

# Chronology 316: Timeline of Biblical World History



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## Period Seven: The Messiah to the Present

The amount of time from the endpoint of Daniel's first 69 weeks to the present can be calculated using the modern calendar. While the amount of time contained in our current historical calendar since the first century may not be exactly accurate, we will assume its relative precision for the purposes of concluding our count of biblical world history. To conclude then, we must add the number of years from the endpoint of Daniel 9:25's 69 weeks to our present year on the modern calendar. Though the current year is 2012, it will be easier to use the year 2010. Because 2010 is a round number, in the future we will only have to count the years that have elapsed since 2010 and add them to our total count of world history.

In our previous section we presented three options for the endpoint of Daniel 9:25's 69 weeks. Those options were Christ's birth, Christ's baptism, or the Fall before Christ's crucifixion. For the purposes of counting the amount of time since these events, we will use the following conventional dates for these three events. For the birth of Christ we will use the year 3 BC. For the baptism of Christ we will use the year 26 AD. And for the Fall before Christ's crucifixion we will use the year 29 AD (which would mean dating Christ's crucifixion to Spring of 30 AD).

It must be noted that there was, of course, no zero year between BC and AD on the modern calendar. Consequently, there were two full years from Fall of 3 BC to Fall of 1 BC. There was another full year from Fall of 1 BC to Fall of 1 AD. There have been 2009 years from Fall of 1 AD to Fall of 2010 AD. Therefore, between Fall of 3 BC and Fall of 2010 AD there have been 2012 full years of history.

Alternatively, there have been a total of 1984 full years from Fall of 26 AD to Fall of 2010 AD. And there have been only 1981 years from Fall of 29 AD to Fall of 2010 AD.

We can select whichever option we feel is the most compelling and add these figures to our count of biblical world history to arrive at the total number of years that have transpired from creation to the Fall of 2010. We can then add any subsequent years that have elapsed since Fall of 2010.

In our related study on the Sabbath Millennium we discussed biblical texts that provide indications of the amount of time that might occur between Christ's first coming and his return (2 Peter 3:3-4, 8-19). We observed that in his second epistle the apostle Peter discusses the timing of the Lord's second coming. As he discusses this topic, Peter communicates to his readers the basic idea behind the Sabbath millennium. The idea is that just as the Sabbath day is one day preceded by six days, so the millennium is 1,000 years preceded by 6,000 years. Peter communicates this idea by comparing a thousand years to both a day and to a watch in the night. The comparison between a thousand years and a day or a watch in the night comes from Psalm 90:4. Along with this, Peter attaches Jesus' own teaching wherein he compares his return to a thief coming in the second or third watch of the night (Matthew 24:42-51 and Luke 12:39-48). Peter's connection and arrangement of the teachings contained in these passages implies that Christ's return might occur after a "two-day" or two-thousand-year period.

Alongside our discussion of Peter's remarks, we also referenced the prophet Hosea who speaks of Israel seeking the Lord, but not being able to find him until they acknowledge their offense and seek him (Hosea 5:6). As Hosea continues he explains that God would revive his people after two days and raise them up in the third day (Hosea 6:1-3). Hosea's remarks about Israel seeking God and God withdrawing from them so that they cannot find him are echoed by Jesus in John's gospel. As John records, Jesus cited Hosea in reference to himself while telling the Jewish authorities that they'd seek him, but would not be able to find him because he was returning to heaven (John 7:33-35, John 8:14, 21-23, 13:30-33, Matthew 23:39 and Luke 13:35). In Acts 3:21 the apostle Peter refers to this same idea of Christ returning to heaven until the time when God would restore the kingdom to Israel (Acts 1:6-10). Jesus' stay in heaven is also described in Ephesians 4:8-10, Psalm 110:1-3, and Hebrews 10:12-13. Again, it is possible that such passages imply that Christ's return to his people would occur after a "two-day" or two-thousand-year period.

