

# The Coming Millennial Sabbath – Part II

## Bible Chronology, from Creation to the Second Coming

By Tim Warner, Copyright © July, 2009, answersinrevelation.org

---

### Introduction

Both Christians and Jews have attempted to date the Creation and the major historical events recorded in the Bible. When apparently conflicting data is found in Scripture, a variety of solutions have been offered and incorporated into these chronologies. No two chronologies agree, although generally they place the Creation somewhere between 3760BCE – 4004BCE. Virtually all of these chronologies have used a combination of biblical and secular data. Biblical data is used to date from Creation to the Babylonian captivity. Secular data is used to date from the Babylonian captivity to the birth of Christ.

The reliability of the secular data, particularly the dates and list of Persian kings in Ptolemy's Canon, (the primary source for the Persian period), are suspect. The premise of this study is that the Bible alone is completely trustworthy; scholarly sources are not.

This chronology is somewhat unique because it uses absolutely no secular sources. I have outlined a complete chronology of the entire Bible, from creation to the second coming, using Biblical data exclusively. I have not tried to correct the Bible with secular scholarly research, or with dates that scholars and historians claim have been established with certainty. Christians should have learned by now that all sciences are fluid, and are open to a variety of interpretations depending on the presuppositions of the interpreters. Modern scholarship, even Christian scholarship, is willing to allow secular historians to correct the Bible. I am not willing to accept that. New archeological discoveries frequently overturn long established historical "facts." But the Word of God remains unchanged.

For those who have a high view of Scripture, and a much lower view of man's capacity to discover truth without God's guidance, this study will prove beneficial. For those willing to allow scholarly research to correct the Bible, this study will be seen as foolish. My response is simply this: *"The foolishness of God is wiser than men, and the weakness of God is stronger than men,"* (1 Cor. 1:25 NKJV).

This study is also somewhat unique in that it uses both historical statements and prophecy to establish the timeline. Some data was given after the fact. But sometimes,

the chronological information was given before the events transpired, as prophecy. Both are equally God's Word and are therefore reliable for establishing a timeline.

This net result of this study is the verification of "Chiliasm," the ancient belief of both Jews and Christians that mankind's toiling under the curse will last six millennia, to be followed by the Sabbath Rest, the seventh millennium, Messiah's reign over the nations from Jerusalem.

I have not connected any of these dates to modern calendars. All dates are given in years AM, "Ano Mundi," year of the world from creation. I have not connected any Biblical date to the Gregorian calendar, because that would require using secular data. Most scholars place the crucifixion somewhere between AD27 – AD33. Assuming this range to be correct (it may not be), one can loosely connect my chronology to the Gregorian calendar. But it is not my intention to do so. My intent is to show that the Biblical data strongly supports Chiliasm, and that we are approximately a couple of decades from Jesus' return.

Many Christians will no doubt be skeptical of any attempt to calculate even an approximate date for Jesus return. "Chiliasm" is considered obsolete. Some might suppose Jesus' words, "no man knows the day or hour," makes this pursuit futile. From this statement many suppose that no one can know until the last trumpet sounds. But this viewpoint is unbiblical and foolish. The Greek says, "περι δε της ημερας εκεινης και ωρας ουδης οιδεν," literally translated, "but about that day and hour ***not yet one has perceived***," (Matt. 24:36). The sense is that this information had not yet been discovered.

In the same discourse, Jesus instructed His followers to watch for a particular sign given in the book of Daniel, (Matt. 24:15). And Daniel's prophecy includes precise numbers of days between this sign and Jesus' return.

*Dan 11:33, 12:9-11*

*33 And those of **the people who understand** shall instruct many. ... .*

*12:9 And he said, "Go your way, Daniel, for **the words are closed up and sealed till the time of the end**. 10 Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, **but the wise shall understand**.*

*11 "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days."*

Jesus did not mean no one would ever know, but that this knowledge was being withheld until the proper time.

Daniel was also told when Jesus would be crucified over five hundred years before it occurred. The “Seventy Weeks” prophecy in Daniel 9 predicted 483 years between the command to rebuild Jerusalem and the cutting off of the Messiah. The starting point was an event recorded in Nehemiah 2, occurring in the 20<sup>th</sup> year of Artaxerxes. The Jews could have counted the years continuously from that date. Yet, they failed to do so. Jesus condemned the Jewish leadership for ignoring Daniel’s prophecy, and prophesied the impending Roman destruction of Jerusalem *“because you did not know the time of your visitation,”* (Luke 19:44). From this statement and all of Jesus’ warnings to His servants to be watching for His coming, I infer that studying Biblical chronology to discern when His coming is near is an honorable and beneficial endeavor. It provides motivation, because *“everyone who has this hope in Him purifies himself, just as He is pure,”* (1 John 3:3).

### **From Creation to Abraham (0AM – 2000AM)**

Virtually all Biblical chronologists simply add up the Genesis genealogies from Adam to Abraham to arrive at a date for Abraham. But, this approach cannot give an accurate figure. Simply adding up the years of each father when his son was born makes a faulty assumption. This method inherently assumes that each child was born on the birthday of his father. That is simply not likely in the real world. There is a margin of error of anywhere between 0 to 12 months for each generation. Over several generations, this error grows considerably, averaging six months per generation.

For example, we know that Seth was born in Adam’s 130<sup>th</sup> year. But, was he born the day Adam turned 130, a month later, or even eleven months later? Adam remained 130 years old for 12 months, any of which could have been Seth’s birth month.

Each generation listed in the early Genesis genealogies must be viewed as the specified years plus an unknown number of days (between 1 and 359<sup>1</sup>). Compounding over the 20 generations from Adam to Abraham, this error would be anywhere from 0 to 20 years, (zero if every child was born the day of his father’s birthday, and 20 if every child was born the day before his father’s next birthday). Of course, the true measurement will average fairly close to the center of this range because births fall randomly throughout the 12 months of the year.

