

# The timing of **Jesus' Return**

For the last  
generation Christians



**Anders  
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## **For the Last Generation Christians**



Anders Gärdeborn

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Bible quotes in **CAPITALS** are alternative translations.

Especially relevant parts are marked *in this way*.

Parts essential to the biblical chronology are marked ***in this way***.

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## Introduction

*When will Jesus return?* The knee jerk reflex of many Christians is that we cannot know, nor should we be able to know. It is considered to be a carefully kept heavenly secret. There are two main reasons for this belief:

*First*, has not Jesus Himself said that **of that day and hour no one knows** (Matt 24:36)? And does not Paul say that **the day of the Lord comes as a thief in the night**. (1 Thess 5:2)? These common objections will be dealt with in the next chapter.

*Second*, many Bible-believing Christians throughout history have tried to predict when Jesus returns, and when He did not show up as expected, they have been left with shame. So let us not repeat the mistake of painting ourselves into a corner. But God may consciously have hidden the time until today when He, for the first time in history, has provided us with a tool that makes it possible to predict it. The tool consists of a *biblical chronology* from creation to eternity where the return can be timed. Such chronologies have of course been made before, but this one differs from earlier ones in several *crucial* respects:

- **The chronology is 100% biblically sourced.** It is based *exclusively* on biblical information, open to anyone who wants to check it. (Not even the somewhat ambiguous lists of monarchs found in the Bible need be used.) Other chronologies mix biblical data with dates from secular history (which are uncertain), astronomical events (which are ambiguous), and/or personal revelations (which are subjective).
- **The chronology is predicted.** A careful biblical exegesis shows that biblical history spans over 7000 years. A simple summary of the Bible's time data gives *exactly* this figure.
- **The chronology is complete.** There is not a single time record missing necessary to reconstruct biblical history. So God has in no way left us to guesswork.
- **The chronology is verified.** As an *inevitable consequence* of summarizing the biblical time records, it turns out that many of the most notable events in biblical history occur in Jubilee years (which come in 50-year intervals). The Jubilee years function as checkpoints that confirm that we have calculated correctly. The chronology is therefore *internally* proven.

The reason we today, unlike before, have begun to be able to calculate the time for the return is that we are now so close that we need to start preparing. God has begun to lift a veil that had been over the faces of earlier generations. But He does not do it by new *revelation* besides the Bible, but by new *light* from His Holy Spirit over what is already written there. I make no claim to be a primary recipient of such information. Most of the research behind the chronology was done by Pastor Tim Warner from South Carolina in the United States, and it is presented in his book *The Time of the End*.

We are on the eve of the realization of the messenger's words to Daniel: **The words [about the end] are closed up and sealed till the time of the end**. (Dan. 12:89). *Implied: But not any longer!*

## Should we know the day?

Many, perhaps the majority, believe that Jesus will return unexpectedly and without warning. In this chapter, I will challenge that view. God gives us information on a need-to-know basis, and because the return is approaching today, knowledge of the timing is critical.

First, we note that Jesus will not come back in this very moment (written in the spring of 2024), and this is because several things must be realized *before* He comes:

- **Birth pains** during the tribulation. The seven last years before the return is called the *tribulation*, and after reciting many distresses during this time, Jesus says that He comes **immediately *after* the tribulation of those days** (Matt 24:29).
- **A cosmic drama.** The sun shall be turned into darkness and the moon into blood ***before* the... day of the Lord** [the return]. (Joel 2:31)
- **The appearance of Antichrist.** The Bible predicts that a hateful character called Antichrist will appear during the tribulation, and Paul says about him: **Concerning the coming of our Lord Jesus Christ... Let no one deceive you... for that Day will not come unless the falling away comes *first*, and the man of sin [Antichrist] is revealed... so that he sits as God in the temple of God, showing himself that he is God.** (2 Thess 2:1-4)

Jesus' words in Matt 24:36 are probably the most common argument against knowing the time of the return: **Of that day and hour no one knows, not even the angels of heaven, but My Father only.** The verse is from Jesus' great eschatological speech, and this will be our starting point in analyzing what the Bible teaches on the matter:

**The Apostles' question.** After Jesus has foretold the destruction of the temple (Matt 24:2), the apostles ask their Master: **Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?**" (Matt 24:3) At this time, the apostles were not yet aware that Jesus' return was far in the future (see chapter *The development of chiliasm*), and so Jesus responds by prophetically describing both the destruction of the temple (which occurred in AD 70) and His return (which has not yet occurred). The response includes *the time* of the return.

**Jesus answers** (with a more literal translation than above): **Of that day and hour no one HAS [yet] DISCOVERED [perfect], not even the angels of heaven, but My Father only.** (Matt 24:36 with "yet" added for clarification)

- Jesus uses the verb tense perfect, which means that no one *of that time* had yet discovered the day. He never says anyone *ever* will. God's plan of salvation goes through distinct stages, and God covers and uncovers as needed.
- Earlier, Jesus had referred to the prophet Daniel: **When you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand)...** (Matt 24:15) Thus, the reference to Daniel is primarily addressed to the readers, not the apostles, which ought to mean that Daniel's words have more relevance today than in their day.