In addition to referencing Hosea 5 and 6, Tim Warner's chronology study offers additional details from Leviticus 26 which Warner feels indicate that Christ will return after 2,000 years. We have already looked at Leviticus 26 earlier in our study as we discussed God punishing Israel's unfaithfulness through exile and servitude to Babylon. The relevance of Leviticus 26 to our study of chronology is also conveyed through its proximity to Leviticus 25. Leviticus 25 provides the instructions for sabbatical and jubilee cycles which play a role in Daniel's prophetic timetable.

While discussing what would happen if the people of Israel didn't faithfully adhere to the commands of God's covenant, Leviticus 26 mentions the desolation of the land and the exile of the people. This passage twice mentions the idea of the land enjoying her Sabbaths while it was desolate of people, an idea that we have seen reflected clearly in 2 Chronicles 36:21.

**Leviticus 26:31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. 32 And I**

**will bring the land into desolation:** and your enemies which dwell therein shall be astonished at it. 33 **And I will scatter you among the heathen,** and will draw out a sword after you: **and your land shall be desolate, and your cities waste.** 34 **Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.** 35 **As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it...**43 **The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them:** and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

As we have seen, Leviticus 26's warning of exile from the land as a consequence for disobedience was first implemented for a 70-year period under Babylonian rule. This makes sense because 2 Chronicles 36:21 quotes Leviticus 26:33-34, 43 in reference to the Babylonian captivity.

**2 Chronicles 36:17** Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 21 **To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.**

In the audio recording of his study of this period, Warner observes that on four occasions in Leviticus 26 (verses 18, 21, 24, and 28), God repeats that if Israel remains unfaithful after their first punishment God would multiply their punishment seven times. On each of these four occasions, the text states that God would "add" this sevenfold punishment. The Hebrew word translated in verse 18 and 21 as "more" is the verb "yacaph" (03254) which means "to add, increase, do again." Similarly, verse 24 uses the word "gam" (01571) meaning "also, even, moreover, again." And verse 28 includes the word "aph" (0637) which likewise can convey the idea of addition or increasing. (See "From the Crucifixion to the Second Coming," chron\_10.mp3 available at [www.120jubilees.org](http://www.120jubilees.org), starting at around 33 minutes through 40 minutes.)

If Warner is right, then Leviticus 26 could be understood to refer to a punishment that is seven times greater than the 70-year Babylonian exile and that this sevenfold increase could itself be repeated and added four times over if Israel's unfaithfulness remained uncorrected. As Warner points out, seven times 70 years is 490 years and four times 490 years is 1960 years. In his study, Warner adds this 1960-year period to the Roman destruction of Jerusalem and the Temple which occurred in 70 AD. The result he derives is the year 2030 AD, which would

obviously be 2,000 years since the date commonly considered to be the year of Christ's death and ascension (30 AD).

Warner's observations are intriguing. But there are perhaps some additional factors we might want to consider as we weight these ideas. First, while it would make sense to start a 1960-year period of exile with 70 AD because a second Diaspora of the Jewish population occurred at that time, this may not be the only possible starting point worth considering. The rejection of the Messiah (who was foretold by Daniel and other Old Testament prophets) by a majority of the religious authorities and leadership would be a reasonable impetus for adding 1960 years of punishment. But this rejection is expressed most notably in the execution of Jesus in 30 AD. Therefore, it may make more sense to begin Warner's proposed 1960 years of additional punishment in the year 30 AD rather than 70 AD.

Second, regardless of when the added punishment may have begun it should be noted that the modern state of Israel was formed in 1948 at which time Jewish people from all over the world began returning to the land. This was only 1878 years since the Roman destruction of 70 AD and 1918 years since the crucifixion. Similarly, the city of Jerusalem returned to Jewish control in 1967. This was only 1897 years since 70 AD and 1937 years since the crucifixion. Perhaps the formation of the modern state of Israel and its repossession of Jerusalem are not biblically relevant to the fulfillment of prophecy about the return of God's covenant people to the land. But, it seems that Warner's model would at least need to explain why these events in 1948 and 1967 would or would not work in regard to his conception of jubilee cycles and exile. The unexpectedly shorter timetables between these twentieth-century events and 70 AD deserves some explanation if, as Warner suggests, 70 AD is taken as the start of a 1960-year period of Jewish exile.

