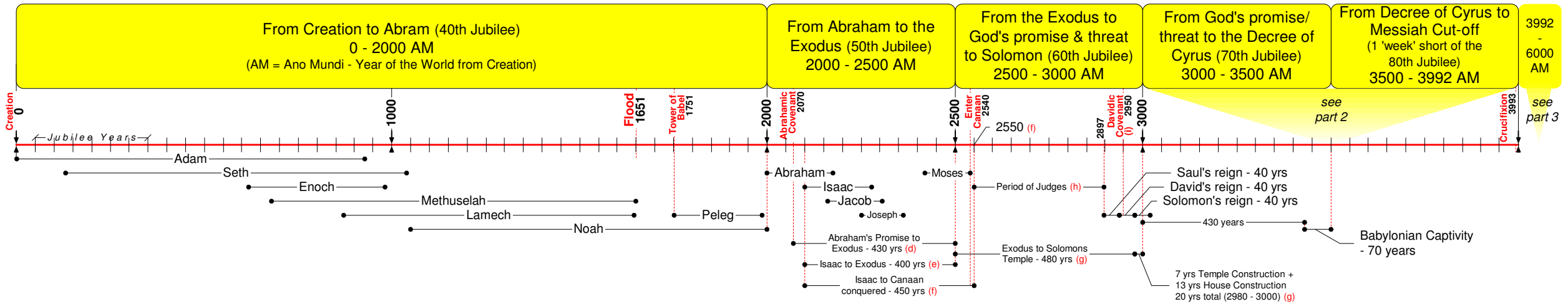


1 inch = 300 years

# Biblical Chronology - part 1



Adding up the years of each father when his son was born assumes that each child was born on his father's birthday. This faulty assumption includes a margin of error of anywhere between 0 & 12 months; an average of 6 months for each generation. e.g. Adam was 130 years old for 12 months, any of which could have been Seth's birth month. This error compounded over 20 generations from Adam to Abraham would be anywhere between 0 and 20 years but would average 10 years. Another problem is that virtually all chronologists use exclusive reckoning. In our society, we consider a child to be "0" years old until he/she has lived a full year and that they are 1 year old throughout their 2nd year of life. However, the Jews typically used inclusive reckoning. Instead of the age being the years completed, the age is the year of life which they had just entered. Thus a child is considered 1 year old throughout their full 1st year (0-12 months). Therefore Adam had completed 129 years plus some days or months when Seth was born in his 130th year. That being the case, chronologists (including Ussher) are incorrect and the total margin of error, correcting both of these problems, becomes a negative number (less 1 year to account for inclusive reckoning + 6 months to account for the random spread of birthdates through the year) - therefore say Seth was born when Adam was 129.5.

## Adam-Abram (Gen 5, 11:10-32)

Name	Lifespan	Age @ son's birth	Born AM range
1 Adam	929-930 (a)	129-130	0-0
2 Seth	911-912	104-105	129.5
3 Enosh	904-905	89-90	234
4 Kenan	909-910	69-70	323.5
5 Mahalelel	894-895	64-65	393
6 Jared	961-962	161-162	457.5
7 Enoch	364-365	64-65	619
8 Methuselah	968-969	186-187	683.5
9 Lamech	776-777	181-182	870
10 Noah	949-950	504-505 (b)	1051.5
11 Shem	599-600	99-100	1554.5
Flood	1	599-600	1651-1652
(from Noah's birth)			
12 Arphaxad	437-438	34-35	(b) 1654
13 Shelah	432-433	29-30	1688.5
14 Eber	463-464	33-34	1718
15 Peleg	238-239	29-30	1751.5
16 Reu	238-239	31-32	1781
17 Serug	229-230	29-30	1812.5
18 Nahor	147-148	28-29	1842
19 Terah (c)	204-205	129-130	1870.5
20 Abram	174-175	99-100	2000

