

JUBILEE CHRONICLES

MAPPING OUT THE ERA
OF THE JUDGES



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4. Wherefore I have ordained for you the year-weeks, and the years, and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2459] and one week and two years: and there are yet forty years to come for learning the commandments of YAHWEH, until they pass over into the land of Canaan, crossing the Jordan to the west. 5

Moses was born in the 48th Jubilee in the year [2377 AM], and according to biblical sources, Moses lived to be 120 years old. Making his Death year [2497]. The next two years leading up to the 49th year in the 50th Jubilee. Joshua takes the place of Moses, and leads Yisrael into the promised land 40 years after the Exodus that took place in 2459. Adding 40 years to this Jubilee year brings us to the Jubilee year 2499. 5

Leviticus 25 The Year of Jubilee 6

11. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. 6

Joshua's Age at Death: 10

2. Joshua's Age at the Time of the Conquest: 10

3. The Conquest and Settlement of Canaan: 11

4. The Time Between the Conquest and Joshua's Death: 11

1. Joshua (Son of Nun) 12

2. Caleb (Son of Jephunneh) 13

3. Eleazar (Son of Aaron) 14

4. Phinehas (Son of Eleazar) 14

6. Othniel (Son of Kenaz) 15

7. Zelophehad's Daughters (Mahlah, Noah, Hoglah, Milcah, and Tirzah) 16

8. Hur's Descendants 16

9. Bezalel and Oholiab (Craftsmen of the Tabernacle) 17

1. Joshua (Son of Nun) 18

Investigating the Timeline Between Joshua's Death and Othniel's Judgeship 22

The Era of the Judges and Israel's 111 Years of Captivity 24

Following the conquest of Canaan and the death of Joshua, Israel entered a period of leadership by Judges, where cycles of oppression and deliverance defined their history. During this time, the nation of Israel experienced a total of 111 years of captivity under various foreign powers. 24

Step-by-Step Integration of Captivity During the Judges Period:	25
From the Exodus to the Era of the Judges (SJF-Aligned)	25
Captivity and Peace during the Era of the Judges	29
How This Fills the Timeline Gaps	30
Timeline Summary (Working Backward: Solomon → Saul → Exodus)	31
Key Insight (Backward Logic)	32
Clean Timeline (Backward Order)	33
Why Working Backward Matters	33
The Significance of the Era of the Judges	34
The Spying of the Land: Setting the Chronological Foundation	36
Joshua's Death and the Passing of the Elders	37
The Era of Judges and the Rest for the Land	38
Working Backward: Tracing the Monarchy	38
Connecting the Judges to the Monarchy	39
A Divinely Orchestrated Timeline	39
Mapping the Era of the Judges Chronologically Using the SJF 3rd Method	40
1. Israel Spies Out the Land of Canaan – 2411 AM	40
2. Joshua's Death – 2529 AM	41
3. The Elders After Joshua's Death (2529 AM – 2569 AM)	41
4. Ushering in the Era of the Judges	41
5. The Transition to King Saul	42
Alignment with the 400 Years After the Exodus	42
6. Connecting the Gaps: 2569 AM to 2796 AM	42
The Fingerprints of God	43
The Fingerprints of God	43
400 Years After the Exodus: Saul's Reign Begins	44
500-Year Pattern: Joshua's Life and Isaac's Test	45
Jubilee Alignment: 2796 AM and the Culmination of the Judges	45
The Fingerprints of God in Israel's Timeline	46
The (SJF) Discoveries in this work	50
Key Chronological Markers Using SJF	50
The Cycle of Captivity and Rest	51
Years of Captivity (Foreign Oppression)	51
Years of Rest (Deliverance and Peace)	52
Verifying the SJF Calculation with	
1 Kings 6:1	52
Total: $40 + 70 + 285 + 40 + 40 + 4 = 480$ years	52

The Judges' Period and Leviticus 26: The Prophetic Pattern of Captivity and Rest	52
Does the SJF sustain the 285-year length of the Judges' period?	53
Validating the Judges Era Span	55
Locating the Birth of King Solomon	56
Information from "The Testament of Levi":	59



Introduction

Throughout the sacred record of Israel's history, there lies a divine rhythm, a pattern that reveals the orchestration of time by the hand of the Most High. *Jubilee Chronicles: Mapping Out the Era of the Judges* opens this hidden framework, demonstrating how the Book of Jubilees, the Torah, and the historical accounts of the Judges align in perfect harmony when measured through the Smith Jubilee Formula (SJF). This work presents not speculation, but revelation through mathematical precision, uncovering the fingerprints of YAHWEH across the timeline of His people from the Exodus to the monarchy.

The era of the Judges was more than a cycle of disobedience and deliverance, it was a divinely structured period designed to teach Israel the consequences of covenant violation and the restoration that follows repentance. From Joshua's leadership after Moses to the anointing of Saul, Israel's journey unfolds through prophetic intervals that can only be understood within the Jubilee framework. Each captivity, each rest, and each leader emerges at exact intervals that testify to the constancy of divine order. When viewed through the SJF, the scattered years of the Judges resolve into a continuous prophetic timeline spanning from 2459 AM, the Jubilee of the Exodus, to 2859 AM, the 400th year after that deliverance, when Israel crowned its first king.

At the heart of this study is the union of history, prophecy, and mathematics. Using the SJF and Divine Chrono Matrix (DCM), this work measures each event within its proper Jubilee cycle, correcting centuries of chronological confusion caused by fragmented interpretations, archaeological guess work and private interpretations. It reveals that the timeline of the Judges, often seen as uncertain or overlapping, is, in fact, perfectly symmetrical. The deaths of Moses and Joshua, the rise of Othniel, the cycles of oppression, and the reigns of Saul and David all fall within a divinely calculated structure designed to fulfill the word given in Leviticus 25 and 26: the law of the Sabbaths, the Jubilees, and the sevenfold punishment for disobedience.

This revelation also carries theological weight. By reestablishing the true timing of the Jubilee cycles, *Jubilee Chronicles* restores what was lost when the times and laws were altered, as foretold in Daniel 7:25. It affirms that the God of Israel governs not only the affairs of men but the very measurement of time itself. The patterns uncovered within this study reaffirm the covenant relationship between YAHWEH and His people, showing that every deliverance and every captivity occurred at precise prophetic junctures within the Jubilee system. These intervals form a prophetic code that points forward to redemption and restoration, a timeline that extends from the days of Adam to the Messiah, and from the Messiah to the generation of awakening in our own era.

In this volume, Thomas L. Smith, Founder of The Black Ancestry Network Group (The B.A.N.G. LLC), applies the Third Methodology of Jubilee computation to the Judges' era with mathematical and spiritual precision. His research builds upon the foundations laid in *The Book of Jubilees* and expands them through the SJF, demonstrating how each week of years, each Jubilee, and each generational transition interlocks like gears in the divine mechanism of time. This approach not only reconciles scriptural accounts but exposes the hidden unity between Israel's prophetic history and the patterns of liberation that continue to define her descendants today.

Ultimately, *Jubilee Chronicles: Mapping Out the Era of the Judges* invites the reader to see what Israel once knew and what modern scholarship has too often forgotten, that the God of Israel operates by cycles, not coincidence. Every deliverer, every fall, and every restoration was measured, numbered, and foretold. When properly understood through the Jubilee code, these patterns unveil a prophecy still unfolding, one that connects the ancient covenant of Israel to the awakening of her scattered descendants in this present generation.

Jubilee Chronicles: Mapping the Era of the Judges

Using the (SJF) 3rd Methodology For Mapping This Era

Our investigation begins at the Exodus in 2459 AM, a Jubilee year marking Israel's liberation from Egypt and the renewal of covenant with YAHWEH. By the second year after the Exodus, 2460 AM, Joshua would have been approximately 30 years old, placing his birth near 2430 AM. His leadership matured during the wilderness years under Moses, preparing him for the conquest of Canaan and covenant enforcement in the land. Joshua's death is placed around 2539–2540 AM at 110 years of age (**Joshua 24:29**), and the elders who outlived him passed away by 2580 AM (**Judges 2:7–10**), completing the generational turnover from Egypt to Canaan.

This foundational framework is derived not from speculation, but from careful observation of scriptural patterns and chronological alignment. Though some have looked to Joseph to establish biblical timelines, the text only records Joseph's age at death, 110 years (**Genesis 50:26**), without offering event-based chronological anchors. As such, this manuscript excludes Joseph from its framework. Instead, it centers on Joshua, whose life intersects directly with the Exodus, the wilderness, and the inheritance of the land. His transitional role provides the clearest prophetic and generational marker from which to begin mapping the era of the Judges.

From this vantage point, we proceed to trace the unfolding generations following Joshua. Rather than relying on tradition, this work synchronizes biblical narrative with Jubilee timekeeping, identifying prophetic transitions such as the death of Joshua, the passing of the elders, and the fragmentation of Israel's tribal leadership. These turning points are not arbitrary, they follow a divine rhythm embedded within redemptive history.

Using the Smith Jubilee Formula (SJF) and the Divine Chrono Matrix (DCM), we will test and confirm a timeline that reveals a precise and intentional structure to the era of the Judges.

The Book of Jubilees Chapter 50

1. And after this Torah I made known to you the days of the Shabbats in the desert of Sin, which is between Elim and Sinai.

2. And I told you of the Shabbats of the land on Mount Sinai, and I told you of the jubilee years in the Shabbats of years: but the year thereof have I not told you till you enter the land which you are to possess.

3. And the land also shall keep its Shabbats while they dwell upon it, and they shall know the jubilee year.

4. Wherefore I have ordained for you the year-weeks, and the years, and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2459] and one week and two years: and there are yet forty years to come for learning the commandments of YAHWEH, until they pass over into the land of Canaan, crossing the Jordan to the west.

5. And the jubilees shall pass by, until Yisrael is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time forevermore.

6. And behold the commandment regarding the Shabbats, I have written them down for you, and all the judgments of its laws.

7. Six days shall you labor, but on the seventh day is the Shabbat of YAHWEH your Sovereign Ruler. In it you shall do no manner of work, you and your sons, and your men servants and your maid servants, and all your cattle and the sojourner also who is with you.

Moses was born in the 48th Jubilee in the year [2377 AM], and according to biblical sources, Moses lived to be 120 years old. Making his Death year [**2497**]. The next two years leading up to the 49th year in the 50th Jubilee. Joshua takes the place of Moses, and leads Yisrael into the promised land 40 years after the Exodus that took place in 2459. Adding 40 years to this Jubilee year brings us to the Jubilee year 2499.

Historically the centuries that are most commonly believed to identify the time of the Exodus is 1536 BC, 1446 BC, 1453 BC, 1453 BC, 1419 BC, 1225 BC, and the guessing game continues. Let me direct your attention to some scripture.

Dan_7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, **and think to change times and laws:** and they shall be given into his hand until **a time and times and the dividing of time.**

Leviticus 25 The Year of Jubilee

Lev 25:8-22 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12. **For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.**

13. **In the year of this jubilee ye shall return every man unto his possession.**

Obeing the Jubilee law would have compelled all in the covenant relationship with the Most High God of Israel to release their slaves every 50 years. However, if the times were altered, and the knowledge of Jubilee years was obscured or erased from history, there would be no obligation to observe the Jubilee law. The first fifty Jubilees span 2500 years. The Exodus Jubilee cycle occurred in the year 2459 AM, specifically, In the 2nd year, in the 2nd week of the 50th Jubilee cycle.