Third, as Warner has pointed out in regard to Daniel's timeline, the multiplication of 70 years in relation to sabbatical cycles should perhaps be taken to include the requisite accompanying jubilee years. If this is the case, then it is possible that Leviticus 26 could be specifying the fourfold addition of a 500-year punishment. This would result in a 2,000 year punishment rather than a 1960-year punishment. If the punishment was connected to the exile which began in 70 AD, then its conclusion wouldn't occur until 2070 and we'd still have to explain the presence of Israel in the land and in Jerusalem for over a century before this. However, if the punishment is aligned more with God's withdrawal from Israel as Hosea 5-6, Jesus, and the apostles themselves may indicate, then it is possible that this potential 2,000-year punishment would begin with Jesus' ascension in 30 AD in which case it would no longer need to begin or end according to periods of exile.

These insights that Warner offers regarding the potential relevance of Leviticus 26 are worth consideration. While this conclusion may require some adjustment, the amount of time it specifies is consistent with what is taught more simply and plainly elsewhere in both the Old and New Testaments (Hosea 5-6, 2 Peter 3:3-4, 8-19, Matthew 24:42-51, Luke 12:39-48, John 7:33-35, John 8:14, 21-23, 13:30-

33, Matthew 23:39, and Luke 13:35). In conclusion, we have very good scriptural support for the conclusion that the span of time from Christ's first advent to his second advent would include around 2,000 years of history.

In summary, depending on which point we use as the end of Daniel's first 69 weeks, we would have the following amounts of time for the period from the Messiah the Prince to the Fall of 2010 AD. If we date the end of Daniel's 69 weeks to Christ's birth and place Christ's birth in the Fall of 3 BC, then there have been 2012 full years of history between the end of Daniel's first 69 weeks and the Fall of 2010 AD. Alternatively, there have been a total of 1984 full years from Fall of 26 AD (a reasonable date for Christ's baptism) to Fall of 2010 AD. And there have been only 1981 years from Fall of 29 AD (six months before Jesus' crucifixion in 30 AD) to the Fall of 2010 AD. We can take whichever option we feel is the most compelling and add this total to our total count of world history.

### **Period Eight: At Least 7 Years Before Christ's Return**

Whatever the exact total number of years is from creation to the present, we must keep in mind that there are at least 7 more years to go. The prophetic timetable of Daniel 9 does not end with the birth of the Messiah, his baptism, or the Fall before his death. It does not end after the first 69 weeks of years. Daniel 9 distinctly places several events after the close of the first 69 weeks of years including a final, 70th week of 7 years. The events which come after the first 69 weeks include two separate periods of future desolations of Jerusalem and the Temple. These events are discussed in Daniel 9:26-27.

**Daniel 9:24** Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. **25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

Notice that the events of verse 26 take place after the conclusion of the first 69 weeks of years. From this we are informed that after the first 69 weeks, the city and the sanctuary will again be desolated. These actions are attributed to the

people of a prince who, in Daniel's time, was yet to come. From our other studies of Daniel, Revelation, and ancient history we have identified this prince as the angelic ruler over the Roman Empire. (See the article series in our End Times Prophecy – Eschatology Section of our website for further discussion.) The desolation of Jerusalem and the sanctuary mentioned in verse 26 are almost universally taken to refer to the destruction of Jerusalem and the Temple by the Romans in 70 AD.

We have noted that verse 26's desolation of Jerusalem and the Temple occurs after the first 69 weeks. From the prophecy we do not know exactly how long after the close of the first 69 weeks of years this desolation will occur. From history we know that it was around 40 years later, in 70 AD.

