

Chronology 316: Timeline of Biblical World History



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6,000 Years and 120 Jubilee Years

An additional issue deserves some attention before we proceed to the rest of our biblical study of history. That issue relates to Tim Warner's current chronological model. In his current chronological study, Warner maintains a correspondence between all of world history from the beginning of creation and the jubilee cycle instituted in the Law of Moses.

The first discussion of the jubilee calendar system occurs at the time of the Exodus. It is recorded in Leviticus 25.

Leviticus 25:1 And the LORD spake unto Moses in mount Sinai, saying, 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, 7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. 8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. 9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. 12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

As we discuss the sabbatical-jubilee calendar system that Moses instituted at the time of the Exodus, it is important to consider how many years were contained in a single jubilee cycle. Two possible answers are commonly given for how many years were contained in a single jubilee cycle. Some conclude Leviticus 25 stipulates a 49-year jubilee cycle where the jubilee year is either the same as the final year in the seventh sabbatical year cycle or where the jubilee year is the first year in an eighth sabbatical cycle. Others have contended that Leviticus 25 should be understood to refer to a 50-year jubilee cycle in which the jubilee year is an intervening year between the final year in the seventh sabbatical cycle and the first year in an eighth sabbatical cycle.

In his previous chronology study, Warner used the 49-year jubilee cycle (rather than the 50-year cycle).

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 18th Jubilee (3419AM). The years between these events must be divisible by 49 (the Jubilee cycle), because both dates fall on a Jubilee year... Adding two Jubilee cycles (98 years) to the date of Ezekiel's vision in the 18th Jubilee (3419AM), places the 20th Jubilee in the year 3517AM.** – The Coming Millennial Sabbath – Part II, Tim Warner, Copyright © July, 2009, answersinrevelation.org

In his current chronology study, Warner instead uses the 50-year cycle arguing that the 49-year view is wrong.

This Jubilee Year followed every seven Sabbatical cycles (weeks of years), 7x7 years totaling 49 years. The Jubilee was the intercalated 50th year. It did not coincide with the 7th Sabbatical year, but followed it, rounding out the 7 weeks of years to an even 50 years... Yet, Jewish sources claim that prior to the Babylonian exile, the Jews observed the 50 year cycle (albeit not consistently), and that only after the exile did they cease to observe the Jubilee year altogether. That God Himself reckoned the Jubilee year to be the 50th year, not the 49th year, is stated plainly in Leviticus 25. – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

Many modern scholars claim that the Jubilee cycle is 49 years, not 50. They base this idea on alleged practical problems with having two years in a row of not farming the land (the 49th and 50th), and some of Josephus' reckoning of Sabbatical years **without an intercalated 50th Jubilee year. These scholars propose that the Jubilee year is the 49th year, the regular Sabbatical year.** – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

In our previous chronology study we discussed both possibilities.

If the Jubilee year is itself the first year in a new sabbatical year cycle, then a Jubilee cycle consists of 49 years. However, it is also possible that the Jubilee year is distinct from the sabbatical cycles and that the next sabbatical cycle began after the Jubilee year ended. In this case, a Jubilee cycle would contain 50 years (7 weeks of years or 49 years plus the Jubilee year. The Jubilee

would be counted as a fiftieth year, but not as the first year of the next Sabbatical and Jubilee cycles.) With these two alternatives in mind, two Jubilee cycles may contain either 98 years or 100 years. – Addendum 2 (Timeline of Biblical World History), biblestudying.net, 2010

We also noted that Warner's previous chronology study employed a 49-year jubilee cycle. As we made note of this, we explained that we felt the 50-year view was just as exegetically plausible as the 49-year view. Moreover, we included an exegetical explanation for why we felt the 50-year interpretation of Leviticus 25 was probably more sound than the 49-year view.

We should note that, **in his articles, Tim Warner points out these facts. He also uses 49 years (rather than 50 years) as the amount of time in a Jubilee cycle. However, we believe that it is equally probable that the Jubilee cycle contained a total of 50 years rather than 49.** For the Jubilee cycle to contain only 49 years, it must be the case that the fiftieth year is also the first year in a new sabbatical cycle. It would also therefore, necessarily be the first year in a new Jubilee cycle. (In this way, the Jubilee would be both a fiftieth year after a 49-year cycle and it would also be the first year in a new 49-year cycle. This would mean there is only 48 years, years 2-49, separating the end of the first year, which is itself a Jubilee year, and the next Jubilee year. Yet **Leviticus 25:11 clearly calls the Jubilee year the 50th year.**) However, the text of Leviticus 25 specifically states that the Israelites were allowed to sow and reap in the first 6 years of each week of years (Leviticus 25:3.) This necessarily means that the Jews were allowed to sow and reap in the first year of each sabbatical year cycle. **These details could reasonably be taken to indicate that the Jubilee year was a fiftieth year, distinguished from the weeks of years which came before it and from the weeks of years that followed it. With this in mind, we believe it is at least possible, if not likely, that the Jubilee cycle should be counted as a 50-year cycle rather than as a 49-year cycle.** (In this scenario, **the Jubilee would be a fiftieth year after a 49-year cycle. But it would also be distinct from and followed by the first year in a new 49-year cycle.**) – Addendum 2 (Timeline of Biblical World History), biblestudying.net, 2010

And in our Sabbath Millennium study which introduced our chronological study of world history, we likewise described the jubilee year as a 50th year which followed 49 years.

In Leviticus 25, we also see that the after a space of seven Sabbaths of years (49 years) there was a jubilee year. – The Sabbath Millennium, biblestudying.net, 2010

As we proceed with our study of biblical chronology we should be careful to ensure that exegetical data and not the needs of a particular chronological model are driving our chronological conclusions. Warner's previous chronological study depended on the 49-year view. As we will see momentarily, Warner's current chronological model involves a correspondence between jubilee cycles and 6,000-years of pre-millennial history. If the jubilee cycles contain 49 years instead of 50, then Warner's current 6,000-year chronology of world history will immediately fall out of alignment with

the jubilee cycle because, while 6,000 years is easily divisible by 50, it is not divisible by 49.

In his current study, Warner does not provide an exegetical explanation for why he altered his conclusion on this issue. As we proceed, we will have to consider whether the alteration is based on exegetical data or because it fits with the central feature of his current chronological model.

For the reasons we explain in our previous study, we are inclined to agree with the position Warner takes in his current chronology study. Therefore, throughout the rest of this paper we will use the 50-year jubilee cycle.

Warner's argument for a connection between the 6,000 years of pre-millennial history and the jubilee cycle provided in Leviticus 25 is based in part on the mathematical observation that there are 120 jubilee cycles in a 6,000 year period. Warner connects this numerical fact to Genesis 6:3 which mentions 120 years.