(a) Gen. 2:17 - ...but of the tree of knowledge of good and evil you shall not eat, for in the day you eat of it, you shall surely die. Did Adam die that day? No. Then was this a sentence of spiritual death? Not according to Paul in Romans 5:12,14; this was a physical death sentence. The Hebrew literally says "in the day you eat of it, dying you shall die." We need to understand that God's 'day' is a millenium and Adam died just short of the first millenium at 930 years old. (even Methuselah lived less than 1,000 years.) (See 2 Peter 3:8, Psalm 90:4. Also Iranaeus Against Heresies V, XIII,2 and Book of Jubilees IV,29-30)

(b) Noah was born in 1051AM & begat Shem, Ham, Japheth at 500 yrs old (Gen 5:32), but they were not triplets - Japheth was the eldest (Gen 10:21). The flood was in Noah's 600th year (Gen 7:11) and lasted a full year. Arphaxad was born "2 years after the flood" when Shem was in his 100th year (Gen 11:10). If we take 'after the flood' to mean after the flood ended (seems likely, but contradicts Ussher who reckons this from the beginning of the flood) & assume that it means 2 full years rather than in the 2nd year, then Arphaxad was born in the year 1654.5. Subtracting the 100 years of Shem's life puts his birth in Noah's 504th year (4 years after Japheth was born.)

(c) Gen. 11:26 - After Terah had lived 70 years, he became the father of Abram, Nahor and Haran. This doesn't indicate Terah's age when Abram was born. The problem is we don't know the firstborn except it wasn't Abram (proven by Gen. 11:31.) Terah died in his 205th year (204-205). Abraham left Haran the year his father died (Acts 7:4, Gen 12:4), in his 75th year (74-75). Therefore Terah's 130th year was Abram's 1st year.

*It's significant that Noah died in the same year that Abram was born. God's judgement on man with the flood and the confounding of languages (represented by Noah) ended in the same year that God set His plan of redemption in motion (represented by Abram.) It is also significant that it happened in the year 2000AM, the 40th jubilee from creation. 40 is a significant number as an end to judgement, trials and purging - e.g. rain lasted for 40 days & nights; Moses fast ended on the 40th day when God gave him the stone tablets; 12 spies returned after 40 days; Israelites wandered in the desert for 40 years; The maximum number of lashings permitted under the law was 40; Jesus was tempted for 40 days etc*

Abraham was 75 years old when he left Haran (Gen 12:4) & Isaac was born when Abraham was 100 (2100AM). The difference is 25 years, not the 30 years between (d) and (e) below. Because of this, Ussher calculates the 400 year prophecy from when Isaac was 5 years old which is incorrect. In fact, the answer is that the Abrahamic covenant was not given when Abraham left Haran, but 5 years earlier while he was still in Ur. Is there evidence of this? Yes (Gen 11:31), affirmed by Stephen (Acts 7:2-4) and to explain why the sojourn of the children of Israel was 430 years. Paul explains a well understood principle in Jewish thinking: that all of the descendants of Abraham were in his loins from the moment of the Abrahamic covenant. Consequently, the entire Levitical priesthood paid tithes to Melchisedek through Abraham's tithing to him (Gen 14:18-20, Heb 7:4-10). Therefore, God covenanted with Abraham not when he was 75 years old, but when he was 70 years old - 5 years before he left Ur.

(d) 430 years from the Abrahamic covenant to the exodus (Gal 3:17, Ex 12:40 LXX)

(e) The sojourn of Abraham's 'seed' in foreign lands under duress is 400 years (Gen 15:13). This started from the birth of Isaac (Gen 28:4, Heb 11:8,9,13) and cannot refer exclusively to slavery in Egypt. See also Gen 15:16 which tells us that the exodus would be in the 4th generation. Moses was the 4th generation from Levi (Ex 6:14-27, 1 Chron 6:1-3) therefore, the 4 generations cannot include Abraham, Isaac and Jacob.