- Jesus' reference to the "abomination of desolation" is found in a prophecy in the book of Daniel, and also here the curious question is asked: **How long shall it be till THE END OF THESE wonders?** (Dan 12:6) The answer reveals why Jesus chose to refer to this particular prophecy: **The words are closed up and sealed till the time of the end.** (Dan 12:9) *This means that the seal is broken when we are there.* Daniel had also previously received similar information: **Daniel, shut up the words, and seal the book until the time of the end.** (Dan 12:4) This may be compared to the book of Revelation, where "the time of the end" has come closer: **Do not seal the words of the prophecy of this book, for the time is at hand.** (Rev 22:10)
- This broken seal in the end time is also described as an increased knowledge: **Many shall run to and fro, and knowledge shall increase.** (Dan 12:4) But not for everyone! **None of the wicked shall understand, but the wise shall understand.** (Dan 12:10) If you as a reader want to belong to this group, the Bible chronology is for you.
- So, in response to the question "how long shall it be till the end of these wonders," Daniel learns that knowledge will increase as we approach that time. And *this is exactly what is happening today*, not least through the biblical chronology. The fulfillment of the prophecy is itself a sign that we are close to the end times.
- However, the apostles themselves did not live in the end times, and therefore they did not belong to the group that could calculate the time. Therefore, Jesus said to them: **It is not for you** [the apostles] **to know times or seasons which the Father has put in His own authority.** (Acts 1:7) That such a statement cannot be generalized to all people and all times is understood by the fact that Jesus also told the apostles to **not go into the way of the Gentiles** (Matt 10:5). After the Great Commission (Matt 28:18-20), this command is of course obsolete.

**The days of Noah.** Jesus then compares the situation of the second coming to Noah's day: **As the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away.** (Matt 24:37-39) Here, "Noah" is contrasted with "all":

- "all" is completely taken by surprise when the flood "took them away." Jesus describes this judgment in other places as well: **As the tares are gathered and burned in the fire, so it will be at the end of this age.** The Son of Man will send out His angels, and they will **gather out** of His kingdom all things that offend... and will cast them into the furnace of fire. (Matt 13:40-42)
- Noah, on the other hand, has taken God's admonitions seriously and prepared himself by building a boat. Therefore, he is not taken by surprise by the flood but is saved from its waters. (Genesis 6-8).

**The thief in the night.** Jesus continues: **Know this, that if the master of the house had known what hour the thief would come, THEN he would have watched and not allowed his house to be broken into.** (Matt 24:43)

- *Note that knowledge of the time is a prerequisite for being able to watch.* It is by

knowing when the thief comes that the homeowner can *watch* and so avoid disaster. Many expositions of the verse say just the opposite, something like "because we cannot know, we must watch."

- Therefore, when Paul refers to Jesus' parable, he limits the disaster to those who has not found out when the thief will come: **Concerning the *times and the seasons*... You yourselves know perfectly that the day of the Lord so comes as a *thief* in the night... But you, *brethren*, are *not in darkness*, so that this Day should overtake you as a thief... *Therefore* let us not sleep, as others do, but let us watch and be sober.** (1 Thess 5:1-6) Paul contrasts people in general with the "brethren." The former are surprised, but not the latter. And *because* the brothers do not live "in darkness" regarding "times and seasons" they can "watch and be sober."

**Jesus' admonition.** In the next breath Jesus continues: **Therefore you also *BECOME* ready, for the Son of Man is coming at an hour *you* do not expect.** (Matt 24:44)

- Here, Jesus uses the verb tense imperative which means an exhortation. He orders readiness! And how do we get prepared? The template is, of course, the homeowner that Jesus just spoke about, who prepared himself by finding out the *time* of the thief's arrival. By analogy, we prepare ourselves by acquiring knowledge of the *day* of Jesus' coming, and by so doing, we will not be caught off guard.
- But who is Jesus referring to when He says He will come when "you" do not expect it? This was also Peter's question, as shown by Luke's account of the event: **Lord, do You speak this parable only to *us*, or to *all people*?**" (Luke 12:41) Jesus responds *neither* by telling a parable of two kinds of stewards who watch over others (possibly a metaphor for church leaders). Jesus begins with: **Who then is that faithful and wise steward, whom his master *will*** (future => Jesus speaks of coming times) **make ruler over his household, to give them their portion of food in due season?** (Luke 12:42) One steward takes diligent care of his "congregation," while the other does not care. And *only* for this wicked steward his master **will come... at an hour when *he is not aware*, and will cut him in two and appoint him his portion with the unbelievers.** (Luke 12:46). Obviously, it is serious not to heed Jesus' command!
- Later, Jesus appears to John and repeats the fact that the element of surprise is conditional on the foolish who do not stay awake (by finding out the time): **If you will not watch, I will come upon you as a thief, and you will not know *what hour* I will come upon you.** (Rev 3:3)