### **Second Temple - The Romans destroyed Jerusalem and its Temple in 70 CE under Titus.** – wikipedia.org

After verse 26's description of events following the first 69 weeks of this prophecy, Daniel 9:27 speaks of the final week of this 70-week prophetic timetable. We have seen from verse 26 that at some point after the first 69 weeks of years concluded, the city and temple would again be desolated. In contrast to this, the beginning of the 70th week is a period where God is confirming His covenant with His people. (For an exegesis of Daniel 9 please see the first section of our study on the Premillennial Temple.) Half way through this final 7-year period another desolation occurs and Temple activities are again ceased.

The fact that Temple activities are stopped half-way through this final week clearly indicates that Temple activities were occurring during the first half of the week. So we see that after the first 69 weeks the city and the Temple are desolated. But at the beginning of the 70th week the Temple is intact and actively being used. This indicates a clear distinction between the events of verse 26 and the events of verse 27. Both verses discuss separate periods of time and separate desolations of the Temple. (We discuss some of these issues in our second addendum to this study of the Timeline of Biblical World History.)

As stated, the events following the close of the first 69 weeks (described in verse 26) occurred near 70 AD when the Roman armies destroyed Jerusalem and the Temple. The events mentioned briefly in Daniel 9:27 are elaborated on later in Daniel 12 as well as in several New Testament passages (including Jesus' Olivet Discourse.) From these passages we learn further details about this final week of years. Jesus and the rest of the New Testament writers as well as the first 200 years of early Christian writers all place this final 7-year period in the future preceding Christ's return.

This final 7 years is the final segment of pre-millennial world history. In other words, Daniel 9's 70th week is the final 7 years before Christ's return and the seventh millennium which will be occupied by Christ's kingdom on earth.

As of the Fall of 2012, we have not yet entered into this important period and so we cannot count it in our current total years of world history. However, we must keep in mind that since this final 7 year period has not yet begun, we must be at least 7 years away from Christ's return. (And in all likelihood it seems like we are still years away from this final week.) So, whatever our count of biblical world history is, we still have at least 7 more years to go. Depending on our chronological calculations and, more importantly, God's timing, it could be soon, but it could perhaps be decades away. We do not know for sure.

## **Conclusions on the Total Years of Biblical World History**

As we conclude this study we want to review the purposes of our investigation.

In our related study we learned that biblical teaching indicated that the history of the world prior to the coming of the earthly Messianic Kingdom of Jesus Christ would contain 6 millennia (6,000 years) of pre-millennial history. In this study we have sought to demonstrate that a biblical and conventional timeline of world history reveals that as of 2010 we are perhaps around or within several decades approaching this 6,000-year mark.

As we said in the earlier version of this study it "is not our goal to present the figures of this study as dogmatic or absolutely correct." Over the course of this long study, we have used key biblical events to examine and count world history. We will now concisely summarize the results of our study of these periods. (For a detailed explanation and examination of these issues please see the relevant sections in the study above.)

### *Period One: Creation to the Birth of Isaac*

In this section of our study we discussed biblical data useful for the calculation of the period of time spanning from creation to the birth of Isaac. A straightforward count of the biblical data yields the following dates for important events in this period. (These years are marked AM for Anno Mundi meaning from the creation of the world.)

Noah's Birth – **1056 AM**

The Flood – **1656 AM**

Abraham's Birth – **2008 AM**

Isaac's Birth – **2108 AM**

After we compiled the data provided above we then proceeded to discuss two potential factors that may affect these straightforward calculations. The first factor involved attempts to devise a means to adjust for potentially unaccounted for amounts of time between the birthdays of fathers and sons in the Genesis genealogies listed above. In his chronology study, Tim Warner adopts the

approach of adding six months to each generation under the concept that six months represents the average between the range of possibilities (zero days and just less than 12 full months). The results below would be produced by following Warner's method of adding six months for most of the patriarchs.