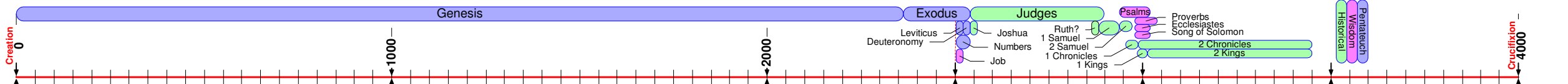
(d) & (e) above terminate in the same year; the year of the exodus which is the same year the law was given at Mt. Sinai. That the Exodus was in the year 2500, literally a jubilee of jubilees (50 x 50), is astounding.

(f) If the chronology of God's calendar has been correct up to now, we would expect that the Jubilee years from creation would synchronize with the Jubilee calendar that Israel was told to start keeping shortly after entering Canaan. We know they were not to start counting sabbatical years immediately upon entering the promised land in 2540 (Lev 25:1-3, 8-10), they first had to drive out the inhabitants and divide the inheritance between the 12 tribes and this took several years (Ex 23:29-31) We know the southern tribes took 6.5 years since Caleb was 85 yrs old when the land was divided and he was 40 yrs old at Kadesh when he was one of the 12 spies (Josh 14:7) and this took place 1.5 years after the exodus, ie 2501.5 (Num 10:11, 12 & 13:20 tells us the Israelites departed camp in the 2nd month of the 2nd year after the exodus (in the spring), and sent in spies at the grape harvest (fall) that same year). 45 years had elapsed since then (Josh 14:10 says Caleb is now 85 yrs old), so we calculate the year to be 2546.5, 6.5 years after entering Canaan. The northern tribes took some time as well as indicated by Joshua 18 - it is not a stretch to presume that it took a total of 10 years before all the tribes received their allotted land inheritance and Joshua dismissed them to go farm their land (Joshua 22). Fortunately, we don't have to guess as Paul tells us in Acts 13:17-23 that there were 450 years after Isaac was born in 2100. Proof that Paul spoke of Isaac as chosen can be inferred from Deut 4:37, 7:6-8, 10:15-16 & Romans 9:6-13. That is, 2550AM, the 51st Jubilee from creation would have been the 1st Jubilee that Israel observed in the promised land.

(g) 1 Kings 6:1-2 tells us that "in the 480th 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." The Exodus was in 2500AM, therefore construction of the Temple began in 2980AM. It took 20 years to build the temple and his house (2 Chron 8:1) which brings us to 3000AM - the 60th Jubilee and then God appeared to him with a promise and a stern warning (2 Chron 7:12-22).

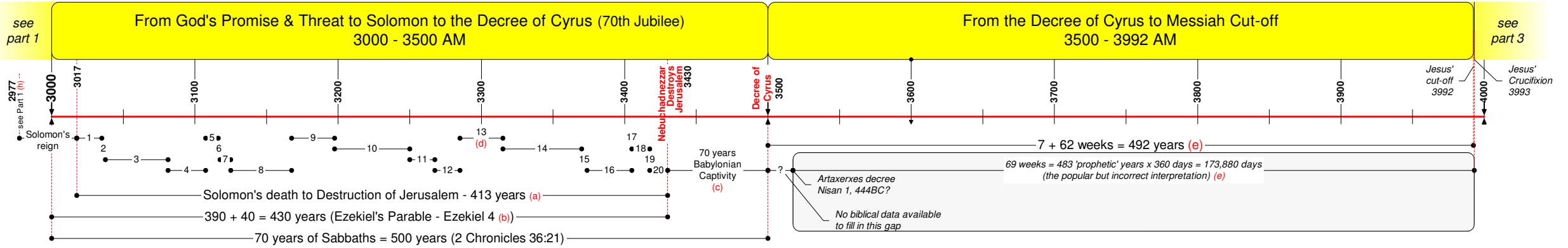
(h) The period of the judges is not given in precise terms in scripture, however it's not needed because of 1 Kings 6:1-2 above, but let's check anyways. From 2980 (beginning of temple construction, above), subtract 3 years (inclusive reckoning) for Solomon's 4th year of reign to get to 2977 - the year David died and Solomon became king. Subtract 40 years for David's reign (2 Samuel 5:4,5) which began at the death of Saul who also reigned for 40 years (Acts 13:21). Therefore, the period of the judges ended in 2897AM (2980 - 3 - 40 - 40). For this same reason, 3000AM was Solomon's 23rd year.