In Dan 12:11, we are told: **From the time that *the daily sacrifice is taken away*, and the *abomination of desolation* is set up** [in the temple], **there shall be 1290 days** [until "the end" comes, v.8]. These events are so unique that they will likely be clearly identifiable, and later we will see that they will occur in the middle of the tribulation. Therefore, if not sooner, from that day we can exactly begin to count down the days until the return. *But by that time it might be too late to start preparing*, as the parable of the ten virgins in the continuation of Jesus' eschatological speech shows. The context is the tribulation, and since Jesus begins with "then," the parable is about it:



**Then** [the tribulation] the kingdom of heaven shall be likened to ten virgins [i.e. all believers] who took their lamps and went out to meet the bridegroom [Jesus]. Now five of them were wise, and five were foolish [cf. Dan 12:10 "the wise shall understand"]. Those who were foolish took their lamps and took no [extra] oil ["knowledge" and "understanding" in Dan 12:4,10] with them, but the wise took oil in their vessels with their lamps. But while the bridegroom was delayed, they all slumbered and slept [the problem is not to sleep, but to lack extra oil]. And at midnight [the middle of the tribulation] a cry was heard: Behold, the bridegroom is coming [the signal in Dan 12:11 that 1290 days remain]. Go out to meet him! Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, give us some of your oil, for our lamps are going out [the oil is not enough due to lack of preparation]. But the wise answered, saying: No, lest there should not be enough for us and you [it is too late to get help], but go rather to those who sell, and buy for yourselves. And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding [at the return, Rev. 19:7], and the door was shut [compare Noah and the ark, Gen 7:16b]. Afterward the other virgins came also, saying, Lord, Lord, open to us! But he answered and said, Assuredly, I say to you, I do not know you [compare those who say "Lord, Lord" in Matt 7:23]. **STAY ON THE ALERT, for you HAVE NOT [yet] DISCOVERED neither the day nor the hour in which the Son of Man is coming.** (Matt 25:1-13)

## Millennium Week

I am God, and there is none like Me, declaring the end from the beginning. (Isa 46:9-10) A straightforward interpretation of this scripture implies that the days of creation ("the beginning") proclaim the rest of Bible history (until "the end"). This is the key premise for the biblical chronology presented here. The Bible creation week is both historic and prophetic: *Historically*, God created during a literal week consisting of six working days followed by a day of rest (Sabbath). *Prophetically*, this is reflected in the history of the Bible, which takes place during a *millennium week* consisting of six millennia of work followed by a *Sabbath millennium* of rest. This last millennium is in Scripture called *the Kingdom of God* or *the Kingdom of Heaven* (which is a kingdom from heaven, not in heaven). Because of its duration, it is sometimes called *the Millennium*. (See figure 1.)

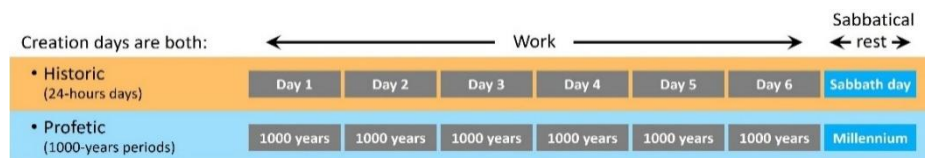


Figure 1. *The millennium week is a prophetic mirror of the creation week.*

The idea that biblical history consists of these seven thousand years is called *chiliasm* after the Greek word for a thousand that is *kilo*. Chiliasm is evident in Scripture even if it is not described in a single place. It belongs to those truths that are *progressively* (incrementally) revealed. God has presented His clues little by little through the writing of the Bible, which took about 1500 years:



- **Adam** receives the warning that **the day that you eat of the tree of knowledge you shall surely die**. (Gen 2:17). But even though he did not heed God's warning, he lived on for 930 years. How do we explain this? (Some try that Adam died *spiritually*, but this is contradicted by the fact that the warning came to pass in that Adam "returned to dust" (Gen 3:19), which obviously describes *physical* death.)
- **Moses** solves the riddle in Psalm 90 which deals with creation week (v.2), the longevity and death of Adam and man (v.3-4), and death because of sin and judgment (v.5-11). *In this context*, Moses says: **A thousand years in Your sight are like THE EARLIER DAY when it is past, and like a watch in the night**. (v.4) By "the earlier day," Moses means Adam's day, which had passed when Moses lived. Thus, it is this day that is 1000 years in God's eyes, and therefore Adam died "the day" that he ate of the tree. All the patriarchs before the flood (except possibly Enoch) lived to be almost 1000 years old, but *none* exceeded the limit. So God limited man's lifespan to 1000 years because of Adam's sin.

The thousand years are also like a "watch in the night". One such watch was 4 hours at this time, that is, one-sixth of a day, and 1000 years is one-sixth of the entire history up to the Sabbath millennium.