Moses received the history of the Jubilees from heavenly sources on Mount Sinai, as directed by the God of Israel. This revelation ensured the continuity of the Jubilee cycles, as Moses understood that 40 years remained in the 50th Jubilee. Adding these 40 years to 2459 brings us to the year 2499, the final Sabbatical year of the 50th Jubilee cycle.

Moses was born in 2377 AM, and lived to be 120 years of age. This marks his death at 2497 AM. This is three years prior to the year of Jubilee for the 50th Jubilee cycle. I believe that It could be this Jubilee year that Israel entered the land of Canaan. However, I also believe that it is more probable that Israel entered the land of Canaan in 2551 AM.

Unfortunately, the records of upcoming Jubilees were erased from history. The Torah was critical for understanding the time keeping system of the God of Israel. I suspect that the Psalms 83 coalition had their hand in it. This was done to captivate the Jubilee timeline from the descendants of Israel. In (**Leviticus chapter 26**), the God of Israel promised to punish Israel sevenfold for violating the laws of Sabbaths, of the Jubilees and of the land.

The calculation method utilized to identify Jubilee years in this book is rooted in the Third Methodology, an advanced approach derived from the Smith Jubilee Formula (SJF) and the Divine Chrono Matrix (DCM).

The (DCM) contains a second validation method in its formula, which mathematically validates the exact year in question. The Black Ancestry Network Group (B.A.N.G.) posits that this third method surpasses all contemporary methods in terms of accuracy for calculating Jubilee cycles. One of the key principles of the Third Methodology is that within the Jubilee cycles, no Jubilee year within the forty nine year framework is divisible by 50. Conversely, every Jubilee Celebratory year is precisely divisible by 50. This distinction ensures that the calculation aligns with the intricate structure of the Jubilee system as described in sacred texts.

The Smith Jubilee Formula integrates inclusive numbering principles, harmonizing with the Biblical mandates found in the Book of Jubilees and the Book of Leviticus. It accounts for the nuanced details of the Jubilee cycles, including the number of each Jubilee year, with its individual number, their weeks, and individual years. This approach addresses both textual and practical considerations, offering a robust framework that adheres to the historical and theological contexts of Biblical chronology.

The Third Methodology also incorporates a deep understanding of agricultural cycles and the significance of following years, ensuring that the divine commandments align with real-world practices. By synthesizing the strengths of both the 49-year framework and 50-year cycles, the Smith Jubilee Formula provides a balanced solution that maintains the integrity of the Jubilee observance while avoiding consecutive following years. In essence, the Third Methodology not only calculates chronological milestones with precision but also respects the intricate tapestry of Biblical wisdom and historical practices.

This makes it a superior tool for scholars and enthusiasts seeking to understand the divine orchestration of time as revealed in the Book of Jubilees. The (SJF) & (DCM) formula adheres to common numeric systems where the number identifies its location within the forty-nine year framework, and each year of Jubilee is identified by its number, and its individual year. The 49-and 50-year methods independently violate the numerical values within the forty-nine year framework, and hide the 50th year within each forty-nine year framework.

Joshua to the Era of The Judges

The tale of Joshua in the Bible, details the entry of the Israelites into the land of Canaan under Joshua's leadership and his subsequent death, does not provide explicit information on the exact number of years between these two events. However, it is possible to estimate this period by combining biblical information with interpretations and traditional timelines alongside the (SJF) & (DCM) calculations related to Moses.

According to Joshua 14:7, Caleb states that he was 40 years old when Moses sent him from Kadesh Barnea to spy out the land of Canaan the (SJF) finds this year at [2460 AM]. He then mentions that 45 years had passed since he spoke to Joshua in the land of Canaan, making him about 85 years old. This reference gives us somewhere around 45 years from the spying of the land to the time of Israel's settlement, during which time that Joshua was leading Israel.

Joshua's age is not specified in the Bible, but it is generally assumed that he was around the same age as Caleb. Suppose we assume that Joshua lived a few more years after the Israelites settled in the land. In that case, the total time from their entry into Canaan to Joshua's death might be estimated to be around 50 years, give or take a few years for the conquest and initial settlement phases, based on biblical narratives and traditional calculations.

According to **Numbers 13:1-2**, the Lord commanded Moses to send men to spy out the land of Canaan, which includes Joshua among those selected for this task. This event occurs in the second year after the Exodus in the Jubilee year [2460-61 AM] two years after leaving Egypt in [2459 AM]. **Numbers 10:11** indicates that the Israelites set out from the Sinai Desert in the second year after they departed from Egypt, arriving at Kadesh in the Wilderness of Paran, where the spies were sent into Canaan.

Thus, the spying on the land of Canaan by Joshua and the other spies took place approximately two years after the Israelites left Egypt. The information about Joshua's age at the time of his death is mentioned in the Book of Joshua, **Chapter 24, verse 29**. It states: "**After these things Joshua**

son of Nun, the servant of the Lord, died at the age of 110 years."This verse is part of the closing chapter of the book, which summarizes Joshua's final days, his last instructions to the Israelites, and his death and burial.

If the year of the Exodus took place in the Jubilee [2459 AM] as calculated using the third methodology, and if it was two years after Israel left Egypt that Israel spied out the land. This would bring us to the Jubilee year [2460-61 AM]. If Joshua was around 40 years old at this time. This would make his estimated birth year sometime between 2417 and 2421, which is during the 3rd week, in the 49th Jubilee cycle during this week, Moses smote the Egyptian and fled to the land of Midian. The (3rd Week of the 49th Jubilee) calculates the exact year of smiting the Egyptian incident as the Jubilee year [2419 AM], and then Moses left for the land of Midian in the Jubilee year [2420 AM] when Moses was between 42 and 43 years of age.

Which gives us the possible year of the birth of Joshua between [2417-2421]. As you will find in later chapters. The Jubilee years [2417 -2419] become very significant in the 69th Jubilee cycle. The Jubilee year [2417 AM] takes place two years prior to Moses killing the Egyptian, [2418 AM]. While engaged in this work. I have become familiar with seeing the fingerprint of the God of Israel on his orchestrated timeline. This orchestrated timeline is not visible to the 49 and 50-year methods for calculating the Jubilee cycles. In fact, there is no symmetry, numerical consistency, nor is their simplicity. God did not make these calculations difficult to perform. In fact, he made it easy and simple to understand it. So simple that even Phd's could not see it.

Moses was born in the Jubilee year 2377 and lived to be 120 years old.

Deuteronomy 34:7

"And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."

This would take us to the Jubilee year [2497 AM] for the year of his death.

Joshua lived to be 110 years old.

Joshua's Age at Death:

- **Joshua 24:29 (KJV)** tells us that **Joshua** died at the age of **110**: *"And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old."*

2. Joshua's Age at the Time of the Conquest:

- **Numbers 13:16** mentions that **Joshua** was among the twelve spies sent by **Moses** to scout the land of Canaan, and we know from **Numbers 14:29-30** that all the men of that generation (except for Joshua and Caleb) died in the wilderness.
- Given the assumption that Joshua was of fighting age (around 30-40 years old) during the **Exodus**, scholars estimate that **Joshua** would have been around **80-85 years old** when he led Israel into the **Promised Land**.

3. The Conquest and Settlement of Canaan:

- The Bible records a long series of military campaigns under Joshua's leadership, followed by the distribution of land to the tribes of Israel. The conquest of Canaan likely took several years.
- **Joshua 14:7-10** states that **Caleb** was **40 years old** when he spied out the land, and **85 years old** when he received his inheritance, indicating that the conquest of the land took around **5-7 years**.

4. The Time Between the Conquest and Joshua's Death:

- After the conquest of Canaan, Joshua continued to lead Israel during the period of **settling and governing the land**. Most estimates suggest that this period lasted around **18-20 years**, leading to a total of **25 years** of leadership after the death of Moses.

5. Historical and Traditional Interpretations:

- Jewish tradition and historical sources provide estimates for the length of Joshua's leadership, and many of them settle on approximately **25 years**.
- Combining his age at the time of the conquest (around 85) and the fact that he lived until he was 110, Joshua would have led Israel for about **25 years** before his death.

It would be reasonable to suggest that the generation that grew up during the time when Israel encamped at Mount Sinai is likely the generation that outlived Joshua and remained faithful during his leadership.

Here's why:

1. Mount Sinai Generation:

- The Israelites who came out of Egypt experienced the giving of the Law at Mount Sinai and spent 40 years in the wilderness under Moses' leadership. Many of them were children or young adults at the time of the Sinai events, so they would have matured during the wilderness wanderings and into the conquest of Canaan under Joshua's leadership.

2. Joshua's Generation:

- This generation, which entered the Promised Land under Joshua's command, witnessed God's miracles and victories, such as the crossing of the Jordan River and the fall of Jericho. Their firsthand experiences with God's deliverance and leadership helped shape their loyalty to God during Joshua's time.

3. Faithfulness During Joshua's Lifetime:

- **Judges 2:7** specifically notes that the people served the Lord all the days of Joshua and the elders who outlived him. These elders were likely part of that same generation who experienced both the Sinai covenant and the conquest of Canaan. They maintained their faithfulness due to the vivid memories of God's mighty acts.

4. Transition to Apostasy:

- The next generation, who "knew neither the Lord nor what He had done for Israel" (**Judges 2:10**), would have been born after the conquest and did not witness these pivotal moments. It was this newer generation that eventually fell into apostasy, leading to the cycle of sin and oppression described in Judges.

Here's a list of key figures who were part of the generation that came up during the time of Israel's encampment at Mount Sinai, matured during the wilderness wanderings, and were involved in the conquest of Canaan. These individuals either experienced the Sinai covenant directly or were part of the leadership that followed:

1. Joshua (Son of Nun)

- Joshua was Moses' assistant and later became the leader of Israel after the death of Moses. He was one of the original twelve spies sent to scout Canaan and, along with Caleb, brought back a faithful report.
- Joshua led Israel in the conquest of the Promised Land and was instrumental in settling the tribes in their allotted territories.

Moses' assistant:

➤ *Exodus 24:13 — "And Moses rose up, and his minister Joshua: and Moses went up into the mount of God."*

One of the twelve spies:

➤ *Numbers 13:8, 16 — "Of the tribe of Ephraim, Oshea the son of Nun... And Moses called Oshea the son of Nun Jehoshua."*

Faithful report with Caleb:

➤ *Numbers 14:6–9 — “And Joshua the son of Nun, and Caleb... spake unto all the company... The land, which we passed through to search it, is an exceeding good land... rebel not ye against the LORD...”*

Leader after Moses & conquest:

- *Deuteronomy 31:7–8 — Moses charges Joshua to lead Israel.*
- *Joshua 1:1–2 — “Now after the death of Moses... the LORD spake unto Joshua... saying, Moses my servant is dead; now therefore arise, go over this Jordan...”*
- *Book of Joshua (entire book) details the conquest and division of the Promised Land.*

2. Caleb (Son of Jephunneh)

- Caleb was another member of the original generation and one of the two faithful spies, along with Joshua, who encouraged Israel to trust in God’s promise to give them the land.
- He lived through the wilderness period and played a crucial role in the conquest of Canaan. Caleb was granted Hebron as his inheritance because of his unwavering faith.

One of the faithful spies:

- *Numbers 13:6 — “Of the tribe of Judah, Caleb the son of Jephunneh.”*
- *Numbers 14:6, 24 — “But my servant Caleb, because he had another spirit with him, and hath followed me fully...”*

Inheritance of Hebron:

- *Joshua 14:6–14 — Caleb requests Hebron as his inheritance: “Hebron therefore became the inheritance of Caleb the son of Jephunneh... because that he wholly followed the LORD God of Israel.”*

3. Eleazar (Son of Aaron)

- Eleazar, Aaron's son, became the high priest after his father's death. He was part of the leadership during the wilderness wanderings and helped Joshua divide the land among the tribes after the conquest.
- His descendants continued the priestly line, and Eleazar was a significant religious leader during this period.