Noah's Birth – **1060.5 AM**  
The Flood – **1661 AM**  
Abraham's Birth – **2017 AM**  
Isaac's Birth – **2117 AM**

The second factor that may affect our calculations involved the question of whether the age numbers mentioned in Genesis refer to the number of years the patriarch had already completed or the current year of life they were living in but had not yet completed. In his studies, Warner argues that the numbers refer to the current year that the patriarch was living in but had not yet completed. Therefore, Warner reduces the numbers provided in Genesis for each patriarch (at the birth of their son) by one year. Reducing the numbers in Genesis using the concept that these numbers refer to the current year which was not yet completed rather than the number of years already completed would result in the following dates.

Noah's Birth – **1047 AM**  
The Flood – **1646 AM**  
Abraham's Birth – **1989 AM**  
Isaac's Birth – **2088 AM**

In his studies, Tim Warner incorporates both of the types of adjustments we have just mentioned. He adds six-months to account for birthday differentials between fathers and sons in Genesis. And he reduces the age numbers provided in the Genesis genealogies by one year each using the concept that these numbers refer to the current year that was still being completed rather than the number of years that had already been completed. Warner's specific application of both types of adjustments produces the following dates. (Note that in this model, unlike the other approaches, Warner does derive dates for a few important biblical events in 50-year increments from creation.)

Noah's Birth – **1051.5 AM**  
The Flood – **1651 AM**  
Abraham's Birth – **2000 AM**  
Isaac's Birth – **2100 AM**

After assessing the potential need for these types of adjustments, we offered another alternative calculation. This calculation was performed on the grounds that the biblical data is entirely sufficient for counting the time period of this age and does not leave any amount unaccounted for. It also takes into consideration that there may be good biblical and historical reasons to conclude that biblical age-reckoning was corporately determined in a manner coinciding with the passing of Rosh Hashanah each year rather than based on individual birthdays. In this way, there would be no need to account for any supposedly unaccounted for

days and months between each father's birthday and that of his son. Likewise, we used added biblical details and a mathematical assessment to conclude that there may be good reason to take the numbers provided in Genesis 5:1-31 and Genesis 11 to refer to the amount of years that had already been completed rather than the current year that was still being completed. In this way, we can total the numbers provided in the Genesis accounts straightforwardly (rather than reducing each patriarch's age by 1 year). The results of this approach largely paralleled the results of the straightforward calculation performed in Period One: Part One of this study. The dates of important events from this period are summarized below.

Noah's Birth – **1056 AM**

The Flood – **1655 AM**

Abraham's Birth – **2009 AM**

Isaac's Birth – **2108 AM**

We have laid out each of the above methods of calculation not for the purposes of being dogmatic about which option must be selected or to be absolute for the purposes of calculating the date of Christ's return. We have simply sought to provide a discussion of the relevant information that anyone attempting to calculate a total chronology of world history should be aware of when undertaking such a task. It is up to anyone who wishes to undertake such a task to decide which approach they feel is the soundest and most reliable in terms of exegesis, historical data, and logic. To be clear, we believe that some of these options are more viable and supportable than others. But since it is not our desire to be dogmatic we will not argue in favor of any particular option. Whichever approach someone selects we simply recommend that they do so in the interest of best exegetical practice (which involves historical awareness, consistency, logic, and avoiding unnecessary presumptions) regardless of the outcome rather than in the interest of arriving at a particularly desirable result or predicting Christ's return.

#### *Period Two: From the Birth of Isaac to the Exodus*

Using biblical data from Genesis 11 and 15, Exodus 12, Galatians 3, and Acts 7 we can deduce the amount of time from the birth of Isaac to the Exodus as encompassing 400 years.