Near the end of the Psalm (v.12-17), Moses broadens the perspective from Adam's day (when damnation came) to all days until the Lord's return (when damnation is taken away): **Teach us to number our days... Return, O LORD! How long WILL IT BE?** (v.12-13) We must go to the New Testament to have this question answered.

- **Peter** answers Moses' question about how long the Lord tarries: **Beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day**. (2 Pet 3:8) Peter uses this quote to encourage those around him who, during persecution, have grown impatient with the delay of Christ's return. Note that Peter in this context extends Moses' statement about a thousand years being like a day to *a day being like a thousand years* and thereby extending "the prophetic exchange" rate between days and millennia from *the first* day (when Adam died) to *all* days (until Christ's return). In doing so, he answered Moses' question about how long the Lord will delay.

Peter continues with **the Lord is not slack concerning His promise** (v.9), which reinforces the conclusion that he has Psalm 90 in mind where Moses asks **Lord! How long will it be?** (v.13)

- **Paul** clearly shows the prophetic parallel between God's rest on the 7th day of creation and the final rest in the 7<sup>th</sup> millennium. To do this he introduces another "rest," namely the one the Israelites experienced in the Promised Land after the forty-year wandering in the wilderness. He considers this rest to be temporal and a "foretaste" of the final rest in God's Kingdom: **Since a promise remains of entering His rest [the Kingdom], let us fear [still valid] lest any of you seem to have come short of it ... We who have believed do enter that rest [the Kingdom]... He has spoken in a certain place... "God rested on **the seventh day** from all His works" and again in this place [quote from Ps 95:11]: "They shall not enter My rest [Promised**

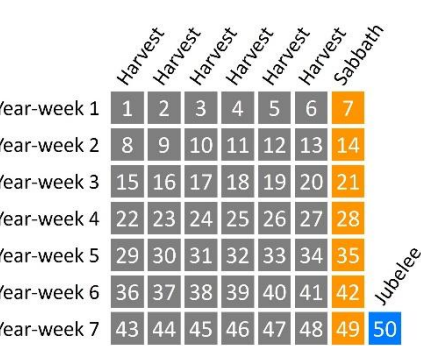
Land, which none of the initial wilderness wanderers (except two) reached]... Again He designates a certain day [Jesus' return], saying in David [Ps 95:7-8], "Today [i.e. at the return], "after such a long time, as it has been said: "Today, if you will hear His voice, do not harden your hearts." For if Joshua had given them rest [in the Kingdom], then He would not afterward have spoken of another day [the return]. There remains therefore a **SABBATH rest** [the Kingdom] for the people of God. For he who has entered His rest [the Kingdom] has himself also ceased from his works as God did from His [on the seventh creation day]. (Hebr 4:1-10)

- John** concludes the progressive revelation of chiliasm by unambiguously defining in the last book of the Bible the length of the Kingdom of God: **They lived and reigned with Christ for a thousand years.** (Rev 20:4)

It may be interesting to note that Adam lived to be 930 years old (Gen 5:5) and King David was 70 years old (2 Sam 5:4), that is, 1000 years together. Jesus completes what they both began. He is **the last Adam** (1 Cor 15:45) and He will take over **the throne of His father David** (Luke 1:32). Unsurprisingly, Jesus' reign in the Kingdom of God will last for 1000 years.

### Jubilee Years

The Bible chronology will be complete when we launch another concept, namely *Jubilee years*. These were introduced when God instructed Moses about the agricultural cycle that the people should follow when they settled in the Promised Land: **Six years you shall sow your field... but in the seventh year there shall be a sabbath** of solemn rest for the land... And you shall count **seven sabbaths of years** for yourself, seven times seven years, and the time of the seven sabbaths of years shall be to you **49 years**. Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month... And you shall consecrate the **50th year** and proclaim liberty throughout all the land to all its inhabitants... That **50th year** shall be a Jubilee to you. (Ex 25:3-11) Again, we see the pattern of six units of work plus one unit of rest. The land was to be farmed for six years and rest the seventh, but in this case the rhythm is periodically interrupted. After seven such seven-year periods or *weeks of years*, that is, after 49 years, a Jubilee year should be inserted (figure 2) with the following



instructions: **Each of you shall return to his possession, and each of you shall return to his family.** (Ex 25:10). *For the Bible chronology to be accurate, it is crucial to insert the Jubilee year after every seventh weeks of years regardless of whether the Bible explicitly mentions it or not.*

Figure 2. **The agricultural cycle:** Each "week of years" ends with a Sabbath year. After seven such weeks, a jubilee year is inserted.