Genesis 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: **yet his days shall be an hundred and twenty years.**

In his writings, Warner concludes that the 120 years mentioned here in Genesis 6:3 are, in fact, 120 jubilee years that span 6,000 years of pre-millennial history.

Thus, when God said “yet his days shall be 120 years” it is no stretch to suppose that He meant these (Jubilee) years which only occur every 50 regular years. If the statement limiting God’s struggle with mankind to 120 years refers to Jubilee years, it becomes obvious that the cycle of Jubilee years must be counted from the year of creation, when God’s struggle with Adam and his race began. – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

As he presents his position, Warner discusses two alternative interpretations of Genesis 6:3. One of these interpretations of Genesis 6:3 has to do with God limiting human life spans to an upper boundary of 120 years.

Moses recorded a very curious statement by God in Genesis 6:3. “And the LORD said, ‘My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years’.” **The period of 120 years in this passage has usually been interpreted one of two ways. Many suppose that God was limiting the lifespans of humans to 120 years each. Yet, after the flood many people lived to well beyond this age. Human lifespans did decline over time, but not until many years after the flood. And they did not settle to around 120, but to around 70-80.** 8 – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

Adopting the conclusion that Genesis 6:3 is referencing a 6,000-year period circumscribed by 120 jubilee cycles involves not only assessing biblical data requiring this interpretation but also finding exegetical data which requires rejecting the alternative interpretations as less exegetically tenable. In the quote

above, Warner discusses reasons why Genesis 6:3 cannot be about limiting human life span. He first notes that Genesis 6:3 cannot be a limit of human life span to 120 years because for generations after the flood many people continued to live well beyond 120 years of age. Likewise, Warner notes that ultimately human life spans did settle to a lower number, but this number was around 70-80 years of age, not 120 years.

Let us further consider these reasons which Warner provides for rejecting the life span limitation interpretation.

It is certainly true that people after the flood continued to live beyond 120 years for several generations. In fact, the first eight generations born after the Flood in the line of Shem all lived to be well over 120 years old. Abraham, the ninth generation, lived to be 175 years old (Genesis 25:7). Isaac, the tenth generation born after the Flood lived to be 180 years old (Genesis 35:27). Jacob (Israel) lived to be 147 years old (Genesis 47:28). As we will see later in our study, an estimate using biblical data shows that Jacob was born almost 500 years after the Flood. Noah was alive when God made the original pronouncement in Genesis 6 and yet he lived to be 950 years old. These biblical details show that Warner is certainly correct that human life spans did not immediately when God made this pronouncement. Nor did it drop immediately after the Flood to a 120-year limit, at least not for the first 500 years after the Flood.

This may seem to defeat the interpretation that Genesis 6:3 is referring to such a limitation. But, we must ask why, if Genesis 6:3, is referring to limiting human life spans, this would have to be accomplished at or by the time of the Flood? After all, Warner's interpretation itself posits that what God was pledging to do in Genesis 6:3 would not be accomplished at the Flood, but rather 6,000 years later. Why then would Genesis 6:3 have to be saying that God would limit human life spans to 120 years immediately at the Flood? It seems that there is no direct exegetical reason to require that Genesis 6:3 must be referring to results which would occur immediately at the time of the Flood. And since Tim Warner's own interpretation asserts that Genesis 6:3 is referring to a limitation that is not fully accomplished until millennia after the original statement, there is no reason to insist that exegesis requires the alternative explanation to be fully accomplished immediately after the Flood. As long as the biblical account shows that human life spans did decrease to a 120-year limit at some future point, it seems reasonable to conclude that Genesis 6:3 could be talking about such a limitation.

This is where Warner's second reason for rejecting the life span limitation interpretation becomes important. According to Warner's argument, if the biblical record shows that the decreased life span was well above or well below 120 years after it settled out, then it is not possible to interpret Genesis 6:3 to refer to a life span limitation of 120 years. As Warner simply notes, human life spans eventually declined to "around 70-80 years."

Here we must point out that the issue is not what the average human life span tends to be, but what the upper boundary for human life spans is. The

interpretation that Genesis 6:3 is presenting a future limitation to human life spans speaks to the upper boundary of human age, not to the average age that would generally be achieved by most people. So, while it may be sound to state that the average human lifespan is “around 70-80 years,” this doesn’t actually address the issue of the upper limit of human life spans unless 70-80 years is the upper boundary beyond which no man ever lives. Clearly, this is not the case in biblical or modern times. Rather than asking what the average human age was after life spans settled to a moderate figure after the Flood, we must ask what the upper boundary of human life spans seems to be after this decline.

In point of fact, many people in biblical times continued to live beyond 70-80 years. But, after the time of Jacob, none seemed to ever get much beyond 120 years. For instance, Jacob’s son Joseph only lives to 110 years old (Genesis 50:26). Likewise, Joshua lived to be 110 years old (Joshua 24:29, Judges 2:8).

Two important high priests, live just past 120 years of age. Aaron, Moses’ brother, lived to be 123 years old (Numbers 33:39). Likewise, Jehoiada, a priest at the time of King David, lived to be 130 years old (2 Chronicles 24:15). But these exceptions still would point to an upper boundary of “around 120 years” in the same sense that Warner argues that lifespans after the flood settled to “around 70-80 years.”

Interestingly enough, Moses himself lived to be exactly 120 years old (Deuteronomy 31:2, 34:7). The story of Moses is worth noting in relation to these issues. First, while he died at the age of 120, Deuteronomy 34:7 notes that Moses’ eye was not dim nor his natural force abated. Just after reporting that Moses was 120 years of age (Deuteronomy 31:2), Deuteronomy 31:14 records that God personally informed Moses that the day approached that he must die. When the time came, Moses went to a place that God had appointed unto him and God personally buried him there. These facts from the biblical account of Moses’ death seem to indicate that the timing of his demise was rather enforced rather than by natural causes. (We might likewise note that Moses’ brother Aaron, himself seemingly three years overdue, did not die of natural causes or because his body was failing but because God personally limited Aaron’s life so that he would not enter the Promised Land – Numbers 20:23-28.)

Second, we must keep in mind that Moses is the person who transcribed the Book of Genesis for us. Therefore, it seems worth noting that the author of Genesis 6:3 himself died by God’s requirement at the age of 120 years and not from natural causes or old age. These observations present a connection between Genesis 6:3 and Moses’ own death. That connection at least implies support for the conclusion that Genesis 6:3 was intended to indicate a limitation of human life spans to the age of (at or around) 120 years. Correspondingly, when human life spans do settle out, they do exceed 70-80 years, but 120 years are only exceeded in the case of two significant priests (Aaron and Jehoiada). As Hebrews 7 indicates, a long life span was a characteristic especially appropriate for priests who generally served well in their office. Furthermore, Warner’s use of the phrase “around 70-80 years” describes not an exact year but an approximate range, which would likewise seem

to allow that Genesis 6:3 may be understood to prescribe as a general rule an upper limit of approximately 120 years, in which case even Aaron and Jehoiada would correspond to the rule.

