be 56 years old on the Argonautic exploits, he is also said to have died in 916 BCE, a date not likely to be far from the truth, being only 16 years from the beginning of the Trojan War, and this makes him 73 years old at his death, a number right for a human. Calculating from the birth of Heracles forward to Phidon 333 years later gives:

$$989 \text{ B.C.E.} + 333.33 \text{ years} = (989 - 333.33) = 655.66 \text{ B.C.E.} = \mathbf{656 \text{ B.C.E.}}$$

**Right:** Ancient Georgian Kingdoms of Colchis and Iberia (Reproduction from [Wikipedia. 'Colchis'](https://en.wikipedia.org/wiki/Colchis), Copyright © 2004 Andrew Andersen)



This is what we calculate as Phidon's birth date, so Phidon is seen as 60 years old in 596 BCE, about the time of the date for Phidon given by the time of the marriage suit of Phidon's son Leocedes. For Leocedes to be about 33 years old, Phidon his father is about 66 years old based on the average generation, and so

it may appear that we have judged correctly the date of Heracles' birth, which we said was 989 BCE. Sill, further examination is required to test our dates. A man named Megacles, the son of Alcmaeon an Athenian, was courting at the same time the same Agarista, the daughter of Cleisthenes (flourished 600-570), Tyrant of Sicyon. What the appellation lacks in manners, it makes up for in clarity, for there is a Cleisthenes, grandson of the same `Tyrant', but this Cleisthenes, the grandson, is the noble Athenian who reformed the constitution of Athens in 508 or 507 BCE, and is the son of Megacles and Agarista. As Jehovah is alive, a survey of some additional members of the family tree will help to solidify the dates and render a feeling of humanity to the poetic picture of ancient kingdom ties.



**Left:** David Ben-Gurion

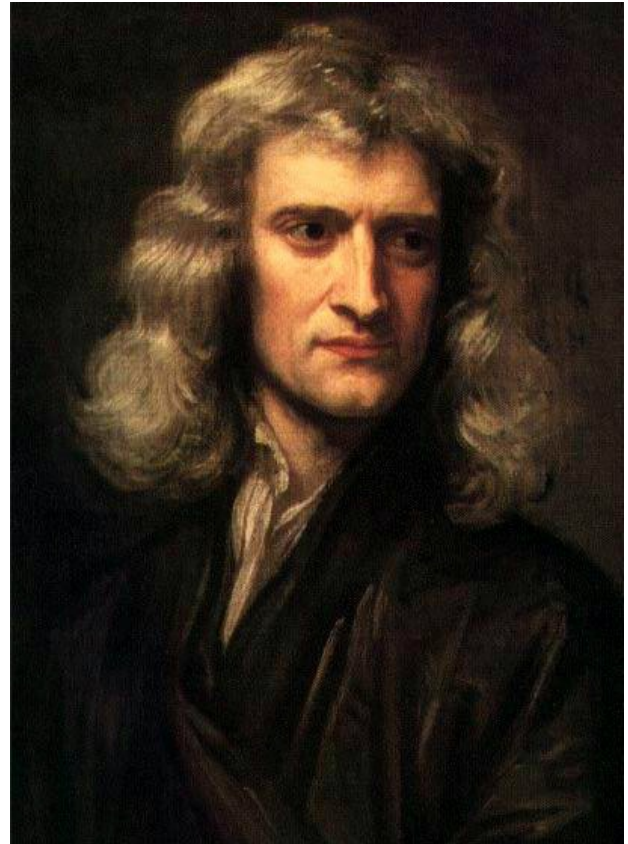
From that which has come down to us, and which we do honour as faithful, Pisistratus, tyrant of Athens in the years from 546 BCE until his death in 528 or 527 BCE, married Coesyra. Megacles and Agarista, the two having married at the conclusion of all the princely courtship by very many candidates from among all the noblest families of Greece, had conceived Coesyra as another one of their children, Hippocrates being yet one more, and the father of another Megacles, and of another Agarista. Coesyra perhaps marrying about 546 BCE to the flourishing Pisistratus, makes her mother Agarista likely to have been born forty years before in 586 BCE, since 20 years is the marriagable age of a lady. But Agarista's birth date is, like all dates of the probable ancient past, calculable also from a genealogy contained in William Smith's *Dictionary of Greek and Roman Biography and Mythology*. From `Alcmaeonidae', Agarista is the great grandmother of Cleisthenes' granddaughter Deinomache. Deinomache is the wife of Cleinias, a leader greatly

distinguished in The Battle of Artemisium in 480 BCE, and who died in The Battle of Coronea in 447 BCE. Cleinias is the father, and Deinomache is the mother, of a prominent Athenian statesman, orator, and general (c.450-404), named Alcibiades Kleinou Skambonides (Alcibiades son of Cleinias from the deme of Skambonidai). He is the thus the third-great grandson of Alcmaeon, and he is living in the time of the dated era after 500 BCE as a great general who fought in two battles in 410 BCE and one more in 408 BCE, specifically: The Battle of Abydos (410), The Battle of Cyzicus (410), and then, The Siege of

Byzantium (408). Alcibiades was born in Athens in 450 BCE and died in Phrygia in 404 BCE. We calculate 5 generations from 450 BCE to the birth of Alcmaeon ( $5 \times 33.33 = 166.66$  years):

450 B.C.E. - 166.66 years = (450 + 166.66) B.C.E. = 616.66 B.C.E. = **617 B.C.E. birth**

**Right:** Isaac Newton (1689 Painting by Godfrey Kneller)



of Alcmaeon. Coesyra the wife of Pisistratus is like unto him peaking in 546 BCE, his first year of reign at Athens, but with 33-year generations this sets up her grandfather Alcmaeon as peaking 66 years earlier in 612 BCE, not too likely if he was born in 617 BCE or thereabouts. But if Coesyra was only 18 years old when she was married it subtracts 15 years from that date to give 597 BCE as Alcmaeon's career peak, this with him born about 632 BCE has him leading an armed force at age 37 years, which is about right. Both of the ladies, Agarista (born 583, or a little earlier) and Coesyra her daughter, being near to 18 years old or a little older as each might well be at the dates of their marriages, makes this a credible genealogy, with room for moving the birth date of Agarista back closer to the time of her husband's birthdate, which might be thought to be about 33 years after 632 BCE, or about 600 BCE for the birth of Alcmaeon's son the husband of Agarista and father of Coesyra, Megacles. With Alcmaeon born 632 BCE, on average 5 generations to 450 BCE means a generation of 36.4 years, correct but for being 3 years too long, which seems too much over a 5-generation averaging perhaps. Alcibiades is said to be born 'c. 450', and dies in 404 BCE, which means he was 46 years of age at his death. A general who was also an orator and said to be a statesman of Athens, Alcibiades is a young man of accomplishments perhaps beyond his years, or perhaps born earlier in about 465 BCE, which makes him 61 at his death and a general of about 55 years of age during his battles, thus making the average generation equal again to 33 years, which seems closer to the truth. Although the mother of Alcibiades, Deinomache, may have been some 33 years old at the time of his birth, in the female gender generations average closer to 25 years, which makes the total number of years for Alcmaeon through Alcibiades (4 males and 1 female generation) 8 years fewer, or  $167 - 8 = 161$  years. This results in dates for the descendent line as follows:

0. Alcmaeon b. 626 BCE

(31 years old as leader of Athenian army in war of 595 BCE)

1. Megacles b. 593 BCE

(married Agarista the daughter of Cleisthenes the Tyrant, she being about ten years younger)

2. Cleisthenes b. 560 BCE

(Reformer of the constitution of Athens in 508 BCE, at the age of 52)

3. Megacles b. 527 BCE

(victor at the Pythian Games in chariot racing 486 BCE)

O Megacles! one glorious crown

In Jove's Olympic strive obtain'd  
And two from Cirrha's sacred town  
By thee and thy forefathers gain'd  
--Pindar, Pyth. vii., 13-16)

4. Deinomache dau b. 494 BCE

(married Cleinias who distinguished himself in battle in 480 BCE, and died in battle in 447 BCE, issued the Cleinias Decree before his death)

5. Alcibiades b. between 465 and 450 BCE

(born in Athens, prominent statesman, orator, general, won the first, second and fourth prize at the Olympic Games, was involved in a battle in 432 when Socrates saved his life, a battle in 424 when he repaid Socrates, in two battles in 410 and in another in 408 BCE, died in 404 BCE in Phrygia)

Alcibiades, it may be said, is born about 450 BCE at latest, since his father died 447 BCE, at the Battle of Koroneia (Coronea).



