

## The Chronology of Moses: Moses' Birth

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In Jerome's "Chronicon" (c. A.D. 380), Moses' birth year is 1592 B.C. And in "The City of God" (A.D. 426), Saint Augustine recorded the names of the kings when Moses was born: "When Saphrus [also called Spherus, or Iphorius] reigned as the fourteenth king of Assyria, and Orthopolis as the twelfth of Sicyon, and Crius as the fifth of Argos, Moses was born in Egypt, ...".\* Consider that Orthopolis reigned as the twelfth king of Sicyon for 63 years, from 1596–1533 B.C.; and Crius reigned as the fifth king of Argos for 54/5 years, from 1637–1583/2 B.C.\*\* Also, "Spherus" (i.e., Saphrus) reigned as the thirteenth--not counting Belus as being the first--king of Assyria for 22 years, from 1614–1592 B.C.\*\*\*

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\* St. Augustine; The City of God, Book XVIII; Chapter 8 (Who Were Kings When Moses Was Born, and What Gods Began To Be Worshipped Then).

\*\* Hoeh, Herman L. (1967); Compendium of World History, Volume 1 [dissertation]; The Faculty of the Ambassador College; Graduate School of Theology; 1962. [Hoeh was not used for "Sphaerus" (i.e., Saphrus).]

\*\*\* Firouzi, Sorena (2021); Identification of the Assyrian Rulers on the Ctesias' List and Chronology of a Vague Median Period in This Report; 6th International Conference on Language, Literature, History, and Civilization; Tbilisi, Georgia; September 2021.

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Saint Jerome and the above dates for the reigns of the three kings limit the birth year of Moses to the range (1596 to 1592) B.C., inclusive.

## Moses' Death

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Consider the following two passages and the indicated time spans:

"And then the tradition of Adam's six days got woven into the story, with the result that almost a thousand years after Moses' sojourn on earth the tradition of creation in six days was written out and subsequently credited to him." (TUB 74:8.10) {"span A" = "< 1000 years"}

"The record of the times and doings of Moses was derived from the traditions extant more than one thousand years after the death of the great leader." (TUB 96:5.2) {"span B" = "> 1000 years"}

Now consider the following two passages, relative to the denoted spans:

"After the priests of the Babylonian exile [587/6-538 B.C.] had prepared their new record of God's supposedly miraculous dealings with the Hebrews, the sacred history of Israel as portrayed in the Old Testament, they carefully and completely destroyed the existing records of Hebrew affairs--such books as 'The Doings of the Kings of Israel' and 'The Doings of the Kings of Judah', together with several other more or less accurate records of Hebrew history." (TUB 97:8.1) {see "span A" above}

"When the Jewish priests returned to Jerusalem, they had already completed the writing of their narrative of the beginning of things. Soon they made claims that this recital was a recently discovered story of creation written by Moses. But the contemporary Hebrews of around 500 B.C. [Temple dedicated in 516 B.C.] did not consider these writings to be divine revelations; they looked upon them much as later peoples regard mythological narratives." (TUB 74:8.11) {see "span B" above}

The synthetic interpretation of the preceding four passages implies that Moses died after 1538 B.C. and before 1500 B.C. [Although per Deu:34.7, Moses was 120 years old when he died, not at most 96--let alone only 54! Likewise, the duration in 1Ki:6.1, namely 480 years, yields a conflict. From this, Archbishop Ussher calculated 1491 B.C. for the Exodus--made worse by Thiele's "improvements", which adjusted the date to 1446 B.C.\* By the way, Ussher's estimated lifetime for Moses was 1571-1451 B.C.; but using the 440-year duration in the Septuagint implies 1531-1411 B.C. Note: per Exo:7.7, Moses was 80 years old at the time of the Exodus; and the Israelites wandered in the wilderness for 40 years (see Exo:16.35).]

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\* Thiele, Edwin R. (1944); The Chronology of the Kings of Judah and Israel; Journal of Near Eastern Studies; vol. III, no. 3, pp. 137-186.

#### Moses' Life Relative To Joshua's

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After Moses died, Joshua and the Israelites "first entered the promised land" (TUB 135:6.1) by crossing the river Jordan at the ancient ford opposite Jericho; and then, they did go up to Jerusalem through Jericho. Joshua performing his renowned exploits of the walls of Jericho falling down--according to Jewish tradition--is indeed a legend (see TUB 124:6.7 and 172:1.3); nonetheless, there subsequently was a "building [of] the walls of Jericho" (TUB 89:6.6). Therefore, ancient Jericho should have

archaeological evidence of a destruction layer which dates from roughly the time of Moses' death, plus some duration of time before that. The above date range for the death of Moses is compatible with the dating of the so-called "City-IV destruction layer", namely, (1617 to 1530) B.C.