The second problem is that virtually all chronologists use exclusive reckoning. In our society, we consider a child to be “0” years old until he has lived a full year. To us a baby is 1 year old throughout his 2<sup>nd</sup> year of life. However, the Jews typically used inclusive reckoning. It was not his years completed that were given as his age, but the year of life which he had entered. A child was considered 1 year old throughout his full

1<sup>st</sup> year (0-12 months). He was considered 2 years old after he had lived 1 full year, throughout his 2<sup>nd</sup> year of life, his age being reckoned by the year begun rather than the year completed (as we do today). Therefore, in Adam’s 130<sup>th</sup> year (when Seth was born), he had only completed 129 years plus some days or months. That being the case, the total margin of error (correcting both of these problems) becomes a negative number.

To arrive at a reasonably correct record of the 20 generations from Adam to Abraham, one must subtract one year for each generation, and then add the window of 0-360<sup>1</sup> days to account for the extra months after their father’s birthday.

When we average the genealogies, Noah’s death and Abraham’s birth occurred the same year<sup>2</sup>, exactly two millennia after creation. Noah’s death marks the end of the second millennial “Day.” Abraham’s birth marks the beginning of the third millennial “Day.” We are only able to establish a range of years for each person mentioned. However, the most likely date is the average of the possible limits once we compound several generations, because birthdays fall randomly within the 12 months of the year. The more generations, the more the random birth months even out the births throughout the twelve months. By the time we get to Abraham, this average should become fairly accurate. The chart below gives the calculations by generation.

Name	Lifespan	Age @ Son’s Birth	Born AM Range
1. Adam	929-930	129-130	0 – 0
2. Seth	911-912	104-105	129 – 130
3. Enos	904-905	89-90	233 – 235
4. Cainan	909-910	69-70	322 – 325
5. Mahalalel	894-895	64-65	391 – 395
6. Jared	961-962	161-162	455 – 460
7. Enoch	364-365	64-65	616 – 622
8. Methuseleh	968-969	186-187	680 – 687
9. Lamech	776-777	181-182	866 – 874
10. Noah	949-950 <sup>3</sup>	502-503	1047 – 1056
11. Shem	599-600	99-100	1549 – 1559
<b>Flood</b>	1	599-600 (from Noah’s birth)	1646 – 1656
12. Arphaxad <sup>3</sup>	437-438	34-35	1648 – 1659
13. Salah	432-433	29-30	1682 – 1694
14. Eber	463-464	33-34	1711 – 1724
15. Peleg	238-239	29-30	1744 – 1758
16. Reu	238-239	31-32	1773 – 1788
17. Serug	229-230	29-30	1804 – 1820
18. Nahor	147-148	28-29	1833 – 1850
19. Terah <sup>4</sup>	204-205	129-130	1861 – 1879
20. Abram	174-175	99-100	1990 – 2009

## From Abraham to the Exodus (2000AM – 2498AM)

As with the other Genesis genealogies, we must use inclusive reckoning when counting Abraham's age when Isaac was born, (Gen. 21:5). Isaac was born in Abraham's 100<sup>th</sup> year. Isaac's first year was also Abraham's 100<sup>th</sup> year using inclusive reckoning. Isaac's birth was therefore in the year 2099AM.

From Isaac's birth to the exodus is 400 years. This is determined from the following passages.

*Ex 12:40-41 NKJV*

*40 Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years — on that very same day — it came to pass that all the armies of the LORD went out from the land of Egypt.*

The Hebrew text is missing something very important in this passage, which is included in the Septuagint and Samaritan Pentateuch. Here is the Septuagint version.

*Ex. 12:40 LXX*

*40 And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years.*

The entire length of the 430 year "sojourn" (living in foreign lands) is what Exodus 12:40-41 has in view, and not only the oppression in Egypt. I will demonstrate below why the Septuagint must be correct, and the Hebrew is truncated.

*Gen 15:13-14 NKJV*

*13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.*

This verse introduces an apparent conflict with the previous passage. Notice that the former has 430 years, and the latter has 400 years, both concluding with the exodus. Before we deal with this 30 year difference, consider that there are several ways to punctuate this verse. A legitimate rendering is as follows:

*Gen 15:13, 16 KJV*

*13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, (and will serve them, and they will afflict them), four hundred years. ... 16 But in the fourth generation they shall come hither again: ...*

The portion in brackets very well may be a parenthetical explanation. In that case, the 400 years must refer to the whole time Abraham's descendants lived in a foreign land not their own, and is not limited to their sojourn in Egypt. Notice that verse 16 indicates the exodus would be in "the fourth generation." 1 Chron. 6:3 gives us the four generations, from Levi to Moses. The four generations do not include Abraham, Isaac, and Jacob. A generation is typically about 40-60 years. These four generations refer to the time of the Israelites in Egypt, when Joseph's brothers arrived. The four hundred years cannot refer exclusively to the sojourn in Egypt, because four hundred years covers at least eight generations. Also, Isaac and Jacob were "strangers" in the land of Canaan before the Israelites went to Egypt, (Gen. 28:4, Heb. 11:8-9, 13).

Paul wrote in Gal. 3:17 that the Law was given "*four hundred and thirty years after*" God made the promise to Abraham, which was prior to Isaac's birth. (The Law was given the same year as the exodus). So, the period of 430 years given in Exodus 12:40 & Galatians 3:17 terminates at the same time the 400 years mentioned in Genesis 15:13 terminates. The 30 year difference is because the 430 years begins with the promises to Abraham, and the 400 years begins with the birth of Isaac.

Next, we need to identify which promise Paul was referring to in Galatians 3, since God appeared to Abraham several times. First, notice that the promise in Gen. 15 was about Abraham's SEED, which began with the birth of Isaac, when Abraham was in his 100<sup>th</sup> year. Abraham left Haran in his 75<sup>th</sup> year, when his father died, (Gen. 11:31, Acts 7:4). Most of God's appearances to Abraham were during the 25 year period between his leaving Haran and Isaac's birth. However, the difference between these passages is 30 years, not 25 years. This takes us back five years before Abraham left Haran. Does the text indicate that God appeared to Abraham prior to his leaving Haran? Indeed it does.