#### *Period Three: From the Exodus to the Beginning of Solomon's Reign*

Using biblical data from 1 Kings 6:1 (alongside considerations of Acts 13 and the books of Joshua, Judges, 1 Samuel, and 2 Samuel) we can deduce the amount of time from the Exodus to the beginning of Solomon's reign as encompassing 476 total years.

### *Period Four: From the Beginning of Solomon's Reign to the Destruction of the Temple*

In our study of this period we presented two main options for calculating the duration of time from the beginning of Solomon's reign to the destruction of the Temple. The first option involved a straightforward count of the years provided in the bible. This straightforward count can, in turn, be corroborated by historical data, by counting the reigns of the kings of Judah, by Ezekiel 4, and by exegetical details regarding the timekeeping methods used by the biblical authors of the books of Kings and Chronicles. This calculation resulted in a total of 433 full years from the beginning of Solomon's reign to the destruction of the Temple at the end of Zedekiah's 11th year.

Alternatively, in his current chronology study, Tim Warner proposes that the biblical authors omitted transitional years in which one king died and another took the throne so that two kings each ruled for part of a year. The result of this method of calculating the reigns of the kings would be a count of 453 years from the beginning of Solomon's reign to the destruction of the Temple.

### *Period Five: The Destruction of the Temple to the Decree of Daniel 9*

In our study of this period we discussed two potential counts of the duration spanning from the destruction of the Temple to the decree of Daniel 9. Both counts involved Jeremiah 25:11's prophecy of 70 years of desolating the land and servitude to the king of Babylon. Likewise, both counts involved the identification of Cyrus' decree as the decree mentioned in Daniel 9:25's prophetic timetable. This identification of Cyrus' decree is strongly supported by exegetical and historical considerations. Without this identification there is no way to calculate the duration of this period without turning to conventional chronologies.

The first option for counting the period from the destruction of the Temple to the decree of Daniel 9:25 places a span of 50 years between these two events. This option is supported by the fact that the Babylonians first became the rulers of Judah in the 4th year of Jehoiakim. Jehoiakim's 4th year was the first time that the Babylonian king Nebuchadnezzar deported the people of Judah to Babylon, thereby beginning the desolation of the land. Furthermore, Jeremiah himself along with other biblical authors who chronicle this period of time, begin counting the reigns of the king of Babylon from the 4th year of Jehoiakim. Biblical data provided in the books of Kings and Chronicles explicitly states that the Temple was destroyed at the end of the 19th year after Jehoiakim's 4th year. Along with these considerations, Jeremiah 34 provides good reason to conclude that the year after the Temple was destroyed may have been a jubilee year. Daniel 9:25 statement that the decree will be followed by a grouping of 7 weeks of years indicates a correspondence to the jubilee cycle specified in Leviticus 25. Therefore, we have a period of 19 years from Jehoiakim's 4th year plus a 50-year period that concludes the following year with the issuing of Cyrus' decree. As Ezra 1-3 reports, the recently released Jewish exiles returned to the cities of Judah

in Fall of the year after Cyrus' decree. Likewise, but less importantly, this is roughly the amount of time that conventional chronologies place between these events. These biblical and historical details support the conclusion that there were a total of 50 full years between the destruction of the Temple and Cyrus' decree which would then need to be added to our total count of world history.

The second option for counting the period from the destruction of the Temple to the decree of Daniel 9:25 places a span of 70 years between these two events. This is the approach taken by Tim Warner in his current chronology study. The main exegetical support offered in favor of this conclusion involves 2 Chronicles 36:21's discussion of the fulfillment of the 70 years prophesied by Jeremiah in its account of the destruction of Jerusalem and the Temple. If this calculation method is adopted, then we would need to add 70 years to our total count of world history. (It should be noted, however, that 2 Chronicles 36 actually recounts all of the deportations culminating in Jerusalem's destruction beginning with the deportation in Jehoiakim's 4th year.)