(i) The Davidic covenant - we should note that David's reign ended in 2978 and of his 40 year reign, he reigned in Jerusalem for 33 years, therefore that part of his reign began in 2945. After this, he built his house and then decided that God needed a permanent 'house' also. In response to his desire to build this house, God made a covenant with him promising him a permanent dynasty. If we assume that it took 5 years to build his house, the Davidic covenant would have been in 2950, the 59th Jubilee from creation.



# Biblical Chronology - part 2

1.25 inches = 100 years (2 Jubilee cycles)



20 kings in divided kingdom (Israel 10 northern tribes + Judah 2 southern tribes)

Name	Reference	Years of Reign	Accum. Years
1 Rehoboam	2 Chron 12:13	17	18
2 Abijam	2 Chron 13:1	3	22
3 Asa	2 Chron 16:13	41	64
4 Jehoshaphat	2 Chron 20:31	25	90
5 Jehoram	2 Chron 21:5	8	99
6 Ahaziah	2 Chron 22:1-2	1	101
7 Athaliah	2 Chron 22:10-12	7	109
8 Joash	2 Chron 24:1	40	150
9 Amaziah	2 Chron 25:1	29	180
10 Uzziah	2 Chron 26:3	52	233
11 Jotham	2 Chron 27:1	16	250
12 Ahaz	2 Chron 28:1	16	267
13 Hezekiah	2 Chron 29:1	29	297
14 Manasseh	2 Chron 33:1	55	353
15 Amon	2 Chron 33:21	2	356
16 Josiah	2 Chron 34:1	31	388
17 Jehoahaz	2 Chron 36:1	3mth	388
18 Jehoiakim	2 Chron 36:5	11	400
19 Jehoiachin	2 Chron 36:9	3mth	400
20 Zedekiah	2 Chron 36:11	11	412

(a) From Solomon's death through the last full year of Zedekiah was 412 years. Nebuchadnezzar destroyed Jerusalem the following year, the 413th year from the death of Solomon (ie 3017 - 3430AM)

There are 4 independent lines of additional evidence to support the chronology of the kings presented here:

- 1) Ezekiel's prophecy (Ezekiel 4)
- 2) God's command for the land to enjoy her sabbaths (2 Chronicles 36:17-21)
- 3) Isaiah's note that Hezekiah's 15th year was a Jubilee year (see (d) below)
- 4) Jeremiah's note that Nebuchadnezzar's siege of Jerusalem was a sabbatical year. (Jeremiah 34:1,8-17)

There are also 2 other 'extra-biblical' sources that confirm this chronology of the kings:

- i) Clement of Alexandria calculated the end of David's reign to the destruction of Jerusalem was 452 years and 6 months (Clement of Alexandria, Stromata, Bk. I, ch. xii) In our chronology we have Solomon's reign 40 years + the reign of the 20 kings 413 years = 453 years.
- ii) Josephus calculated the entire period of the kings, from Saul to the Babylonian captivity, as 532 years, 6 months, 10 days (Josephus, Antiquities, Book XI, ch. IV, 8) In our chronology we have Saul, David, Solomon 40 years each = 120 years + the reign of the 20 kings 413 years = 533 years.

(b) 390 years from Solomons death to the destruction of Jerusalem. 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, until the destruction of Jerusalem and the Temple. Ezekiel was then told 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.