**Left:** Alcibiades (*Bust, Musei Capitolini, Photo from ['Alcibiades'](#) Wikipedia.*)

Four male generations and one female generation back to Alcmaeon are:

$$4 \times 33 + 25 = 158 \text{ years, say.}$$

This gives  $(450 + 158)$  BCE = 608 BCE for the approximate date of Alcmaeon's birth. Cleisthenes the reformer is known for his reformation of Athens' constitution in 508 BCE (or 507 BCE) and that is reasonably sure to have occurred after he reached maturity, or about 33 or older, almost without question. This puts his birth (Cleisthenes) at 541 BCE at the latest I think, but more likely it's 551 or 561 BCE, which puts his grandfather Alcmaeon at 627 BCE (two average generations earlier). With Cleisthenes the son of Agarista, his birth in 561 puts her birth as about  $561 + 25 = 586$  BCE, and his

father's birth at  $561 + 33 = 594$  BCE (Megacles is his father), and Alcmaeon his grandfather about  $594 + 33 = 627$  BCE. Megacles, his son, easily confused with the Megacles who married Agarista, won the chariot race in the Pythian games of 486 BCE. This Megacles is the grandson of the first Megacles, putting him about 528 BCE in terms of his birth, and his daughter Deinomache the mother of Alcibiades later, at 494 BCE. Thus her maximum age at the birth of her son Alcibiades is 44 years, which is within bounds of reasonable nature. With Alcibiades born 460 BCE she is 34, and with her born 484 BCE she is 24, also within bounds of human nature. Her husband, Cleinias, was distinguished in battle in 480 BCE, at Artemisium, and thus may have been known by reputation to his future wife. All of these provisions, which we draw from the family of Alcmaeon, appear nearly true, the people mentioned also nearly related. Phidon is linked to recorded history this way-- by means of Alcibiades.

**Right:** The Great Comet of 1882

William Smith Dictionary has Cleisthenes the Tyrant as grandson of Myron, and 100 years later than his ancestor Orthagoras; also, the son of Aristonymous is Cleisthenes. The same source dates Alcmaeon, whose son Megacles courted and won Cleisthenes' daughter Agarista, as about 590 BCE. The war of 595 BCE, which Mr. Crosthwaite dates as 570 BCE, dates both Alcmaeon and Cleisthenes thus to this time. The visit of Alcmaeon to Croesus King of Lydia in Sardis in 561 BCE is possibly true, as it makes Alcmaeon 47 years old for a birth date 608 BCE, and 67 years old with his birth set at 628 BCE. He is reported to have stuffed his clothing and mouth with gold dust, for Croesus had first said he could take as much as he could carry. Cyrus took Sardis in 544 BCE, at which time the rule of Croesus ended. The great-great-great grandson of Alcmaeon, Alcibiades, became the ward of his relatives, the great-great-great grandchildren of Megacles and Agarista, Pericles and Ariphron, sons of Agarista who married Xanthippus. Their mother Agarista is the daughter of Hippocrates son of Megacles and Agarista. This is the history of Alcibiades.



1882 Nov 7<sup>d</sup>.

Pisistratus (Peisistratus), Tyrant of Athens, ruled from 546 to 528 BCE. His wife is Coesyra the daughter of Megacles and Agarista, sibling to Cleisthenes and Hippocrates. Two female generations (about 50 years) before 546 BCE is 596 BCE, estimated for the birth of Agarista. Since Megacles we estimated earlier to be 594 BCE and Agarista 586 BCE as to their births, the death of Pisistratus in 527 BCE does not allow much more than two generations (59 years) from the birth of Agarista to the wedding of daughter Coesyra, with the earliest date for Coesyra's birth being closely linked to the date of Agarista's birth. For a 45-year difference from Agarista's birth to the marriage of her daughter, with her daughter 20 years old at her wedding, the dates probable for the marriage of Coesyra and Pisistratus range from 551 BCE to 527 BCE, the latter date the death of Pisistratus. This range is more than sufficient, being nearly a full female generation. The history is thus confirmed.



**Left:** Flag of the Greek Church of Constantinople (Official Flag of both the Ecumenical Patriarchate of Constantinople and Mount Athos, as well as of the Greek Orthodox Churches in the diaspora under the Patriarchate, reproduction from [Orthodox Wiki](#), 'Double-headed eagle', see also [Wikipedia](#), 'Double-headed Eagle')

Having determined the date of Phidon the Argive, King of Argos, as 656 BCE based on the Parian Marble saying that he was 11<sup>th</sup> in descent from Heracles, we note that the son of

Phidon, Leocedes, is named by Herodotus as one of the suitors of Agarista, her hand won by Megacles the son of Alcmaeon, whose family we have been discussing at some length above. A son of Phidon as a suitor of Agarista, it becomes apparent, Leocedes is born after 616 BCE or thereabouts in order to be 30 years older than Agarista his potential bride-to-be. Phidon according to a 656 BCE birth is thus 40 years old at the birth of Leocedes in 616. The difference between the birth date of Phidon and that of Agarista being 70 years, it is no less reasonable perhaps and seems as near true that Phidon is the

11<sup>th</sup> from Heracles, but **excluding** Heracles, which puts Phidon's birth at 656 - 33 = 623 BCE, and Leocedes thus at about 590 BCE. Further details may illuminate the situation better. Mr. Newton's *Chronology* notes the 49<sup>th</sup> Olympiad as near the end of Phidon's reign, which is about 580 CE. He was thus either 76 years old or 43 years old depending on which date of birth is correct, but in a period that is 10 generations after the destruction of Troy as a city, this is a nice problem, since it means that our dating of Troy's demise must have been nearly true.

A quote from Herodotus:

**Right:** Return of the Heracleidae (Caranus is the son of Temenus according to Greek myth, and Temenus is one of the conquering Heracleidae, so that the date for Caranus as King of Macedon (808-778 on the map) is about three generations after the Fall of Troy (about 100 years), putting the Fall of Troy at circa 900 BCE, and making the earlier date on the map erroneous, reproduction from [Wikipedia](#). [`Caranus \(king\)`](#))



*“Now the Alcmaeonidae were, even in days of yore, a family of note at Athens; but from the time of Alcmaeon, and again of Megacles, they rose to special eminence. The former of these two personages, to wit, Alcmaeon, the son of Megacles, when Croesus the Lydian sent men from Sardis to consult the Delphic oracle, gave aid gladly to his messengers, assisted them to accomplish their task. Croesus, informed of Alcmaeon's kindnesses by the Lydians who from time to time conveyed his messages to the god, sent for him to Sardis, and when he arrived, made him a present of as much gold as he should be able to carry at one time about his person. Finding that this was the gift assigned him, Alcmaeon took his measures, and prepared himself to receive it in the following way. He clothed himself in a loose tunic, which he made to bag greatly at the waist, and placing upon his feet the widest buskins that he could anywhere find, followed his guides into the treasure-house. Here he fell to upon a heap of gold-dust, and in the first place packed as much as he could inside his buskins, between them and his legs; after which he filled the breast of his tunic quite full of gold, and then sprinkling some among his hair, and taking some likewise in his mouth, he came forth from the treasure-house, scarcely able to drag his legs along, like anything rather than a man, with his mouth crammed full, and his bulk increased every way. On seeing him, Croesus burst into a laugh, and not only let him have all that he had taken, but gave him presents besides of fully equal worth. Thus this house became one of great wealth; and Alcmaeon was able to keep horses for the chariot-race, and won the prize at Olympia.*

*“Afterwards, in the generation which followed, Clisthenes, king of Sicyon, raised the family to still*



**Left:** Hermes, Io (as a cow), and Argus on Red-Figure Amphora (The story of Io parallels that of Tamar in the Bible, where Tamar the daughter-in-law of Judah impersonates a temple prostitute and seduces him (Zeus), the story being even more graphically evidenced on this amphora by the palm tree seen behind Io, since `Tamar' means `palm tree' in Hebrew, Aramaic, and Ethiopic, `date' in Arabic, and the palm tree itself is named `Phoenix dactylifera', photo from [Wikipedia](#). [`Io \(mythology\)`](#))

*“Afterwards, in the generation which followed, Clisthenes, king of Sicyon, raised the family to still*



greater eminence among the Greeks than even that to which it had attained before. For this Clisthenes, who was the son of Aristonymus, the grandson of Myron, and the great-grandson of Andreas, had a daughter, called Agarista, whom he wished to marry to the best husband that he could find in the whole of Greece. At the Olympic Games, therefore, having gained the prize in the chariot race, he caused public proclamation to be made to the following effect:— "Whoever among the Greeks deems himself worthy to become the son-in-law of Clisthenes, let him come, sixty days hence, or, if he will, sooner, to Sicyon; for within a year's time, counting from the end of the sixty days, Clisthenes will decide on the man to whom he shall contract his daughter." So all the Greeks who were proud of their own merit or of their country flocked to Sicyon as suitors; and Clisthenes had a foot-course and a wrestling-ground made ready, to try their powers.