The Bible chronology shows (which we soon will see) that Jesus comes back six millennia after the creation, and since each millennium consists of 20 Jubilee years (20 x 50 years = 1000 years), the return will occur on the 120th Jubilee year (6 millennia x 20 = 120 Jubilee years). Peter confirms this figure when he compares God's judgment at the flood with God's judgment at Jesus' return: THE SKIES CONTINUED FROM ANTIQUITY, AND THE LAND OUT FROM WATER AND BY WATER HAVING BEEN UPHELD BY THE ANNOUNCEMENT OF GOD, THROUGH WHICH [i.e. announcement] THE EXISTING ORDER WAS DESTROYED. AND THE PRESENT SKIES AND LAND, HAVING BEEN SET ASIDE BY THE SAME ANNOUNCEMENT, ARE RESERVED FOR FIRE UNTIL THE DAY OF JUSTICE AND THE DESTRUCTION OF UNGODLY MEN. (2 Pet 3:5-7, LGV) Here, two "skies and land" are described that have been "upheld" or "set aside" by the same announcement of God before God's judgment comes:

- ***The judgment in water at the flood.*** There is only one announcement of God that indicates how long the earth is "upheld" before this judgment: My Spirit shall not strive with man forever, for he is indeed flesh. Yet his days shall be 120 years." (Gen 6:3) This is the time from the prediction to the flood.
- ***The judgment in fire at the return.*** This judgment is thus delayed by *the same* announcement of God, that is, by 120 years. But here Jubilee years are meant, which may be understood from the fact that Peter in the context (2 Peter 3:8-9) refers to Psalm 90, which we have seen is about the millennium week. That means that 120 x 50 = 6000 calendar years will pass between the creation and the return. Then the Kingdom of God starts when God no longer must "strive with man."

Also the life of Moses reflects the plan of salvation if we convert calendar years to Jubilee years. At the age of 40, he became a stranger in a foreign land (Ex 2:22), and after 2000 years (40 x 50), Abraham was called to live with his descendants as strangers in a land that is not theirs (Gen 15:13). At the age of 80, the first Passover lamb was sacrificed (Ex 12:21), and after 4000 years (80 x 50) Christ our Passover was sacrificed (1 Cor 5:7). When Moses died at the age of 120, the people was told to arise, go over this Jordan... to the [Promised] land which God is giving to them (Josh 1:2), and after 6000 years (120 x 50) the righteous will inherit the kingdom of God (1 Cor 6:9). It is Joshua, the Hebrew form of "Jesus," who brings the people of God into the Promised Land in the same way that Jesus does for the Kingdom of God.

## Historic overview

Now, let us combine all the concepts we have encountered so far (figure 3):

- The entire biblical history consists of seven thousand years, the last of which is a Sabbath millennium (Kingdom of God).
- Each millennium consists of twenty Jubilee periods of 50 years each.
- Each Jubilee period consists of 7 weeks of years plus an inserted Jubilee year.
- Each week of years consists of seven years, the last of which is a Sabbath year.
- Every year is a solar revolution.

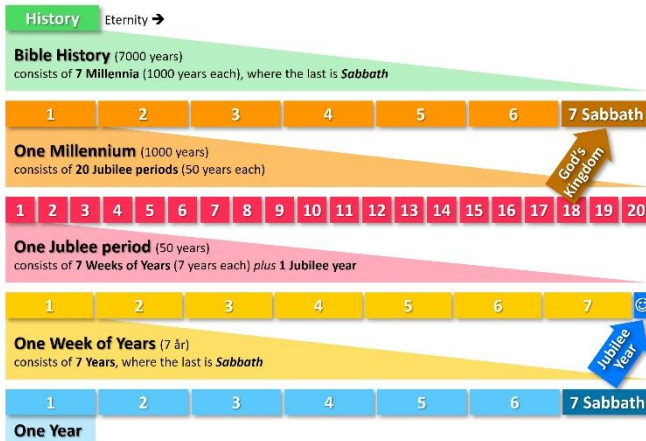


Figure 3.  
**Bible history** divided into millennia, Jubilee periods, weeks of years, and years.

## The third and seventh days

The attentive Bible reader will notice that many prophetic predictions of the Kingdom of God take place on the third day (or after two days) or alternatively on the seventh day (or after six days). This, too, is explained by the Millennium Week. One day equals a thousand years, and the Kingdom of God occurs on the third day *from the first coming* of Jesus or on the seventh day *from creation*. Here are some examples:

- **The Mount of Transfiguration.** Here, three of the apostles were given a *vision of the Kingdom of God* in which Jesus converses with Moses and Elijah. That it was a vision is made evident by the fact that Jesus himself says so when He admonishes the apostles after the event: **Tell the vision (*horama*) to no one.** (Matt 17:9) That it concerned the Kingdom of God, is understood by the fact that Jesus informs His apostles before the events: **There are some standing here who shall not taste death till they see** [in the vision] **the Son of Man coming in His kingdom.** (Matt 16:28) The fulfillment came after about a week: **After six days** Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves. And He was transfigured before them. His face shone like the sun, and His clothes became as **white as the light** [as in the Kingdom of God, Rev. 22:5]. (Matt 17:1-2) Thus, *the vision of the Kingdom of God occurred "after six days" because the realization of the*

same Kingdom will occur after six thousand years.