*Gen 12:1, 4 NKJV*

*1 Now the LORD **had said** to Abram:*

*"Get out of your country, From your family And from your father's house, To a land that I will show you. ... 4 So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran.*

*Acts 7:2-6 NKJV*

*2 And he said, "Brethren and fathers, listen: **The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran,** 3 **and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you.'** 4 Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.*

The extra 5 years dates from this very first promise God made to Abraham, when he was 70 years old living in Ur of Mesopotamia. He then immediately left Ur, but stopped in Haran for five years until his father had died.

The only way all these numbers add up with no conflicts is to count the 400 years of Gen. 15 from Isaac's birth, and the 430 years from Abraham's first encounter with God when he was living in Ur. Otherwise, Paul was mistaken in Galatians 3:16-18, by placing the giving of the Law 430 years after God's promise to Abraham. Paul referred to "the promises" (plural) because God appeared several times to Abraham. Paul would naturally count from the first time God appeared to Abraham. We should therefore date the exodus 400 years from Isaac's birth. Using inclusive reckoning, that gives us the year 2498AM as the year of the exodus.

### **From the Exodus to Solomon's Reign (2498AM – 2975AM)**

The period of the Judges is not given in precise terms in Scripture. However, it is not needed because of the following passage.

*1 Kings 6:1-2 NKJV*

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

This passage is straight forward, dating the beginning of the construction of Solomon's Temple 480 years after the exodus. We must use exclusive reckoning here, because the word "after" means we cannot include the year of the exodus. That brings us to the year 2978AM. This is also the 9<sup>th</sup> Jubilee year.

The Jubilee years were counted from the first year the Israelites entered the Promised Land, every 49 years, or 7 sabbatical cycles (see Lev. 25). The years of the Sabbatical cycle begin in the fall, in the 7<sup>th</sup> month of the feast calendar. Prior to the Law, all of the years were calculated from fall to fall. The first month on the original calendar used since creation was Tishri, the 7<sup>th</sup> month on the modern Jewish calendar. Not until the exodus did God tell them to also keep a spring to spring calendar for the feasts, beginning with the month of the Passover and exodus, (Ex. 12:2).

480 years after the exodus, when the Temple construction began, was in the 4<sup>th</sup> year of Solomon's reign (2978AM). The years of the kings are calendar years, always beginning

on the first month of the year, not like birth years which are counted from the birth month. We must also use inclusive reckoning for Solomon's reign. The Temple was begun in the second month of his fourth year. This year was counted as Solomon's 4<sup>th</sup>, even though he had reigned only two months of that calendar year. Therefore, the actual elapsed time from when Solomon became king was about 3 years. Subtracting 3 years from the date Temple construction began, yields 2975AM as Solomon's first year. We have what appears to be a conflict, however, with the following passage.

*Acts 13:17-23 NKJV*

*17 The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it. 18 Now for a time of about forty years He put up with their ways in the wilderness. 19 And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment.*

*20 "After that He gave them judges for about four hundred and fifty years, until Samuel the prophet. 21 And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. 22 And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.' 23 From this man's seed, according to the promise, God raised up for Israel a Savior — Jesus."*

This passage appears to be in conflict with 1 Kings 6:1, which clearly states that the building of Solomon's Temple began in the 480<sup>th</sup> year after the exodus. As translated above, it appears that the 450 years begin **after** the 40 years of wandering in the wilderness, including only the years of the Judges, and ends with the beginning of Saul's reign. If the period of the Judges lasted 450 years, then the time from the exodus to Solomon was 570 years! (If you add the 40 years in the wilderness, and 40 years apiece for the reigns of Saul and David, to the 450 years of the Judges, you have 570 years).

Notice that the series of historical events Paul was describing began with the exodus and ended with the Davidic Covenant, when God **promised David** a "seed" who is Jesus the Christ. We will see that Paul's intent was to place about 450 years from the exodus until the Davidic Covenant.

There is considerable disagreement among the manuscript evidence for verses 19-20. The KJV & NKJV follow the reading in the Textus Receptus. But, virtually all of the earlier manuscripts have a different reading. The NKJV reads:

*“And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment. **After that** He gave them judges for about four hundred and fifty years...”*

This reading indicates that the period of the judges alone lasted 450 years. But, the earliest manuscripts place the words “about four hundred fifty years” before the words “after that.” The NASB follows the earlier reading.

*“When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance — all of which took about four hundred and fifty years.” **After these things** He gave them judges until Samuel the prophet.” (NASB)*

Here, the 450 years appears to be problematic. On the surface it appears Paul was saying that the division of the land (which took place under Joshua) lasted 450 years before the period of the judges. This is impossible, because the period of the judges began with Joshua’s death. That would mean that Joshua lived over 450 years! This is probably why the word order was changed in later manuscripts, under the assumption that this reading was a mistake. However, it was not a mistake. Paul’s statement in verse 18 and part of 19 should be taken as a parenthetical statement, as follows:

*Acts 13:17-23*

*17 The God of this people Israel chose our fathers, and He exalted the people when they were dwelling as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.*

*18 (“**And about forty years time He carried them as a nurse in the wilderness, 19 and having destroyed seven nations in the land of Canaan, He distributed their land – about four hundred fifty years).***

*Afterward, He gave judges until Samuel the prophet, 20 and thus they requested a king, and God gave them Saul, son of Kish, a man of the tribe of Benjamin, forty years.*

*And deposing him, He raised up David, to [be] their king, to whom He also said, testifying, ‘I have found David, [son] of Jesse, a man according to My own heart, who will do all My will. From this one’s seed, God, according to the promise, led to Israel a Savior, Jesus.’”*

The portion in bold above was a parenthetical statement by Paul, summing up the whole period. The word “afterward” means after the events referred to in verse 17. It is apparent that Paul’s intent was to sum up the time of the whole period, from the exodus (including the 40 years in the wilderness) until the Davidic Covenant, when God promised David that the Christ would come from his seed. And this is indeed “about four hundred fifty years,” as we will see.

Notice, the parenthetical statement says that the period of four hundred fifty years included God's "having destroyed seven nations in the land of Canaan." This is critical to our interpretation. Joshua mentioned these seven nations by name, and indicated that God would destroy them all, giving Israel rest in the Promised Land.