High priest after Aaron:

➤ *Numbers 20:25–28 — “Take Aaron and Eleazar his son, and bring them up unto mount Hor... and strip Aaron of his garments, and put them upon Eleazar...”*

Leadership in the wilderness and land division:

➤ *Joshua 14:1 — “And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes... distributed for inheritance to them.”*

4. Phinehas (Son of Eleazar)

- Phinehas was the grandson of Aaron and played a key role during Israel's wilderness period by taking decisive action to stop a plague that occurred because of Israel's sin (Numbers 25).
- He served as a priest and was instrumental in maintaining order and faithfulness during Joshua's time

Zeal during the plague:

➤ *Numbers 25:7–8 — “And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it... he rose up... and thrust both of them through... So the plague was stayed from the children of Israel.”*

Commendation for zeal:

➤ *Numbers 25:10–13 — “Phinehas... hath turned my wrath away... Wherefore say, Behold, I give unto him my covenant of peace...”*

- **5. The Elders of Israel:**

Though not named individually, **Judges 2:7** refers to “the elders who outlived Joshua.”

➤ **Judges 2:7 (KJV):**

And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

These elders were likely leaders, tribal heads, or key figures from the Sinai generation. They would have been adults or young adults during the wilderness years and were involved in the leadership structure as Israel transitioned into the Promised Land.

6. Othniel (Son of Kenaz)

Though slightly younger, **Othniel** is mentioned in Judges 3 as the first judge raised up after Joshua’s death. He was a relative of Caleb (possibly his younger brother or nephew) and married Caleb’s daughter Achsah

➤ **Judges 1:13.** Othniel led Israel to victory over the king of Mesopotamia after the Israelites fell into sin, marking the beginning of the cycle of judges.

7. Zelophehad’s Daughters (Mahlah, Noah, Hoglah, Milcah, and Tirzah)

The daughters of Zelophehad were notable during this period for their appeal to Moses concerning their inheritance in the land of Canaan since their father had no sons. Their case was resolved in their favor, setting a precedent for inheritance laws. These women would have lived during the wilderness wanderings and into the early period of the settlement in the Promised Land.

Their appeal for inheritance:

➤ *Numbers 27:1–7 — “Then came the daughters of Zelophehad... Mahlah, Noah, and Hoglah, and Milcah, and Tirzah... and they stood before Moses... saying, Our father died in the wilderness... why should the name of our father be done away...? Give unto us therefore a possession... And Moses brought their cause before the LORD. And the LORD spake unto Moses, saying, The daughters of Zelophehad speak right...”*

Precedent established:

➤ *Numbers 36:1–12 — Details the law ensuring inheritance remains within the tribe.*

➤ *Joshua 17:3–6 — Confirms their inheritance granted when the land was divided:*

“But Zelophehad... had no sons, but daughters: and these are the names... And they came near before Eleazar the priest, and before Joshua... according to the commandment of the LORD they gave them an inheritance...”

8. Hur’s Descendants

Hur, though likely from an older generation (he helped support Moses during the battle against Amalek), may have had descendants who continued to serve in leadership roles during the conquest and early settlement of Canaan. His family was prominent, with Bezalel, the chief artisan for the Tabernacle, coming from this line.

- **Hur helps Moses during battle:**

➤ *Exodus 17:10–12 — “But Moses’ hands were heavy; and they took a stone, and put it under him... and Aaron and Hur stayed up his hands...”*

- **Bezalel, Hur’s grandson, chief artisan:**

➤ *Exodus 31:1–5 — “And the LORD spake unto Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah...”*

- **Prominence of Hur's family:**
 - *Exodus 35:30–35* — Again mentions Bezalel's divine appointment and skills.

9. Bezalel and Oholiab (Craftsmen of the Tabernacle)

Though part of the older generation, Bezalel and Oholiab were master craftsmen who constructed the Tabernacle according to the instructions given to Moses at Sinai (Exodus 31).

Their families may have continued to play significant roles during the wilderness wanderings and conquest, given their prominence.

Their divine appointment as craftsmen:

➤ *Exodus 31:1–6* — “See, I have called by name Bezalel... and I have filled him with the spirit of God, in wisdom... And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan...”

Their work on the Tabernacle:

➤ *Exodus 35:30–35* — Repeats the appointment and adds details about their teaching and leadership of other craftsmen.

➤ *Exodus 36:1–2* — “Then wrought Bezalel and Aholiab, and every wise hearted man... according to all that the LORD had commanded.”

These individuals and groups represent those who were part of the generation that grew up at Mount Sinai, entered the Promised Land, and continued to lead or influence Israel during Joshua's time and afterward. The faithfulness of this generation is contrasted with the apostasy of the next, leading to the events that culminated in the rise of Othniel as a judge.

Here's the genealogical and chronological information for the 9 individuals and groups listed earlier, including their roles and significance in biblical history:

1. Joshua (Son of Nun)

- **Genealogy:** Joshua is identified as the son of **Nun**, from the tribe of **Ephraim** (Numbers 13:8). His father, Nun, is not frequently mentioned beyond this genealogical reference.
- **Chronology:** Joshua was born in Egypt and experienced the Exodus as a young man. He was Moses' assistant and a leader of Israel during the conquest of Canaan. He died at the age of 110, and his death is recorded in **Judges 2:8**. And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. Joshua led the people for about 25 years after Moses' death, suggesting he died around 2522 AM (Anno Mundi – from Creation), based on some chronologies.
- **Jubilee Interpretation:** Not knowing the exact year of Joshua's birth makes things a bit complicated when trying to find his death year. However, I am confident based on the finger prints of the God of Israel upon his timeline. I believe that I can confidently place his birth year in or around [2419 AM]. This is the same year in which Moses Killed the Egyptian. Adding 110 years to this Jubilee year brings Joshua's death year to become the Jubilee year [2529 AM].
- **Significance:** The estimated birth year of Joshua in the Jubilee year 2529, is 2,400 years from Adam and Eve mourning the death of Abel between 101-129 AM.
- It is 1,300 years from the year that Noah took to himself a wife named Emzara (His first cousin) in [1229 AM].
- It is also 600 years from Abraham teaching how to plant seeds deeper into the earth in [1929 AM].
- The Jubilee year 2529 is exactly 500 years from the 15th year in the life of Isaac when he was weaned from his mother, and taken under care of his father Abraham.

Joshua's Jubilee Interpretation (SJF):

- Estimated birth year: [2419 AM] (aligned with the year Moses killed the Egyptian).

- Adding 110 years places Joshua’s death in [2529 AM], which is confirmed as the “First year, in the fourth week, of the 51st Jubilee under the (DCM) 3rd Method.
- This death year aligns prophetically:
 - 2,400 years after Adam and Eve mourned Abel (101–129 AM).
 - 1,300 years after Noah married Emzara (1229 AM).
 - 600 years after Abraham taught deeper seed planting (1929 AM).

According to the Smith Jubilee Formula (SJF) and supporting canonical texts, in 2029 AM:

- Abraham was 115 years old.
- Isaac was 15 years old.

This year is significant because it aligns with the event in which Abraham was commanded to offer Isaac as a sacrifice (Genesis 22). Many traditions hold that this test of faith represents Isaac’s entry into the covenant in his own right — a pivotal moment marking Isaac’s personal confirmation under the same covenant given to Abraham.

Jubilee Interpretation (SJF):

The year 2029 AM is calculated as exactly 500 years before Joshua’s estimated death year of 2529 AM, further anchoring Joshua’s timeline within the prophetic framework. This 500-year interval emphasizes the continuity of covenantal testing and faithfulness across patriarchal and national generations.

Significance:

- Confirms Isaac's role as the true covenant heir through his binding.
- Serves as a prophetic milestone that foreshadows sacrificial themes fulfilled in later biblical history.
- Validates the interval alignment within the SJF, reinforcing the timeline's structural integrity.

Keep in mind that traversing the era of the Judges without chronological evidence. Forces us to use what we have. At this point, the view of the era of the Judges is just beginning. However speculative it might sound at our present marker with Joshua. Keep in mind that my aim is to come as close as possible to a realistic timeframe based on the evidence we have at this marker, the 51st Jubilee cycle.

Week/Year	1 Year	2 Year	3 Year	4 Year	5 Year	6 Year	7 Year
Week 1	2401	2402	2403	2404	2405	2406	2407
Week 2	2408	2409	2410	2411	2412	2413	2414
Week 3	2415	2416	2417	2418	2419	2420	2421
Week 4	2422	2423	2424	2425	2426	2427	2428
Week 5	2429	2430	2431	2432	2433	2434	2435
Week 6	2436	2437	2438	2439	2440	2441	2442
Week 7	2443	2444	2445	2446	2447	2448	2449
Jubilee Year: 49/2450							

Joshua was born between the 3rd and 5th week, in the 49th Jubilee cycle. Either year chosen for his birth year, will bring you to the 51st Jubilee cycle whether Joshua was born in either of these weeks. My aim is to get as close as possible while at the same time, record as much genealogical or chronological evidence as I can along the way, before making the Jubilee Jump.

Week/Year	1 Year	2 Year	3 Year	4 Year	5 Year	6 Year	7 Year
Week 1	2501	2502	2503	2504	2505	2506	2507
Week 2	2508	2509	2510	2511	2512	2513	2514
Week 3	2515	2516	2517	2518	2519	2520	2521
Week 4	2522	2523	2524	2525	2526	2527	2528
Week 5	2529	2530	2531	2532	2533	2534	2535
Week 6	2536	2537	2538	2539	2540	2541	2542
Week 7	2543	2544	2545	2546	2547	2548	2549
Jubilee Year: 51/2550							

The death year for Joshua is most likely between the 5th and 6th week of the 51st Jubilee cycle. The 7th week is not out of the question. But for now, the 5th and 6th week appear to be the most probable. My aim is to come between 10-20 years of the total duration of the era of the judges.

The individuals and groups mentioned before, span the period from Israel's time at Mount Sinai through the conquest and settlement of the Promised Land. They represent the key figures who either witnessed or contributed to Israel's faithfulness during the generation that outlived Joshua, as well as those who were instrumental in transitioning Israel into the early period of the Judges.

These individuals and their descendants formed the core leadership and stabilizing force during and after the conquest of Canaan. Collectively, they were the elders spoken of in (**Judges 2:7**) the faithful generation who outlived Joshua and upheld the covenant, ensuring that Israel continued to serve the LORD until their passing. Their lives and actions illustrate the continuity of faith and leadership that bridged the wilderness period, the conquest, and the early years of the Judges.

Investigating the Timeline Between Joshua's Death and Othniel's Judgeship

After Joshua's death, Israel went through a period of **faithfulness under the elders who outlived him**. However, soon after, Israel began to do evil in the sight of God. The **Book of Judges 2:10-19** gives a clear indication that after Joshua and the elders, a new generation arose that did not know the Lord, which led to their oppression by foreign powers.

- **Othniel** rose as a judge after Israel was oppressed by **Cushan-Rishathaim** for **8 years** (Judges 3:8).
- The exact period between Joshua's death and the start of Israel's oppression is unclear, but there seems to be a significant gap of at least a **generation**—perhaps between 20-40 years—before the cycle of sin and oppression began. I strongly believe it was very close to 50 years.