These biblical considerations of life span demonstrate that Warner's dismissal of Genesis 6:3 as a reference to a future limitation of 120 year life spans may not be as conclusive as it first appeared. In fact, as the highly relevant case of Moses itself exhibits, there is reasonable cause to consider that there is an imposed upper limit for human life span at around 120 years of age. If it is reasonable to conclude that an upper boundary for human life exists around 120 years, then it becomes more difficult to demand that Genesis 6:3 is necessarily making a much more obscure reference to 6,000 years of history marked by 120 jubilee cycles.

Another interpretation involves taking Genesis 6:3 to be announcing the amount of years before the Flood was to occur. This view is based on the observation that Genesis 6 introduces God's plan to destroy the world with the Flood. God's remark about "120 years" appears before God's revelation to Noah about the impending Flood. Therefore, it is suggested that Genesis 6:3 is a statement God made 120 years before the Flood in which he first expressed his displeasure at the course of human affairs and his intention to put a stop to the wickedness. Conceptually, this interpretation seems plausible. But, in his study, Warner discusses why he feels this view is exegetically less sound than the interpretation of 120 jubilee cycles.

Others think God was speaking of the duration of time until He would destroy the earth with a flood. Yet, the context indicates that God made this statement after Noah reached 500 years old. 9 It was therefore less than 100 years until the flood which came in Noah's 600th year. 10 Some commentators have suggested that God originally designated 120 years, but shortened it because of man's wickedness. 11 **Others claim that the narrative is out of sequence, God making this statement before the events recorded in the previous chapter. 12 Yet, none of these explanations seem adequate or natural. Instead, a third solution solves the difficulty and presents us with a golden nugget.** – Tim Warner, *The 120 Jubilee Year Calendar According to Scripture*, www.120jubilees.org

As Warner explains, he feels Genesis 6:3 cannot be an assertion of the amount of time before the Flood when God determined he would destroy the world. His basis for rejecting this option comes from Genesis 5:31 which declares Noah's age when his three sons, Shem, Ham, and Japheth began to be born to him.

Genesis 5:30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 31 And all the days of Lamech were seven hundred seventy and seven years: and he died. 32 **And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.**

Genesis 7:11 plainly informs us that Noah was 600 years old at the time the Flood began. Therefore, since Genesis 6:3 occurs between Genesis 5:32 which declares

Noah's age to be 100 years and Genesis 7:11 which declares Noah's age at the Flood to be 600 years, it is possible to conclude, as Warner does, that God's statement in Genesis 6:3 was made only 100 years before the Flood. If this is the case, then it would not be exegetically possible to interpret the 120 years mentioned in Genesis 6:3 as the amount of time before the Flood.

As Warner notes above, some have argued for the interpretation that there were 120 years before the Flood despite Genesis 5:32's statement about Noah's age. As Warner explains, those who persist in claiming that Genesis 6:3 marks 120 years before the Flood argue that Genesis 6:1-8 are presented out of sequence with Genesis 5:32. Warner feels that such an explanation is inadequate and unnatural and therefore we should not interpret Genesis 6:3 to inform us of the amount of time before the Flood.

But, the question we must ask is this: is suggesting that Genesis 6:1-8 took place before Genesis 5:32 less adequate or less natural than interpreting Genesis 6:3 as a reference to 6,000 years of history contained in 50-year, jubilee cycles?

Is the argument that Genesis 5:32 and Genesis 6:1-8 are not intended to be chronologically successive so exegetically implausible that it is more plausible to interpret Genesis 6:3 as a reference to 6,000 years of jubilee cycles? There are several biblical observations that should be considered when weighing these arguments and interpretational issues.

First, early portions of the Book of Genesis are segmented into accounts of particular figures and events. For instance, the earliest events in Genesis are the creation of the heavens and the earth. Genesis 2:4 concludes Genesis 1's record of creation with the phrase "These are the generations of the heavens and of the earth when they were created." By itself this phrase might be understood simply as a summation to the account of the creation of the heavens and the earth. However, the phrase "This is the generations of..." is repeated throughout the Book of Genesis. It is done to introduce new figures or developments or to set apart one account from the account before or after it.

For instance, the story of the creation of Adam and his wife Eve is mentioned in Genesis 1:26-28 and in Genesis 2:7 and 18-23. This is followed by the account of the first sin in Genesis 3 and the birth of Adam and Eve's sons Cain and Abel in chapter 4. After recounting the story of Abel's death by Cain, Genesis 4 concludes with the birth of Seth. However, Genesis 5:1 bears a similarity to Genesis 2:4 and then restates the creation of Adam and Eve and the birth of Seth.

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them...2:1 Thus the heavens and the earth were finished, and all the host of them.2 And on the seventh day God ended his work which he had made; and he rested on the

seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Genesis 2:4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens...7 **And the LORD God formed man of the dust of the ground,** and breathed into his nostrils the breath of life; **and man became a living soul...**21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 **And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.**

Genesis 4:25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

Genesis 5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. 3 And Adam lived an hundred and thirty years, **and begat a son in his own likeness, after his image; and called his name Seth:**

In fact, here are some additional occurrences of the phrase “these are the generations” being used as a mechanism to introduce a new set of information or a new series of events.

Genesis 2:4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

Genesis 5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Genesis 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Genesis 10:1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

Genesis 11:10 These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

Genesis 11:27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

Genesis 25:12 Now these are the generations of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham:

Genesis 25:19 And these are the generations of Isaac, Abraham's son:
Abraham begat Isaac:

Genesis 36:1 Now these are the generations of Esau, who is Edom.

Genesis 37:2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

It is important to recognize that the material found in segments introduced by the phrase "these are the generations of" can be repetitive with material presented in earlier or later chapters or portions of Genesis. For instance, as we have seen Genesis 5:1 restates information about the creation of man and the birth of Seth which are already provided in Genesis 1, 2, and 4. This repetition automatically requires that later chapter go back to record earlier periods of time and that we cannot assume all the events in one chapter necessarily occur after the events in a previous chapter.

With this pattern in mind from the preceding 5 chapters of Genesis, it is important to note that both Genesis 5:1 and Genesis 6:9 use this particular phrasing which the Book of Genesis employs to introduce new segments, new accounts, or new sequences of events. In addition, we must also note that the information about Noah and the birth of his sons is provided in Genesis 5:32 as a part of the lineage of Adam's descendants and yet the same information is repeated with very similar language in Genesis 6:9. As we discuss the proper chronological placement of Genesis 6:3, the question then is this: how does Genesis 6:1-8 relate to the accounts before and after it in Genesis 5:1-32 and Genesis 6:9? Is it exegetically impossible, implausible, or unnatural that the events in Genesis 6:1-8 do not chronologically follow after the events described in Genesis 5:32? To answer that question we simply need to consider the temporal relationships between earlier accounts in Genesis.