*Josh 3:9-11 NKJV*

*9 So Joshua said to the children of Israel, "Come here, and hear the words of the LORD your God." 10 And Joshua said, "By this you shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites: 11 Behold, the ark of the covenant of the Lord of all the earth is crossing over before you into the Jordan.*

The question is, when were these seven nations finally completely defeated? The seventh nation (the Jebusites) was defeated after David became King of all Israel.

David was king in Hebron for 7 years, and over all Israel for 33 years, making a total of 40 years.

*2 Sam 5:1-5 NKJV*

*1 Then all the tribes of Israel came to David at Hebron and spoke, saying, "Indeed we are your bone and your flesh. 2 Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in; and the LORD said to you, 'You shall shepherd My people Israel, and be ruler over Israel.'" 3 Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel. 4 David was thirty years old when he began to reign, and he reigned forty years. 5 In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.*

The reason all Israel wanted David to be their King was because it became clear that God was with him in defeating his enemies. And there was one last enemy occupying Judah, the Jebusites, the last of the seven nations Joshua said God would destroy. Once David was king of all Israel, he quickly rid Judah of the Jebusites.

*2 Sam. 5:6-7 NKJV*

*6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "You shall not come in here; but the blind and the lame will repel you," thinking, "David cannot come in here." 7 Nevertheless David took the stronghold of Zion (that is, the City of David).*

This was the last of the seven nations that Joshua prophesied would be driven out of the land by God, so that the twelve tribes could take full possession. Since Paul specifically included God's "*having destroyed seven nations in the land of Canaan*" within the 450 years, and since the seventh nation was not destroyed until after David's seventh year, Paul clearly meant that the 450 years included the entire time from the exodus until after David became king of all Israel. The textual variant found in the Textus Receptus was caused by someone trying to correct what they thought was a copy error, not realizing that the seventh nation was not destroyed until David, and that verses 18-19a were parenthetical.

Shortly after David defeated the Jebusites, he built a palace for himself in Jerusalem. Then we find this:

*2 Sam 7:1-3 NKJV*

*1 Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around, 2 that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains."*

*3 Then Nathan said to the king, "Go, do all that is in your heart, for the LORD is with you."*

After defeating the Jebusites and building his own palace, David expressed his desire to build a permanent Temple for the Lord in Jerusalem. It was on this occasion that God immediately sent Nathan to David and established the Davidic Covenant, which Paul mentioned in our text. The Davidic Covenant is the terminus ad quem of the 450 years.

Now, let's do the math. According to 1 Kings 6:1, it was 480 years from the exodus to the beginning of construction of the Temple in Solomon's 4<sup>th</sup> year. Paul's 450 years from the exodus until the Davidic Covenant is 30 years less than the one given in 1 Kings 6:1.

The 480 years ends in the 4<sup>th</sup> year of Solomon. Subtract 3 years (inclusive reckoning) for the year Solomon's reign began (when David died). This gives us 477 years from the exodus to the death of David. The Davidic Covenant was made shortly after David became king over all Israel, 33 years before his death. Subtract the 33 years of David's reign over all Israel, and we have 444 years from the exodus until David was made king over all Israel.

Shortly after this, David defeated the last of the seven nations (Jebusites), had his palace built, and brought the Ark of the Covenant up to Jerusalem, housing it in the "Tabernacle of David." God then made the "Davidic Covenant" with him, promising him "the Christ" from his seed who would sit upon his throne and reign forever. No

doubt, Paul was estimating that all this occurred within the next 6 years (after 444 years from the exodus), and thus rounded out his estimate to “*about four hundred fifty years.*” There is perfect agreement between Paul and 1 Kings 6:1. We may therefore conclude that 1 Kings 6:1 is precisely correct, and the year of David’s death and Solomon’s ascension to the Throne of David was indeed in the year 2975AM.

### **From Solomon to Ezekiel’s Vision of Christ’s Kingdom (2975AM – 3419AM)**

This period covers Solomon’s 40 year reign and all the kings of Judah during the divided kingdom. It brings us to 14 years after the destruction of the Temple by Nebuchadnezzar.

Immediately after Solomon’s death, there was a power struggle that tore the nation of Israel in two. This is the period of the divided kingdom, “Israel” being the 10 northern tribes and “Judah” being the 2 southern tribes. The royal line of David’s seed was maintained through the kings of Judah.

While the lengths of all the kings’ reigns are given in Scripture, it is unclear how many months might have passed after the death of one king and the installation of the next. Nor is it clear how close to the end of a calendar year a king died or ascended the throne, and whether or not that year was counted as part of his reign if it was very close to a new year.

Below I have listed all the kings of Judah, giving their years reigning. The Babylonian captivity began at the end of Jehoiachin’s reign. The final king, Zedekiah, was installed by Nebuchadnezzar, the length of his reign covering from the first deportation to Babylon until Nebuchadnezzar destroyed Jerusalem and the Temple 11 years later.

Kings that reigned for less than one year are counted as zero, because the successor would likely claim the same year as his first. In two cases, where the kings reigned only 3 months each, three kings could claim the same year as their own – the king who died that year, the king who reigned 3 months that year, and the king who succeeded him the same year. If the three month period included the beginning of a new year, only 2 kings could claim that year. Since months are not given, our calculations assume that the two 3 month reigns did not include a New Year’s day.

The following list contains the years listed in Scripture. Adding up these numbers gives a total using exclusive reckoning. I have also include in parenthesis the numbers for

inclusive reckoning, because it is not clear from the text which method was used, of if either method was used consistently.