Peter was one of the three apostles on the Mount of Transfiguration, and he later recounts the event: *We were eyewitnesses [through the vision] of His majesty [Jesus as King in the Kingdom]. For He received from God the Father honor and glory when such a voice came... "This is My beloved Son..." We heard this voice which came from heaven when we were with Him on the holy mountain [Mount of Transfiguration].* (2 Pet 2:16-18)

- **Mount Sinai.** The glory of the LORD rested on Mount Sinai, and the cloud covered it *six days. And on the seventh day* He called to Moses out of the midst of the cloud. (Ex 24:16) The glory of God is hidden from Moses for six days but appears on the seventh, just as for the Kingdom of God.
- **Jericho.** The capture of the city initiated the conquest of the land of Canaan, which is a prophetic pattern for the Kingdom of God. Therefore, the timing is not surprising: *On the seventh day* they rose early... and marched around [Jericho]... The people shouted with a great shout, and the wall fell down flat. Then the people went up into the city... and they took the city. (Jos 6:15, 20)
- **The wedding in Cana.** *On the third day* there was a wedding in Cana. (John 2:1) On this wedding, Jesus manifested His glory (v.11), and it is a prophetic pattern for the wedding of the Lamb that will initiate the Kingdom (Rev 19:7). It occurs *both* on the 3rd day (from the first coming of Jesus) and on the 7th day (after creation). The later time record can be derived from the previous chapter where the story of John the Baptist is carefully traced through the flow of time. The story begins with *this is the testimony of John...* (John 1:19) which becomes the 1st day. Then the following events are separated into three parts, all of which begin with *the next/following day...* (v.29,35,43) which therefore becomes the 2nd, 3rd, and 4th day. Therefore, when Chapter 2 begins with *on the third day*, it becomes the seventh day as well.
- **The woman at Jacob's well** was Samaritan, and when she testified to her neighbors about what Jesus had done for her, *they urged Him to stay with them, and He stayed there two days.* (John 4:40). The Samaritans were seen as Gentiles, and Jesus stayed with them for the equivalent of 2000 years, which is completely according to God's salvation plan. Since the first coming of Jesus, the gospel is spread to the Gentiles, while the Jews are scattered throughout the earth in the diaspora, but *after the two days* the Jews will again become a focus of God's rescue plan.
- **The Good Samaritan** is a prophetic parallel to Jesus. He had mercy on the man who *fell among thieves... brought him to an inn and took care of him. On the next day... he took out two denarii, gave them to the innkeeper, and said to him: Take care of him, and whatever more you spend, when I come again, I will repay you.* (Luke 10:34-35) Why two denarii? The answer is found in another parable, that of the workers in the vineyard, where the value of a denarius is defined: *He agreed with the laborers for a denarius a day.* (Matt 20:2) Two denarii would thus suffice for two days equivalent to 2000 years until the Good Samaritan "comes again."

- **The temple as the body of Jesus.** Jesus says **destroy this temple, and in three days I will raise it up**, and John clarifies that **He was speaking of the temple of His body** (John 2:19, 21). The temple is thus a metaphor for the body of Jesus, and just as Jesus came to be resurrected **the third day** (Matt 20:19), so will the temple. There are exactly 2000 years between Jesus' death and the beginning of the tribulation (as we shall see later) when the temple is likely to be rebuilt.
- **Hosea's prophecy.** **I will be like a lion [Jesus]... I will... go away... I will return... to My place [the ascension] till they acknowledged their offense... and seek My face [conversion of the Jews]... **After two days** He will revive us [the resurrection]. **On the third day** He will raise us up, that we may live in His sight [in the Kingdom]. (Hos 5:14-6:2) Can it be any clearer?**

## **The development of chiliasm**

Jesus' apostles seem to have believed in an imminent return of Jesus. Peter says that **the end of all things is at hand** (1 Pet 4:7), Paul speaks of **we who are alive and remain until the coming of the Lord** (1 Thess 4:15), John reminds us that **it is the last hour** (1 John 2:18), and James mentions that **the Judge is standing at the door** (James 5:9). There was even a rumor among the apostles that John would never have to die because Jesus had said that **if I will that he remain till I come, what is that to you** [Peter]? (John 21:22). Toward the end of his life, John corrected the misunderstanding by an explanatory addition to his Gospel: **Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what is that to you?"** (John 21:23)

But towards the end of their lives, the apostles seem to have realized that the return would be delayed, as evidenced in books of the Bible written late, as Second Peter, Hebrews, and Revelation. This growing understanding was accompanied by (or perhaps caused by) an increasing awareness of the millennium week. But the knowledge was fragmentary, which was also the purpose. The task of the apostles was to evangelize and not to try to calculate the time of the return. Therefore, Jesus says: **It is not for you** [the apostles] **to know times or seasons which the Father has put in His own authority.** (Acts 1:7) As we have seen, this does not mean that it is never anyone's business to know.