For instance, let us consider how Genesis 1:26-28 and Genesis 2 chronologically relate to one another. Is this a single, chronological sequence so that everything in Genesis 2:5-25 follows everything that happens in Genesis 1:1-2:4? This is how Warner feels we should understand the relationship between Genesis 5 and Genesis 6.

But, the account of the creation of Adam and Eve in both Genesis 1 and 2 indicates that the events recorded in Genesis 2:5-25 do not follow after the events of Genesis 1:26-2:4. Genesis 1:26 starts on the sixth day of creation at a point in time when Adam and Eve don't yet exist. The account continues through the creation of Adam and Eve and God's rest on the seventh day and then concludes in Genesis 2:4. Genesis 2:5 returns us to an earlier point, a point prior to the seventh day, prior even to the creation of man on the sixth day. Genesis 2:5-24 starts from the point in which neither Adam nor Eve exist and finishes with God's creation of Eve. These are events which took place on the sixth day of creation.

But, since Genesis 1:31-2:3 proceed through the seventh day, this means that the events described in Genesis 2:5-6 and 2:7-24 are chronologically out of sequence with Genesis 1:26 through Genesis 2:4. In other words, Genesis 2:5-6 and 2:7-24 do not chronologically follow after Genesis 1:26-2:4.

What then is the purpose of Genesis 2 resetting to an earlier portion of the chronology? The purpose is to provide additional context for the events which follow in Genesis 3. Genesis 3 chronicles the temptation of Eve, the first sin, and Adam and Eve's expulsion from the Garden. Genesis 2 provides us details relevant to understanding those events which are not provided in Genesis 1. In Genesis 2 we learn that Adam was created some space of time before Eve in which Adam (not Eve) was given dominion over and named the animals and Adam (not Eve) was personally told by God not to eat the fruit of the tree of knowledge. These details are helpful in understanding the events of Genesis 3. It helps us understand why the serpent approaches and tempts Eve not Adam. And it provides us with details about God's design and purpose in the creation of both Adam and Eve that relate to the consequences of their sin in Genesis 3. Therefore, Genesis 2:5-25 are out of sequence with Genesis 1:26-2:4 and return us to an earlier point in the sequence in order to provide contextual details that are helpful for understanding events that come next.

It is possible to compare these observations to our discussion of Genesis 5 and 6. The main question under consideration is whether the events of Genesis 6:1-8 must be understood to chronologically follow the events of Genesis 5:32.

Biblical precedent from very nearby passages in Genesis would make it difficult to reject the possibility that Genesis 6:1-8 is "out of sequence" with Genesis 5:32. In fact, there are several factors which support the conclusion that Genesis 6:1-8 functions in a similar way with regard to Genesis 5 as Genesis 2:5-25 does with regard to Genesis 1:26-2:4.

First, we have noted that Genesis 6:9 employs the phrase "these are the generations of" which is used in Genesis to introduce a segment of the account while simultaneous sometimes overlapping the timeframe of the previous segment.

Genesis 5:32 And Noah was five hundred years old: **and Noah begat Shem, Ham, and Japheth.**

Genesis 6:9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.¹⁰ **And Noah begat three sons, Shem, Ham, and Japheth.**

Second, we should note statements that are repeated in these passages. Both Genesis 5:32 and Genesis 6:9 provide a nearly identical statement about Noah and the birth of his sons. This repetition should tell us that a single chronological sequence is not occurring here. Just as Adam and Eve were not created twice, neither are Noah's three sons begotten twice. The repetition of the statement

“Noah begat Shem, Ham, and Japheth” does not indicate that Shem, Ham, and Japheth were begotten again, but that we have returned to the point in time of Genesis 5:32. The need to restate this point to inform us of the chronological parallel to Genesis 5:32 strongly suggests that the intervening verses (Genesis 6:1-8) do not continue the chronological sequence of chapter 5 and, therefore, do not necessarily come after chapter 5:32.

Likewise, Genesis 6:7 and 13 both relay God’s intentions to destroy the earth. Genesis 6:11 and 13 state that God’s motivation for destroying the world was the corruption and violence of mankind, however, this declaration is certainly contextualized by the material presented in Genesis 6:1-8. These first eight verses give relevant details not presented in Genesis 5 and provide us with details that help us understand the events that follow in Genesis 6:9 including God’s declaration to Noah that he was going to destroy the earth with a Flood. And in these eight verses we find that the corruption and violence of man is related to “the sons of God” taking daughters from the “sons of men.”

Such biblical considerations prevent us from quickly concluding that Genesis 6:3 must take place 100 years before the Flood. Rather, it seems completely feasible based on comparisons to the chronological relationship of accounts in early Genesis, that Genesis 6:1-8 may refer to events which occurred prior to the birth of Noah’s sons. If this is the case, then it would be completely reasonable to conclude that Genesis 6:3 is a reference to the amount of time before the Flood and not a reference to a 6,000-year period marked by 120 fifty-year jubilee cycles.

We must ask ourselves which is more exegetically plausible, that Genesis 6:3 is an “out of sequence” account providing details relevant to what follows (in a book that repeatedly presents overlapping “out of sequence” accounts) or that Genesis 6:3 was intended to be a means of prophesying a 6,000 pre-millennial history through a jubilee calendar system that isn’t mentioned until the end of the Book of Leviticus at the time of the Exodus?

In support of his 120 jubilees interpretation, Warner offers the observation that Genesis 6:3 is related to God’s struggle with mankind as a group.

In the Hebrew text, “man” is singular and has the definite article. The Hebrew literally reads, “My Spirit shall not remain among the adam forever.” Adam was both the name of the first man and also the whole human race, the Hebrew word “adam” meaning “man.” **This passage almost certainly indicates that the Spirit’s struggle with the whole human race is limited to 120 years. This cannot refer to the flood, because the human race survived the flood. God’s Spirit still struggles with the human race after the flood.** And the flood occurred in less than 100 years. Obviously, then, the period of 120 years cannot refer to normal years. – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

For reference, here is the text of Genesis 6:3 as it appears in the King James Version.

Genesis 6:3 And the LORD said, **My spirit shall not always strive with man,** for that he also *is* flesh: yet his days shall be an hundred and twenty years.

Here Warner argues that the 120 years of Genesis 6:3 cannot refer to the amount of time until the Flood because these 120 years relate to God's struggle with the human race. In support of this argument Warner points out that the Hebrew words translated "always strive" in the King James Version literally mean "remain forever" so that the verse reads "My Spirit shall not remain among the adam forever." In this way, Warner interprets Genesis 6:3 to refer to the entire human race over the course of history. Several points should be made as we consider this interpretation.