1. Rehoboam – 18 (17) I Kings. 15:1	18 (17)
2. Abijam – 3 (2) 1 Kings 15:1	21 (19)
3. Asa – 41 (40) 1 Kings 15:9-10	62 (59)
4. Jehoshaphat – 25 (24) 1 Kings 22:41-43	87 (83)
5. Jehoram – 8 (7) 2 Chron. 21:5	95 (90)
6. Ahaziah – 1 (1) 2 Chron. 22:1-2	96 (91)
7. <i>Athaliah</i> – 6 (5) 2 Chron. 22:10-12	102 (97)
8. Joash – 40 (39) 2 Chron. 24:1	142 (136)
9. Amaziah – 29 (28) 2 Chron. 25:1	171 (164)
10. Uzziah – 52 (51) 2 Chron. 26:3	223 (215)
11. Jotham – 16 (15) 2 Chron. 27:1	239 (230)
12. Ahaz – 16 (15) 2 Chron. 28:1	255 (245)
13. Hezekiah – 29 (28) 2 Chron. 29:1	284 (273)
14. Manasseh – 55 (54) 2 Chron. 33:1	339 (327)
15. Amon – 2 (1) 2 Chron. 33:21	341 (328)
16. Josiah – 31 (30) 2 Chron. 34:1	372 (358)
17. Jehoahaz – 3 m. (0) 2 Chron. 36:1	372.25 (358)
18. Jehoiakim – 11 (10) 2 Chron. 36:5	383.25 (368)
19. Jehoiachin – 3 m. (0) 2 Chron. 36:9	383.5 (368)
20. Zedekiah – 11 (10) 2 Chron. 36:11	394.5 (378)

There is a significant difference in result between using inclusive and exclusive reckoning of the kings of Judah. The elapsed time for this period is either 378 years (inclusive), 394 years (exclusive), or somewhere between the two. The last king, Zedekiah, was installed at the time the Babylonian captivity began, and his reign ends with the destruction of Jerusalem by Nebuchadnezzar.

Yet, the Scripture does not leave us to guess. In Ezekiel 4, the prophet was told to lay on his left side for 390 days, as a symbolic representation of the 390 years the northern kingdom rebelled against God, (a year for a day), until the destruction of Jerusalem and the Temple. Ezekiel was then to lay on his right side for 40 days to represent 40 years of Judah's rebellion. Judah served the Lord for several of its kings (eg. Uzziah, Hezekiah, Josiah). But the northern kingdom fell into idolatry immediately. Its first king, Jeroboam, immediately instituted pagan worship, and substituted his own feast days to counter those in the Law of Moses,<sup>5</sup> so that his people would no longer go to Jerusalem to worship at the Temple, and perhaps seek to rejoin with Judah. This sad state remained consistent throughout all the kings of the northern Kingdom.

Ezekiel's demonstration shows that it was exactly 390 (continuous) years from the beginning of the divided kingdom (Solomon's death) to the destruction of the Temple by Nebuchadnezzar. Since Solomon ascended the throne of David in 2975AM, and reigned for 40 years, we must add to the year 2975AM the 40 years of Solomon's reign plus the 390 years of the kings. This gives us the year Nebuchadnezzar destroyed Jerusalem, 3405AM.

Beginning in Ezekiel 40:1, Ezekiel received his final vision. It was of Christ's coming Kingdom and Temple. Ezekiel wrote that his vision occurred the 14th year from the destruction of the Temple. Adding these 14 years to the year of the destruction of the Temple, 3405AM, places Ezekiel's final vision in the year 3419AM.

In the same verse, Ezekiel wrote that his vision occurred on the 10th day of the month, on "rosh hashana" (new year). The only time "rosh hashanna" falls on the 10th day of the month is the commencement of the Jubilee year.<sup>6</sup> Ezekiel has therefore informed us that his final vision began on the first day of a Jubilee year. When we compare this to the chronology we have thus far constructed, we discover that the year 3419AM was indeed a Jubilee year, the 18<sup>th</sup> Jubilee counting from Joshua's entrance into the Promised Land. God told the Israelites to begin using the Sabbatical and Jubilee calendar from that date, (Lev. 25:1). This is important confirmation that we have not made any mistakes from the exodus until Ezekiel's vision.

### **From Ezekiel's Vision to Jesus' Crucifixion (3419AM – 4000AM)**

The Old Testament does not give us any more definite historical time periods useful for completing our chronology. Our last established historical date is Ezekiel's vision of Christ's Kingdom in the 18<sup>th</sup> Jubilee year, 3419AM.

However, Daniel provides us with a prophecy which covers most of this time period, the "70 Weeks."<sup>7</sup> This prophecy concerns 70 Sabbatical year cycles, totaling 490 solar years.<sup>8</sup> Each Sabbatical yearly cycle begins and ends in the fall, from Tishri to Tishri.

Daniel's prophecy predicted the death of "the Messiah" after the 69<sup>th</sup> Sabbatical cycle. That means, there are 483 years from the beginning of this period until the crucifixion of Jesus Christ. The beginning point of the prophecy is the command of Artaxerxes given to Nehemiah to rebuild the walls of Jerusalem, recorded in Nehemiah 2. The critical question is, how many years intervene between Ezekiel's vision in the 18<sup>th</sup> Jubilee (3419AM) until the beginning of the 69 Sabbatical cycles? The critical clue is provided in Daniel's prophecy.

Daniel's 70 Sabbatical cycles were broken into three parts, 7 Sabbatical cycles, 62 Sabbatical cycles, and 1 Sabbatical cycle. The last cycle of 7 years is the tribulation. We know that there is an undetermined gap between the 69<sup>th</sup> and 70<sup>th</sup> Sabbatical cycles because Jesus' crucifixion and the second destruction of Jerusalem by the Romans are both placed "after" the 69<sup>th</sup> cycle but before the 70<sup>th</sup> Sabbatical cycle.

Yet, there is also a deliberate distinction between the first 7 Sabbatical cycles (49 years) and the remaining 62 Sabbatical cycles (434 years). Why? Scholars have struggled to explain this division. Yet, the answer is very simple. The distinguishing of the first 7 Sabbatical cycles (49 years) was intended to let the reader know that this was one Jubilee cycle, and therefore the countdown of the 70 weeks prophecy begins in a Jubilee year. This little detail establishes a synchronization between the 70 Sabbatical cycles of Daniel's prophecy and the existing continuous Jubilee calendar. In other words, since the Jubilee calendar runs continuously from the year Joshua led the Israelites across the Jordan into Canaan, the year of Artaxerxes' command to Nehemiah to rebuild Jerusalem must fall on a Jubilee year on this continuous calendar. The end of the first 7 Sabbatical cycles of Daniel's prophecy brings us to the next Jubilee year on this same calendar, 49 years later. This can be extrapolated throughout the remainder of the Sabbatical cycles.

