



However, as we stated in that previous version of the study, these totals were not meant to be taken as absolute, dogmatic figures. The purpose of that previous study as well as this current version is the same. We simply wish to provide the biblical and historical data that is relevant to any biblical student who wishes to attempt to count the total years of world history since creation. The goal is to avoid making calculations based on an overly simplistic or under-informed understanding of the factors of biblical chronology. The reason for this revised version is to include some additional factors as well as further biblical insights that the biblical chronologist should be aware of as they study biblical, world history.

This version of our study (2012) will present the chronological material in a slightly different manner than the previous version (2010). As with the previous version, we will divide our study into different sections covering specific segments of biblical, world history. However, unlike our previous version, we will not relegate additional, potentially significant biblical or chronological considerations to the addenda. Instead, as we cover each segment of world history we will include all of the potentially relevant chronological factors for that period. At times, this will produce different possible amounts of time for particular periods. The task of the student of biblical chronology will be to determine the most reasonable and consistent approach through an informed grasp of the potential biblical and chronological factors.

As with our previous version, various totals for the years of world history will be produced based on any particular selection of factors for how each period should be calculated. However, our purpose is not to argue that each of the possible totals is equally sound. Nor is it our purpose to argue that a total count is impossible to deduce from the information available. Of the possibilities that we will produce, biblical data will show that some total counts will be stronger than others. Most of us will find one of the calculations to be more compelling than the other possibilities. The reason we include the various possible, influential factors and the resulting variety of totals they produce is so that the reader can be informed as they make their selections as to the most biblically-responsible total. Our desire is to avoid adopting a particular chronological conclusion in the interest of supporting a particular view and without an awareness of other potentially critical issues.

Before we proceed to examining the chronological material and time periods recorded in the bible, we should consider the issue of sufficiency. Chronologies of world history are constructed using various means including the chronicles written by ancient historians, archeological data such as inscriptions, and even radio-metric dating. Although at times we will mention the dates provided by secular historians alongside the biblical material for comparison, this study will instead rely on biblical data to construct a timeline of world history. Since our purpose is to derive a total history of the world using biblical data, we must address the sufficiency and adequacy of the bible and the chronological data it contains.

This study will operate on the conclusion that the bible is the inerrant, authoritative, and wholly reliable source of truth. Implicit in this common Christian view of the scriptures is the notion of the adequacy of the bible. These issues have particular importance regarding attempts to create a biblically-based chronology of world history. The derivation of a history of the world that relies on biblical data (rather than non-biblical sources) operates on several fundamental and essential premises.

Constructing a chronology of world history using biblical data involves the notion that the biblical authors intended to preserve chronological data in their texts for the purpose of being used to understand the amount of years that elapsed during the particular periods of history that they discuss. If the biblical authors did not intend to record chronological data for the purposes of allowing for a timeline of the historical periods they discuss, then we are perhaps misguided in undertaking and hoping to succeed at a task they never intended using material they never intended to be used for that purpose.

If, on the other hand, we hold that the biblical authors preserved chronological data in their texts with the intention of allowing us to understand the timeline and the duration of the period of history they discuss, then we correspondingly also hold that the data they provided is sufficient for that purpose. If they intended to provide a timeline of historical periods, but the data they provided for that purpose was insufficient or inadequate for accomplishing that goal, then the biblical authors were incompetent.

If we do not hold the biblical authors to be incompetent then the only way we can suggest that their data is insufficient would be to suggest that the insufficiency is due to a lack of intention on their part to facilitate an accurate calculation of the history of the period they are describing. If such a calculation was not intended and the data is insufficient for doing so, then we cannot be confident that any mechanism we devise for correcting or accounting for unaccounted for time will be able to adequately overcome the insufficiency of the biblical material itself with regard to this particular task. Moreover, attempts to fill in the gaps not provided by biblical authors must be immediately acknowledged as departures from a strictly biblical chronology, which by definition, must rely on data provided in the bible, not adjustment techniques devised by uninspired men living centuries later. It would be even more doubtful to suggest that we would be able to come up with a method for calculating missing data with certainty, thereby surpassing even the chronological sufficiency of the texts themselves. Again, it would seem contradictory to suggest that we are able to accomplish something that the biblical authors did not do themselves, did not intend for us to do, and did not supply us with sufficient data to accomplish.