From Italy there came Smindyrides, the son of Hippocrates, a native of Sybaris— which city about that time was at the very height of its prosperity. He was a man who in luxuriousness of living exceeded all other persons. Likewise there came Damasus, the son of Amyris, surnamed the Wise, a native of Siris. These two were the only suitors from Italy. From the Ionian Gulf appeared Amphimnestus, the son of Epistrophus, an Epidamnian; from Aetolia, Males, the brother of that Titormus who excelled all the Greeks in strength, and who wishing to avoid his fellow-men, withdrew himself into the remotest parts of the Aetolian territory. From the Peloponnese came several— Leocedes, son of that Pheidon, king of the Argives, who established weights and measures throughout the Peloponnese, and was the most insolent of all the Grecians— the same who drove out the Elean directors of the Games, and himself presided over the contests at Olympia— Leocedes, I say, appeared, this Pheidon's son; and likewise Amiantus, son of Lycurgus, an Arcadian of the city of Trapezus; Laphanes, an Azenian of Paeus, whose father, Euphorion, as the story goes in Arcadia, entertained the Dioscuri at his residence, and thenceforth kept open house for all comers; and lastly, Onomastus, the son of Agaeus, a native of Elis. These four came from the Peloponnese. From Athens there arrived Megacles, the son of that Alcmaeon who visited Croesus, and Tisander's son, Hippoclidus, the wealthiest and handsomest of the Athenians. There was likewise one Euboean, Lysanias, who came from Eretria, then a flourishing city. From Thessaly came Diactorides, a Cranonian, of the race of the Scopadae; and Alcon arrived from the Molossians. This was the list of the suitors.

**Right:** Date Palm (*Phoenix Dactylifera*)

“Now when they were all come, and the day appointed had arrived, Clisthenes first of all inquired of each concerning his country and his family; after which he kept them with him a year, and made trial of their manly bearing, their temper, their accomplishments, and their disposition, sometimes drawing them apart for converse, sometimes bringing them all together. Such as were still youths he took with him from time to time to the gymnasia; but the greatest trial of all was at the banquettable. During the whole period of their stay he lived with them as I have said; and, further, from first to last he entertained them sumptuously. Somehow or other the suitors who came from Athens pleased him the best of all; and of these Hippoclidides, Tisander's son, was specially in favour, partly on account of his manly bearing, and partly also because his ancestors were of kin to the Corinthian Cypselids.



“When at length the day arrived which had been fixed for the espousals, and Clisthenes had to speak out and declare his choice, he first of all made a sacrifice of a hundred oxen, and held a banquet, whereat he entertained all the suitors and the whole people of Sicyon. After the feast was ended, the suitors vied with each other in music and in speaking on a given subject. Presently, as the drinking advanced, Hippoclidides, who quite dumbfounded the rest, called aloud to the flute-player, and bade him strike up a dance; which the man did, and Hippoclidides danced to it. And he fancied that he was dancing excellently well; but Clisthenes, who was observing him, began to misdoubt the whole business. Then Hippoclidides, after a pause, told an attendant to bring in a table; and when it was brought, he mounted upon it and danced first of all some Laconian figures, then some Attic ones; after which he stood on his head upon the table, and began to toss his legs about. Clisthenes, notwithstanding that he now loathed Hippoclidides for a son-in-law, by reason of his dancing and his shamelessness, still, as he wished to avoid an outbreak, had restrained himself during the first and likewise during the second dance; when, however, he saw him tossing his legs in the air, he could no longer contain himself, but cried out, "Son of Tisander, thou hast danced thy wife away!" "What does Hippoclidides care?" was the other's answer. And hence the proverb arose.

“Then Clisthenes commanded silence, and spake thus before the assembled company:—



**Left:** Russian Imperial Eagle (Transfiguration Cathedral, St Petersburg, photo from [Orthodox Wiki](#), [`Double-headed eagle`](#), see also [Wikipedia](#), [`Double-headed Eagle`](#))

*“Suitsors of my daughter, well pleased am I with you all; and right willingly, if it were possible, would I content you all, and not by making choice of one appear to put a slight upon the rest. But as it is out of my power, seeing that I have but one daughter, to grant to all their wishes, I will present to each of you whom I must needs dismiss a talent of silver, for the honour that you have done me in seeking to ally yourselves with my house, and for your long absence from your homes. But my daughter, Agarista, I betroth to Megacles, the son of Alcmaeon, to be his wife, according to the usage and wont of Athens.”*

*“Then Megacles expressed his readiness; and Clisthenes had the marriage solemnised.*

*“Thus ended the affair of the suitsors; and thus the Alcmaeonidae came to be famous throughout the whole of Greece. The issue of this marriage was the Clisthenes named after his grandfather the Sicyonian— who made the tribes at Athens, and set up the popular government. Megacles had likewise another son, called Hippocrates, whose children were a Megacles and an Agarista, the latter named after Agarista the daughter of Clisthenes. She married Xanthippus, the son of Ariphton; and when she was with child by him had a dream, wherein she fancied that she was delivered of a lion; after which, within a few days, she bore Xanthippus a son, to wit, Pericles.”*

441 Hippocrates, 20 years old  
 (eldest sons, 27 years, Sir Isaac Newton)  
 $441 + (27 \times 15) = 846$  Podalirius, Physician in Trojan War

Phidon, eleventh from Hercules (Parian Marble)  
 b.  $608 + 270 = 878$  Hercules (eldest sons)  
 b.  $608 + 330 = 938$  Hercules (average sons)  
 (consistent with Hercules b. circa 929)

Odin, twenty-fourth from Memnon (Patriarchal Traditions)  
 fl.  $130 + (23 \times 27) = 751$  Memnon (eldest sons)  
 fl.  $130 + (23 \times 33) = 889$  Memnon (average sons)  
 (consistent with Memnon fl. circa 845)

Pyrrhus of Epirus, twentieth from Neoptolemus  
 fl.  $286 + (19 \times 27) = 799$  Neoptolemus (eldest sons)  
 fl.  $286 + (19 \times 33) = 913$  Neoptolemus (average sons)  
 (consistent with Neoptolemus fl. 845, son of Achilles who fought along with his father in the Trojan War)

Spartan Kings, Temenus great-great grandson of Hercules  
 fl.  $900 - (27 \times 4) = 792$  Hercules to Temenus (eldest sons)  
 fl.  $792 - 490 = 302$  Temenus to Historical Sparta (16 reigns)

$302 \div 16 = 18.9$  year reign average (Sir Isaac Newton)

- 00 Xerxes c. 490 BCE
- 01 Atossa dau of Cyrus
- 02 Cyrus (Jehoiakim)
- 03 (Josiah)
- 04 (Amon)
- 05 (Manasseh)
- 06 (Hezekiah)
- 07 (Ahaz)
- 08 (Jotham)
- 09 (Uzziah)
- 10 (Amaziah)
- 11 (Jehoash)
- 12 (Ahaziah) c. 845 BCE

- 556 First captivity, Jerusalem
- 547 Year 1, Cambyses
- 546 Jerusalem destroyed
- 544 Tyre besieged
- 541 Last captivity, Year 7, Cambyses
- 530 Tyre captured
- 529 Year 1, Nebuchadnezzar II

The Rabbinic chronology differs from that of Gentile historians by some 165 years, a difference sometimes referred to as "the missing years". Jewish Rabbis, in their national history, are thus at odds with the conventional history:

- 420 BCE Solomon's temple destroyed
- 368-352 BCE Cyrus (Korsh) begins the Persian rule
- 367 BCE The Decree to return to Jerusalem
- 366-352 BCE Reign of Xerxes - Ahasuerus
- 352-317 BCE Reign of Darius II son of Ahasuerus and Esther
- 350 BCE Temple building completed
- 317 BCE End of Persian Reign (Darius II Nothus)
- 70 CE Second Temple destroyed

**Right:** Statue of Apis (The Louvres, Paris, France, photo from [Wikipedia, `Apis \(Egyptian mythology\)`](#))

Thus, the Jews own history places the destruction of Solomon's temple 165 years later than those who date it as 586 BCE, and 126 years later than 546 BCE, our revised date. Are these differences too much to hope to reconcile? Or, on the other hand, is there a hope of attaining to the true view by means of the Jewish history?

One of the things one notices about Ptolemy's Canon, the ancient compilation of Kings made by Ptolemy (an astronomer of the second century CE) is thirty Kings from Nabonassar to Alexander the Great with only 416 years to divide between them. This gives 14 years as the average reign, a number too low by about 8 years for inherited kingships. The Jewish Rabbinic history hardly resolves this, for Alexander is barely moved, assuming he follows the Persian Reign, and we notice that the Jewish national history starts with 420 BCE and so doesn't include the earlier Kings. History of a nation, whether that of Israel or any other, isn't expected to include the Kings of another nation, but where this comes into contact with their own history in a fundamental way. Still, by examining the Bible, an inspired Jewish history, we see that the date for Solomon's temple is about 430 years prior to that of its destruction, placing its founding about 850 BCE, with its destruction at 420 (ie 430 years later). It is written at 1John 4:1 `test the inspired words, to see if they originate with God'. We have so far seen that the Bible meets this test, but do the Rabbis?