#### *Period Six: The Decree of Daniel 9 to the Messiah*

Period Six covers the duration of time from the decree of Daniel 9:25 to the Messiah. Daniel 9:25 specifies this amount of time as 69 weeks of years. Conventionally, this is taken to represent 483 years. However, in his chronology study, Tim Warner has provided good reasons to conclude that Daniel's use of weeks of years as well as his grouping of the first 7 weeks indicates the inclusion of the requisite jubilee years that accompanied the sabbatical cycles. As such, the first 69 weeks of Daniel's timetable would include 492 years.

Critical to our chronology of world history is the need to determine when the 69 weeks of Daniel 9:25 end. The text of Daniel 9:25 simply states "unto Messiah the Prince." In our study we saw that sabbatical and jubilee years began in Tishri each fall. And we discussed the fact that Daniel 9:26 places the death of the Messiah after the conclusion of the first 60 weeks. These considerations allow for three possible events to be proposed as the endpoint of Daniel's 69 weeks.

The first option is the one taken by Tim Warner in his current chronology study. In that study, Warner places the endpoint of Daniel's 69 weeks in the Fall before Jesus' crucifixion. Counting the 69 weeks as a 492-year period that ended in the Fall before Christ's death would require adding 492 years to our previous count of world history and take us to Fall of the year 29 AD.

A second possible option for identifying the endpoint of Daniel 9:25's 69 weeks is Christ's baptism. Counting the 69 weeks as a 492-year period that ended with Christ's baptism, would require adding 492 years to our previous count of world history and take us to the year 26 AD.

The third option for identifying the endpoint of Daniel 9:25's 69 weeks is Christ's birth. Counting the 69 weeks as a 492-year period that ended with Christ's birth,

would require adding 492 years to our previous count of world history and take us to the year 3 BC.

### *Period Seven: The Messiah to the Present*

The amount of time from the endpoint of Daniel's first 69 weeks to the present can be calculated using the modern calendar. While the amount of time contained in our current historical calendar since the first century may not be exactly accurate, we can assume its relative precision for the purposes of concluding our count of biblical world history. To conclude then, we must add the number of years from the endpoint of Daniel 9:25's 69 weeks to our present year on the modern calendar. Though the current year is 2012, it will be easier to use the year 2010. Because 2010 is a round number, in the future we will only have to count the years that have elapsed since 2010 and add them to our total count of world history.

In our previous section we presented three options for the endpoint of Daniel 9:25's 69 weeks. Those options were Christ's birth, Christ's baptism, or the Fall before Christ's crucifixion. For the purposes of counting the amount of time since these events, we will use the following conventional dates these three events. For the birth of Christ we will use the year 3 BC. For the baptism of Christ we will use the year 26 AD. And for the Fall before Christ's crucifixion we will use the year 29 AD (which would mean dating Christ's crucifixion to Spring of 30 AD).

There were two full years from Fall of 3 BC to Fall of 1 BC. There was another full year from Fall of 1 BC to Fall of 1 AD. There have been 2009 years from Fall of 1 AD to Fall of 2010 AD. Therefore, between Fall of 3 BC and Fall of 2010 AD there have been 2012 full years of history.

Alternatively, there have been a total of 1984 full years from Fall of 26 AD to Fall of 2010 AD.

And there have been only 1981 years from Fall of 29 AD to Fall of 2010 AD.

### *Period Eight: At Least 7 Years Before Christ's Return*

Whatever the exact total number of years is from creation to the present, we must keep in mind that there are at least 7 more years to go. The prophetic timetable of Daniel 9 does not end with the birth of the Messiah, his baptism, or the Fall before his death. It does not end after the first 69 weeks of years. Daniel 9 distinctly places several events after the close of the first 69 weeks of years including a final, 70th week of 7 years. This final 7 years is the last segment of pre-millennial world history. In other words, Daniel 9's 70th week is the final 7 years before Christ's return and the seventh millennium which will be occupied by Christ's kingdom on earth.