If then, we hold that the biblical authors preserved chronological data with the intention that such data would provide a timeline of the historical period they describe, then we must take that data to be sufficient and adequate for deriving an accurate history of the world. To suggest that the chronological material preserved

in the bible by its inspired authors is in need of supplementation by non-biblical sources or through the efforts of non-biblical chronologists forfeits the premise that is essential to the endeavor of creating a chronology of world history using the bible alone. (It must be noted that our intention here is not to take a stance on the potential validity or usefulness of timelines produced using both biblical and extra-biblical source material. Rather, our point is simply that when the expressed intent is to develop a chronology using the bible alone, only the data found in the bible can be included.)

In an article discussing Daniel 9's prophecy of the seventy weeks, author and pastor Tim Warner articulates these considerations aptly as he addresses other scholarly work in this area and the question of whether the bible fails to account for the time between the Babylonian destruction of the Temple and the start of Daniel's 70 weeks prophecy.

**The Bible gives us intricate chronological data for all the periods of time from creation until the crucifixion of Christ.** But, if we link the start of the 70 weeks to any command except the first one given by Cyrus, we have **a huge hole in the data.** Even chronologists who claim to base their work on Biblical data alone fill in the supposed missing Biblical data using secular data. For example, Dr. Floyd Nolan Jones' recent work, 'The Chronology of the Old Testament,' claims to be in what he calls the "Biblicist" school, which he described as follows: **"The goal of the members of this school is to construct a standard chronology of the Bible from the chronological data embedded within the Hebrew Masoretic Text of the Old Testament, independent of any outside sources.** In the past, James Ussher has been its leading proponent." Both Ussher and Jones have failed to achieve this stated goal. **Both of them used Biblical data alone to date from Creation to the Babylonian captivity. And they used biblical data (the 69 "weeks" of Daniel 9) to calculate from Artaxerxes' decree to Nehemiah until Christ's crucifixion.** However, **both Ussher and Jones used secular data to fill in the gap between the end of the Babylonian captivity and the 20th year of Artaxerxes,** the year they assume Daniel's 69 weeks began, based on Nehemiah 2. The Bible simply does not give us the chronological data from Cyrus' decree ending the Babylonian captivity until Artaxerxes. So, these chronologists rely on secular dates for the succession and reigns of the Persian kings. Yet, the reliability of the secular data, particularly the dates and list of Persian kings in Ptolemy's Canon, (the primary source for the Persian period), are highly suspect. **I am convinced that since God took the trouble to record and preserve in His Word complete chronologies from creation until the end of the Babylonian captivity, and He provided a precise prophetic chronology of "weeks" of years (for the intertestamental period) until the cutting off of the Messiah, He did not fail to provide absolutely everything we need for a complete biblical chronology, without the need to supplement the data with secular sources which are unreliable.** – Tim Warner, Daniel's 70 Weeks, On Second Thought, [www.answersinrevelation.org](http://www.answersinrevelation.org)

In the quote above, Warner makes two important observations. First, he states that the goal of deriving a count of world history using the bible itself involves the

premise that, the “Bible gives us intricate chronological data for all the periods of time from creation until the crucifixion of Christ.” Second, he states that we can construct a chronology independent of outside sources because God “did not fail to provide absolutely everything we need for a complete biblical chronology, without the need to supplement the data with secular sources which are unreliable.” Therefore, once we commit to the idea that non-biblical sources are not needed to supplement the bible because the bible contains intricate chronological data sufficient for deriving a total chronology of world history (prior to the crucifixion of Christ), then we are precluded from fine-tuning, modifying, or correcting our calculation of the biblical data on the basis of adjustment methods and amounts of time that are not provided in the bible itself.

Though Warner is here articulating these principles in regard to a specific period of historical inquiry, it is our understanding that he intends these principles to be applied universally in chronological studies of this kind. And for the purposes of developing a chronology strictly from biblical information, we wish to state our agreement with the general application of these principles to all periods of biblical history.