Were the temple founded in 850 BCE, then Carthage is founded about 707 BCE (about 143 years later, by the list of Kings of Tyre), which places Dido and Aeneas and the Trojan War later than Carthage's history and the solar eclipse of 825 BCE which we associate with Homer's Odyssey about 10 years after the Trojan War. If anyone believes that Carthage can be placed later by 100 years than about 825 BCE, they may pursue it, but the destruction of Carthage in 146 BCE goes with her 700-year tradition, which is attested to by more than one witness (2Co 13:1; Nu 35:30; De 19:15).

Mr. Crosthwaite's work *Synchronology* puts the founding of Carthage at 883 BCE, with the Trojan War at 900-890 BCE, this being in keeping with 700 years of Carthaginian tradition, and puts Troy's end later than Mr. Newton's 904 BCE by a mere 14 years at 890.

The Spartan King Demaratus (515-490 BCE customarily) fled to the court of the Persian King Darius I about 490, and later accompanied Darius' son Xerxes on his expeditions to do battle with Greece, serving as his advisor against the Greek forces. This date 490 is a significant common ground thus between the Greek and Asiatic histories which might not be dismissed. From 490 back to the beginning of the Spartan Kings there are 16 Kings, belonging to `mythology', which simply means that the dates are not well-known. Reckoning a reign of 22 years per King, this places Sparta about 842 BCE, whereas it was traditionally said to be two generations after the Fall of Troy. The 22 years per King which followed in the Kings of Sparta after 490 for 12 reigns, and which was confirmed by the reigns of the parallel line of the bi-archy (twin lines) of Spartan Kings backs this up, lending credence to Mr. Crosthwaite's *Synchronology*. However, this is tempered by other considerations, for Mr. Newton has stated that the reign of a King in such cases is but 18 or 20 years, making the return of the Heracleidae but 340 years before the Battle of Thermopylae. With the latter in 480, Sparta was founded thus in 820 by the return of the Heracleidae, leaving 15 years only for the two generations after Troy's end in 835.

Mr. Crosthwaite himself has said that history errs, more or less, in the assignment of dates too ancient, and that is the reason for the choice of the latest date possible. Besides, we are considering more than only Sparta's Kings, and the tracing of the line of Kings from Xerxes by means of his grandfather Cyrus by the contemporary King Jehoiakim of the Bible back to the King of Judah Ahaziah gives an average reign of some 28 years. Unfortunately, no reference has yet turned up for relating Troy to Judah directly, so that Troy may correspond to some earlier King than Ahaziah (as corresponding with the beginning of the Trojan War), while it does seem fitting that Jehu rides beginning near the time of Troy's troubles, a righteous man in vindicating Jehovah's sovereignty in Israel. Jehu is dated, however, in relation to Assyrian Kings, which in an inscription of Shalmaneser V names someone who may be identified as Jehu. This King of Israel, said to have given tribute in Shalmaneser's year 18, also was accompanied in that year by the King of Tyre who has been identified by some as Dido's grandfather. A date for the tributes of these Kings is based on the Assyrian eponym lists, among other things, but bears on the date of Solomon's temple by means of the King of Tyre and his relation to Hiram King of Tyre. This date has been given as 841 BCE by Wikipedia, and the corresponding date for Solomon's temple was given as 969/968 BCE (founding), a date which differs by five years from our own. But absolute dates are subjected to continual revision, so that the relations in time of the events is more important than absolute dates.

There is another solar eclipse Mar 1, 878 BCE, which passed through the southern tip of Greece, and might account for the Trojan War ending about 888 BCE, but it puts Solomon's temple as early as about 1025 BCE. This date, were it taken as the completion of temple construction rather the founding, might agree rather closely with the date of Jehovah's Witnesses in that reference work *Insight on the Scriptures* from 1988, which put the temple's completion at 1027 BCE.



**Left:** Ben-Gurion in Green

However, the eclipse of 878 BCE does not satisfy the requirement of Homer's *Odyssey* that Venus was high in the sky six days before the eclipse, and may not therefore be accepted according to the work that has been attributed above to Baikouzis and Magnasco.

We thus conclude, consistent with the excellent work of Jewish chronographer Demetrius, the Bible, and an awe-inspiring body of witnesses, including eclipses, equinoxes, and genealogical lists, that the date for the Fall of Troy, taken as 835 BCE, is very close to the truth, and that Solomon's temple was founded 975 BCE, as consistent with the captivity of Jehoiachin in 555 BCE (Demetrius and Eze 1:1).

The eclipse of 666 BCE for first year of Esarhaddon, plus another one in 661 BCE, both visible in Babylon as solar eclipses (and the second one total), make a reign of 24 years for Sennacherib plausible starting in 690. The Book of Judith, a deuterocanonical book which describes how an Israelite kills an invading general, tells of the invasion of Judah beginning in the eighteenth year of 'Nebuchadnezzar'. Harmonizing with the invasion of Sennacherib as dated to 672 BCE very nearly, Judith accounts for the death of a very similar sized army to the one described as killed by an angel in 2Kings 19:35, which was 185,000 in size. The account of 2Kings Chapter 20 goes on to describe how Hezekiah got sick to the point of death, and how fifteen more years were added to his reign from this point. Since Hezekiah ruled 29 years (2Ki 18:2), the sickness occurred in his fourteenth year. He is told by the prophet Isaiah that he will get well, and the sign of his healing is that the shadow goes back ten steps on the steps of Ahaz, which happens, as Isaiah calls out to Jehovah (2Ki 20:4-11). There is by NASA a total solar eclipse tabulated for Jul 28, 672 BCE. This is the fourteenth year of Hezekiah and also the eighteenth of Sennacherib, with Hezekiah ruling from 685 in the current chronology, Sennacherib from 690. In Jerusalem this eclipse was not total and occurred at about 1707 hrs (5:07 PM) local time, which is the time of day when long shadows occur and small shifts in angle may correspond to significant shortening of the shadow. Thus an eclipse can account for the sign observed by Hezekiah,

and one did occur in his local area at that time. Another eclipse occurred the next year on Jul 18, 671 BCE, at 0819 hrs (8:19 AM) local time, but as it was centred south of Africa it might not have been as significant in Israel, Skychart III showing the occultation to be insignificant there. A different view might take the eclipse of 666 BCE and attempt to make that the sign of Hezekiah, which may agree with the Book of Tobit, which says Sennacherib died shortly after returning home to Assyria. Still, this is no longer his eighteenth year in this event, and thus does not harmonize with the Book of Judith. Another reference in the Bible to an eclipse was the possible eclipse referred to by Amos, and may be the eclipse of 744 BCE in Samaria, causing King Jeroboam to flee after 41 years of ruling Israel (Zech 14:5). Amos wrote two years before the earthquake (Am 1:2), in the days of Uzziah (Azariah), that 'it must occur in that day, is the utterance of the Sovereign Lord, Jehovah, that I will make the sun go down at midday' (Am 8:9). That solar eclipse occurred in Israel near noon (Jun 15, 1031 hrs according to NASA), while the annular eclipse of Jul 26, 737 BCE was (according to NASA) at 1348 hrs seven years later, but appears far more total in Israel using Skychart III. Sennacherib is believed from eponym lists to have ruled at least 22 years, whereas he may have changed his name after becoming King upon the death of Shalmaneser III, and ruled 18 years from that point. Thus, under the name of Sargon from 684 BCE, he died in 666, in agreement with both the Books of Judith and Tobit. This dating puts the siege of Samaria ending in Hezekiah's sixth year at 673 BCE. An additional point is that his son Asordanius was appointed by Sennacherib over Babylon in his fourth year, which we might take as agreement with Ptolemy's Canon that Esarhaddon (Asordanius, or Assur Nadin) began to rule Babylon in 680 BCE. If we accept this chronology, then we establish Esarhaddon as the key reference from which much of history then may be derived. For example, the positioning of year 14 of King Hezekiah of Judah in 666 BCE cannot align with those who place the destruction of Jerusalem in 586 BCE (or earlier), and Jehovah's Witnesses surely are unable to accept the date of 680 for Esarhaddon, unless they first accept that Jerusalem was taken at a later date than 607 BCE, for from Hezekiah to that destruction are some 139 years, more than 73 by many years, and from Hezekiah in 680 we have 139 years at the date 541 BCE, about 66 years later than 607 BCE. The conventional dating of Solomon's rule was 971 on the Wikipedia website, which was 66 years later than that of Jehovah's Witnesses. This appears consistent but for a few years difference in each date from our own dates. However, the conventional date 586 BCE as the date of Jerusalem's and the temple's destruction is only  $971 - 586 = 385$  years !! How may one fit Kings spanning 433 years into that short time? So we solve both the problem of placing Solomon too early and an equally daunting problem of placing Jerusalem's fall too early. Solomon began to rule in 974, Hezekiah in 680, and Jerusalem and her temple were burned in 541 BCE. Is it really possible to harmonize all of these dates in history? (page 25, Book 24, WG)