But could the apostles really be wrong? If they changed their minds concerning an imminent return, doesn't that undermine the legitimacy of their teaching? Here we must distinguish between what the apostles *believed* and what they *taught*. It is their *written* teachings that are inspired of the Spirit of God, a guarantee for their credibility. And the text has expressions that *may* allow an early return but do not *require* it. The wording might be designed to always motivate alertness.

The apostles passed on (probably orally) their limited knowledge of chiliasm to the early church fathers. These were first- or second-line disciples of the apostles, and therefore they had firsthand knowledge of what the apostles taught. Here are some quotes that show their view:

- **Barnabas** (Paul's associate): "The Lord will finish all things in six thousand years, for *a day is with Him a thousand years*... In six days, that is, in six thousand years, all things will be finished. And He rested on the seventh day." (Epistle of Barnabas, XV)
- **Polycarp** (disciple of John): "**Papias** of Hierapolis [also a disciple of John]... and **Clement** (in Phil 4:3)... the first expositors [of Scripture]... understood *the work of the six days* as referring to Christ and the whole Church." (Fragments of Papias, IX)
- **Irenaeus** (130-202): For in as many days as this world was made, in so many thousand years shall it be concluded... For *the day of the Lord is as a thousand years*, and in six days created things were completed. It is evident therefore, that they will come to an end at the sixth thousandth year. (Irenaeus, Against Heresies, Bk. V, xxviii)
- **Justin Martyr** (early second century): "For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression '*The day of the Lord is as a thousand years*,' is connected with this subject." (Justin, Dialogue with Trypho, ch. LXXXI)

Fairly soon, however, chiliasm was replaced by Greek influenced amillennialism which does not regard the Kingdom of God as a physical 1000-year fulfillment of God's covenant with Abraham but allegorizes it to mean a condition in the heart of the believer. Of course, in such a climate of thought, chiliasm is impossible.

But chiliasm is returning today, not least through next chapter's biblical chronology.

## The Bible Chronology

The biblical exegesis in previous chapters has shown that the history of the Bible spans over 7000 years. This conclusion is verified by the fact that this time may be accurately recreated by a summation of time data scattered throughout the books of the Bible. This is the exercise we are now going to tackle.

Figure 4 shows the structure of the biblical chronology. (It is also enlarged on the reverse side of the back cover.)

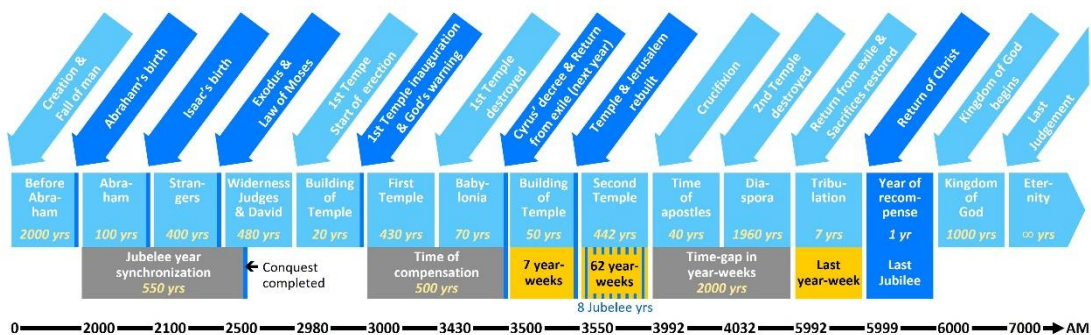


Figure 4. The Bible Chronology.



- **The black line** is a time scale. Bible history begins with creation, and therefore the years of the biblical events are expressed as *years after creation*, or *anno mundi* abbreviated AM in Latin. (For example, creation occurred at 0 AM, Jesus was crucified in 3992 AM, and the Kingdom of God will begin at 6000 AM.)
- **Blue arrows** indicate events in biblical history. **Dark blue arrows** are events that occur in Jubilee years.
- **Blue boxes** are periods whose length can be calculated from biblical records. The lengths vary between 1 and 2000 years (i.e. the scale is not linear.) **Dark blue bars** at the end of a period indicate that it ends with a Jubilee year. (Because these would be celebrated every *fiftieth* year, they occur in years ending with -49 AM or -99 AM.)
- **Gray boxes** are also periods but (unlike blue boxes) not necessary to calculate the total of 7000 years. Their role is to further substantiate reliability or, in some cases, to show that an event falls on a Jubilee year.
- **Yellow boxes** are Daniel's weeks of years described in Dan 9. As before, Jubilee years are marked with dark blue lines, and they should be inserted after every seven weeks according to Deut 25.

The time records in the Old Testament are taken from the Hebrew *Masoretic text*, MT. In the 3rd century BC, Scripture was translated into Greek, and the result is *Septuagint*, LXX. The two text variants contain some discordant time records, and experts disagree on which one is correct. However, the Bible chronology gives us a tool to settle the question since only MT's time data gives us the expected and verified chronology.