Sorting out the kings is the most difficult problem for chronologists. Numerous issues including unsolved discrepancies, variant readings in the manuscript evidence, and inconsistent methods of reckoning years. We could either count the year when 2 kings reigned for both kings; count the year when 2 kings reigned for one king; or count only whole years of a king's reign. We have followed this 3rd method, supported by the fact that when a king reigned for less than a year, his reign is given in months, not years. If partial years were counted as full years, such a king would be said to have reigned 1 year. Since only full years are counted, we have added 1 year per king for this transitional year.

(c) 70 years of Babylonian captivity should be counted from the destruction of Jerusalem and the temple (3430AM) and not from the first deportation of Nebuchadnezzar 11 years earlier as most chronologists wrongly assume. Daniel also confirmed that Jeremiah's prophecy (Jeremiah 25:11) of 70 years was concerning the 'desolations' of Jerusalem (Daniel 9:2). Also see 2 Chronicles 36:15-21. The end of the 70 years also lines up with 70 jubilees from creation (being 3500AM)

(d) Hezekiah's 14th year was a sabbatical year followed by his 15th year which was a jubilee year (3300 AM). This is confirmed by Isaiah 36-37. Isaiah 37:30 - "This shall be a sign to you: You shall eat this year such as grows of itself, And the second year what springs from the same; Also in the third year sow and reap, Plant vineyards and eat the fruit of them." This language is borrowed from Leviticus 25, which contains the commandments for observing the sabbatical year and the jubilee year.

(e) Daniel's prophecy of 70 'weeks' is calculated based on the following:

- The 70 weeks of years are solar years (lunar years corrected to the solar)
- The period covered by 70 weeks is 500 years, not 490 years
- The 70 weeks starts from the decree of Cyrus, not Artaxerxes

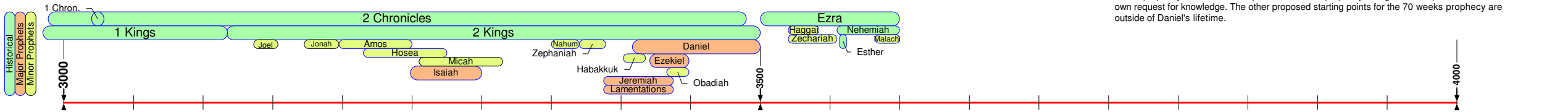
First, in Leviticus 25, God instructed Israel to keep a Sabbatical year calendar. They were to farm the land for 6 years and allow the land to rest the 7th year with neither planting nor harvesting. The agricultural cycle is based on the four seasons and each of the 7 years within the Sabbatical 'week' was a complete cycle of seasons. Therefore, it is impossible to separate these years from the solar calendar which is synchronized to the seasons. This makes the 360 day calendar, which many assert is correct to use to countdown the weeks of years until Messiah, completely impractical in the real world where the planting and harvesting seasons would quickly get out of sync with the tracking of years. The proper calendar is the civil calendar the Jews have used since ancient times, and continue to use today - a lunar calendar corrected to the seasons. Second, the 70 weeks must include intercalated Jubilee years which offers the only adequate explanation of why the countdown to Messiah was given as 7 weeks plus 62 weeks instead of merely '69 weeks'. Back to Leviticus 25 where God prescribed a long cycle of 7 Sabbatical weeks plus one year - the Jubilee year. That is, at the end of 7 of these 7 year periods (49 years), there is added an extra year - just like the 7th year is in addition to the 6 regular agricultural years. The Jubilee year is not the first year of the next Sabbatical cycle, nor is it the last Sabbatical year, it is the 50th year intercalated after every 7 weeks of years rounding a complete Jubilee cycle from 49 years (7 x 7) to 50 years (7 x 7 + 1). The reason the prophecy is given in 'weeks' is to inform us that it is using the Sabbatical Week calendar and the reason the 69 week period is divided into 7 weeks + 62 weeks is to mark off the first Jubilee cycle, so that we know the prophecy is being given on the Sabbatical - Jubilee calendar reminding us to include the intercalated Jubilee years, one for every 7 weeks. Since the total prophecy of 70 weeks consists of 10 of these Jubilee cycles of 50 years, the total for the entire period is 500 years; 492 years until the Messiah is cut off (in the fall before He was crucified at Passover) and the last week of 7 years + the 10th jubilee year remains in our future. Most chronologists have interpreted the 70 weeks as spanning 490 years because they have failed to account for the 10 intercalated Jubilee years. Further, if the above is true, then the starting point of the whole prophecy must be a Jubilee year (which, in our scenario, it is, ie 3500 AM)