We currently have, harmonizing with the conventional history which places Jehu in 841 BCE and Dido in 825 BCE running away:

5439 Adam ( $5439 = 7 \times 777 = 49 \times 111$  to Common Era)  
 5209 Seth born (his father Adam, 230 years old)  
 5004 Enosh born (his father Seth, 205 years old)  
 4814 Cainan born (his father Enosh, 190 years old)  
 4644 Mahalaleel born (his father Cainan, 170 years old)  
 4479 Jared born (his father Mahalaleel, 165 years old)  
 4317 Enoch born (his father Jared, 162 years old)  
 4152 Methuselah (his father when Enoch, 165 years old)  
 3965 Lamech born (his father Methuselah, 187 years old)  
 3777 Noah born (his father Lamech, 188 years old)  
 3178 The Deluge (Noah 599 years old)

- 3177 End of Deluge, first day of Tishri, seventh month (Noah 600 years old)
- 2105 Abraham born
- 2030 Abraham (75 years old) enters Canaan on a Thursday, Nisan 15 (Ex 12:40)
- 2005 Isaac born (his father Abraham, 100 years old)

1945 Jacob born (his father Isaac, 60 years old)  
1815 Jacob (130 years old) and family go down to Egypt  
1600 Exodus (vernal equinox April 4, first day of year May 3, Thursday)  
1450 Era of Ehud (971 + 479, from 1Ki 6:1)  
1054 Saul (first King of Israel, pre-Exilic)  
1014 David (slayer of Goliath, King of Judah 7 years, Israel 33 years)  
974 Solomon (founder of first temple)  
971 Temple founded May 9-June 7, second month (April 9 first day of year)  
875 Ahab (died c. 853, conventional date of Battle of Qarqar)  
872 Jehoshaphat  
853 Jehoram son of Ahab  
847 Jehoram son of Jehoshaphat  
845 Trojan War begins  
841 Jehu  
835 Troy falls, Trojan War ends  
828 Dido meets Aeneas and other Trojans (seventh summer)  
825 Dido runs away (midday solar eclipse over Ithaca, Greece)  
792 Amaziah  
778 Jehoram  
737 Jehoram flees (midday solar eclipse over Samaria, Israel)  
726 Jehoram dies  
684 Sennacherib/Sargon  
680 Hezekiah, and Esarhaddon (Babylon)  
677 Samaria besieged (Mar 29 the first day of the year)  
674 Samaria captured (Apr 26 the first day of the year), Jubilee Year  
667 Sennacherib invades Judah (Year 14 of Hezekiah), dies, Sabbath Year  
666 Esarhaddon, (afternoon eclipse in Jerusalem, Babylon)  
654 Ashurbanipal  
612 Cyrus and Cyaxares take Nineveh (Persians and Medes)  
585 (afternoon eclipse of Thales ends war in Lydia, Turkey, May 28)  
573 Astyages  
559 Cyrus  
551 (captivity of Jehoiachin, Eze 1:1 determines Jubilee years)  
547 Cambyses  
541 (Jerusalem and temple destroyed)  
541 Tyre besieged (Year 7 of Cambyses, Strassmeier Kambyzes SK400)  
536 (final captivity of Jerusalem, Jer 52:30)  
528 Nebuchadnezzar II  
521 Darius I  
515 Evil-Merodach (43 years combined rule for Cyrus and Cambyses)  
491 Babylon besieged by Cyrus son of Darius and Atossa  
490 (Demaratus flees Sparta and comes to the court of Darius)  
488 Cyrus, decree that Jerusalem's temple be rebuilt  
486 Xerxes, temple refounded  
470 Darius II Longimanus  
465 Temple reconstruction complete  
464 Year 7 Darius Artaxerxes Longimanus  
205 (conventional date for the end of Ptolemy IV Philopater's rule)  
5 Jesus born  
1 beginning of Common Era  
(pages 99-100, 127, Book 24, WG)  
Notes:



1924 CE Anne Rutledge born (Jubilee 71,  $70 \times 49 = 3430$  years after 1507 BCE)

1957 CE Ward Green born ( $7 \times 430$  years after 1054 BCE, Saul)

**Right:** Nebuchadnezzar II

The genealogy of Croesus:

00 Hercules w. Omphale [Hercules b. 929]

01 Alcaeus [b. 894]

02 Belus [b. 858]

03 Ninus

04 Agron

05 Leon

06 Adrysus

07 Alyactes

08 Meles (Myrsus)

09 Candaules

10 Gyges (first of Mermnadae)

11 Ardyes (Ardysus)

12 Sadyattes

13 Alyattes

14 Croesus [b. 595]



Herodotus (History 1.1) writes:

“The sovereignty of Lydia, which had belonged to the Heraclides, passed into the family of Croesus, who were called the Mermnadae, in the manner which I will now relate. There was a certain king of Sardis, Candaules by name, whom the Greeks called Myrsilus. He was a descendant of Alcaeus, son of Hercules. The first king of this dynasty was Agron, son of Ninus, grandson of Belus, and great-grandson of Alcaeus; Candaules, son of Myrsus, was the last. The kings who reigned before Agron sprang from Lydus, son of Atys, from whom the people of the land, called previously Meonians, received the name of Lydians. The Heraclides, descended from Hercules and the slave-girl of Jardanus, having been entrusted by these princes with the management of affairs, obtained the kingdom by an oracle. Their rule endured for two and twenty generations of men, a space of five hundred and five years; during the whole of which period, from Agron to Candaules, the crown descended in the direct line from father to son.”

Computations from above numbers of Herodotus:

$505 \div 22 = 22.96$  years, average reign

Belus to Croesus computations:

$858$  (Belus) -  $595$  (Croesus) =  $263$

$263 \div 12 = 21.4$  years, average reign Belus to Croesus

The genealogy of Omphale (wife of Hercules, above):

0. Masnes (Manes)

1. Cotys

2. Atys

3. Lydus

4. Alcymus

5. Adramytis (Adrymetes)

6. Cambietes

7. Tmolus

8. Theoclymenus

- 9. Marsyas
  - 10. Jardanes
  - 11. Omphales, daughter
- (page 165-6, Book 22, WG)



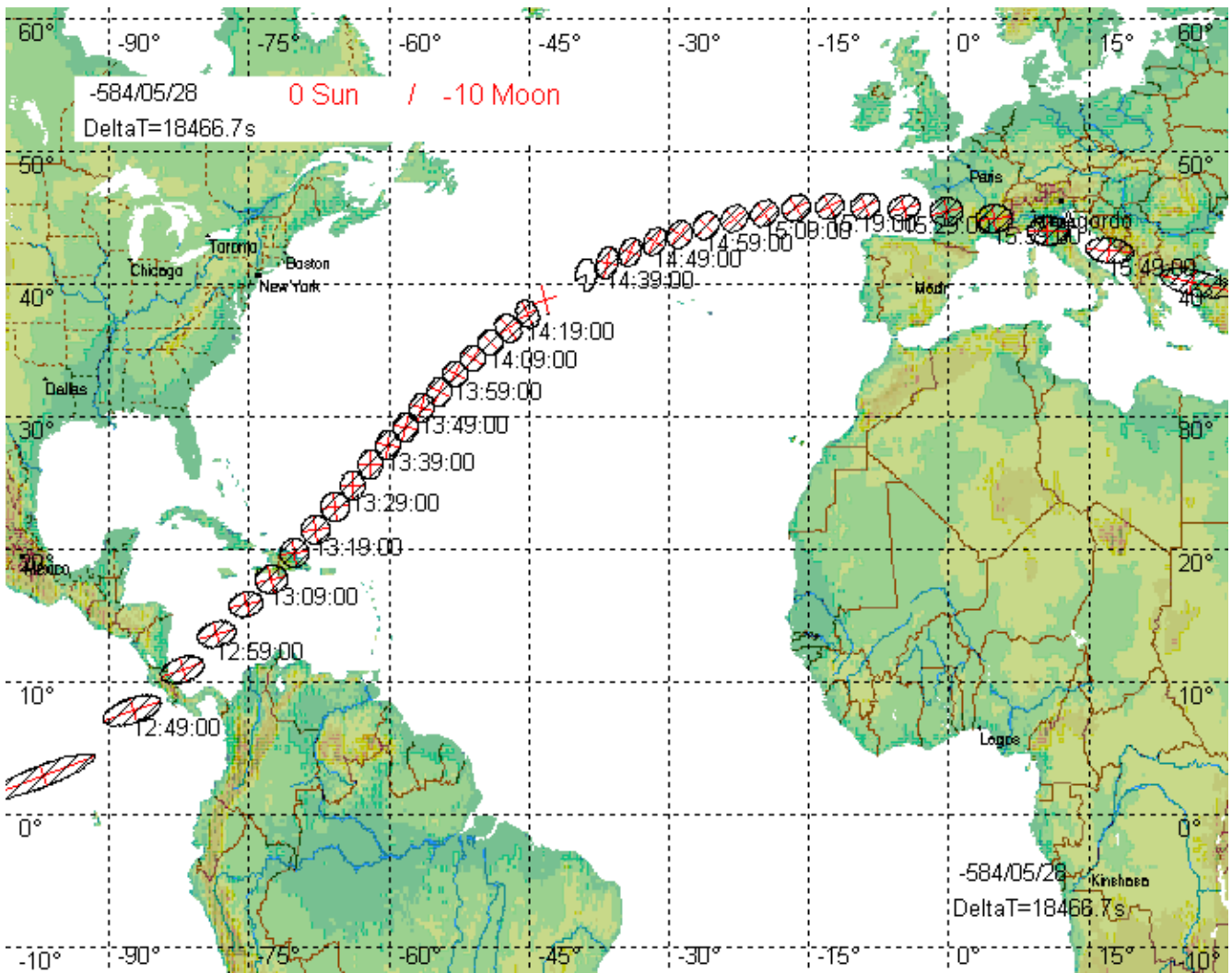
Name Nebuchadnezzars,  
in das Übergange einer Mar-  
bustatue eingegraben.