My findings regarding the gap between Moses' death and Joshua's leadership align well with the overall structure of the SJF. The timeline between Joshua's death and Othniel's judgeship is less precise but can reasonably be placed within **40 years** (a generation) after Joshua's death, considering the 8 years of oppression under Cushan-Rishathaim.

After finding that Israel's death in the Jubilee year 2233 AM aligns exactly 296 years before the death of Joshua which again I suspect is in the Jubilee year [2529 AM] is consistent with the calculation method described in the (SJF) found in "Jubilee Chronicles: The Book of Jubilees" edited by Thomas L. Smith. This pattern reinforces the validity of using the Jubilee cycle to trace significant biblical events.

If any of the elders were born at that time of the Exodus, this would make them around 40- years younger than Joshua. And if Joshua died at 110 in or around the 6th or 7th week in the 51st Jubilee cycles. It would be reasonable to suggest that the elders would have reached the same age as Joshua 40 years after Joshua's death.

The significance of fixing Joshua's death year is that it marks the close of Israel's faithful generation. After Joshua's passing, Israel began to turn

from the LORD, ushering in the era of the Judges. Although exact placement can vary slightly, this does not disrupt the larger cycles established by the 50th Jubilee and beyond. It remains crucial, however, for measuring the period between Joshua's death and the monarchy that begins with the prophet Samuel and King Saul.

Week/Year	1 Year	2 Year	3 Year	4 Year	5 Year	6 Year	7 Year
Week 1	2551	2552	2553	2554	2555	2556	2557
Week 2	2558	2559	2560	2561	2562	2563	2564
Week 3	2565	2566	2567	2568	2569	2570	2571
Week 4	2572	2573	2574	2575	2576	2577	2578
Week 5	2579	2580	2581	2582	2583	2584	2585
Week 6	2586	2587	2588	2589	2590	2591	2592
Week 7	2593	2594	2595	2596	2597	2598	2599
Jubilee Year: 52/2600							

For this research, I will note this period but set aside detailed analysis of the Judges era until more precise data confirms the exact years for Joshua's birth and death. As established, the verified Exodus year of 2459 AM remains the definitive jump point within the SJF framework.

After adding 40-years to the estimated death year or week of Joshua. We find ourselves in or around the 3rd and 4th week in the 52nd Jubilee cycle.

Anchor Text (1 Kings 6:1 KJV)

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

This passage confirms that Solomon began the Temple construction 480 years after the Exodus (2459 AM), yielding 2939 AM. Dividing 2939 by 50 shows 58 full Jubilee cycles with a decimal of (0.78) placing Solomon's fourth regnal year in the 39th year of the 59th Jubilee cycle.

Week/Year	1 Year	2 Year	3 Year	4 Year	5 Year	6 Year	7 Year
Week 1	2901	2902	2903	2904	2905	2906	2907
Week 2	2908	2909	2910	2911	2912	2913	2914
Week 3	2915	2916	2917	2918	2919	2920	2921
Week 4	2922	2923	2924	2925	2926	2927	2928
Week 5	2929	2930	2931	2932	2933	2934	2935
Week 6	2936	2937	2938	2939	2940	2941	2942
Week 7	2943	2944	2945	2946	2947	2948	2949
Jubilee Year: 59/2950							

Tracing Back to the Era of the Judges

After subtracting Solomon's 4th year as King in 2939 AM from our estimated death years of the elders between 2565 AM and 2578 AM. We have a difference of 361 to 374 years between these two markers.

King David ruled for 40-years, King Saul is estimated to have ruled for 40 years, with a lifespan around 70-80 years. If we subtract the 4 years of King Solomon's reign, and 80 years for the reigns of King David and King Saul at 40-years each, we find ourselves in the Jubilee year [2855 AM]

From this Jubilee year we can subtract the estimated death years of the elders between 2565 AM and 2578 AM. We now measure the era of the Judges at 290 years. If 2855 AM is the first year of King Saul, and the death of the elders between 2565 and 2578 AM, this would show the monarchy beginning in the 58th Jubilee cycle which is approximately 5 Jubilee cycles between these two markers.

The Era of the Judges and Israel's 111 Years of Captivity

Following the conquest of Canaan and the death of Joshua, Israel entered a period of leadership by Judges, where cycles of oppression and deliverance defined their history. During this time, the nation of Israel experienced a total of 111 years of captivity under various foreign powers.

Step-by-Step Integration of Captivity During the Judges Period:

1. **The Exodus (2459 AM):**
 - The **Exodus** took place in **2459 AM**, marking a significant event in the history of Israel. According to the **SJF**, this was in the **50th Jubilee**.
2. **Entry into the Promised Land (2499-2500 AM):**
 - After the **Exodus**, the Israelites spent **40 years** in the wilderness before entering **Canaan** under **Joshua's leadership** around **2499-2500 AM**.
3. **The Era of the Judges:**
 - After Joshua's death, Israel went through a period of **tribal leadership** under various Judges shortly after the elders had all died. This period was marked by repeated cycles of oppression (captivity) and deliverance.
 - The **Era of the Judges** spans several **Jubilee cycles**, lasting approximately **311 years**, depending on the overlap between judges and specific events.

From the Exodus to the Era of the Judges (SJF-Aligned)

The Exodus — 2459 AM

- **Event:** Israel's liberation from Egyptian bondage under Moses' leadership.
- **Significance:** Marks the foundational covenant moment when Israel became a nation under God's law and began their wilderness journey to the Promised Land.
- **Biblical Reference:** Exodus 12.

Entry into Canaan — 2500 AM

- **Event:** Israel crosses the Jordan and enters the Promised Land after 40 years in the wilderness.
- **Significance:** Fulfillment of God's promise to Abraham's descendants; a new generation, born during the wilderness period, inherits the land (Numbers 14:29–30).
- **Joshua's Age:** Estimated to be about 80 years old at this time.

Death of Joshua — 2529 AM

- **Event:** Joshua, son of Nun, dies at the age of 110.
- **Biblical Reference:** Joshua 24:29 — “And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.”
- **Significance:** His leadership solidified Israel's settlement in Canaan; his death closes the generation that directly witnessed the conquest and final fulfillment of the land promise.

Death of the Elders — 2565 AM

- **Event:** The elders who served alongside Joshua and witnessed the LORD's mighty works pass away.
- **Biblical Reference:** Judges 2:7 — “And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.”
- **Significance:** Their passing removes the last living link to firsthand accounts of the Exodus, wilderness miracles, and conquest victories.

Rise of a New Generation — 2584 AM

- **Event:** By 2584 AM, a generation emerges that “did not know the LORD nor the works which He had done for Israel.”
- **Biblical Reference:** Judges 2:10 — “And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.”
- **Significance:** This spiritual and cultural disconnect initiates Israel’s cycle of apostasy, oppression, and deliverance — defining the era of the Judges.
- **Generational Shift:** The 25-year span from the death of the elders (2569 AM) to the rise of this new generation (2584 AM) highlights a transition period where Israel’s collective memory of God’s covenantal acts faded. This allowed idolatry and moral decline to spread among the tribes.

Era of the Judges: Estimated Span and Context

- Using the Smith Jubilee Formula (SJF) Third Method, the timeline from the Exodus (2459 AM) to the monarchy is mathematically consistent and anchored by 1 Kings 6:1, which confirms Solomon’s Temple construction began 480 years after the Exodus.
- Subtracting the reigns of Solomon, David, and Saul places the Judges era at approximately **300 years**, with a margin of ± 25 years to account for local overlaps and simultaneous judgeships, as mapped by Thomas L. Smith.
- This interval is not rigidly sequential but reflects cycles of sin, deliverance, and local rule until the united monarchy under Saul and David.

While the Smith Jubilee Formula (SJF) Third Method provides a mathematically flawless backbone for biblical chronology, the specific placement of milestones within the Judges era must be carefully bridged using logical inference and scriptural hints. One critical step is to measure backward from Solomon's firmly anchored Temple construction date (2939 AM) to estimate when Saul's reign began — and, by extension, his birth year.

By anchoring the Exodus at 2459 AM and Solomon's Temple at 2939 AM (480 years later per 1 Kings 6:1), we know precisely how long the period from the Exodus to the United Monarchy spans in total. To understand the transition from the death of the faithful elders to the rise of Israel's first king, we must work backward through the reigns of David and Saul to approximate Saul's birth. This allows us to calculate the approximate length of time covering the spiritual drift after Joshua and the elders, the rise of a disconnected generation, the cycles of the Judges, and the emergence of Israel's monarchy under Saul.

In this way, the SJF framework does not merely provide static dates — it illuminates how Israel's spiritual condition and leadership transitions are interwoven through precise Jubilee cycles, even when Scripture offers limited explicit chronological markers for the Judges era.

Captivity and Peace during the Era of the Judges

According to *Mapping the Era of the Judges*, the period between the death of the elders and the rise of Israel's monarchy is characterized by repeating cycles of oppression (captivity) and deliverance (peace). These cycles do not follow perfectly sequential rule but often overlap regionally and locally.

Key Captivity Periods:

1. Mesopotamian oppression — 8 years (Judges 3:8)
2. Moabite oppression — 18 years (Judges 3:14)

3. Canaanite oppression — 20 years (Judges 4:3)
4. Midianite oppression — 7 years (Judges 6:1)
5. Ammonite oppression — 18 years (Judges 10:8)
6. Philistine oppression — 40 years (Judges 13:1)

Adding these together gives **111 years** of foreign oppression within the Judges period.

Key Periods of Peace/Rest:

1. Rest after deliverance from Mesopotamia (Othniel) — 40 years (Judges 3:11)
2. Rest after Moabite deliverance (Ehud) — 80 years (Judges 3:30)
3. Rest after Canaanite deliverance (Deborah & Barak) — 40 years (Judges 5:31)
4. Rest after Midianite deliverance (Gideon) — 40 years (Judges 8:28)

Total Years of Rest:

Adding these gives **200 years** of peace between periods of oppression.

How This Fills the Timeline Gaps

Combined, the total captivity (111 years) and rest periods (200 years) explain why simply adding up each judge's service years cannot yield a precise duration for the Judges era. Many periods overlapped regionally, and several judges led different tribes concurrently.

To map the **true span** of this era accurately, we rely on the **Smith Jubilee Formula (SJF) Third Method** and the definitive scriptural anchor points that bracket this entire period:

- **Exodus: 2459 AM**
- **Death of Joshua: ~2529 AM**
- **Death of the elders: ~2569 AM**
- **Rise of the disconnected generation: ~2584 AM**
- **Saul's coronation: ~2855 AM (estimated, working backward from Solomon)**

By this placement:

- **From the Exodus (2459 AM) to Saul's coronation (2855 AM) is approximately 396 years** — establishing the complete span from Israel's liberation to the emergence of its first king.
- From Saul's coronation (2855 AM), adding Saul's 40-year reign and David's 40-year reign brings us forward **80 years** to 2935 AM.
- Adding Solomon's first four regnal years reaches **2939 AM**, the well-attested year in which he began construction of the Temple (1 Kings 6:1), exactly 480 years after the Exodus, confirming that the entire span matches both the SJF calculation and the biblical record.

This backward measurement confirms the Judges era fits perfectly within the canonical structure, bridging the period of spiritual decline and cyclical oppression until Israel demands a monarchy.

Timeline Summary (Working Backward: Solomon → Saul → Exodus)

1) Solomon's Temple Construction — 2939 AM

- 1 Kings 6:1 states Solomon began to build the Temple in his **4th regnal year**, which was exactly **480 years after the Exodus**.

- Therefore, the 4th year = 2939 AM.
- This fixes the entire macro-frame.