#### Moses' Life Relative To Ikhnaton's

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Consider the following three passages of revelatory clarifications:

"It was 1,973 years before the birth of Jesus that Machiventa was bestowed upon the human races of Urantia." (TUB 93:2.1) [==> 1980 B.C.] Subsequently: "he terminated his bestowal mission in ninety-four years" (TUB 93:2.6) [==> 1886 B.C.], ending his incarnation in the flesh.

"'The post-Melchizedek era'. Though Amenemope and Ikhnaton both taught in this period, the outstanding religious genius of the post-Melchizedek era was the leader of a group of Levantine Bedouins and the founder of the Hebrew religion--Moses." (TUB 92:5.8 [paragraph, not item])

"In six thousand years [after 6000 B.C., see TUB section 78:6] only four great prophets arose among the Egyptians. Amenemope they followed for a season; Okhban they murdered; Ikhnaton they accepted but halfheartedly for one short generation; Moses they rejected." (TUB 95:3.5)

As an initial, possible, rough reformation of the Egyptian chronology, one could assume: Moses, 16th century B.C.; Ikhnaton, 17th century B.C.; Okhban, 18th century B.C.; and Amenemope, 19th century B.C.; subsequent to Machiventa Melchizedek, 20th century B.C. If historical data seems to be at odds with these dates for Ikhnaton and Amenemope, then perhaps the four men in TUB 95:3.5 are not listed in temporal order. However, Amenemope definitely preceded Ikhnaton: "The teachings of Amenemope were slowly losing their hold on the Egyptian mind when, through the influence of an Egyptian Salemite physician, a woman of the royal family espoused the Melchizedek teachings. This woman prevailed upon her son, Ikhnaton, Pharaoh of Egypt, to accept these doctrines of One God." (TUB 95:5.1) Also per the revelation, Ikhnaton preceded Moses: "The glory of this great era of moral development and spiritual growth in the Nile valley was rapidly passing at about the time the national life of the Hebrews was beginning, and consequent upon their sojourn in Egypt these Bedouins carried away much of these teachings and perpetuated many of Ikhnaton's doctrines in their racial religion." (TUB 95:5.15) This passage is not compatible with most scholarly dating of Ikhnaton's life,

wherein his reign begins in the first half of the 14th century B.C.; but notably, Beecher did date Ikhnaton's reign from the 17th century B.C.\* [Also: Hales dated the Exodus at 1648 B.C. and retold Manetho's story of another exodus during the reign of a Pharaoh named "Amenophis", which is the Hellenized version of "Amenhotep", that is, Amenhotep IV (Ikhnaton). Is there a possible connection, even though Hales dated the beginning of a supposed 40-year reign for Amenophis IV at 1164 B.C. and dated what he called the "fictitious expulsion of the Israelites" at 1130 B.C.?\*\* Is there perhaps some confusion such that Ikhnaton, rather than the Exodus, is the actual historical fact which dates from the 17th century B.C.?)

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\* Beecher, Willis Judson (1907); The Dated Events of the Old Testament. [By the way, Beecher better dated Moses' lifetime at 1578-1459 B.C. and Abraham's first year in Canaan (at 75 years old--Gen:12.4) at 1928 B.C., compared to the then long-standing popular dating by Archbishop Ussher.]

\*\* Hales, William (1830); A New Analysis of Chronology and Geography, History and Prophecy (second edition); Volume IV (Profane Chronology).

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#### Moses' Life Relative To Abraham's

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If--as stated in Gal:3.17 and LXX Exo:12.40-41--Moses led the people out of Egypt 430 years after Melchizedek made the covenant with Abraham (see TUB 93:6.3 and 96:3.5), then the covenant would have been made before (at the very latest) 1930 B.C.--per the above latest year for Moses' death. [Note: Jerome's "Chronicon" date for the "covenant of Abraham with God" was calculated to be 1942 B.C., again since Exo:7.7 states that Moses was 80 years old at the time of the exodus from Egypt.] It is indeed interesting to find that such possible dates for the covenant fit well into the above lifetime for Melchizedek, namely, 1980-1886 B.C.

[Speaking of fitting well, the Minoan volcanic eruption that devastated the Aegean island of Santorini (Thera) was circa (1600 to 1500) B.C.: "He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." (KJV Exo:13.22) This element of the story of the Exodus is suggestive of a volcanic eruption column, and the possible dates for the eruption are close enough to Moses' lifetime so that the column could be behind the legend of "Yahweh in the pillars".]

(synthesized and compiled by Chris Halvorson)