These considerations and implications may seem self-evident. We discuss them here because they are relevant to choices that will arise regarding the chronological data that we examine in the bible regarding various historical periods. These issues will emerge during the course of our study. For now, it is important to stipulate a foundational and critical premise of this study. That essential concept is that attempts to derive a chronology of world history from the bible must inherently operate on the principle that the scriptural data is both intended for and sufficient for producing that result. When we encounter chronological data in a biblical text, it will be entirely appropriate to understand how the author intended that material to be understood. But, we will have to be keenly aware of when interpretations and approaches to calculation involve suggesting an inadequacy in the data itself with regard to informing us of the durations of time contained in the periods of biblical world history.

Throughout our study, we will at times provide the amount of years of biblical history since creation. This total will be identified with the letters AM, an abbreviation for the Latin term Anno Mundi, meaning “year of the world.” This Latin term is commonly used for the purpose of calculating the number of years of biblical history.

**Anno Mundi** – Anno Mundi (Latin: "in the year of the world") **abbreviated as AM or A.M.**, refers to **a Calendar era counting from the Biblical creation of the world.** – wikipedia.org

For reference, the Hebrew calendar also counts the number of years from the creation of the world. The calendar year beginning September 19, 2009 through September 8, 2010 was equivalent to the year 5770 by this Hebrew reckoning. As of September 9, 2010 the Hebrew calendar began the year 5771 AM, Anno Mundi.

**Hebrew Year – The present counting method for years use the Anno Mundi epoch (Latin for "in the year of the world", abbreviated AM or A.M. and also referred to as the Hebrew era. Hebrew year 5770 began on 19 September 2009 and ended on 8 September 2010. Hebrew year 5771 (a leap year) began on 9 September 2010 and ends on 28 September 2011. – wikipedia.com**

Here is a brief look ahead at the sections we will cover as we proceed through this study.

1. Period One: From Creation to the Birth of Isaac
2. Period Two: From the Birth of Isaac to the Exodus
3. Period Three: From the Exodus to the Beginning of Solomon's Reign
4. Period Four: From the Beginning of Solomon's Reign to the Destruction of the Temple
5. Period Five: From the Destruction of the Temple to the Decree of Daniel 9
6. Period Six: The Decree of Daniel 9 to the Messiah
7. Period Seven: The Messiah to the Present
8. Period Eight: At Least 7 Years Before Christ's Return

Each of these sections will contain an in-depth look at calculations and chronological data regarding these periods of history. Several of the sections will be subdivided into multiple parts. Before we proceed to what, at times, will be a involved discussion, we would first like to present a basic, simple, straightforward chronology of world history from biblical data.

The first period of biblical history spans the beginning of creation to the Flood. Biblical data for this period is contained in the genealogical accounts of Genesis 5 and 7. Below is a list of the relevant amounts of time along with the relevant scripture passages where that information is provided. Using just this biblical data would allow us to conclude that the Flood began at 1656 years from creation, in the year 1656 AM (Anno Mundi).

Adam was created on the sixth day of creation (Genesis 1:23-31) and he was **130 years** old when Seth was born (Genesis 5:3).  
Seth was **105 years** old when Enos was born (Genesis 5:6).  
Enos was **90 years** old when Cainan was born (Genesis 5:9).  
Cainan was **70 years** old when Mahalaleel was born (Genesis 5:12).  
Mahalaleel was **65 years** old when Jared was born (Genesis 5:15).  
Jared was **162 years** old when Enoch was born (Genesis 5:18).  
Enoch was **65 years** old when Methusaleh was born (Genesis 5:21).  
Methusaleh was **187 years** old when Lamech was born (Genesis 5:25).  
Lamech was **182 years** old when Noah was born (Genesis 5:28-29).  
According to Genesis 7:11, Noah was **600 years** old when the Flood occurred.

The next segment of biblical history proceeds from the Flood in 1656 AM to the birth of Abraham. As with the previous period this section of biblical history is provided through genealogical data. This data is derived chiefly from Genesis 11.