[Aus Pfeiffers  
Illustrierter Hausbibel.]

**Left: Nebuchadnezzar**

The sister of Croesus married Astyages the Mede, who was the son of Cyaxares the Median King. Alyattes is father of Croesus in the above, and the battle which was interrupted by the eclipse (named the eclipse of Thales after the astronomer/songwriter who predicted it) in 585 BCE led to the marriage of Astyages being dated to 585 as well. This may be the oldest datable marriage on record, and it does much to dispel myth, strengthening history, for the eclipse is visible in Skychart III when viewed from Lydia in Turkey at the date in question. This total solar eclipse occurs in mid to late afternoon and provides an unique date in history, which is May 28, 585 BCE. Astyages became a brother-in-law to Croesus at this time. Another fact besides the Median relations with the Lydians is the alliance between the Medes and Persians (Da 5:28), a number of marriages being

reported. One such was the marriage of Nebuchadnezzar to a daughter of Astyages the Mede. Nebuchadnezzar is said to have constructed the Hanging Gardens of Babylon, one of Seven Wonders of the Ancient World, for his Median wife. The other person reputed to have built the Hanging Gardens was Cyrus. Ctesias the Cnidian in 'Persika summarized by Photios' wrote that Cyrus the Persian, after winning the war against Astyages, married his daughter. This identifies Cyrus as Nebuchadnezzar. The daughter has been variously identified as Amuhean, Amytis or some similar form. Xerxes, the son of Darius, grandson of Cyrus, also married a woman named Amestris and had a daughter named Amytis. This is from Herodotus. Since the eclipse of Thales is generally believed to be in 585 BCE, the daughter of Astyages is reasonably born some time after that date, which means a marriage to Nebuchadnezzar is 565 BCE, certainly later than 604, the traditional dating for the start of his rule. If we assume Astyages was a young man in 585 BCE, those children born to him later in his life may include a daughter who married Cyrus. However, our date of 559 BCE for Cyrus, a commonly held date, means that such a marriage occurring early during his rule seems not far from 565, and makes a daughter born in 585 to be only about 27 years old. While 20 seems the best age for marriage for female humans, she was then born in 578 BCE as an estimate or guess which may not be far from the truth.



**Above:** `Eclipse of Thales', Total Solar Eclipse in Lydia, Turkey, May 28, 585 BCE. (Charted using the `light' version of Solex 10.1, a computer program written by A. Vitagliano, freely available)

**Right:** Perseus of Macedon, Phoenix Coin (Photo from [Wikipedia, `Perseus of Macedon'](https://en.wikipedia.org/wiki/Perseus_of_Macedon)) Perseus (r. 179 BC-168 BCE) is one of the Kings of the Antigonid dynasty, a dynasty of Hellenistic kings descended from Alexander the Great's general Antigonus I Monophthalmus ("the One-eyed"). This coin has a Phoenix on one side of it.



Belus was (according to Smith's Dictionary) the twin brother of Agenor, they being sons of Poseidon, with Poseidon having Libya as his wife. Poseidon in Greek mythology is son of Cronus, who is son of Uranus, or `Father Sky'. With Isaac as Uranus, Jacob as Cronus, and Perez (or a descendent) as Poseidon, Belus might thus be descended from `Zeus' or Judah and inherited the divine right of Kings. Perseus, said to be a son of Zeus by means of his mother Danae, was said to be the one who drove Osiris (King of Egypt Shishak) out of Greece. The similarity of Perseus to Perez cannot be denied, and Perseus had a son Perses who was born in Joppa and became heir to the throne. Perseus took his wife Andromeda back to Greece with him, the heir Perses remaining with his maternal grandparents. The former suitor of Andromeda had been Phineus, the son of Agenor, who became the jilted suitor when Perseus married Andromeda in his stead. Perses is the father of the Persian race according to tradition,

and this story explains how he moved east from Greece towards Persia during the time of his father Perseus. In the story of the Argonauts, the Argonauts find the sage, Phineus, 'who had mapped the stars in heaven and the ends of the earth', and he guides them on navigating the Black Sea. Some accounts say that Heracles kills Phineus. One of the Argonauts, Heracles is the great grandson of Perseus by means of his son Electryon. A possible date for the Aronautic Expedition is put at 888 BCE. Phineus the son of Agenor is about the time and place to be the Phineus who met the Argonauts, a date for his own birth being now roughly 960 BCE, or the time of the flourishing of Agenor the brother of Belus.

(page 52-3, Book 24, WG)

**Right:** Philip I of Macedon (r. 640-602 BCE)

The genealogy of Belus by Abydenus:

Belus (King of Assyria, his descendents below)

Babius (Osiris, Bacchus, Shishak, Sesac King of Egypt)

Anebus (Heracles, 'Hera Agelaus', Hercules)

Chaalus (Alcaeus, Agelaus, son of Hercules)

Arbelus (Belus, grandson of Hercules, King of Assyria)

Ninus (great grandson of Hercules, King of Assyria)

(pages 28, 32, Book 23, WG; Cory's Ancient Fragments, p. 69)

The genealogy of Aeneas the Trojan:

1. Aeneas

2. Silvius

3. Aeneas Silvius

4. Latinus Silvius

5. Alba

6. Atys

7. Capys

8. Capetus

9. Tiberinus Silvius

10. Agrippa

11. Romulus Silvius

12. Aventinus

13. Procas (great grandfather of Romulus and Remus)

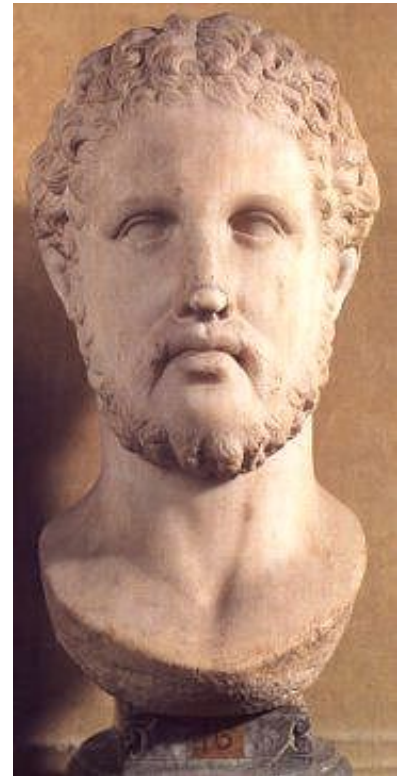
..

16. Kings of Rome, Romulus

(page 160, Book 22, WG)

There were seven Kings of Rome prior to the Republic of Rome, which Orosius says coincided with Babylon's capture by Cyrus. This gives 362 BCE for the capture of Babylon: 845 (Trojan War) - 21 x 23 = 362 BCE, in agreement with the date of Babylon's overthrow given by the Jewish Rabbinic history. However, this places the temple of Solomon about the time of Troy's Fall, based on the record of the years of the Kings of the Bible (433 years Solomon to Zedekiah inclusive). The discrepancy is that Dido is dated by Tyre's Kings to be some 143 years after Solomon's temple, yet she is placed as contemporary with Aeneas. Clearly, when we keep Dido contemporary with Aeneas, Roman history is grossly altered. Thus the date traditionally held as that of Troy's Fall, 1181 BCE (although there is not a single traditional date), puts Aeneas too early to have known Dido. Some inaccuracy exists, which means we have more work to do.