Third, if the complete chronological data is given in the Bible (which I believe it is), then the starting point cannot be anything other than the decree given by Cyrus - we simply don't have Biblical data to fill in the time span from the Cyrus decree ending the Babylonian captivity until Artaxerxes. Chronologists have filled in this missing data with secular records dating the succession and reigns of the Persian kings. The reliability of this data, however, is highly suspect (especially Ptolemy's Canon - the primary source for the Persian period).

(e) continued...

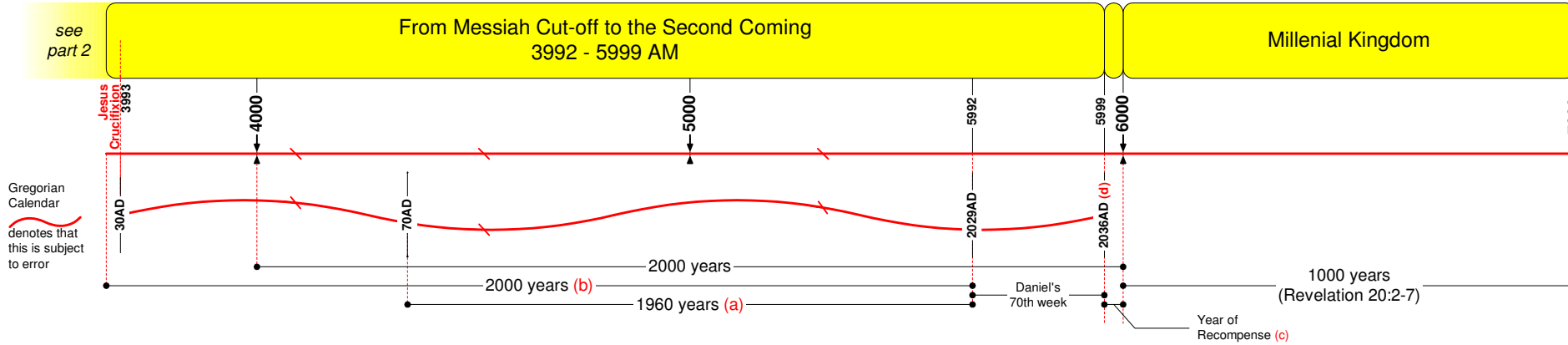
The idea that the decree of Cyrus is the starting point of the 70 weeks prophecy is immediately rejected by most conservative Christians on 3 counts: First, it flows counter to the well established secular dating of the fall of Jerusalem in 586/587 BC. Second, many claim that the command that triggers the prophecy must concern the rebuilding of the walls around Jerusalem, which Cyrus' decree doesn't mention. Third, many claim that the commencement criteria in Daniel 9:25, "from the going forth of the command to restore and build Jerusalem," must specifically authorize the rebuilding of the city of Jerusalem and Cyrus only ordered the rebuilding of the Temple. Let's answer these objections. First, our chronology disagrees with 'well-established' secular historical dates? So what, the secular dates are simply wrong. This has been shown before regarding the dating of the Pharaohs and Ptolemy's king's list has also been shown to be largely guesswork. Many secular chronologists don't take into account the possibilities of overlapping reigns, or periods when there was no king etc. Second, the objection that Cyrus' decree doesn't mention the rebuilding of the wall, presupposes something that is not in the text of Daniel. The 'wall' statement in Daniel's prophecy has nothing to do with the command itself, but only indicates that the wall would be constructed at some point "in troublesome times." Note carefully the wording of Daniel's prophecy. "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, even in troublesome times." The command itself does not mention the wall. The comments about the wall's construction is editorial, describing what will ultimately follow the command. If the wall's construction must be specified in the decree, so also must the last clause, "even in troublesome times." No one would suggest that the Persian king decreed "troublesome times" for his construction project! Regardless of which decree we choose, the latter statement about the wall's construction in troublesome times would still be true. Third, the objection that Cyrus' decree was limited to rebuilding the Temple is simply false. The wording of the decree given in 2 Chronicles 26:23 and Ezra 1:2-4 are clearly selective as is evidenced by Isaiah 44:24-28. Read Isaiah 44:28 "Who says of Cyrus, 'He is My shepherd, And he shall perform all My pleasure, Saying to Jerusalem, "You shall be built, And to the temple, "Your foundation shall be laid"'. Therefore, if Cyrus did not decree both the rebuilding of the Temple and the city of Jerusalem, then Isaiah's prophecy was in error. Therefore Cyrus' decree did include the rebuilding of Jerusalem, and Ezra simply gives us an excerpted quotation. Further, Josephus wrote that Cyrus' decree was in response to his reading Isaiah's prophecy. He was greatly impressed with this God who called him by name before he was even born and because of this Cyrus immediately decreed both the rebuilding of Jerusalem and the Temple. (Josephus, Antiquities, Book XI, ch i)