But in order to calculate the amount of time to Abraham's birth we will need to do a little bit of cross referencing with other verses.

Genesis 11:26 states that Terah (Abraham's father) was 70 years old and that he begat three sons: Abraham (Abram,) Nahor, and Haran.

**Genesis 11:26** And Terah lived seventy years, and begat Abram, Nahor, and Haran.

As we can see, this verse does not tell us how old Terah was at the birth of each of his sons (or more specifically at the birth of Abraham.) We can determine Terah's age at Abraham's birth by looking at a few other nearby verses.

Genesis 11:32 explains that Terah died in Haran at 205 years of age.

**Genesis 11:32** And the days of Terah were **two hundred and five years: and Terah died in Haran.**

Just after this, Genesis 12:4 tells us that Abraham left Haran at 75 years of age.

**Genesis 12:4** So Abram departed, as the LORD had spoken unto him; and Lot went with him: and **Abram was seventy and five years old when he departed out of Haran.**

By putting the information contained in these passages together we can see that Abraham was 75 years old when his father Terah died at age 205. So, if Abraham was 75 when Terah died at 205, then Terah must have been 130 when Abraham was born ( $205 - 75 = 130$ .)

Now that we know how old Terah was when Abraham was born we can get a total number of years for the period from the Flood until Abraham's birth and we can add it to our running total of biblical history. Below is the biblical count of years from the Flood until the birth of Abraham. A simple count of these amounts would allow us to conclude that there were 352 years between the Flood and Abraham's birth.

Noah's son Shem had a son named Arphaxad, **2 years** after the Flood (Genesis 11:10).

Arphaxad was **35 years** old when he had a son named Salah (Genesis 11:12).

Salah was **30 years** old when he had a son named Eber (Genesis 11:14).

Eber was **34 years** old when he had a son named Peleg (Genesis 11:16).

Peleg was **30 years** old when he had a son named Reu (Genesis 11:18).

Reu was **32 years** old when he had a son named Serug (Genesis 11:20).

Serug was **30 years** old when he had a son named Nahor (Genesis 11:22).

Nahor was **29 years** old when he had a son named Terah (Genesis 11:24).

Terah was **130 years** old when he had a son named Abram (Genesis 11:26,32, 12:4, Acts 7:4).

Likewise, according to Genesis 21:5, Abraham was 100 years old when his son Isaac was born.

**Genesis 21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.**

In this next section of biblical world history we will need to do some cross-referencing and comparison of scriptural texts. We will start with Genesis 15:13-16.

In Genesis 15:13-16, God tells Abraham that his descendents will be servants in a land that is not their own (Egypt) for 400 years and that they will come out in the fourth generation.

**Genesis 15:13** And he said unto Abram, Know of a surety that **thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;** 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 **And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.** 16 **But in the fourth generation they shall come hither again:** for the iniquity of the Amorites is not yet full.

From this passage we learn several things. In verse 13, God refers to Abraham's seed and then describes a period of 400 years. From this we may conclude that the 400 years mentioned here would begin with the first generation of Abraham's descendants (or seed.) Therefore, Genesis 15 seems to use the birth of Isaac to mark the beginning of the 400 years.

We should take into account that Exodus 12:40-41 states that the children of Israel (Abraham's descendants) sojourned for 430 years.

**Exodus 12:40** Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

There are several reasons why this may seem to contradict what we just read in Genesis 15. First, Genesis 15 mentions a period of 400 years that concludes with Abraham's descendants leaving Egypt. Exodus 12 refers to a period of 430 years ending at the same event. And, according to Acts 7:6 and Genesis 15:13-16, both periods deal with the time of Israel's sojourning. These amounts (400 and 430) are obviously not equivalent to one another.