The difference between the Jewish Rabbinic and later secular historians has led to a problem known as the "missing years", where the Jewish chronology makes the date of the destruction of Solomon's



temple only 490 years before the destruction of the later temple in 70 CE by Vespasian. Josephus gives the difference in time as 491.5 years between foundings for the two temples. Solomon's temple stood for 430 years, which in our current chronology dates its destruction near 541 with its founding in 971 BCE. This is a serious, unresolved question, which may occupy many otherwise ill-spent and uneventful hours. From 971 years going 491.5 years forward in time, we come near to 480 BCE as the date for the founding of the second temple, a work about which Bible prophets Zechariah and Haggai prophesied in the books bearing their names. This is in secular history the sixth year of Xerxes, Persian King. Taking him as Cyrus, grandson of Cyrus, we may believe that the founding of the second temple was a few years after the beginning of his reign, since in the decree of his first year he released the Jews to return to Israel and rebuild their temple. Thanks to the Bible, for it records these very things in Ezra, and more to do with Cyrus is to be found in the Book of Daniel (Ezr 1:1; 3:8-10). The temple construction was halted during the reign of Artaxerxes (Ezr 4:24, a form of Ahasuerus, in Greek = Xerxes) and the work was begun again in the second year of Darius (Haggai 1:15). On 'the twenty-fourth day of the ninth month' the temple's foundation was finally laid (Hag 2:18). This was 70 years after the cities of Judah began to be denounced, from Zechariah (Zech 1:1,7,12). Darius ruled after Ahasuerus or Xerxes (Da 9:1). The temple was completed in the sixth year of Darius (Ezr 6:15) and the Book of Ezra also credits Cyrus, Darius, and Artaxerxes with the fact of its completion. But, who is Artaxerxes in this context? In his seventh year a beginning is made for serving the new temple, as the scribe Ezra returns to Jerusalem to prepare for this new prospect. Thus we see that the Book of Ezra puts before us a contemporary account of events as he was living at the time of their occurrence. There is not any better history than a contemporary one. So, when describing the inauguration of the house of Jehovah, he says "For Jehovah caused them to rejoice, for he had turned the heart of the King of Assyria around" (Ezr 6:22). The main point is thus that King was the King of Persia, but also called King of Assyria, son or descendent of Cyrus, and who had burnt the temple some years before, who as King of Assyria was called 'Nebuchadnezzar' or 'Nebuchadrezzar'. The sixth year of Darius is followed immediately by this seventh of Artaxerxes, who was also called Longimanus. So, when was the second temple completed? (Ezr 6:15; 7:1,7) A period of 70 years of denouncing the cities of Judah ended with the second year of Darius (Zech 1:1,7,12) and this is our new reference, a new song (Ps 96:1). Artaxerxes Longimanus began to rule in 465 BCE, from conventional dating. Thus Xerxes is believed to have died the previous year. If the seventh year of a new King is accompanied by the change of his name, there is thus reason to believe that he has already ruled, as a co-regent, for six years. This makes the second year of Darius what? Well, if Xerxes ruled 21 years, say, from 488 to 467, then Darius ruled from 467 BCE and his second year is 466 BCE. But Megasthenes gave Cyrus (read Xerxes) a reign of 22 years, which makes the second year of Darius 465. Does this make sense? It is nonetheless wrong. For the co-rule is the time when Kings have not yet taken their royal title, and their new name. So, Xerxes took the name Xerxes from the point of his father's death, in faith 486 BCE. A rule of 21 years to Xerxes' own death gives the year 465 as the beginning of the reign of Artaxerxes, son of Xerxes. But as this is written of as his seventh, and not his first year, Darius Longimanus began rule as co-ruler in 471 BCE, his 'first' year. Putting it another way, the 'sixth' of Darius was 466 BCE, just one year before he changed his name to Artaxerxes. A simple calculation, but it took some work explaining it. The second year of Darius is now 470, if we have done everything correctly, yes? For those dating the first year of Artaxerxes to 464 BCE, it is 469 which is the second of Darius son of Ahasuerus. Is this at all close to correct? Adding 70 years to the date of 470 gives 540 for start of the denouncing mentioned, which may be the destruction of Jerusalem, or it may be the final exile five years later, perhaps even an earlier date like the captivity of Jehoiachin or the the beginning of service to Nebuchadnezzar, when the King of Judah, Jehoiakim, three years before the end of his reign, became servant to the King of Babylon. Some have said, like Jehovah's Witnesses at one time did, that the first year of Artaxerxes was ten years earlier, in 475 BCE. Were this the seventh year, for we use the example above, the second is now 480. The seventy years bring us to 550. Or 491.5 years to the first founding from 480 is close to 971, our date of Solomon's founding. The problem is, secular writings do not exist in the numbers of manuscripts which the Bible does, so if the records may be corrupted there is no way to correct them, and thus we are not quite as certain about Josephus as we are about the Bible. Still, our result is perhaps not too far wrong. When

might a son of Xerxes have been born? Was he of that age of maturity sufficient to rule in 480 BCE? These are the sorts of questions we endeavour to answer in research of this kind. Our current Greenealogy gives the year for the destruction of Solomon's temple and it is currently 541 BCE. Does this agree with all of the available information so far discussed? Kings of Persia began their rule in the spring, the beginning of their year being Nisan 1 (March of April). Making the temple's destruction accord with 2Kings 25:8, we have the fifth month of 541, which is the eighth, or ninth, month in our calendar viz. 540.33 BCE. Taking 70 years from this point gives 470.33 BCE. Is it not acceptable, when this is within one year either side of the eleventh month, the second year of Darius? We have his seventh in 464 or 465, and so his second is 469 or 470, and the earliest date is thus 468.83 BCE because 11 months beginning in April or March brings us to the second month of the next year. However, we are counselled at Haggai 2:12,13 not to mix holy and unholy things, which means that we do not benefit by comparing sacred with secular histories. Hence, from the sacred date 470.33, we may determine the history of the second year of Darius, viz. 471 BCE. With 666 as the latter part of the fourteenth of Hezekiah, we may lower the date of Jerusalem's destruction to 540 if Jehovah is willing. Seventy years earlier, 469.33 BCE, is now half a year short of 468.83, so that the condition is met and Darius' second year is 470 BCE. In the above we have taken the denouncing as one and the same as the temple's destruction, for the second year of Darius was the refounding of that temple. So we continue to adjust the Greenealogy. But the Bible has given plain counsel, not to go beyond the things that are written. So, better yet, why not change the date of the seventh year of Artaxerxes to 466 BCE, a two-year increase? For what reason? Because then his second year is 471 BCE, which agrees with 541 BCE as Jerusalem's destruction, "what we have written." A backwards calculation from 466, the seventh or first of Darius Artaxerxes, when Xerxes died, leads where? With 22 years, the first of Cyrus is 488. With Cyrus changing his name to Xerxes in 486, the twenty years of Xerxes' rule began in that year. The dates differ from Ptolemy's Canon on a few points, so is work yet needed to put things right? Perhaps. We have a great cloud of witnesses, of which Ptolemy is one, perhaps the single greatest one, nonetheless one (Heb 12:1). The use of astronomy as a tool for chronological and truth-seeking research is perhaps beginning to get a bit more recognition, and Ptolemy was an early star. But the above discussion is intended only to furnish an example of the reasoning involved in the research pertaining to chronology. The Book of Daniel gets us out of trouble here, for in Daniel 9:2 seventy years are given as pertaining to the first year of Darius, with regard to the fulfilling of the devastations of Jerusalem. Thus Zechariah 1:14, which refers seventy years to the second year of Darius, need not rigidly be adhered to as only seventy. The seventh of Darius in 465 puts his first in 471, which is seventy years after 541. Zechariah may be seen as referring to the time ending with the first of Darius, since the book of Jeremiah had told of Cyrus: "All the nations must serve even him and his son and his grandson." Xerxes was the grandson of Cyrus, and when Darius began his co-rule, those seventy years were fulfilled. Another seventy years, beginning with Cyrus' first year, are fulfilled with capture of Babylon in 489 BCE after a three-year siege, when Belshazzar, a son of Nitocris the daughter of Nebuchadnezzar, thus the grandson of Cyrus, is killed. This is referring to the Cyrus who began to rule in 559 BCE, his grandson Cyrus "taking Babylon" in 491 BCE, the time when the siege had its beginning, fifty years being the time Josephus gives from Jerusalem's destruction to the time of Babylon. So this vindicates Ptolemy. Praise Jah!! (Jer 27:7)