We now have our answer regarding how to link the 483 years (69 Sabbatical cycles) of Daniel's prophecy to Ezekiel's last vision in the 18<sup>th</sup> Jubilee (3419AM). The years between these events must be divisible by 49 (the Jubilee cycle), because both dates fall on a Jubilee year. But, how many Jubilee cycles intervene between these two events?

In Ezek. 40:1, we observe that the 70 years of the Babylonian captivity began 25 years before Ezekiel saw his vision. Therefore, there were still 45 years remaining until the end of the captivity. Since Ezekiel's vision was on a Jubilee year, the next Jubilee would be 4 years after the captivity ended. Cyrus' decree to rebuild the Temple in his 1<sup>st</sup> year<sup>9</sup> marks the end of the captivity. The 19<sup>th</sup> Jubilee therefore falls in Cyrus' 4<sup>th</sup> year.

According to Ezra, Darius' reign followed Cyrus', then Ahasuerus' (Xerxes), then Artaxerxes'. The command to rebuild Jerusalem, which begins the 69 Sabbatical cycles until Christ, was in the 20<sup>th</sup> year of Artaxerxes.<sup>10</sup> There must be at least 2 Jubilee cycles (98 years) to account for the remainder of the Babylonian captivity (45 years), the reigns of Cyrus, Darius, Ahasuerus, and the first 20 years of Artaxerxes. Adding two Jubilee cycles (98 years) to the date of Ezekiel's vision in the 18<sup>th</sup> Jubilee (3419AM), places the 20<sup>th</sup> Jubilee in the year 3517AM. This is the year Nehemiah was given the command to rebuild the city and walls of Jerusalem, and is therefore the beginning of Daniel's 70 Sabbatical cycles' prophecy.

Adding the 483 years of Daniel's prophecy (the 69 Sabbatical cycles) to the year 3517AM brings us to the year 4000AM, ending in the fall (because the Sabbatical cycle years begin and end in the fall). Daniel's prophecy says plainly that Messiah would be cut off AFTER the 69<sup>th</sup> Sabbatical cycle. Jesus was crucified 6 months after the 69<sup>th</sup> Sabbatical cycle, on Passover, Nisan 15<sup>th</sup>.

Daniel's prophecy leaves the 70<sup>th</sup> Sabbatical cycle still in the future. It is the 7 years of tribulation that immediately precede Jesus' second coming. It will begin on Tishri 1. And it will end on Yom Kippur, with the trumpet blast announcing the 10<sup>th</sup> Jubilee (of Daniel's 70 Sabbatical years' prophecy), which is the 30<sup>th</sup> Jubilee counting from the beginning of the Jubilee calendar after Joshua led the Israelites into the Promised Land.

### **The Problem of the Persian Kings**

The Persian kings listed in the Bible during the time of the return from Babylon, are: Cyrus, Darius, Ahasuerus, and Artaxerxes. According to modern scholars, Ezra's arrival in Jerusalem (in the 7<sup>th</sup> year of Artaxerxes) was about 81 years after the first return under Cyrus. Nehemiah's arrival in Jerusalem would be about 94 years after the first return under Cyrus. These dates of the Persian king's reigns are taken from Ptolemy's Canon. (There will be more on the reliability of Ptolemy's Canon later). In contrast, my chronology has only 40 years between the first return and the arrival of Ezra, and 53 years from the first return to the arrival of Nehemiah.

I began this paper informing the reader that I was using only Biblical data for this chronology. And where this data appears to conflict with the latest scholarly opinions, I would stick with the Bible. That is precisely what I have done here. No doubt, many readers who hold secular scholarship in high esteem will denounce my work. But, for those who hold the authority of Scripture above any secular histories or scholarship, God's Word is able to provide three witnesses against the chorus of secular scholars. The testimony of Ezra and Nehemiah will prove that the secular dates for the Persian kings are too long. And Matthew will add limited support.

Ezra is our first witness. He was the son of Seraiah (Ezra 7:1), the brother of Jehozadak (1 Chron. 6:14), and uncle of Jeshua (Ezra 3:2). Seraiah was killed by Nebuchadnezzar at the beginning of the captivity (2 Kings 25:18-21). Therefore, Ezra was conceived before the beginning of the Babylonian captivity. Ezra would therefore be at least 70 years old when the captivity ended under Cyrus. If we use the secular dates for the Persian kings, Ezra would have been over 150 years old when he returned to Jerusalem, and over 160 when Nehemiah joined him! But, using our figures, Ezra would be about 110 when he returned.

Ezra also testifies (Ezra 8:35) that within the group who returned with him to Jerusalem in the 7<sup>th</sup> year of Artaxerxes were *“the sons of those who had been carried away captive.”* These were born during the 70 year Babylonian exile. It could potentially include those born during the first 50 years of the exile. (This figure assumes that their fathers *“who had been carried away captive”* were at least 10 years old at the time of the exile, and that they stopped fathering children at about the age of 60). So, *“the sons of those who had been carried away captive”* would range in age from 20 – 70 at the time of the first return under Cyrus.

Using the secular dates for the Persian kings, adding the alleged 81 years from Cyrus’ decree until Ezra’s return, would make the *“sons”* born in the captivity between 101 – 151 years old when they returned to Jerusalem with Ezra! Even if such ages were possible (they were not), they would not be able to make such a trip. Nor would they be any service to Ezra and the people of Judah. It is difficult to picture a 150+ year old man leading a team of 100-150 year old men back to Judah to assist in the work!

However, the chronology presented in this paper has only 40 years from the first return under Cyrus to the second return. Ezra himself would be a little over 100. But, those he brought with him of *“the sons of those who had been carried away captive”* would be 60+ at the time of Ezra’s return, young enough to assist him. We see then that the Biblical record fits much better with our timeline, but makes the timelines based on the secular dates in Ptolemy’s Canon utterly impossible. If the Bible is correct, Ptolemy is wrong.

The second witness is Nehemiah.