Second, Genesis 15:13-16 (and Acts 7:6) seems to indicate that the entire period from the birth of Isaac to the Exodus would only be 400 years. Additionally, Genesis 46 (verses 5-28, 31) and Genesis 47 (verses 1, 5, 27-29) indicate that the descendants of Israel didn't go to Egypt until the time of Jacob, Abraham's grandson. If the 430 years starts at the time of Jacob's entrance into Egypt then

these passages seem to conflict with one another. For, 430 years starting when Jacob was 130 years old is much longer than 400 years starting with Isaac's birth 190 years earlier. (Isaac was 60 when Jacob was born – Genesis 25:26. Jacob was 130 when he and his family went to Egypt – Genesis 47:8-9. Therefore, Isaac was born 190 years before Jacob and his family went to Egypt.) Since both amounts end at the same time, this seems like a potential discrepancy.

This conflict is not really a difficult one and the resolution is, in fact, well known. In Galatians 3:16-17, Paul explains that the covenant that God gave to Abraham came 430 years before the Law that Moses gave during the Exodus.

**Galatians 3:16 Now to Abraham and his seed were the promises made.** He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, *that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

It is worth noting that Paul uses the same amount of time as Exodus 12 (430 years.) However, the important thing is that Paul indicates that the 430 years spans from the time Abraham received the promise until the Exodus when Moses gave the Law to Israel. Therefore, according to Paul, there were 430 years between the time Abraham received the promise and the Exodus.

Genesis 12:1-4 provides an indication of when Abraham first received the promise to inherit Canaan Land.

**Genesis 11:32** And the days of Terah were two hundred and five years: and Terah died in Haran. **12:1 Now the LORD had said unto Abram,** Get thee out of thy country, and from thy kindred, and from thy father's house, **unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.** 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and **Abram was seventy and five years old** when he departed out of Haran.

As we can see from the context of this passage, Abraham had already received this promise prior to the death of his father Terah. After Terah's death (in chapter 11:32,) chapter 12:1 immediately informs us that God had already given Abraham this promise. Now we know that Abraham was 75 years old when Terah died (verse 4.) So, we may presume that he was at least a few years younger when he first received this promise from God.

If we pull the information in these passages together (Genesis 11, Genesis 15, Exodus 12, and Galatians 3) we can see that all of these texts are easily reconciled. Abraham received the promise (to inherit Canaan Land) at the age of 70 years old (five years before Terah's death.) Thirty years later Isaac was born when Abraham was 100 years old. Isaac's birth marks the first generation of

Abraham's descendants. According to Genesis 15:13-16, there would be 400 years from the birth of Isaac to the Exodus in the fourth generation. Because of this Paul can say that the Law (given during the Exodus) came 430 years after Abraham received the promise from God (at age 70.)

Using these biblical texts we can deduce the amount of time from the birth of Isaac to the Exodus as 400 years. This seems to fit with information provided elsewhere in the Old Testament.

1 Kings 6:1 provides a simple and straightforward count of the amount of years from the Exodus to the time when Solomon began to build the Temple. According to 1 Kings 6:1, Solomon began to build the Temple in the fourth year of his reign. This was during the 480th year after the Exodus.

**1 Kings 6:1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.**

For the purposes of later calculations, it is easier to use the beginning of Solomon's reign as the marker for this period rather than the building of the Temple. With this in mind, we note that this was the 4th year of Solomon's reign and the 480th year after the Exodus. It is most likely that this means that Solomon had completed 3 years of reign and was currently in his fourth year. By the same reasoning, Israel would have completed 479 years since the Exodus and currently be in the 480th year. So, according to 1 Kings 6:1, there were 476 years between Solomon's coronation as king and the Exodus from Egypt ( $479 - 3 = 476$  or  $480 - 4 = 476$ .)

The next period of biblical world history begins with the onset of King Solomon's reign and ends with the desolation of Jerusalem and the Temple by the Babylonians under King Nebuchadnezzar. The amount of years contained in this period can be determined by adding the total number of years of the kings of Judah beginning with Solomon and ending with Zedekiah (the final king of Judah). Below is a list of these kings, their years of rule, and the biblical passages that provide this data.

David's son, **Solomon reigned** over Israel from Jerusalem **for 40 years** (1 Kings 11:42-43).

Solomon's son, **Rehoboam reigned** over Judah **for 17 years** (1 Kings 14:21).