The decree of Artaxerxes given to Nehemiah was not the initial decree, but rather the resumption of Cyrus' decree stalled by the opposition of Israel's enemies (as shown in Ezra 4:21 & by the writings of Josephus). Also, keep in mind that Daniel lived until at least the third year of Cyrus (Dan 10:1), three years beyond his decree. Therefore, Daniel lived to see the beginning of his 70 weeks prophecy which is to be expected, since the prophecy was given in response to Daniel's own request for knowledge. The other proposed starting points for the 70 weeks prophecy are outside of Daniel's lifetime.



# Biblical Chronology - part 3

Not to Scale



## Leviticus 26 (70 x 7 x 4 = 1960) (a)

With the destruction of Solomon's temple by Nebuchadnezzar which began the 70 year Babylonian captivity from 3430 to 3500AM as the reference point, can we tell how many years from the destruction of the second temple until God renews the covenant with Israel?  
 Leviticus 26:18 'And after all this, if you do not obey Me, then I will punish you **seven** times more for your sins.  
 Leviticus 26:21 'Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you **seven** times more plagues, according to your sins.  
 Leviticus 26:23,24 'And if by these things you are not reformed by Me, but walk contrary to Me, then I also will walk contrary to you, and I will punish you yet **seven** times for your sins.  
 Leviticus 26:27,28 'And after all this, if you do not obey Me, but walk contrary to Me, then I also will walk contrary to you in fury; and I, even I, will chastise you **seven** times for your sins.

We know that the Babylonian captivity was for 70 years (Jeremiah 25:11). God told them that the He will punish them seven-fold for their continued sinfulness, ie 7 x 70 = 490. Since he told them this 4 times in Leviticus 26 (above), 490 x 4 = 1960 years. Dated from the destruction of the temple in 70AD, just like the 1st captivity of 70 years began with the destruction of the temple in 3430AM, we come to the year 2029AD.