2) Solomon's Accession Year — 2935 AM

- Subtract 4 years for his early reign before Temple construction:
 $2939 \text{ AM} - 4 = 2935 \text{ AM} \rightarrow$ Solomon's 1st regnal year.

3) David's Reign — 40 Years

- David reigned 40 years total (1 Kings 2:11).
- Subtract David's reign:
 $2935 \text{ AM} - 40 = 2895 \text{ AM} \rightarrow$ David's accession year.

4) Saul's Reign — 40 Years (approx.)

- Saul ruled about 40 years (1 Samuel 13:1; Acts 13:21).
- Subtract Saul's reign:
 $2895 \text{ AM} - 40 = 2855 \text{ AM} \rightarrow$ Saul's coronation year.

5) Saul's Estimated Birth

- Saul was about 30 years old at the time of his coronation (1 Samuel 13:1).
- Subtract 30 years:
 $2855 \text{ AM} - 30 = 2825 \text{ AM} \rightarrow$ Estimated birth year of Saul.

6) Cross-Check: Judges Era Placement

- The final judges, including Samson, overlap this late period:

- Samson's activity occurs during the Philistine oppression (Judges 13–16) — within this final generation before the monarchy.
- Samson's life aligns near the transition point where Samuel emerges as the prophet and judge, bridging directly to Saul.

7) Exodus Anchor — 2459 AM

- 1 Kings 6:1 confirms the Temple's 4th year = 480 years after the Exodus:
 $2939 \text{ AM} - 480 = 2459 \text{ AM} \rightarrow \text{year of the Exodus.}$

Key Insight (Backward Logic)

By stepping backward:

- From Solomon's Temple (fixed)
- Through Solomon's 4 early regnal years
- Through David's 40 years
- Through Saul's 40 years
- To Saul's birth at ~30 years prior to coronation

— we anchor Saul's birth to **~2825 AM**, precisely within the **25th year of the 57th Jubilee cycle**, overlapping with the Philistine oppression and the life of Samson. This confirms how the final judges, Samuel's rise, and Saul's selection link directly to the end of the Judges era.

Clean Timeline (Backward Order)

- Temple built (4th year of Solomon): 2939 AM
- Solomon's accession: 2935 AM
- David's reign begins: 2895 AM
- Saul's coronation: 2855 AM
- Saul's birth (age ~30 at coronation): 2825 AM
- Exodus: 2459 AM

This backward-mapped sequence ensures that the span from the Exodus to the Temple remains exactly 480 years, in full compliance with 1 Kings 6:1 and the Smith Jubilee Formula (SJF). It simultaneously clarifies the Judges era's position and the overlap of its final figures with Saul's emergence as Israel's first king.

Why Working Backward Matters

Mapping the length of the Judges period backward from Solomon's Temple anchor (2939 AM) through David's 40-year reign and Saul's estimated 40-year reign ensures that the total span from the Exodus to Solomon aligns perfectly with the **480 years stated in 1 Kings 6:1**. This backward approach compensates for the partial and region-specific chronology within the Book of Judges.

This captivity-rest cycle highlights the spiritual pattern Israel fell into after losing direct generational memory of the LORD's works — drifting into sin, facing foreign domination, crying out for deliverance, and receiving peace under a judge. This pattern repeats until Israel demands a king, transitioning into the monarchy under Saul.

The Significance of the Era of the Judges

The **era of the Judges** represents one of the most pivotal and revealing periods in the history of Israel. Spanning from the **Exodus at 2459 AM** to the establishment of Israel's monarchy under Saul, this period highlights a cyclical pattern of **disobedience, captivity, repentance, deliverance, and rest**. The Book of Judges portrays Israel as a nation in constant flux—fluctuating between faithfulness to **YAHWEH's covenant** and rebellion through idolatry and disobedience. As a result, Israel experienced both the harsh consequences of captivity and the relief of deliverance under leaders appointed by YAHWEH. However, this era is more than just a narrative of Israel's struggles; it is a prophetic illustration of **YAHWEH's faithfulness**, His judgments, and His plan for eventual restoration.

To fully understand the significance of this era, it is critical to approach it **both chronologically and prophetically**. Traditional methods often overlook the precise flow of time and the intricate connections between Israel's captivity and their periods of rest. Using the **SJF 3rd Method of Jubilee Calculation**, this study seeks to unveil deeper truths hidden within the biblical timeline. The SJF method, rooted in the structure of **Leviticus 25** and the prophetic warnings of **Leviticus 26**, provides a systematic approach to calculating time by combining the **49-year cycles** and the **50th Jubilee celebratory year**. This method corrects earlier inaccuracies by integrating the Jubilee framework into the broader biblical chronology.

Our investigation begins at the **Exodus at 2459 AM**, a Jubilee year marking Israel's liberation from Egypt and their entrance into a covenant relationship with YAHWEH. The significance of this starting point cannot be overstated, as it provides the foundation for understanding the cycles of servitude and deliverance that followed. From the Exodus, we can trace the movements of Israel as they entered the **Promised Land** under Joshua and eventually fell into the repeated pattern of sin and captivity during the time of the Judges.

Through the lens of the **SJF 3rd Method**, we will examine the **years of captivity** endured by Israel, the **Judges raised by YAHWEH** to deliver them, and the **periods of rest** that followed. This approach will allow us to map out the precise flow of time during the era of the Judges and identify how-

these events align with the greater prophetic timeline of the Jubilee cycles. For example, when Israel fell into captivity, it directly connected to the curses outlined in **Deuteronomy 28** and the “seven times for your sins” principle in **Leviticus 26**. Likewise, the land’s periods of rest align with YAHWEH’s promises of restoration and serve as a foreshadowing of future redemptive events.

By beginning at the Exodus and carefully examining the timeline of the Judges, this research seeks to highlight the **divinely orchestrated patterns** embedded in Israel’s history. The repetitive cycles of judgment and mercy are not mere coincidences—they are part of YAHWEH’s prophetic framework, pointing to His ultimate plan for **restoration and redemption**. The findings of this investigation will provide a clearer understanding of the relationship between Israel’s captivity, their periods of rest, and the greater fulfillment of the Jubilee prophecy.

This study invites us to reflect on the era of the Judges not merely as a period of instability, but as a vital chapter in the biblical timeline—one that reveals the unwavering covenant faithfulness of YAHWEH despite human failure. By using the **SJF 3rd Method**, we can uncover hidden connections and truths that align with prophecy and validate the role of the Jubilee framework in the unfolding story of Israel.

Our journey begins at the **Jubilee year of the Exodus, 2459 AM**—a year of liberation and covenant renewal. From this point forward, we will trace the cycles of captivity and deliverance to demonstrate how YAHWEH’s hand guided Israel through their darkest moments, always pointing toward the promise of ultimate redemption.

The Spying of the Land: Setting the Chronological Foundation

The journey of Israel through the wilderness and the leadership of **Joshua** provides a fascinating study when viewed through the **SJF 3rd Method**. To begin, biblical evidence and historical consensus suggest that Israel **spied out the land of Canaan** in the **2nd year** after they departed from Egypt, around **2461 AM**. This event marked a significant turning point, as it revealed Israel’s **unbelief and disobedience**, resulting in their **40 years of wandering** in the wilderness (**Numbers 14:34**). Many biblical historians

believe that **Joshua**, a key figure during this time, was approximately **40 years old** when Israel spied out the land of Canaan (**Numbers 13:8, 14:30**).

If we take **2461 AM** as a reference point and assert that Joshua was about 40 years of age, we can estimate his birth year to fall between **2419 AM and 2421 AM**—spanning a critical window in the **49th Jubilee cycle**. Each of these years offers an interesting historical context:

- **2419 AM**: This is the year Moses killed an Egyptian man and fled Egypt (**Exodus 2:11-15**).
- **2420 AM**: Moses fled to **Midian**, marking a significant transitional year in his life.
- **2421 AM**: While no direct biblical event aligns with this year, it sits at the end of this critical period, hinting at divine orchestration.

These placements are significant because they connect Joshua's birth to the **events surrounding Moses' exile**, underlining the theme of preparation. **110 years** from the year **2419 AM** (Joshua's likely birth year) brings us to **2529 AM**—a year of immense significance. Why? **2529 AM** is exactly **500 years** from **2029 AM**, when Isaac was tested by Abraham at the age of 15, a story of faith, sacrifice, and divine intervention (**Genesis 22:1-18**). These “coincidences” are better seen as the “**fingerprints of God**”, revealing His intentional design through the **Jubilee framework**.

Joshua's Death and the Passing of the Elders

If we propose **2529 AM** as the year of **Joshua's death** (aligning his lifespan to approximately 110 years as per **Joshua 24:29**), this sets the stage for a **new generation**. After Joshua's death, the elders who served alongside him would have carried the legacy of faith and witnessed the works of **YAHWEH** under Moses and Joshua. If these elders lived another **40 years**, their passing would occur around **2569–2571 AM**. These years likely mark

the beginning of a transitional period—one that ushered in the **era of the Judges**.

Judge	Reference	Years of Rest
Othniel	Judges 3:11	40 years
Ehud	Judges 3:30	80 years
Deborah and Barak	Judges 5:31	40 years
Gideon	Judges 8:28	40 years
Tola	Judges 10:2	23 years
Jair	Judges 10:3	22 years
Jephthah	Judges 12:7 (No rest given)	0 years
Ibzan	Judges 12:9	7 years
Elon	Judges 12:11	10 years
Abdon	Judges 12:14	8 years
Samson	Judges 15:20; 16:31	20 years

1. **Othniel:** 40 years
2. **Ehud:** 80 years
3. **Deborah and Barak:** 40 years
4. **Gideon:** 40 years
5. **Tola:** 23 years
6. **Jair:** 22 years
7. **Ibzan:** 7 years
8. **Elon:** 10 years
9. **Abdon:** 8 years
10. **Samson:** 20 years

Adding these together = 290 years

The Era of Judges and the Rest for the Land

To this transitional period, we apply the **290 years** of rest that occurred during the time of the Judges, as calculated from the cycles of servitude and deliverance in the Book of Judges. Adding **290 years** to the approximate time of the elders' passing (**2569–2571 AM**) brings us to

2859–2861 AM. Once again, divine patterns emerge as we align these years within the Jubilee timeline:

- **2859 AM** aligns with the **58th Jubilee**, specifically the **2nd year of the 2nd week**. Exactly 400 years from the Exodus.

This placement is particularly significant because it connects with the final days of **Judge Samson** and the arrival of **Samuel**, the last Judge of Israel. Could this pivotal year mark the beginning of Saul's rise to leadership? Could the **2859 AM** Jubilee signal the end of the Judges and the dawn of the monarchy under **Saul**? The alignment is both mysterious and compelling, inviting deeper investigation.

Working Backward: Tracing the Monarchy

To test this hypothesis, we must work **backward** from the **4th year of King Solomon**, the year in which he began construction of the Temple (**1 Kings 6:1**). This event took place in **2939 AM**, 480 years after the Exodus at **2459 AM**.

1. **Subtract 4 years** from **2939 AM** to identify Solomon's **first completed year: 2935 AM**.
2. **King David** reigned for **40 years** (**1 Kings 2:11**). Subtracting 40 years brings us to **2895 AM**—David's **first year as king** and the final year of Saul's reign.
3. **King Saul** reigned for **40 years** (**Acts 13:21**). Subtracting 40 years places the start of Saul's reign at **2855 AM**.

If we estimate that Saul was about **30 years old** when he became king (**1 Samuel 13:1**, supported by other biblical traditions), we can calculate his birth year to be around **2825 AM**.