Rehoboam's son, **Abijam reigned** over Judah **for 3 years** (1 Kings 14:31, 1 Kings 15:1-2).

Abijam's son, **Asa reigned** over Judah **for 41 years** (1 Kings 15:8-10, 2 Chronicles 16:13).

Asa's son, **Jehoshaphat reigned** over Judah **for 25 years** (1 Kings 22:41-42).

Jehoshaphat's son, **Jehoram reigned** over Judah **for 8 years** (1 Kings 22:50, 2 Chronicles 21:1, 2 Chronicles 21:20).

Jehoram's son, **Ahaziah reigned** over Judah **for 1 year** (2 Chronicles 22:2).

Ahaziah's mother, **Athaliah reigned** over Judah **for 6 years** (2 Chronicles 22:12).

Ahaziah's son, **Joash reigned** over Judah **for 40 years** (2 Chronicles 23:1, 2 Chronicles 24:1).

Joash's son, **Amaziah reigned** over Judah **for 29 years** (2 Chronicles 25:1).

Amaziah's son, **Uzziah reigned** over Judah **for 52 years** (2 Chronicles 26:1-3).

Uzziah's son, **Jotham reigned** over Judah **for 16 years** (2 Chronicles 26:23, 2 Chronicles 27:1).

Jotham's son, **Ahaz reigned** over Judah **for 16 years** (2 Chronicles 27:9, 2 Chronicles 28:1).

Ahaz' son, **Hezekiah reigned** over Judah **for 29 years** (2 Chronicles 28:27, 2 Chronicles 29:1).

Hezekiah's son, **Manasseh reigned** over Judah **for 55 years** (2 Chronicles 32:33, 2 Chronicles 32:1).

Manasseh's son, **Amon reigned** over Judah **for 2 years** (2 Chronicles 33:20-21).

Amon's son, **Josiah reigned** over Judah **for 31 years** (2 Chronicles 33:25, 2 Chronicles 34:1).

Josiah's son, **Jehoahaz reigned** over Judah **for 3 months** (2 Chronicles 36:1-2).

Jehoahaz' brother, **Eliakim (or Jehoiakim) reigned** over Judah **for 11 years** until Nebuchadnezzar came and took him away to Babylon (2 Chronicles 36:5.)

Jehoiakim's son, **Jehoiachin reigned** over Judah **for 3 months** and was then taken to Babylon by Nebuchadnezzar (2 Chronicles 36:9).

Jehoiachin's brother, **Zedekiah reigned** over Judah **for 11 years** at which time Nebuchadnezzar came and exiled the remaining residents of Judah and burned Jerusalem, its walls, its houses, and the Temple. (2 Chronicles 26 and 2 Kings 23:36-25:18-21.)

As we can see, according to the books of Chronicles and Kings, there were a total of 433 full years from the beginning of Solomon's reign to the destruction and desolation of Jerusalem and the Temple by Nebuchadnezzar.

The next segment of history involves the period from the Babylonian destruction of the Temple to the Decree of Daniel 9:25. Calculating the amount of time in this period involves identifying what historic decree should be associated with Daniel 9:25. There are at least three options: the decree of Cyrus, the decree given to Ezra by Artaxerxes' in his 7th year, or Artaxerxes' letter to Nehemiah in his 20th year.

Secular chronologies date the Babylonian destruction of the Temple to the year 586 BC. Cyrus' decree is dated to 538 BC. Artaxerxes' decree to Ezra in his 7th years is dated to 458-457 BC. And Artaxerxes' letter to Nehemiah in his 20th year is dated to 444 BC. Therefore, if Cyrus' decree is identified as the decree of Daniel 9:25 then this method results in a 48 year span between the destruction of the Temple and the decree of Daniel 9:25 (586 BC minus 538 BC equals 48 years). If Artaxerxes' decree to Ezra is used then the duration of this time contained in this period is 128 years (586 BC minus 458-457 BC is 128 years). And, if Artaxerxes' letter to Nehemiah is used then the duration of time contained in this period is 142 years (586 BC minus 444 BC is 142 years). Again, all of these numbers are based upon common secular dates.