## Hosea 6:2 (2 'days' = 2000 years) (b)

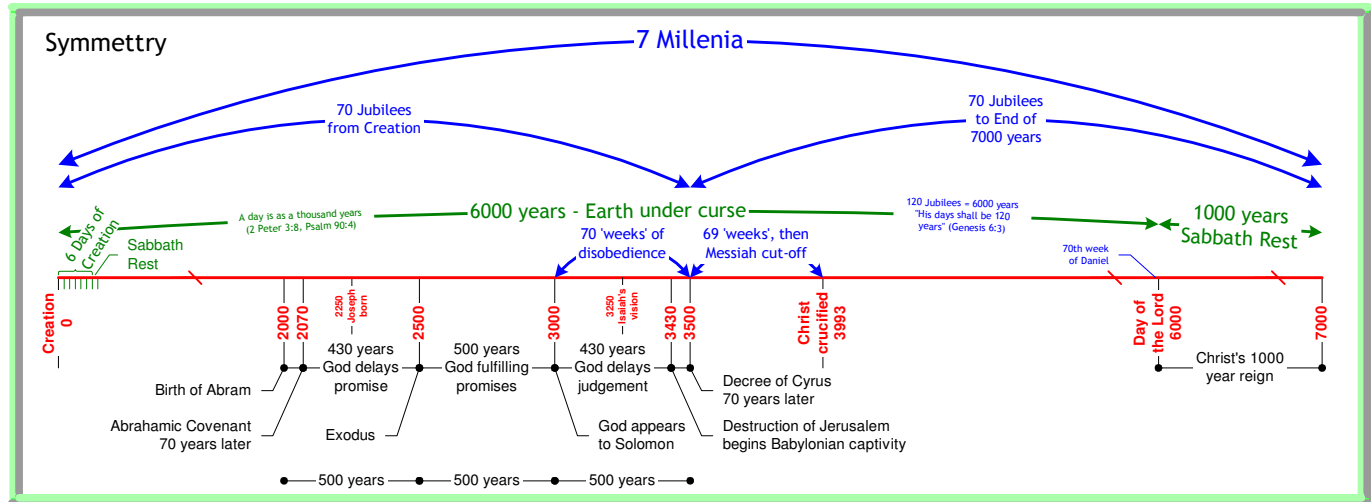
We've already seen that there is good support for God's 'day' being 1000 years (see Part 1 (a) - 2 Peter 3:8 & Psalm 90:4)  
 Hosea 6:2 After two days He will revive us; On the third day He will raise us up, that we may live in His sight.  
 The starting point for this is when Jesus told Israel from Matthew 23:38,39 "See! Your house is left to you desolate; 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!' This was in the fall of 3992AM (approx. 1/2 year before He was crucified)

## Year of Recompense (c)

Isa 34:8-9  
 For it is the day of the LORD's vengeance, The year of recompense for the cause of Zion. Its streams shall be turned into pitch, And its dust into brimstone; Its land shall become burning pitch.  
 Isa 63:3-4  
 "I have trodden the winepress alone, And from the peoples no one was with Me. For I have trodden them in My anger, And trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes. For the day of vengeance is in My heart, And the year of My redeemed has come.  
 Isa 61:1-2  
 The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the LORD, And the day of vengeance of our God;

## Rosh Hashanah, Sept. 22, 2036 (d)

This is pure speculation, but interesting: On September 22, 2036 (Rosh Hashanah), at noon when the sun is directly overhead in Jerusalem, the sun will cross over the celestial equator. That is, the sun will be at the intersecting lines of the ecliptic and the celestial equator. This is the exact time of the Autumn equinox, the very moment the new year begins. This occurring on Rosh Hashanah is fairly rare, but also occurring at a time when the sun is directly overhead in Jerusalem is very rare. This is a convergence of three things: noon over Jerusalem; the new moon; the Autumn Equinox. It will likely turn dark as the sun crosses the celestial equator, thereby fulfilling the prophecy of Amos 8:9,10 "And it shall come to pass in that day," says the Lord GOD, "That I will make the sun go down at noon, And I will darken the earth in broad daylight; I will turn your feasts into mourning, And all your songs into lamentation; I will bring sackcloth on every waist, And baldness on every head; I will make it like mourning for an only son, And its end like a bitter day.  
 Note that Rosh Hashanah is a feast of celebration.



TW ('Missing year in Warner's chronology?')  
 The 'weeks' of Daniel's prophecy begin after the 70th Jubilee