Connecting the Judges to the Monarchy

Now, let us compare **2796 AM**—the proposed end of the Judges' era—to **2855 AM**, the beginning of Saul's reign:

- These two periods are separated by approximately **30 years**. This gap allows for the transitional leadership of **Samuel** and the events leading up to Saul's anointing as king (**1 Samuel 8–10**).

From the **Exodus in 2459 AM** to the **monarchy's rise** with Saul, we see a consistent chronological flow that aligns with the **Jubilee framework**. The SJF 3rd Method allows us to map this era with precision, connecting the Judges' rest periods, Joshua's leadership, and the rise of Saul within the **divine timeline**.

A Divinely Orchestrated Timeline

Through the lens of the SJF 3rd Method, the era of the Judges is revealed as more than a chaotic period of rebellion and deliverance. It is a meticulously orchestrated **transitional period** that bridges the Exodus to the establishment of Israel's monarchy. Joshua's leadership, the elders' legacy, and the cycles of captivity and rest all culminate in the rise of **Saul**—a pivotal moment that sets the stage for Israel's future under King David and Solomon.

The year **2859 AM** emerges as a key Jubilee year in this divine timeline, linking the **end of the Judges** to the **beginning of Israel's monarchy**. This alignment is not coincidental; it is part of **YAHWEH's prophetic framework**, a testimony to His faithfulness and sovereignty throughout Israel's history.

Mapping the Era of the Judges Chronologically Using the SJF 3rd Method

The journey from the **Exodus** to the establishment of Israel's monarchy is a profoundly orchestrated timeline within biblical history. By carefully analyzing Scripture, Jubilee chronology, and prophetic milestones, a clear pattern emerges that connects **Joshua's leadership**, the **era of the Judges**, and the rise of **King Saul**.

1. Israel Spies Out the Land of Canaan – 2411 AM

- Israel spied out the land of Canaan in the **2nd year after leaving Egypt**, marking **2411 AM** as a key year. This event is found in **Numbers 13:1-2** when YAHWEH instructs Moses:
"Send thou men, that they may search the land of Canaan, which I give unto the children of Israel."

- Many biblical historians believe **Joshua** was around **40 years old** at this time. If a child were born around **2411 AM**, this child would have been close to **40 years of age** after wandering in the wilderness for **38 more years**. By the time Israel entered Canaan under Joshua, Joshua himself would likely have been **about 80 years of age** (see **Joshua 14:10-11**).

This age range allows us to estimate Joshua's birth year within a narrow span of **2419 AM to 2421 AM**, aligning with key events in Moses' life:

- **2419 AM**: Moses kills an Egyptian (Exodus 2:11-12).
- **2420 AM**: Moses flees to Midian (Exodus 2:15).
- **2421 AM**: While holding no specific biblical significance, it serves as the midpoint in this window.

2. Joshua's Death – 2529 AM

- By extending this timeline forward, **110 years** from Joshua's likely birth year (2419 AM) brings us to **2529 AM** as the estimated year of his death.
- This year is significant for two reasons:
 1. It aligns perfectly with the **Jubilee framework**, occurring exactly **500 years after 2029 AM**, the year Isaac was used to test Abraham's faith (**Genesis 22:9-12**).
 2. It demonstrates what we call the "**fingerprints of God**", where chronological patterns are divinely embedded within biblical events.

3. The Elders After Joshua's Death (2529 AM – 2569 AM)

- **Joshua's generation** and the elders who outlived him are described in **Judges 2:7**:
"And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD."

- Assuming the elders lived another **40 years after Joshua's death**, this brings us to **2569 AM** as a reasonable estimate for the closing years of the elders. By **2571 AM**, the generation that witnessed Moses, Joshua, and the Exodus would have passed away.

4. Ushering in the Era of the Judges

The era of the Judges begins as Israel turns away from YAHWEH, leading to cycles of captivity, repentance, and rest. Using the **290 years** of rest calculated earlier during the Judges' period, we apply these years from **2569 AM** (the elders' closing years):

- **2569 AM + 290 years = 2859 AM.**

This brings us to **2859 AM**, which holds unique significance:

- **2859 AM** falls in the **58th Jubilee**, in the **2nd year of the 2nd week thereof**.
- This calculation ends in the **400th Anniversary of the Exodus in 2459 AM.**
- The **Jubilee alignment** highlights this as a potential transitional period, **possibly marking the end of Samson's judgeship and the rise of Samuel**. Samuel's leadership serves as the bridge between the era of the Judges and Israel's monarchy.

5. The Transition to King Saul

Working backward chronologically from King Solomon's reign provides further confirmation:

- **Solomon's 4th year** (when the Temple construction began) = **2939 AM**.
 - Subtracting **4 years** gives us **2935 AM**, the start of Solomon's reign and the final year of King David's reign.
- **David reigned for 40 years:**
 - **2935 AM - 40 years = 2895 AM**, marking the start of David's reign and the final year of Saul's reign.
- **Saul reigned for 40 years** (Acts 13:21):

- **2895 AM - 40 years = 2855 AM**, marking Saul's first year as king.

Alignment with the 400 Years After the Exodus

- The Exodus occurred at **2459 AM**.
- Adding **400 years** brings us to **2859 AM**, precisely when Saul becomes king.
- This matches **1 Samuel 8**, where Israel demands a king:
"Make us a king to judge us like all the nations."

Thus, **2859 AM** marks the fulfillment of 400 years after the Exodus and the beginning of Saul's reign.

6. Connecting the Gaps: 2569 AM to 2796 AM

The **290 years** spanning from the elders' passing (2569 AM) to the rise of Saul (2859 AM) aligns perfectly with the biblical narrative:

- The Judges ruled intermittently over these 290 years.
- The end of this period in **2796 AM** sets the stage for Samuel's leadership and Saul's anointing as king.
- The remaining **63 years** (from 2796 AM to 2859 AM) include Samuel's ministry as the last Judge and prophet who anoints Saul.

The Fingerprints of God

The divine orchestration seen in these calculations is undeniable:

1. **400 Years After the Exodus:** Saul's reign begins in **2859 AM**.
2. **500-Year Pattern:** Joshua's life (2419 AM – 2529 AM) aligns with Isaac's test in 2029 AM.
3. **Jubilee Alignment:** **2796 AM**, in the 56th Jubilee, marks the culmination of the Judges and the transition to the monarchy.

By using the **SJF 3rd Method** to chronologically map this era, we unveil a timeline that mirrors prophetic and Jubilee precision. From the Exodus to the Judges and the rise of Saul, the **fingerprints of God** are evident, confirming His sovereign hand in Israel's history. This investigation serves as an invitation to explore further connections, as the Word of YAHWEH continues to reveal **patterns of captivity, rest, and restoration**.

The Fingerprints of God

The phrase “**The Fingerprints of God**” reflects the undeniable evidence of divine orchestration throughout Israel's history. When we examine the patterns revealed through the **SJF 3rd Method**—rooted in prophetic precision and Jubilee chronology—what emerges is a meticulously designed timeline that reveals the sovereignty of YAHWEH. From the Exodus to the Judges and the rise of King Saul, each milestone is intricately aligned with biblical prophecy, Jubilee cycles, and generational transitions. These connections are far from coincidental; they are evidence of God's guiding hand, shaping Israel's destiny in perfect order.

400 Years After the Exodus: Saul's Reign Begins

The **400-year prophecy** is first given in **Genesis 15:13**, where YAHWEH declares to Abraham:

“Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.”

This prophecy finds its first fulfillment in the Exodus, which took place at **2459 AM**. Adding 400 years to this foundational event brings us to **2859**

AM, the year that marks the beginning of King Saul's reign. This is significant, as Saul's kingship represents the culmination of a 400-year journey of transformation: from bondage in Egypt to freedom, from wandering to settlement, and ultimately, from tribal judges to a centralized monarchy.

This moment is pivotal in Israel's history, as their demand for a king was a turning point. **1 Samuel 8:5** records their plea:

"Make us a king to judge us like all the nations."

While the request for a king revealed Israel's desire to conform to the nations around them, the precise timing of Saul's reign demonstrates that YAHWEH was still in control, orchestrating events according to His divine timeline. Even in their perceived rebellion, God's fingerprints remain visible, shaping Israel's path forward.

500-Year Pattern: Joshua's Life and Isaac's Test

The life of Joshua provides another striking alignment. If Joshua was born between 2415 AM - 2420 AM. I focus on **2419 AM**, around the time Moses fled Egypt, his life culminates at **2529 AM**—a span of 110 years. This year holds immense significance because it aligns exactly 500 years after **2029 AM**, when Abraham's faith was tested as he prepared to sacrifice Isaac:

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering"
(**Genesis 22:2**).

This **500-year pattern** reinforces God's consistent involvement in Israel's history. The fingerprints of God are etched into these intervals, revealing that the rise of Joshua—a leader who faithfully brought Israel into the Promised Land—echoes Abraham's obedience, which secured God's covenant with Israel. These parallels are not random; they are divine reminders of YAHWEH's promises and His enduring faithfulness to His people.

Jubilee Alignment: 2796 AM and the Culmination of the Judges

After Joshua's leadership and the generation that knew YAHWEH's works, Israel entered a period of Judges. The elders who lived during and after Joshua's time may have passed away between **2569 and 2571 AM**, ushering in this era of cyclical rebellion, captivity, and deliverance. When we map out the **290 years** of the Judges' rule, including the years of rest, we arrive at **2796 AM**, the **56th Jubilee**, in the **4th year of the 7th week**.

This moment aligns with the end of the Judges and the transition to the monarchy. The timing is significant because **2796 AM** is exactly **140 years** before the completion of King Solomon's first year in **2936 AM**. Such symmetry emphasizes the precision of God's timeline. Could this year, **2796 AM**, mark the final days of **Samson**, whose life symbolized both deliverance and the struggles of Israel, and the rise of **Samuel**, the prophet who anointed Saul as king?

The mystery deepens as we connect this year to Saul's reign beginning at **2859 AM**, exactly 400 years after the Exodus. Here, we find the fingerprints of God once again, as prophetic precision and Jubilee alignment converge to highlight a new chapter in Israel's history.

The Fingerprints of God in Israel's Timeline

From the Exodus to the life of Joshua, the era of the Judges, and the rise of Saul, the divine orchestration is undeniable. Each event is marked by patterns that align with Jubilee cycles, prophetic intervals, and significant milestones. The **SJF 3rd Method** reveals these connections with clarity, allowing us to see how God has woven his purpose through the fabric of time.

The transition from captivity to rest, and from Judges to kings, serves as a powerful reminder that YAHWEH's hand guides history. These fingerprints are not mere coincidences but evidence of a sovereign God who works all things according to His will. The precision of these timelines invites us to explore deeper truths, encouraging us to trust in the prophetic promises of restoration, as YAHWEH continues to reveal His plan for Israel and the world.

"Mapping Out the Era of the Judges" has revealed a profound alignment between the biblical timeline and the sovereign hand of YAHWEH, a discovery brought to light through the application of the **SJF 3rd Method** for calculating Jubilee cycles. By starting with the Exodus at 2459 AM, this work has meticulously uncovered a chronological flow of events that showcase the intricate timing of Israel's captivity, rest, and transition into the monarchy. This journey through the era of the Judges highlights both prophetic significance and historical accuracy, pointing to patterns that transcend human understanding. These patterns—what we have come to call the "**Fingerprints of God**"—affirm divine orchestration in Israel's history.

The 400 years after the Exodus culminate in the rise of King Saul at **2859 AM**, marking a critical turning point as Israel transitions from a theocratic period of Judges to a unified monarchy. The death of Joshua at **2529 AM**, precisely 500 years after Isaac's test at **2029 AM**, emphasizes a 500-year rhythm within the Jubilee framework.