*Nehemiah 12:24-26*

*24 And the heads of the Levites were Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers across from them, to praise and give thanks, group alternating with group, according to the command of David the man of God. 25 Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were gatekeepers keeping the watch at the storerooms of the gates. 26 **These [served] in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.***

Jeshua was the son of Jozadak, the son of Seraiah the high priest. Jozadak was taken captive by Nebuchadnezzar in the first deportation, (1 Chron. 6:15). He was an adult at the beginning of the captivity, (2 Kings 24:13-14). Jeshua, his son, was born around the beginning of the 70 year captivity, making him perhaps 60-70 when construction on the Temple began. He was next in line to be the high priest once the Temple was rebuilt. (In Haggai and Zechariah, Jeshua is called the *“high priest”*). Jeshua’s son, Joiakim, was

over 20 when construction began on the Temple in the second year of the first return under Cyrus, (Ezra 3:8-9). He could have been as old as 50, given that his grandfather was an adult 71 years earlier at the beginning of the captivity.

Levites served from their 30<sup>th</sup> to their 50<sup>th</sup> year. But, the high priest served until his death, (Num. 35:25). When the Temple was completed, Jeshua served as high priest. Since Jeshua was an old man at the time of the return, his son Joiakim succeeded him fairly quickly after the Temple was complete. We may assume that Joiakim served 40 years, (the average of all the high priests listed in 1 Chron. 6:1-15). The end of his service would bring us to about 40-50 years after the first return under Cyrus.

According to Nehemiah 12:24-26 quoted above, the Levites Hashabiah, Sherebiah, Jeshua, Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub, all served during the high priesthood of both Joiakim and the governorship of Nehemiah. These were Levites, whose terms of service lasted only 20 years, from their 30<sup>th</sup> to their 50<sup>th</sup> years. This places the arrival of Nehemiah in Jerusalem anywhere between 0-18 years after the death of Joiakim, assuming their service overlapped both Joiakim and Nehemiah by at least one year. This gives us a range for Nehemiah's arrival in Jerusalem of between 48-68 years from the first return under Cyrus.

The timeline presented in this paper has Nehemiah's return 58 years after the first return under Cyrus, exactly midway between the probable range. However, if we use the secular dates for the Persian kings, there is about 94 years between these two dates. Just as with Ezra, we must lengthen the life spans and service of these men to unusually long periods in order to make the Scripture fit the secular dates.

The Third Witness is Matthew. The Gospel of Matthew gives us the genealogy of Joseph, linking him with the kings of Judah. This completely covers the reigns of the Persian kings.

The high priest genealogy, from Aaron to the captivity, is given in 1 Chron. 6. There are 21.5 generations. This period covers 896 years, making an average generation of 42 years.

Matthew has 13 generations from the captivity to Joseph. The timeline presented in this paper has 573 years from the captivity to Jesus' birth. The secular historians have over 600 years. If you divide 573 years by 13 generations, we get an average generation of 44 years, very close to the average generations listed in 1 Chronicles 6. Using the secular dates, we get at least 46 years.

This difference is not extremely significant. But, it does favor a shorter period rather than a longer one, implying that the timeline in this paper is more consistent with a typical generation.

Dr. Floyd Nolan Jones' book, 'The Chronology of the Old Testament,' had the following to say about the reliability of the primary secular source for the Persian kings' reigns.

*"As twentieth century scholars have uniformly accepted Ptolemy's Canon, it may come as a surprise for many to learn that there is significant ancient historic data that opposes (or modifies) it."* <sup>14</sup>

*"The Royal or Ptolemy's Canon is merely a list of kings with the number of years of their reigns. It is not accompanied by any explanatory text. ... Significantly, Ptolemy made no indication or allowance for any co-regencies."* <sup>15</sup>

*"Much of the challenge against Ptolemy's Canon has been based on statements by Sir Isaac Newton. ... Newton pointed out that all the nations of the distant past (particularly the Greeks, Egyptians, Latins, and Assyrians), in order to assign credibility and status to themselves, greatly exaggerated the antiquity of their origins. ... Anstey (and Bullinger) ... felt justified in concluding that the Canon was 82 years too long in the later Persian period between the lunar eclipse in the 31st year of Darius I and Alexander the Great. ... Sir Isaac added that it was not until the following 129th Olimpiad (260BC) that Timaeus Siculus (cira 352-- circa 256BC) published a history which utilized the Olympiads to date historical people and events."* <sup>16</sup>

*"Philip Mauro said: 'Ptolemy does not even pretend to have had any facts as to the length of the Persian period (that is to say, from Darius [the Mede] and Cyrus down to Alexander the Great)'; his dates are based on 'calculations or guesses made by Eratosthenes, and on certain vague floating traditions.' Mauro complains that despite this, Ptolemy's dates are often quoted as though they had special authority. ... In 1977, a well published astronomer, Dr. Robert R. Newton, issued forth a work entitled, 'The Crime of Claudius Ptolemy.' In it Newton charged, described, and demonstrated that Ptolemy had deliberately fabricated astronomical observations and that he may have also invented part of his kings list. ... Professor Newton continues, '...no statement made by Ptolemy can be accepted unless it is confirmed by writers who were completely independent of Ptolemy on the matters in question. ... He [Ptolemy] is the most successful fraud in the history of science'."* <sup>17</sup>

## From the Crucifixion to the Second Coming, (4001AM – 6001AM)

We have thus far shown that there was exactly 4000 years from creation until the autumn before Jesus' crucifixion. To complete our chronology, we need only show that there is another 2000 years from the crucifixion of Jesus until the second coming. This period is given in a prophecy by Hosea.

*Hosea 5:15-6:2 NKJV*

*15 "I will return again to My place till they acknowledge their offense. Then they will seek My face; In their affliction they will earnestly seek Me."*

*6:1 "Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up. 2 **After two days** He will revive us; **On the third day** He will raise us up, That we may live in His sight."*

In the previous article, I demonstrated that the word "Day" in God's vocabulary sometimes means a millennium. And that is clearly the case with this prophecy. The question is, when did this period of two millennia begin? The answer is, it began the moment the 69<sup>th</sup> Sabbatical cycle ended (Daniel 9:24-27). This occurred in the fall of the year 4000AM, 6 months before the crucifixion, when Jesus attended the fall feasts in Jerusalem, described in John 7:1 – 10:21. It was at the fall festival season (Rosh Hashanah, Yom Kippur, and Sukkot) that Jesus first began to announce that He was going away (back to His place).