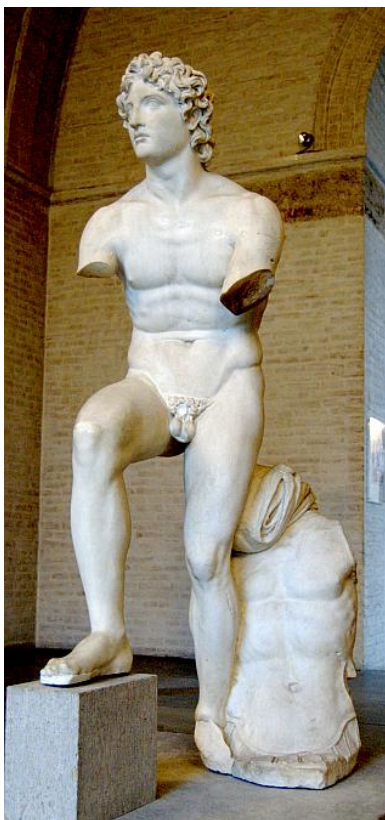
One of the most important aspects of Ptolemy's Canon is that we understand the reason behind it, and take it not for granted. Ptolemy, the astronomer, we have to understand, was not using eclipses to mark Kings. He was using Kings to mark eclipses. We have learned a great deal since the days of Ptolemy. His Canon is a testament to chronology and to the hope that makes it possible for anyone to be a pioneer. For "if you don't succeed, you'll never try." ([The Bumble-Bee](#))

**Right:** Ruin of Pyramid of Senusret II (r. 1897-1978 BCE), El-Lahun, The Faiyum, Egypt (Photo from [Wikipedia, `Senusret II`](#)) According to current thinking on the matter, great effort was made to obliterate the memory of Pharaoh Senusret II, the reason being given for the ruinous state of his pyramid. Pharaoh Senusret II worked on connecting the `Joseph's Canal' (`Bahr Yussef') to Lake Moeris.



The Greenealogy includes more than a Ptolemaic Canon in its scope of reason, however. The description, in the poignant words of Mr. Hesiod, regarding the star

Arcturus rising at dusk, fits adequately with either the date of 888 or 835 BCE for the Fall of Troy, the reason being that the changes in the position of the fixed stars changes rather slowly from the viewpoint of an earthly observer. Mr. Hesiod himself said that he lived in the time period which followed after the Trojan War, so the historic nature of the war hardly requires any scrutiny, nor is it any longer in doubt that Troy existed contemporary with Bible Kings. The Bible rightly warns, however, that, if anyone thinks he has acquired knowledge of something, knowledge is yet lacking (1Co 8:2). Indeed, everything not out of faith is sin (Romans 14:23).



**Left:** Alexander III ``The Great" (Sculpture by Rondanini)

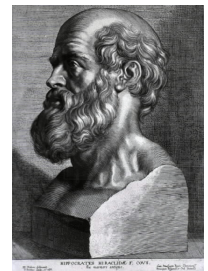
Of more recent dating of Hercules and the Trojan War which followed him by about a generation, is there a piece of evidence which is most conclusive? Which is the best and most convincing argument that one might make? Is it Alcibiades, the well-known Athenian who descended from a well-known family of Greece, who by being interwoven with the story of Agarista draws on the descent of Phidon the eleventh from Hercules? Or Hippocrates, whose genealogy leads back from sixteen generations onward to the Argonaut Aesculapius known to Hercules. Either Alcibiades born in 450 BCE or an esteemed physician born in 461 BCE belong, properly, to history, which means that they do not suffer from the potential hazards and uncertainties of mythology nor are their dates and personalities unknown. Greek history and culture have become a part of us, who in the west adopted Herodotus as the Father of History, and the Greek language is a part of English. We have not become so conversant in Greek that we understand it in every detail, though. So what does Hippocrates mean, if not `horsepower'? The power of family bonds are truly the greatest power in chronology, as these examples show. What of Odin, twenty-five generations after Memnon, is he the best

witness? Who can best a Trojan in testifying to the date of Troy's Fall? For Memnon came to the aid of Troy, and was himself from the same stock. Daniel the prophet himself writes of Shushan the castle, built by Darius in Susa, city of Memnon and of his father before him according to the Greek mythology. Yes, family descent is more real to us than a thousand dates, or a million. Contemporary evidence such as is provided by marriage records, or eclipses, are worth far more than speculation alone. Pyrrhus the nineteenth from Neoptolemus (Pyrrhus) son of Achilles-- what of his witness as King of Epirus? For both Neoptolemus and Achilles fought at Troy and Achilles killed Memnon. Are Sparta's Kings the best, since they provide a twin-line of Kings in one time, enabling confirmation of every date? Demaratus was

a defector from Sparta to Darius in Persia, connecting even the Greek to the Asian history. In Alcmaeon the contemporary of Croesus, dated by the eclipse Thales foresaw, said to be contemporary also with Aesop, is there perhaps the most endearing and engaging story? For his son and the son of Phidon wooed Agarista the daughter of Cleisthenes the Tyrant of Sicyon, in the era of the war against Kirrha. Croesus fought Cyrus, and lost. Thales was a musician who made a living by writing idealistic songs which he sang at taverns in his travelling about. He met Lycurgus the legislator who lived about the time of Pisistratus and ruled in Athens at that time. For its heart-rending poignance do we believe the story of Dido and Aeneas? The King of Tyre, Pygmalion, the brother of Dido, is dated by the ancient list of Kings of Tyre to a known time, a time precisely regulated by the founding of a temple in Jerusalem, Solomon's. Interestingly, Pygmalion is represented by the name Pummay on a list of Kings of Tyre which were at one time thought to be dated more anciently, and was preceded by a name Eri-Aku, which is a form of the name Heracles. Is Pygmalion himself the strongest proof, the single key personage who as unique releases the lock of ancient time? Pygmalion, who ruled as King from the age of nine years, penned into history by Menander of Ephesus and preserved by Josephus the Jewish chronographer, had a daughter by the name of Metharme. Metharme married Cinyras, that friend of Agamemnon who, before the Trojan War, made him a gift of breastplates, and who was ejected from Cyprus by Dido's father. Pygmalion, a great grandson of Eth-baal (Ithobaal) King of Tyre is thus relative to the Biblical Jezebel, the daughter of Eth-Baal, a wife to Ahab King of Israel. Mr. Charles Crosthwaite himself says:

``that, in all probability, the building of Carthage must have succeeded to the destruction of Troy almost immediately, that is to say, within a very few years."

**Right:** Hippocrates (1638 Engraving by Peter Paul Rubens)



Whether we choose to believe the conventional dating of Ptolemy (the astronomer), or more modern theories which make Solomon's temple more recent, we find the most complete and accurate reference in the Bible, a priceless resource and a timeless treasure. There is no way to date events relative to Jesus when such do precede him, for dating by means of Jesus began with the time after Jesus was embodied as a man on earth, and this makes it difficult to get ancient dates. As a spirit creature, the Word was with Jehovah as time began (John 1:1; Proverbs 8). Which is why Jesus did say: Father, glorify me alongside yourself, with the glory that I had alongside you before the world was. (John 17:5; cf John 1:14)

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#### RECENT ARTICLES:

The order of the articles written by Rolf Ward Green is:

- 1. Harald Hildetand and Rollo in the Trojan House of Charlemagne (Dec 25, 2007)
- 2. Skjöldings (Sep 17, 2008)
- 3. Valdr (Oct 09, 2008)
- 4. Smith (Nov 1-6, 2008)
- 5. Green (Nov 23, 2009-Nov 13, 2013) (the present article)

(Easter calculator first used and cited)

(mod. Mar 02, 2010 Title illus., Hippocrates)

Nov 13, 2013 spelling `earliest' corrected in `Ongoing Research' section regarding date of birth of Coesyra the wife of Pisistratus, Tyrant of Athens



**David Ben Gurion**  
**"Green"**

(Photo 1918)



**Alexander III**  
**The Great**

(King of Macedon, Coin)

## **Seventh Summer** **& THE WRIT OF HISTORY**

now declines since Troy's overthrow.  
(The *Aenid*, Book 5, by Virgil)

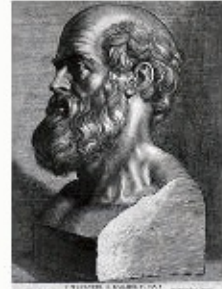
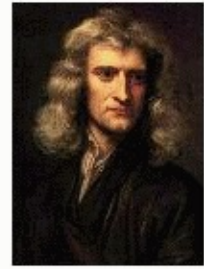


**Aeneas tells Dido of the Fall of Troy**

(Painting by Pierre-Narcisse Guérin, 1815. The Louvre)

**Sir Isaac Newton**

(Painting by Godfrey  
Kneller, 1689)



**Hippocrates**

(Engraving by Peter Paul  
Reubens, 1638)

by Rolf Ward Green 

“In the first year of Darius the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans; in the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem—seventy years.” ([Daniel 9:2](#))

Green