These recurring intervals are not arbitrary; they reveal a divine precision embedded in the biblical narrative, showing that YAHWEH's timeline operates with purpose and prophetic design. Furthermore, the 40-year period following Joshua's death until the passing of the elders aligns seamlessly with the onset of Israel's decline into cycles of captivity and rest during the time of the Judges.

The significance of **2796 AM**—the 56th Jubilee and the culmination of the Judges—cannot be overstated. This year marks the close of an era defined by Israel's struggle to remain faithful amidst external threats and internal rebellion. It also provides a critical reference point for understanding the transition to Samuel's leadership and Saul's rise as Israel's first king. By correlating these events with the biblical text and applying the **SJF 3rd Method**, we discover a harmonious relationship between prophetic cycles, Jubilee timing, and historical events. This alignment reaffirms YAHWEH's unwavering involvement in His people's history, even amidst their disobedience.

This work also highlights a 285 - 290-year span of the Judges, mapped from **2570 AM** to **2855 AM**, filling gaps left by previous chronological-

interpretations. By reconciling the land's periods of rest with Israel's captivity, this analysis reveals a structured pattern of divine judgment and mercy. The seamless flow of 396 - 400 years from the Exodus to Saul's reign serves as evidence of a divine timeline, while the alignment with key Jubilee milestones demonstrates how Israel's history is governed by cycles of **captivity, rest, and restoration**.

Ultimately, **"Mapping Out the Era of the Judges"** underscores the **Fingerprints of God**—an undeniable pattern of divine orchestration woven throughout Israel's history. The implications of this work invites readers to explore YAH's Word with a renewed perspective, recognizing that the events of the past are not random but are tied to prophetic fulfillment and Jubilee precision. Through the SJF 3rd Method, we are able to unlock a deeper understanding of biblical chronology, proving that YAH's plan for His people continues to unfold according to His perfect timing.

This work serves as both a testament to His sovereignty and an invitation to seek out the hidden treasures within His Word. If you knew what would accrue in the future. Would you make plans for your loved ones?

Where the **Book of Jubilees** ends, the **Bible** continues like a divine magnifying glass, sharpening our understanding and bringing into focus the unseen, the unknown, and the awe-inspiring work of the God of Israel. His consistency, precision, and purpose in shaping history through the Jubilee timeline are undeniable and beyond human invention. It is through these carefully orchestrated moments of captivity, rest, and restoration that we see His perfect plan unfold—one designed to guide, correct, and ultimately redeem His chosen people. The patterns are not accidental or coincidental; they are evidence of a divine author whose words and actions testify to His eternal power and sovereignty.

The **SJF 3rd Method** serves as the key to unlocking this groundbreaking chronology. By correcting man-made interpretations and removing layers of misunderstanding, this method reveals the fingerprints of YAH across the Jubilee timeline. It showcases His handiwork with breathtaking clarity and precision, emphasizing that His word is unshakable and His plan is unwavering. Each Jubilee cycle affirms His love and faithfulness, reminding us that what He has ordained will come to pass—on time and—

with perfect alignment. The consistency we see throughout history confirms that this timeline was not constructed by men but designed by the God of Israel Himself for those with eyes to see and hearts to understand.

At its core, the SJF 3rd Method unveils the depth of **YAHWEH's love** for His people and His creation. It reveals a perfect plan that does not end in chaos but in salvation and restoration for all who choose to love Him and walk in His ways. From the covenant with Abraham to the Exodus, from the era of the Judges to the Messiah's ministry, every step along the Jubilee timeline points to the God who is faithful, loving, and just. His divine consistency is not only awe-inspiring but also an invitation for us to know Him, trust Him, and marvel at His perfect plan. The Jubilee framework, brought to light through this method, stands as a testament to His power and promises, calling us to stand in awe of the God of Israel, whose word and timeline remain unmatched and eternal.

If you've found yourself captivated by the deep revelations and divine patterns unveiled through the SJF 3rd Methodology, there's so much more to explore! I invite you to subscribe to the **BANG YouTube Channel**, where we will dive even further into the mysteries of the Jubilee timeline. Through live podcasts and interactive discussions, I will reveal more insights, defend the SJF 3rd Method, and explore how biblical history, prophecy, and chronology align in ways you may never have imagined. Joining the channel means becoming part of a dynamic community of **BANG Jubilee Jumpers** who are committed to discovering and sharing the Fingerprints of the God of Israel throughout time.

Additionally, be sure to join the **BANG Facebook Group** for engaging posts, conversations, and collaborative exploration of the Jubilee framework. It's a place where members like you can share your findings, pose questions and connect with others on the same journey of discovery. For those ready to delve even deeper, visit theblackancestrynetworkgroup.com, where you can access the **BANG Jubilee Calculator** and explore the timeline for yourself. The calculator, along with downloadable PDFs on the Jubilee cycles, is currently available for free to all visitors. Use these tools to make your own discoveries and contribute to a growing archive of insights that-

will strengthen and inspire this community. Your participation helps this platform grow as we uncover the divine order of time revealed in Scripture!

To become a pro at using the 3rd method. The BANG has a free Google Classroom called “The Jubilee Jumpers Course”. The link will be found below. Keep in mind that knowledge will increase in the last day’s while at the same time, there is a curse for those who reject knowledge. Whatever you do...Don’t be counted among them who reject knowledge!

The (SJF) Discoveries in this work

The Era of the Judges represents a defining chapter in Israel’s history, where the nation experienced cycles of **faithfulness, rebellion, oppression, deliverance, and rest**. Using the **Smith Jubilee Formula (SJF) & The Third Methodology**, we can establish a precise timeline that **harmonizes biblical chronology with the Jubilee cycles**.

Traditional calculations estimate the period at **180 years**, but by applying the **SJF framework**, we find that the **true length is 285 years**. This revised duration aligns with **1 Kings 6:1**, which states that **480 years passed from the Exodus (2459 AM) to the fourth year of Solomon’s reign (2939 AM)**.

Thus, the Era of the Judges must fit within this **480-year framework**, confirming that it lasted **285 years, from the death of the elders in 2570 AM to Saul’s kingship in 2855 AM**.

Key Chronological Markers Using SJF

- **The Exodus → 2459 AM** (*YAHWEH delivers Israel, beginning their national history*).
- **Entry into Canaan → 2500 AM** (*Golden Jubilee Year, Israel begins inheritance*).
- **Death of Joshua → 2525–2531 AM** (*End of unified leadership, beginning of instability*).
- **Death of the Elders → 2565–2570 AM** (*Final transition into the Judges’ period*).
- **End of the Judges’ Era / Beginning of Monarchy → 2855 AM** (*Saul becomes king*).

- **David's Reign** → 2895–2935 AM (40-year reign; transitions to Solomon).
- **Solomon Begins the Temple** → 2939 AM (1 Kings 6:1 states 480 years from Exodus).

This structured timeline confirms that the Judges' period lasted **exactly 285 years**, from 2570 AM to 2855 AM.

The Cycle of Captivity and Rest

The Book of Judges follows a four-stage cycle:

1. **Israel's Rebellion** → Idolatry and covenant violation.
2. **Foreign Oppression** → Judgment through captivity.
3. **Repentance & Deliverance** → YAHWEH raises a Judge.
4. **Period of Rest** → Peace before the next rebellion.

By carefully analyzing biblical records, we can quantify the **years of captivity and the years of rest**:

Years of Captivity (Foreign Oppression)

Oppressor	Years of Captivity	Reference
Mesopotamians	8	Judges 3:8
Moabites	18	Judges 3:14
Canaanites	20	Judges 4:3

Midianites 7 Judges 6:1

Ammonites 18 Judges
10:8

Philistines 40 Judges
13:1

Total: 111 Years

Years of Rest (Deliverance and Peace) Verifying the SJF Calculation with 1 Kings 6:1

According to 1 Kings 6:1, there were **480 years from the Exodus (2459 AM) to Solomon's fourth year (2939 AM).**

Breaking this down:

1. **Wilderness (Exodus to Canaan Entry) → 40 years (2459 AM – 2499 AM)**
2. **Joshua & Elders' Rule → 70 years (2499 AM – 2570 AM)**
3. **Judges' Period → 285 years (2570 AM – 2855 AM)**
4. **Saul's Kingship → 40 years (2855 AM – 2895 AM)**
5. **David's Kingship → 40 years (2895 AM – 2935 AM)**
6. **Solomon's First Four Years → 4 years (2935 AM – 2939 AM)**

Total: 40 + 70 + 285 + 40 + 40 + 4 = 480 years

This perfectly aligns with the biblical record in 1 Kings 6:1, confirming that the Judges' period lasted exactly 285 years.

The Judges' Period and Leviticus 26: The Prophetic Pattern of Captivity and Rest

The cycles of oppression and deliverance follow **Leviticus 26**, where YAHWEH warns that disobedience will bring **"seven times more punishment"** (Lev. 26:18).

- **The 111 years of captivity represent divine judgment for forsaking YAHWEH.**
- **The 276 years of rest demonstrate YAHWEH's mercy and restoration.**
- **The alternation between judgment and rest parallels the Jubilee cycle (Lev. 25), confirming SJF's accuracy.**

The Era of the Judges Lasted 285 Years, Confirmed by SJF and 1 Kings 6:1

Does the SJF sustain the 285-year length of the Judges' period?

Yes! The SJF not only aligns perfectly with biblical records, but it also confirms that **1 Kings 6:1** was fulfilled exactly through a **480-year cycle** from the Exodus to Solomon's Temple.

1. **The total Judges' period lasted 285 years from 2570 AM to 2855 AM.**
2. **1 Kings 6:1 (480 years from Exodus to Solomon) confirms this timeline.**
3. **111 years of captivity + 276 years of rest = 387 years (adjusted for overlapping rule to 285 years).**
4. **The cycle of judgment and deliverance follows the prophetic framework of Leviticus 25 & 26.**

The Era of the Judges was not random, but a prophetic model of sin, judgment, redemption, and restoration, pointing forward to the final Messianic Jubilee.

Thus, by applying the Smith Jubilee Formula, we unlock the precise divine pattern in Israel's history, confirming YAHWEH's sovereign timeline.

As the author of *Mapping Out the Era of the Judges*, my goal has been to provide a precise, biblically sound, and prophetically aligned timeline for

one of the most pivotal periods in Israel's history. By applying the Smith Jubilee Formula (SJF) & The Third Methodology, this work has uncovered hidden chronological patterns, proving that the timeline of the Judges is not random, but meticulously orchestrated by YAH.

This study confirms that the Era of the Judges lasted exactly 285 years, from 2570 AM (the passing of the elders) to 2855 AM (Saul's kingship). This conclusion is verified by 1 Kings 6:1, which states that 480 years elapsed from the Exodus (2459 AM) to Solomon's fourth year (2939 AM). When broken down, every phase—from Joshua's leadership to Saul's reign fits within this 480-year framework, proving the accuracy of the SJF calculation.

Additionally, the land's rest periods (276 years) and Israel's captivity (111 years) align with the biblical cycles of judgment and restoration, further validating that the SJF is divinely structured. These cycles directly reflect the Jubilee framework in Leviticus 25 and the sevenfold judgments of Leviticus 26, proving that the Judges' era was part of YAH's sovereign timeline.

This work is not merely a chronological study, it is a testimony of YAH's divine authorship over history. The Fingerprints of God are embedded within every interval, revealing an intricate design that aligns prophecy, history, and Jubilee precision. It is my hope that this study inspires deeper exploration, demonstrating that the God of Israel's timeline is exact, His judgments are just, and His plan for restoration is unshakable.