First, it is true that the Hebrew phrasing can be speaking of "mankind" as a whole rather than individuals. However, by itself the conclusion that Genesis 6:3 is speaking about mankind as a whole rather than about individuals doesn't necessitate a struggle lasting thousands of years beyond the Flood. Genesis 6:3 could just as easily be referring to the entire population of mankind which existed at that time before the Flood. In this way, God was saying that his spirit would not continue to struggle with the existing human population.

Neither does the verse's use of the Hebrew word "owlam" (05769) help the argument. While "olawm" (05769) is translated in the KJV as "always" and Warner's translates it as "forever," "olawm" carries the meaning of a long duration of time. It is used in the Old Testament to refer to forever and always, but it doesn't necessitate this meaning. For this reason, it is possible that Genesis 6:3 could be saying that God's spirit will not continue to strive with (the existing) human population for a long time. (Alternatively, the phrase could be interpreted in light of Genesis 2:7 and convey the notion that the spirit of life would no longer remain in men to sustain the long lifespans that the pre-Flood population enjoyed. This interpretation would fit with the 120-year life span interpretation.)

In either case, it is not apparent that the language of Genesis 6:3 on its own requires that God is speaking to all generations of mankind.

Furthermore, Warner's subsequent point is that Genesis 6:3 cannot refer to the amount of years before the Flood because God continued to struggle with the human race after the Flood. It is interesting to consider that Warner's interpretation rejects the idea that Genesis 6:3 refers to God's destruction of the world by a Flood in 120 years in favor of the destruction of the world by fire thousands of years later. In both cases, God's struggle with the present populations of mankind ends. But in neither case does God's struggle with Adam's offspring stop for good.

God will still be struggling with the human race even after the first 6,000 years have ended. The first 6,000 years are part of a 7,000 year total. In the final millennium, God continues to struggle with mankind including those who die accursed during the 1,000 years (Isaiah 65:20), the necessity of Christ enforcing

his rule over rebellious nations with an iron rod, no rain, and plagues (Zechariah 14:17-19, Revelation 2:27, 12:5, 19:5), and the revolt at the end of the millennium which is met by fire from heaven (Revelation 20:7-9) after which follows the judgment of all mankind (Revelation 20:12-15). While it may be fair to note that God's struggle with mankind does not end at the Flood, by the same token it is fair to say that God's struggle with mankind will not end at the 6,000 year mark when Christ returns. Comparing these two destructions in this way seems all the more plausible given that this comparison is explicitly presented to us in the bible itself. Jesus himself even compares the days before his coming with the days of Noah (Matthew 24:37-38, Luke 17:26). Likewise, in his second epistle, the apostle Peter compares the destruction of the world of Noah's day by water with the destruction of the world by fire at Christ's return (2 Peter 3:3-7). In both cases, God destroys the existing world of mankind, but his struggle persists with future generations.

These comparisons support the possibility that Genesis 6:3 is referring to the pending destruction of the world of men by the Flood. Likewise, they undermine the strength of the argument that Genesis 6:3 cannot refer to the Flood because God's struggle with man continued after the Flood.

In conclusion, we have discussed three different interpretations of Genesis 6:3's reference to 120 years. One option would be to interpret this verse to refer to a limitation of human life span to an upper limit of 120 years. A second option would be to interpret the verse to refer to the pending destruction of the world by the Flood in 120 years. The third option, which Warner adopts, would interpret Genesis 6:3 as a reference to 6,000 years of human history though a reference to 120, fifty-year jubilee cycles.

Perhaps the exegetical case for the first two options is not absolutely conclusive. Perhaps the case isn't simple or explicit. But, can we really say that case for the third option is more conclusive, simpler, or more explicit than the other two possibilities? If the first two interpretations are deemed inadequate, is it fair to conclude that the third interpretation is more adequate? If the first two options seem farfetched, how farfetched is an obscure reference to the total number of years of a segment of human history conveyed by the mathematical relationship between the number 120 and 50-year jubilee cycles that are not discussed anywhere in the book of Genesis including the chapter at hand? If the exegetical data in early Genesis is not sufficient to support the "life span limitation" or the "120 years till the Flood" interpretations, what exegetical data necessitates or implies that Moses wanted to direct his audience to the jubilee cycle that is first discussed and presented to us only at the time of the Exodus journey three books later? If its unnatural to understand Genesis 6:3 to refer to 120 consecutive years, is it more natural to take it to refer to 120 years separated from one another by 50-year intervals over the course of six millennia?

Our point here is not to rule out the jubilee interpretation of Genesis 6:3. There may be aspects of this view that are worth considering. Our point is simply to demonstrate that it is not so easy to dismiss more conventional interpretations as

though they are so exegetically impossible that the jubilee interpretation must be adopted instead. The exegetical data available to us does not necessitate the conclusion that Genesis 6:3 is referring to a 6,000 year period that will contain a marked correspondence to 120, 50-year jubilee cycles.

Another piece of exegetical evidence that Warner presents in support of his interpretation of Genesis 6:3 involves the patriarch Jacob. As Warner notes, Jacob served Laban for three distinct 7-year periods. These facts connect with the Law of Moses requirement that Hebrew servants be released in the seventh year after six years of service. Warner offers these connections as evidence that the sabbatical-jubilee system was in place before the Exodus.

There is evidence in Scripture that this calendar was in use before Moses and the Law. We learn of Jacob's serving Laban for 7 years for each of his wives, a total of 14 years. He then served 6 more years, and departed on the 7th year (a total of 20 years of service), 3 departing at the beginning of the 21st year. In the Law, slaves were to serve for 6 years, and be given their freedom in the 7th year. 4 Jacob agreed to serve Laban one "week" of years for Leah, and another week of years for Rachael. He then agreed to serve a third week of years for his flocks and goods. Yet, **the fact that he left at the end of the 6th year instead of the end of the 7th year strongly suggests that their agreement was in accord with what Moses commanded later concerning the Sabbatical and Jubilee calendar.** Therefore, **we may infer that Moses merely reemphasized something that was already known, no doubt having been handed down through Noah, and perhaps practiced from the very first year of creation.** – Tim Warner, *The 120 Jubilee Year Calendar According to Scripture*, www.120jubilees.org

By the phrase "In the Law, slaves were to serve for 6 years," Warner is referring specifically to Exodus 21:2. It is true that the Mosaic Law for the release of Hebrew servants does parallel Jacob's service to Laban. It might be noted here that Exodus 21:2 only refers to the sabbatical year requirements for releasing Hebrew servants. Nothing is said in Exodus 21:2 about the jubilee years. The sabbatical cycle is not discussed in connection to the jubilee cycle until Leviticus 25. Even still, does Leviticus 25 provide sufficient cause to conclude that the jubilee calendar system was in use since the start of creation?