As Tim Warner asserts, if we use either of the decrees of Artaxerxes' 7th or 20th years we will have to use the dates from secular chronologies to determine the amount of time contained in this period. However, if we identify Cyrus' decree as the decree mentioned in Daniel 9:25, we can derive the amount of time for this period by biblical means by determining the amount of time the Babylonian captivity was to last and when that captivity began.

**But, if we link the start of the 70 weeks to any command except the first one given by Cyrus, we have a huge hole in the data... The Bible simply does not give us the chronological data** from Cyrus' decree ending the Babylonian captivity **until Artaxerxes**. So, these **chronologists rely on secular dates** for the succession and reigns of the Persian kings. – Tim Warner, Daniel's 70 Weeks, On Second Thought, [www.answersinrevelation.org](http://www.answersinrevelation.org)

Jeremiah 25:11 specifies the amount of time that the land of Judah would be desolated by the Babylonians and in which the Jewish people would be subjugated to the Babylonian kings. This period of time is 70 years. It is possible to start these 70 years either at the destruction of the Temple in the final year of Zedekiah's reign or at the first desolation of Jerusalem and the land of Judah by the Babylonians when the kingdom of Judah first became subjects of Nebuchadnezzar. This was the beginning of the 4th year of Jehoiakim's reign.

There are some 20 years between the 4th year of Jehoiakim's reign when Nebuchadnezzar first conquered Judah and the final year of Zedekiah's reign when the Temple was destroyed. Consequently, if we start Jeremiah's 70 years in Jehoiakim's 4th year when Judah and Jerusalem first began to be desolated by the Babylonians, then we may conclude that there remains only 50 years between the Babylonian destruction of the Temple and Cyrus' decree. On the other hand, if we start Jeremiah's 70 years at the destruction of Jerusalem and the Temple in Zedekiah's final year, then the entire 70 years must be placed between the Babylonian destruction of the Temple and Cyrus' decree.

The next period of time spans from the onset of Daniel 9:25's decree unto the Messiah the prince.

**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.

Daniel 9:25 explains that there would be 69 weeks of years between these two events. There is good reason to understand Daniel's weeks in reference to Leviticus 25's sabbatical and jubilee calendar system. If each week of Daniel contains 7 years, then 69 weeks of years includes a total of 483 years. If we include the accompanying jubilee years that occurred every 7 sabbatical cycles, then this period would include a period of 492 years.

We can derive an idea of the total duration of world history to the Messiah by adding up these amounts of time.

From Creation to the Flood: **1656**

From the Flood to the Birth of Abraham: **352**

From the Birth of Abraham to the Birth of Isaac: **100**

From the Birth of Isaac to the Exodus: **400**

From the Exodus to the Beginning of Solomon's Reign: **476**

From the Beginning of Solomon's Reign to the Destruction of the Temple: **433**

From the Destruction of the Temple to the Decree of Daniel 9: **50, 70, 128, or 142**

From the Decree of Daniel 9 to the Messiah: **483 or 492**

As Daniel 9:26 indicates the time after Daniel's first 69 weeks includes the death of the Messiah and the destruction of Jerusalem and the Temple by the Romans in 70 AD. The amount of the time from the end of the first 69 weeks until the present is dependent upon whether we select Christ's birth, baptism, or just before his crucifixion as the end point for these 69 weeks. Christ's birth can be dated to between 6-3 BC. His baptism by John can be dated to 26 AD. And his crucifixion can be dated to 30 AD. To determine the amount of time from the conclusion of Daniel's first 69 weeks until the present involves selecting one of these dates and subtracting it from the present year on our calendar. (We must also remember Daniel 9 informs us of particular events that will transpire in a final week of 7 years just before the return of Christ.)

In the sections that follow we will discuss these calculations in greater detail and provide additional reasoning and chronological considerations. Our study of these periods will begin with the earliest period of biblical history, Period One: From Creation to the Birth of Isaac. But, before we begin our study of that period, we should first discuss the potential relevance of the jubilee cycles mentioned in Leviticus 25 to the biblical chronology of world history.