As of the Fall of 2012, we have not yet entered into this important period and so we cannot count it in our current total years of world history. However, we must keep in mind that since this final 7-year period has not yet begun, we must be at least 7 years away from Christ's return. (And in all likelihood it seems like we are still years away from this final week.) So, whatever our count of biblical world history is, we still have at least 7 more years to go. Depending on our chronological calculations and, more importantly, God's timing, it could be soon, but it could perhaps be decades away. We do not know for sure.

### *Calculations and Conclusions*

To calculate the total amount of time that has transpired from creation to the present one simply has to add up the amounts of time contained in each of the periods above. When more than one option has been discussed, the calculation of the duration of a period will be based on decisions we make about which option is found to be more compelling.

For comparison, the more commonly known chronology of James Usher placed creation at the year 4004 BC. Usher's calculation would indicate that the year 2010 AD is equivalent to the year 6014 AM.

**Anno Mundi** - James Ussher (1654) dated **creation to 23 October 4004 BC** according to the Julian calendar, which in the Gregorian calendar would be 21 September 4004 BC. – wikipedia.org

**James Ussher** – James Ussher (sometimes spelled Usher) (4 January 1581 – 21 March 1656) was Church of Ireland Archbishop of Armagh and Primate of All Ireland between 1625–1656. He was **a prolific scholar, who most famously published a chronology that purported to establish the time and date of the creation as the night preceding Sunday, 23 October 4004 BC**, according to the proleptic Julian calendar. – wikipedia.org

As we said in the previous version of our study it “is not our intention to use these figures in order to dogmatically calculate the exact year of Christ's return. Instead, we have simply attempted to tabulate the amount of world history that has occurred to date in as precise and reliable a manner as possible while remaining informed and taking into account variables and alternatives that may apply.”

We would also like to note that several of the alternative counts of world history offered above present something somewhat novel to some of us. Many of us have been operating within the perspective that in all likelihood we had crossed the threshold of 6,000 years of biblical world history on or around the year 2,000. As this study shows, this may be the case, but it may, in fact, not be. If, in fact, we have yet to cross the 6,000 year threshold a slight change in perspective may be warranted as we continue to look forward to the return of Jesus Christ to the earth to establish his Messianic Kingdom. We may not yet have passed the basic

prophetic timetable (of 6,000 years of pre-millennial history). Instead, we may actually still be waiting for the 6,000th year to arrive.

Likewise, we would like to remember that, even if the six millennia is yet to expire, it is not necessarily the case that Christ will return after exactly 6,000 years of history. Several biblical and historical facts point to this possibility.

First, as we have seen, none or at least very few of the major events of God's redemptive plan occurred in even increments or significant numbers of years after creation. Given these biblical observations, we should not necessarily expect the Messianic Kingdom to arrive after exactly 6,000 years of history.

Second, as we covered in our Sabbath Millennium study, there are several biblical passages in both the Old and New Testament that seem to indicate that Christ's return may occur at the end of the second millennium or at the beginning of the third millennia (after his first coming.) Such statements would direct us to expect that Christ's return may not arrive exactly 6,000 years after creation. And such statements provide some reasonable indication that, although the coming of Christ would occur near the close of 6,000 years of history, it may not occur precisely at the end of the 6,000th year. Instead, scripture indicates that it is entirely possible that Christ might return a short space after the 6,000 years has already expired – perhaps a decade or more.

These observations prevent us from being absolute or precise about how exactly many years of biblical world history have expired. Likewise, we are prevented from being exact or absolute about when Christ will return in relation to the current calendar year. And we are also prevented from being exact or absolute concerning when the sixth millennium will end and seventh millennium will begin.

What we can know with relative certainty is that there have been approximately 6,000 years of biblical world history to date. As a final observation we will note that the difference between the maximum and minimum calculations only amounts to a very small margin. Even if the difference between the upper and lower counts of world history is 60 years, out of 6,000 years, 60 years is only 1 percent.