First, even if we assume that the relationship established in Leviticus 25 between sabbatical and jubilee relates back to the experiences of Jacob, we still don't have two critical pieces of information that would be necessary for reaching that conclusion. Number one, we don't know the exact relationship between Jacob's experience and what is written in the Law of Moses. Do Jacob and Leviticus both reflect an ancient tradition that predates them both back to the creation as Warner supposes? Or is Jacob's experience perhaps the origin or the basis for what Moses would later prescribe? After all, Moses enjoined circumcision upon the Israelites in the Law, which certainly relates to Abraham's practices, but no one would suggest that God had established circumcision upon all men since creation.

Second, even if we assume that seven-year cycles described Jacob's experiences reflect a sabbatical tradition that existed before Jacob, the story still provides no clear evidence about the existence of the jubilee cycle at or before Jacob's time. Jacob's accounts do not mention the jubilee cycle itself and they only contain 3 seven-year cycles rather than the 7 cycles needed to define a jubilee cycle. So at the most, Jacob's account depicts sabbatical cycles. One has to first assume the inherent, perpetual connection between sabbatical cycles and jubilee cycles in order to conclude that evidence for the presence of one automatically constitutes evidence for the presence of the other. If the question is raised, what evidence do we have that the jubilee cycle is connected to sabbatical cycles before Moses? The answer from the story of Jacob has to be, "none."

The post-exilic period also provides further evidence suggesting the impermanence of the connection between the sabbatical and jubilee cycles. As Warner himself takes note, according to Jewish sources, after the Babylonian exile Israel ceased to observe jubilee years altogether, keeping only the sabbatical years. While the cessation of the jubilee cycles marks a departure from God's commands in the Law of Moses, the fact that the sabbatical cycles were maintained without the jubilee cycles further corroborates their conceptual and practical distinction from one another within a Jewish cultural perspective. This, in turn, argues against the proposition that the Jews understood the two cycles to be eternally conjoined as part of a single calendar system.

Many modern scholars claim that the Jubilee cycle is 49 years, not 50. They base this idea on alleged practical problems with having two years in a row of not farming the land (the 49th and 50th), and some of **Josephus' reckoning of Sabbatical years without an intercalated 50th Jubilee year**. These scholars propose that the Jubilee year is the 49th year, the regular Sabbatical year. Yet, Jewish sources claim that prior to the Babylonian exile, the Jews observed the 50 year cycle² (albeit not consistently), and that only **after the exile did they cease to observe the Jubilee year altogether**. – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

These historical and biblical observations make it difficult to substantiate the use of the jubilee cycle prior to the Exodus even if we could reasonably conclude that the sabbatical cycle was customary. Moreover, Leviticus 25:2 specifically stipulates that the Jewish people were only required to keep the sabbatical and jubilee calendar system once they entered into the Promised Land.

Leviticus 25:1 And the LORD spake unto Moses in mount Sinai, saying, 2 Speak unto the children of Israel, and say unto them, **When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.** 3 **Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;** 4 **But in the seventh year shall be a sabbath of rest unto the land,** a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. 6 And the sabbath of the land shall be meat for you; for thee,

and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, 7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. 8 **And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.** 9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. 10 **And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you;** and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 **A jubile shall that fiftieth year be unto you:** ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

The fact that Israel wasn't required to keep the sabbatical-jubilee system until they entered into the Promised Land signifies that this calendar system only began to be used by a particular nation (Israel) at the time of Joshua, not all of mankind or even righteous individuals from the very start of creation.

Furthermore, Warner points to parallels between the Day of Atonement and the jubilee calendar system as support for his interpretation of Genesis 6:3. As we will discuss later in our study, Rosh Hashanah, which in Hebrew means "head of the year," was the first day of the month of Tishri in the Fall. Rosh Hashanah is traditionally held to mark the beginning of creation. Furthermore, as Warner explains, the Day of Atonement fell on the tenth day of the Hebrew month of Tishri. So, did the blowing of the trumpet during the year of jubilee. In this way, it is easy to see a relationship between the festival of Yom Kippur (the Day of Atonement) and the jubilee year. Because of this relationship, scholars have suggested that Adam and Eve sinned only 10 days after the start of creation, just 4 days after they had been created.

Ussher and others have long ago identified **the fall of man as occurring on the Tuesday following creation week. Man was created on the 6th day of creation and fell into sin on the 10th day of creation. This was inferred by Ussher from the festival of Yom Kippur (Day of Atonement), which marks the anniversary of the fall of man on the 10th day of the first month** 14 (on the Jewish civil calendar). 15 **Ussher's claim is strongly supported by the symbolism of this festival.** The two goats symbolized the fall of man and his expulsion from Eden. 16 The first goat was sacrificed for man's sins and its blood sprinkled on the Ark of the Covenant by the high priest once a year on the Day of Atonement, symbolizing man's need for the atonement of Jesus Christ. 17 The second goat was the scape goat. The high priest laid his hands on the head of this goat, symbolically transferring the sins of the people to the scape goat. 18 It was then abandoned in the wilderness, illustrating Adam's expulsion from Eden carrying his guilt. **Since the Day of Atonement occurs on the 10th day following the first day of the first month, which is Rosh Hashanah marking the first day of creation, we date the fall of Adam to Yom Kippur, Tuesday, Tishri 10, year 1. It is no coincidence that the Jubilee trumpet is only**

sounded on Yom Kippur, marking the beginning of the year of Jubilee (50th year). Yom Kippur is the 10th day of the first month (on the civil calendar). 19 Therefore the Jubilee year is offset from the regular civil years by 10 days, beginning 10 days later than regular years. If we count exactly 120 Jubilee years from the fall of man on Tishri 10th of year 1, the return of Christ must also be on Yom Kippur six thousand years later in order to fulfill the 120 Jubilee years to the very day. 20 – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

Warner uses these parallels in order to argue that Moses was indicating that the jubilee calendar system had been in use since the very beginning of creation. Thereafter God's redemptive plan would unfold in steps correspondent to the 50-year cycle. Such logic would imply that we can infer the practice of any (and effectively every) aspect of the Day of Atonement rituals from the very start of creation also. Otherwise, if any aspect of these parallels is a matter of later implementation or establishment, there would be no reason to demand that the jubilee aspect existed from the beginning of creation. In addition, this particular argument from Warner loses even more weight if Adam and Eve's first sin cannot necessarily be placed on the tenth day of the first year of creation.

On that note it is important to recognize that Genesis doesn't tell us exactly what year Adam and Eve's first sin occurred. There are two time markers provided in early Genesis. The first is the creation week itself. But the second doesn't come until we are informed that Adam was 130 years old when Seth was born (Genesis 5:1). The only children we know that Adam and Eve had before Seth are Cain and Abel. But we aren't given any ages for Cain and Abel at the time of the events described in chapter 4-5 so we don't know their ages at the time Seth was born.