With this work, I submit to scholars, historians, and truth seekers alike, that the SJF is the key to unlocking the biblical timeline, proving that time itself is under YAH's divine orchestration. Often while in my research, new discoveries and chronological interpretations are made. In light of this, you might find conflicting information found in my work. Also, newly found textual evidence emerges that causes conflicts. However, 100% of the time these conflicts are minimal at best. I look forward to you finding them and questioning me about corrections, and challenges you might have. For me, this is all mathematical evidence that the God of Israel made a plan for his-people at a time when his chosen seed had no clue as to what would take place over time.

Validating the Judges Era Span

Starting with the **Smith Jubilee Formula (SJF)** and working strictly backward:

- **Estimated death year of Joshua: 2529 AM**
- **Estimated birth year of Saul: 2825 AM**
- **Difference: 2825 AM – 2529 AM = 296 years**

This means the **entire gap between the passing of Joshua (end of conquest leadership) and the birth of Saul (the monarchic bridge)** is approximately **296 years**.

Within this timeframe:

- The combined **captivity years** during the Judges era total **111 years**.
- The combined **periods of rest and peace** between oppressions total **200 years**.
- Together, these sum to **311 years**, which exceeds the calculated 296-year span by **15 years**.

This slight overage — equivalent to **just two weeks of years plus one year** in Jubilee terms — demonstrates a remarkably tight alignment for a timeline constructed from scattered biblical clues, regional judge overlaps, and sparse lifespan data.

While this calculation is not mathematically perfect to the exact year, the result falls within **about 90–95% accuracy**, making it significantly more precise than many traditional or secular chronologies, which often differ by entire centuries.

This tight correspondence reinforces:

- The **reliability of the SJF Third Method** as a framework for mapping biblical history.
- The internal prophetic fingerprint of the God of Israel orchestrating the sequence of leadership, covenant testing, and national cycles.

Locating the Birth of King Solomon

Biblical Context for King David's Timeline:

- **Age at Start of Reign:** David was **30 years old** when he became king. (2 Samuel 5:4 — “David was thirty years old when he began to reign, and he reigned forty years.”)
- **Duration of Reign:**
 - **Hebron:** 7½ years over Judah (2 Samuel 5:5).
 - **Jerusalem:** 33 years over all Israel and Judah.
 - **Total Reign:** 40 years.
- **Age at Death:** David died at approximately **70 years old**, based on this sequence.

These well-documented markers fix the start and end of David's reign, allowing us to align his life with the Smith Jubilee Formula (SJF) framework.

Key Events Related to Solomon's Birth:

- **Context:** Solomon was born to David and Bathsheba in Jerusalem, after David had fully united Israel and established his capital in Jerusalem.

- **Timing:** Solomon's conception occurred after the death of Bathsheba's first child from her earlier union with David (2 Samuel 12:24).
- **David's Age at Solomon's Birth:** While Scripture does not state this explicitly, it can be reasonably inferred that David was in his mid-30s to mid-40s when Solomon was born — likely after David had secured Jerusalem and consolidated his rule.

Calculated Placement in the SJF Timeline:

- Using the SJF Third Method:
 - **David began his reign:** Jubilee year **2895 AM**, implying his birth year was about **2865 AM** (aged 30 at accession).
 - **David's reign of 40 years concluded:** Jubilee year **2935 AM**.
 - **Solomon's coronation:** Jubilee year **2935 AM**.
 - **Solomon's birth:** Estimated **20 years before coronation**, placing it around **2915 AM**, consistent with the midpoint of David's reign in Jerusalem and the events with Bathsheba.

Thus, Solomon's birth most likely falls between **2900–2915 AM**, within a window fully consistent with David's age, reign phases, and the historical setting in Jerusalem.

This alignment demonstrates how the birth and coronation of Solomon integrate precisely into the Jubilee sequence. It shows the continuity of prophetic timing from the Exodus (2459 AM), through Saul (2855 AM), David (2895–2935 AM), to Solomon (2935 AM coronation), with Solomon's birth naturally positioned near the midpoint of David's rule over a united Israel.

This careful reconstruction preserves the mathematical precision of the **Smith Jubilee Formula (SJF)** and shows how even events not explicitly dated in the text can be robustly estimated using faithful anchor points.

The Testament of Levi: The First Priest of Israel

The Testament of Levi, as described, does not have direct correlations or parallels with Daniel Chapter 9 in terms of specific events or prophecies. Daniel Chapter 9 primarily discusses Daniel's prayer of confession on behalf of the people of Israel and his vision of the seventy weeks that foretell significant events related to the coming of the Messiah, the destruction of Jerusalem, and the final atonement for iniquity. The chapter focuses on the timetable for these events and God's covenant relationship with Israel. However, there are thematic similarities between the two texts in the broader context of prophecy, visions, angelic messages, and the focus on sin, atonement, and divine judgment. Here are a few thematic links:

1. **Prophecy and Revelation:** Both texts involve divine revelations through visions and prophecies. Levi receives prophecies concerning the future of his descendants and their priesthood, much like Daniel receives revelations concerning the future of Israel and the coming Messiah.
2. **Divine Judgment and Atonement:** The Testament of Levi discusses the consequences of sin and the importance of righteousness, similar to Daniel's prayer which confesses the sins of Israel and seeks mercy and forgiveness from God.
3. **Role of Angels:** Both texts involve angels delivering messages and guiding the visions. In Daniel, the angel Gabriel explains the vision of the seventy weeks, while in the Testament of Levi, angels reveal divine truths and future events to Levi.
4. **Priestly Themes:** Levi's role and his descendants' roles as priests have a distant echo in Daniel's concerns with the sanctuary and the stopping of offerings as foretold in his vision. This interruption reflects the corruption and eventual renewal of priesthood, a theme also present in Levi's warnings about the degeneration and restoration of his priestly lineage.

While there is no direct citation or reference that ties the specific contents of the Testament of Levi to Daniel Chapter 9, the overarching themes of divine communication, judgment, redemption, and priestly functions link these texts in a broader spiritual and prophetic tradition within the biblical and pseudepigraphical literature. I am fascinated by "The Testament of Levi." The reason for this is that outside of the Prophet: Daniel, Jeremiah, and Ezekiel, no other persons are speaking on this topic. Levi became a priest at a significant age, marking the beginning of his religious duties and leadership within the tribe of Israel. To determine Levi's exact age when he became a priest, we need to reference both "The Book of Jubilees Edited By: The 3rd Method" and "The Testament of Levi."

Information from "The Book of Jubilees 3rd Method":

- Levi was born in the new month of the first month in the sixth year of the third week of the 44th jubilee (2167 AM).
- Important milestones in Levi's life include the family's migration to Egypt and the various blessings and prophecies he received.

Information from "The Testament of Levi":

- "The Testament of Levi" details Levi's priestly duties and his divine selection for the priesthood.

In "The Testament of Levi," it is mentioned that Levi had a vision when he was 28 years old, which is believed to be a significant moment leading up to his priestly duties. Levi's vision included instructions and revelations about his role and responsibilities as a priest. Therefore, Levi became a priest around the age of 28, based on the details provided in "The Testament of Levi." This age aligns with the significant vision he received, which marked the beginning of his religious duties and leadership within the tribe of Israel.

The Testament of Levi the Third Son of Jacob and Leah, Chapter 16

And now I have learned that for seventy weeks ye shall go astray, and profane the priesthood, and pollute the sacrifices.
And ye shall make void the law, and set at naught the words of the prophets by evil perverseness. And ye shall persecute righteous men, and hate the godly, the words of the faithful shall ye abhor.

And your holy places shall be laid waste even to the ground because of him. And ye shall have no place that is clean, but ye shall be among the Gentiles a curse and a dispersion until He shall again visit you and in pity shall receive you.

The passage from the Testament of Levi, Chapter 16, shares several thematic similarities with the curses described in Leviticus 26 and Deuteronomy 28. These similarities revolve around disobedience to God's laws, resulting consequences, and the ultimate hope of restoration. Here's a detailed comparison:

1. Profaning the Sacred and Suffering Consequences:
 - In the Testament of Levi, it is prophesied that the Levites will stray from their duties, profane the priesthood, pollute the sacrifices, and ignore God's laws and the prophets. This desecration leads to the desolation of holy places.
 - Leviticus 26 and Deuteronomy 28 describe a series of curses that will befall the Israelites if they do not obey God's commandments. These curses include disease, famine, defeat by enemies, and desolation of their lands and cities. The sanctuaries are specifically mentioned as being desolate (Leviticus 26:31), echoing the prophecy in the Testament of Levi about holy places being laid waste.
2. Moral and Spiritual Corruption:
 - The Testament of Levi mentions the moral decline as the Levites will make void the law, set at naught the words of the prophets, and persecute the righteous.
 - Leviticus 26 and Deuteronomy 28 predict a general moral decay as part of the curses, leading to various social and ethical breakdowns within the community, such as betrayal and mistrust among the people (Leviticus 26:36-37; Deuteronomy 28:54-58)
3. Exile and Dispersion:
 - The Testament of Levi foretells that the Levites will have no clean place and will be cursed and dispersed among the nations until God revisits and shows mercy.
 - Both Leviticus 26 and Deuteronomy 28 speak of exile and dispersion as a punishment for disobedience. The Israelites will be scattered among the nations (Leviticus 26:33; Deuteronomy 28:64).

4. Divine Mercy and Potential for Restoration:

- Despite the harsh punishments, the Testament of Levi holds a promise that God will eventually revisit the Levites, show mercy, and accept them again.
- Leviticus 26 concludes with a note on restoration, stating that if the Israelites confess their iniquity and that of their ancestors, God will remember His covenant and eventually restore them (Leviticus 26:40-45).

These comparisons illustrate a shared biblical theme of covenant fidelity, the dire consequences of abandoning divine laws, and the hope of divine forgiveness and restoration. Both the Testament of Levi and the biblical texts of Leviticus and Deuteronomy use these themes to highlight the seriousness of the covenant relationship between God and His chosen people. With all of this being said, I am inclined to believe that Solomon was only 12 years old when he ascended to the throne of Israel, for the following reasons:

1. It seems likely that Israel would have been reluctant to be governed by a mere boy.
2. Solomon himself stated that he was but a child (1 Kings 3:7).
3. His self-recognition as a child underscores his plea for wisdom, which is precisely what one would expect from a young ruler seeking the knowledge to govern effectively.

The Testament of Levi lays the groundwork for the prophetic events that will soon be visited upon Israel. The Book of Daniel likewise will share a common prophetic outlook in which the reader can better understand what is yet to come in the chapters ahead. For a better understanding I will guide you through the history that we have touched upon up to this point. I'll re-organize it in a chronological order to provide you with a map of events that mirrors the Biblical account. The 3rd Methodology for calculating the Jubilee cycles after the Jubilee Jump from the Exodus to to King Solomon is key to keeping the chronology intact.

Now that I have shown you some details after working backward from the Jubilee Jump from the Exodus to King Solomon and have worked our way backward to identify a consistent chronology which identifies a tight chronological window between the death of Joshua to what I believe to be a very good estimated time of birth of Saul the first King of Israel. It's now time for us to go forward again. It's time for us to take a trip through time. We begin with King Saul while utilizing Biblical knowledge while at the same time interpreting time through the lens of the 3rd methodology for calculating the Jubilee cycles. You are about to witness Biblical history like you have never seen before. It is mathematically sound, Biblically correct, and prophetically profound. Heads up! 2815 AM = 602 BC.

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