*John 7*

*2 Now the Jews' Feast of Tabernacles was at hand. ...*

*10 But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret. 11 Then the Jews sought Him at the feast, and said, "Where is He?"*

*...*

*32 The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him. 33 Then Jesus said to them, "**I shall be with you a little while longer, and then I go to Him who sent Me. 34 You will seek Me and not find Me, and where I am you cannot come.**"*

*35 Then the Jews said among themselves, "**Where does He intend to go that we shall not find Him?** Does He intend to go to the Dispersion among the Greeks and teach the Greeks? 36 What is this thing that He said, '**You will seek Me and not find Me, and where I am you cannot come**'?"*

*John 8:21*

*21 Then Jesus said to them again, "**I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come.**"*

The fulfillment of Hosea's prophecy, and the start of the 2 millennia, begins when the Lord makes this statement: "I will return to My place till they acknowledge their offence," (Hosea 5:15). In the Gospels, we find Jesus announced His impending departure beginning at the fall festivals which marked the end of 4000 years since creation. One last time before His crucifixion, He again referred to Hosea's prophecy.

*Matt. 23:37-39*

*37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See! Your house is left to you desolate; 39 for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD'!"*

The last two millennia began the day after the 69<sup>th</sup> Sabbatical cycle expired, on Tishri 1, 4000AM, 6 months before the crucifixion. Jesus then returned to His place "until they acknowledge their offence." And He will return on Tishri 10<sup>th</sup>, (Yom Kippur), the day of the trumpet blast announcing the 30<sup>th</sup> Jubilee, 10 days after the end of the 6000<sup>th</sup> year from Creation, and exactly 6000 years to the very day from the fall of Adam.

### **Concluding Remarks**

The whole period of mankind's struggle under the curse must run for 6000 years. It was 2000 years from the Creation to Abraham's birth. It was 2000 more years to Christ's crucifixion. And it will be 2000 more years until the 2<sup>nd</sup> coming.

What remains less certain is precisely how to connect this timeline to the Gregorian calendar. The crucifixion is commonly dated anywhere from AD 27 – AD 33. Assuming this range to be correct, adding the 2000 years of Hosea's prophecy, the 7<sup>th</sup> Millennium should begin somewhere between AD2027 – AD2033, and the seven years of tribulation somewhere between AD2020 – AD2027. However, after examining the discrepancies between secular dates for the Persian kings and the Biblical data, I don't have a lot of confidence in secular dates, even those given for Jesus' crucifixion. I would not be surprised if they also turn out to be wrong.

My intention in this paper is not to set a date for the second coming, but to show that the biblical chronology is internally consistent, and it strongly supports the chiliasm (millennialism) of the early Church. If some, who are confident about the date of the crucifixion, wish to link this chronology to the Gregorian calendar and establish some date for the second coming, that is their business. I neither support nor deny any such

date. I will only say that Jesus is coming very soon. This is the last generation. He will come on Yom Kippur, most likely within the next couple of decades. It's time to disengage from our pursuits of this age, rearranging the deck chairs on the Titanic, and prepare for the age to come. Jesus said there will be "great tribulation" before He returns. And we know from both Daniel and Revelation that the world will be in turmoil for the last 7 years of this age. That doesn't give us much time.

#### Notes

1. Pre-flood genealogies used a 360 day year, and post-flood genealogies used a luni-solar year. There was a 360 day calendar in use prior to the flood, as is proven by comparing the days and months given for the flood in Genesis 7. See my article, [The Pre-Flood 360 Day Calendar and the Second Coming](http://www.oasischristianchurch.org/air/flood.pdf), <http://www.oasischristianchurch.org/air/flood.pdf>
2. The mid-range possible year of Noah's birth is 1051. Noah completed 949 years (plus unknown days) when he died sometime in his 950<sup>th</sup> year. Adding 949 years to 1051AC is 2000AC, the same year as Abraham's birth.
3. Arphaxad was born 2 years after the flood (Gen. 11:10). Ussher reckons this from the beginning of the flood. It is more likely that it would be calculated from the end of the flood, when Noah and family began repopulating the new world.
4. Gen 11:26 "Now Terah lived seventy years, and begot Abram, Nahor, and Haran." This passage does not indicate Terah's age when Abram was born, but when Terah's first son was born. The problem is, we do not know which son was first. That it was not Abram is proven from Gen. 11:31. Terah died in his 205<sup>th</sup> year (204-205). Abraham left Haran the year his father died (Acts 7:4, Gen. 12:4), in his 75<sup>th</sup> year (74-75). Therefore, Terah's 130<sup>th</sup> year was also Abraham's 1<sup>st</sup> year.
5. 1 Kings 12:25-33
6. Lev. 25:8-10
7. Dan. 9:24-27
8. Sir Robert Anderson, in his book, *The Coming Prince*, used a fabricated 360 day year in order to find agreement between the secular date for Artaxerxes' reign (445BC) and the crucifixion of Jesus Christ. Anderson was wrong. There is no way that a 360 day year could be used in the 70 weeks prophecy, because the "weeks" are Sabbatical cycles tied to the agricultural seasons, planting and harvesting. A 360 day year would quickly get out of sync with the seasons. It is the solar year that is synchronized with the seasons. The Jews used a lunar calendar to calculate months. But this was corrected every few years to the solar calendar by adding an extra month. The Sabbatical and Jubilee cycles must be synchronized with the solar year to keep planting and harvest at their appropriate times. Therefore, Daniel's prophecy gives us regular solar years. Also, the end of the 69<sup>th</sup> Sabbatical cycle must be in the fall, not in the spring as Anderson had it. Likewise, the beginning and end of the 70<sup>th</sup> Sabbatical cycle (the tribulation) will be in the fall, during the fall feasts.
9. Ezra 1:1
10. Nehemiah 2:1
11. Ezra 2:2, 3:2,8
12. Numbers 4:23
13. Ezra 3:89
14. Jones, Floyd Nolan, *The Chronology of the Old Testament*, 2007, p. 226
15. *ibid*, p. 229
16. *ibid*, pp. 230-231
17. *ibid*, pp. 231-232