The chronological data in Genesis only allows us to place Adam and Eve's first sin at some point prior to the birth of Cain and Abel, which can only be dated to some point prior to Adam's 130th year of life. It is possible that Adam and Eve sinned just days after their creation, but it is also possible that they didn't sin until perhaps as much as 100 years later. This would allow for the births of Cain and Abel and time for them to reach about 30 years of age before Abel's death and the subsequent birth of Seth.

Furthermore, the occurrence of the Day of Atonement and the blowing of the trumpets in jubilee years on the tenth of Tishri only signify the day of the year of Adam and Eve's first sin. They don't indicate what year it was after creation. For instance, it is entirely possible based on the available exegetical data that the events of Genesis 3 took place anywhere from 10-100 years after creation. They could have occurred in virtually any calendar year and still occurred 10 days after the turn of the new year in accordance with future Day of Atonement rituals.

Additionally, the argument that Adam and Eve's sin took place on the 10th day after creation is based on the idea of a correspondence between the Mosaic holy days and the history of creation. The proposed correspondence posits that the day of the year on which a Mosaic feast was placed indicates the day after creation

that an event occurred. In the case of Yom Kippur, it is proposed that since Yom Kippur (the Day of Atonement) was placed on the 10th day after Rosh Hashanah (which commemorates the first day of creation), that therefore the first sin took place 10 days after creation. This suggested correspondence cannot easily be substantiated when applied to other Mosaic holy days.

For instance, just five days after Yom Kippur, the festival of Sukkot (the Feast of Tabernacles or Ingathering) began. If we apply the logic of the argument that the annual date of Yom Kippur indicates the day after creation on which Adam and Eve first sinned, then the Feast of Tabernacles would mark an event which took place fifteen days after creation (that is, on the fifteenth day of creation). However, Leviticus 23:39-43 explains that the Feast of Tabernacles commemorated Israel's dwelling in booths as they traveled through the wilderness before their entrance into Canaan Land. These travels commenced with the exodus from Egypt in the Hebrew month of Nisan. In the Hebrew calendar, Nisan occurs six months before the annual date assigned to the feasts of Rosh Hashanah and Tabernacles. And historically-speaking Israel's wilderness travels began thousands of years after creation. There is no overt connection between the Feast of Tabernacles and any event in the early days of creation.

On the other hand, the Law of Moses places the annual Feast of Passover in correspondence with the actual day of the historical exodus from Egypt in the month of Nisan (six months after Rosh Hashanah). As with the historical events associated with the Feast of Tabernacles the historical event of the first Passover took place thousands of years after creation. Passover did not occur six months after creation began.

We should also note that since the Sabbath would potentially constitute an example of correspondence between a Mosaic holy day and the occurrence of an event in the days after creation. Since the Sabbath marked the seventh day of creation, it can be said to mark a distance from the first day of creation.

A comparison of these annual days which the Law of Moses assigned to the other major feasts may indicate a correspondence in terms of the annual date of a particular historical event associated with a particular holy day (as is the case with Rosh Hashanah, the Sabbath, and Passover). But there is difficulty suggesting that these holy days were intended to mark the number of days (or amount of time) after creation upon which potentially associated historical events actually occurred. As is the case with Passover, Yom Kippur, (if it is to be associated with the first sin), may only indicate the day of the year on which this event occurred rather than the exact number of days (or years) between creation and the first sin. As with Passover and the Feast of Tabernacles, the first sin (if it is to be connected with Yom Kippur) may have taken place on the 10th day of the year but at some number of years (less than 130 years) after creation began.

Moreover, perhaps the placement of Yom Kippur marks the day of the year when a still future event related to Christ's return and the coming of the kingdom or to atonement for sin rather than the initiation of sin with Adam and Eve.

These real possibilities prevent us from assigning the start of the jubilee system at the first year of creation simply on the basis of the possibility that Adam and Eve's initial sin may have occurred in the very first year. Therefore, to use correlation between Yom Kippur, the blowing of trumpets at the start of jubilee years, Genesis 3, and Rosh Hashanah as support for the use of the jubilee cycle from the beginning of creation seems to border on circular reasoning.

Likewise, Warner points to scriptural indications that Jesus will return in a jubilee year as support for his interpretation of Genesis 6:3.

It is evident therefore that **Jesus will return on the 120th Jubilee, on Yom Kippur, when He will personally sound the "trumpet of the Jubilee."** ²² **This of course corresponds to the "trumpet of God"** ²³ **which "the Lord Himself" who will blow.** ²⁴ **He will blow the Jubilee trumpet "immediately after the tribulation."** ²⁵ **This Jubilee trumpet is the "last trumpet" which Paul associated with the coming of Christ and the resurrection.** ²⁶ **It is the "last trumpet" because it is the 120th Jubilee trumpet!** – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

But identifying the years of Jesus' return as a jubilee year at the end of 6,000 years of history, doesn't necessitate the conclusion that the jubilee years were counted and in use from the beginning of the 6,000 years. It only requires that at some point in between they were instituted to mark future amounts of time and events. And, as we have seen, there is exegetical data suggesting that the jubilee calendar wasn't instituted by God until after the Exodus. This may also imply that the jubilee calendar system only applies to periods of time when Israel is in the land rather than at all subsequent periods after the jubilee calendar was first instituted at the time of Joshua. Ultimately, the significance of Jesus returning in jubilee year is best explained by the idea of deliverance and release of God's people from persecution and oppression. And because this correspondence between Jesus' return and the jubilee year is so sufficiently explained already, there is simply no need or reason to insist that the correspondence serves some other purpose, such as the idea that jubilee cycles have always marked off the countdown of 6,000 years.

Besides these exegetical considerations, Warner also offers some historical support in favor of the view that Genesis 6:3 is referring to 120 jubilee years over the course of 6,000 years of history. First he mentions the Book of Jubilees, which like Warner's chronology, posits that the history of creation corresponded to jubilee cycles since the very beginning.

Ancient extra-biblical sources also indicate this calendar being in use before Moses. After the Babylonian exile, **perhaps shortly after the time of Ezra and Nehemiah, a Hebrew apocalyptic scroll was produced bearing the name "Jubilees," sometimes called "The Little Genesis."** It purports to give a fuller account of some of the history in Genesis and Exodus. **The book of Jubilees claims to be angelic revelation to Moses during his 40 days on Mt. Sinai. It**

reckons time from creation to the Messianic Kingdom in Jubilee and Sabbatical weeks. – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

There are two reasons that the Book of Jubilees is of no particular assistance in supporting the view that Genesis 6:3 refers to 120 jubilee years. First, it is a non-canonical book that is commonly dated to the period of the second century BC, well after the close of the Hebrew bible. As such, the Book of Jubilees is at best only informative of what Jews hundreds of years after the close of the Old Testament thought about the jubilee calendar and world history. It can't tell us what Moses intended when he transcribed Genesis or how his original audience would have understood it.

The Book of Jubilees – ...it was written, between 135 and 105 B.C. – Jewish Encyclopedia

The Book of Jubilees – While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date.[5] For example, the author of Jubilees seems to be aware of 1 Enoch's "Book of Dreams"; of which, the oldest extant copy (DSS-13 4Q208) has been carbon dated to ca. 200 BC.[6] And yet, many scholars continue to subscribe to Robert Henry Charles's view that Jubilees could not have been written before the events of 1 Maccabees, due to perceived cryptic references within the text. As a result, general reference works such as the Oxford Annotated Bible and the Mercer Bible Dictionary conclude the work can be dated to 160–150 BC.[7] – wikipedia.org

Second, as Warner and other scholars point out, the Book of Jubilees utilizes a 49-year jubilee cycle, not the 50-year cycle Warner and Leviticus 25 use.

Also, Jubilees uses a 49 year Jubilee cycle, which would not divide equally into 6000 years. – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

The Book of Jubilees – Midrashic commentary on the Book of Genesis and on part of the Book of Exodus, in the form of an apocalypse, containing the views, legends, and religious practises of the most rigid Pharisaic (or Hasidæan) school of the time of John Hyrcanus, in whose reign it was written, between 135 and 105 B.C. Originally composed in Hebrew, the book was translated into Greek (in which form it was known to the Church Fathers down to the sixth century)... The author of the Book of Jubilees rewrote the history of the Protoplasts, of the Patriarchs, and of the Exodus with the view of inculcating certain principles that found no acceptance afterward in the rabbinical schools; foremost among these are the rules concerning the regulation of the calendar and the festivals...His leading idea seems to be that the divine plan of the Messianic kingdom rests upon the exact calculation of the week, the common year, and the "Jubilee" year (i.e., the last year of a cycle of 7 X 7, or 49 years), each

being based upon the sacred number seven, **and the entire history of Israel and the world being divided into "jubilee" periods** (see vi. 35; comp. Lev. xxvi. 34-43 and Targ. Yer. ad loc.; 'Ar. 10b; Seder 'Olam R. xi.; Assumptio Mosis, i. 2; "Samaritan Chronicle," in "Journal Asiatique," 1869, pp. 421 et seq.). As in the Book of Enoch (xlvii. 3, lxxxii. 1, ciii. 2) and the Testaments of the Twelve Patriarchs (Levi, 5; Asher, ii. 5), every event, every statute of the Law, and every custom is, for the author, written down on the tablets of heaven (Jubilees, iii. 10, 31; vi. 17; xxiii. 32; xxviii. 6; xxx. 9; et al.); thus social custom and human destiny are alike determined by God's decree... **The Book of Jubilees, presenting itself as "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world"** (i. 1, 26, 29; l. 13), **claims to be a revelation of God to Moses, given through the Angel of the Presence...** – Jewish Encyclopedia

The Book of Jubilees – The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by Angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven 'year-weeks', into which all of time has been divided. According to the author of Jubilees, all proper customs that mankind should follow are determined by God's decree... The dating of Jubilees has been somewhat problematic for biblical scholars. While **the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC**, there is much evidence to suggest Jubilees was written prior to this date.[5] For example, the author of Jubilees seems to be aware of 1 Enoch's "Book of Dreams"; of which, the oldest extant copy (DSS-13 4Q208) has been carbon dated to ca. 200 BC.[6] And yet, many scholars continue to subscribe to Robert Henry Charles's view that Jubilees could not have been written before the events of 1 Maccabees, due to perceived cryptic references within the text. As a result, **general reference works such as the Oxford Annotated Bible and the Mercer Bible Dictionary conclude the work can be dated to 160–150 BC.**[7] – wikipedia.org

These observations make it difficult to use the Book of Jubilees to substantiate the view that Genesis 6:3 indicates 6,000 years of history correspondent to 120 jubilee years.

Alongside his citation of Book of Jubilees Warner notes that early Christians also knew and used the book. However, the early church seems not able to lend much support to Warner's use of the Book of Jubilees to support his interpretation of Genesis 6:3. Warner only cites one early church writer from before the third century who knew the Book of Jubilees, Justin Martyr. As the article from wikipedia.org reports, all the other early Christian writers whose works exhibit an awareness of the book of Jubilees are from the third century AD or later.

The Book of Jubilees – It was well known to Early Christians, as evidenced by the writings of Epiphanius, **Justin Martyr**, Origen, Diodorus of Tarsus, Isidore of

Alexandria, Isidore of Seville, Eutychius of Alexandria, John Malalas, George Syncellus, and George Kedrenos... – wikipedia.org

Likewise, as Warner himself reports, none of the early Christians who taught the Sabbath millennium and who knew of the Book of Jubilees ever mention the concept of a 120 jubilee calendar from the very beginning of creation.

While **none of the early Christian writers who taught the Millennial week** (6000 years + Millennial Sabbath) **mentioned this Jubilee calendar** specifically, **some of them quoted from the book of Jubilees, including Justin**. Obviously they were familiar with the main thrust of this book – the idea of a divine Jubilee calendar spanning from creation to the Messianic Kingdom. They already saw this time period as a week of millennia, with 6,000 years from Adam to the Messianic Kingdom. Perhaps the reason **they did not mention the Jubilee creation calendar** specifically was because the book of Jubilees follows the Hebrew text for the genealogies in Genesis, while the early Christians used the Septuagint's much longer genealogies. 7 – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

This is hardly the best kind of evidence that early Christians attested to the views offered by a second century BC Jewish apocryphal work. And it is hardly the kind of historical evidence we'd hope to enlist as support for interpreting Genesis 6:3 as a reference to 6,000 years of history marked by 50-year jubilee cycles.

Additional support for Warner's hypothesis that the 6,000 years of pre-millennial history corresponded to 50-year jubilee cycles is offered by way of important biblical events that Warner's chronology identifies with jubilee years.

Our proposed Jubilee calendar, of 120 Jubilee years from creation to the second coming, can be tested and verified. If we can establish from biblical data an accurate chronology from the creation until the Jews began using the Jubilee calendar under Joshua, and if the Jubilee years on our creation calendar synchronize with Joshua's Jubilee calendar, this is sufficient proof for our Jubilee calendar theory. There is only a 1 in 50 chance that our creation calendar would synchronize perfectly with Joshua's actual Jubilee calendar by chance. – Tim Warner, The 120 Jubilee Year Calendar According to Scripture, www.120jubilees.org

Throughout our study we will examine the potential biblical confirmation of Warner's hypothesis to see if, in fact, the bible confirms that the jubilee system was in place from the onset of creation and used to mark important points in God's plan for mankind. As the study concludes we will return to assess the 120 jubilee calendar model in light of the biblical, chronological data.