In this context, it should be noted that also the Jews use a calendar that counts years after creation, but *that calendar is different from the one presented here*. The Jewish calendar is based on the writing *Seder Olam* from about AD 160 whose time data seems to have been manipulated to make impossible that the year-weeks in Dan 9 are used as a timewise proof that Jesus was the promised Messiah.

Before  
Abraham  
2000 yrs

The 5th and 11th chapters of Genesis contain a complete genealogy from the first man, Adam, to the progenitor of the Jewish nation, Abraham.

With a few exceptions, each generation is expressed in the form: **a lived for x years, and begot b. After he begot b, a lived y years... So all the days of a were x + y years. And he died.** If we add up all these paternity ages

(the x:s), it turns out that Abraham was born in 2008 AM. But then we assumed that all sons were born exactly on their fathers' birthdays. More likely, births are evenly spread out over the years, and therefore we need to adjust for this. How?

Scripture informs us that Adam was 130 years old when he received his son Seth (Gen 5:3). Since the Bible uses so-called *inclusive counting*, it means that Adam was in his 130th year or between 129 and 130 years old. The same reasoning also applies to the other patriarchs, so to get the final figure as accurate as possible, we must *deduct six months per generation* on average. This is done in the left table in figure 5 which shows that Abraham was born in 1999.5 AM, that is, in the middle of the 2000th year after creation. The right side of figure 5 spreads out the patriarchs along a timeline.

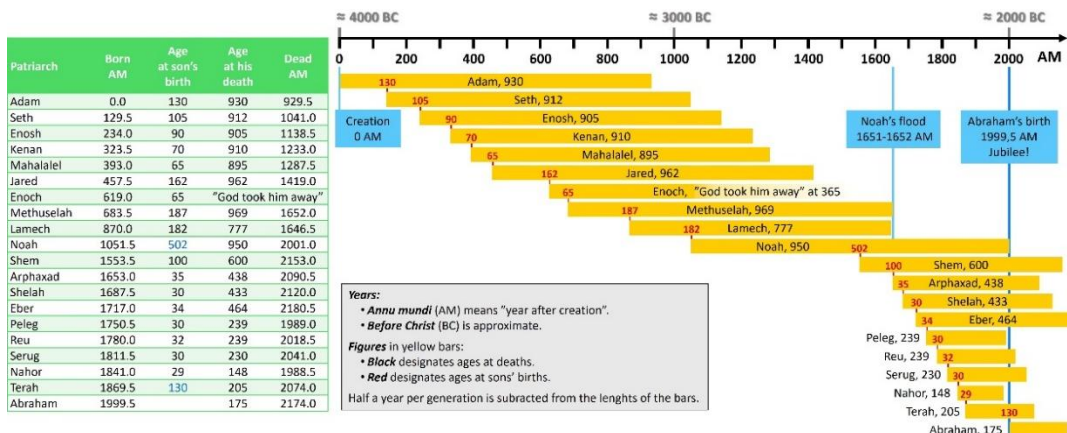


Figure 5. *The Patriarchs' paternity- and living ages in tabular and graphic forms.*

The two blue-marked ages are not explicitly stated in the Bible but can be calculated from other *biblical* records: When **Noah** was 600 years old, the flood came (Gen 7:11), and two years later, Shem was 100 years old (Gen 11:10), i.e. the difference in age is 502 years. When **Terah** died at the age of 205 (Gen 11:32), Abraham left Haran (Acts 7:4) when he was 75 years old (Gen 12:4), i.e. the difference in age is 130 years.

That Abraham was born exactly in the 2000th year cannot, to be sure, be proven because the calculation contains a statistical assumption. Note however, that with this reasonable assumption, his birth ends up exactly where it should according to chiliasm. From Abraham onwards, no such assumptions need be made (as we shall see shortly), and therefore there is good reason to assume that God was as thorough before Abraham's birth as after it. Note also that Noah died in 2001 AM which, with the statistical uncertainties, may well have coincided with the birth of Abraham. A new era in the plan of salvation replaces the old!

## Abraham

100 yrs

The period extends from the birth of Abraham to the birth of his son Isaac. It is unequivocally stated: **Abraham was 100 years old when his son Isaac was born to him.** (Gen. 21:5)

## Strangers

400 yrs

After the birth of Isaac, a challenging time followed for the people of Israel: **Your [Abraham's] descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them 400 years.** (Gen 15:13, quoted in Acts 7:6) The period begins with the "descendants" of Abraham, i.e. Isaac, and ends when the Hebrews are no longer

"strangers," that is, upon the Exodus from the slavery in Egypt. This means that the patriarchs, besides their time in Egypt, were considered "strangers" while still living in the land of Canaan. This is confirmed when Isaac blessed his son Jacob: **You may inherit the land [the land of Canaan] in which you [now] are a stranger, which God gave to Abraham.** (Gen 28:4)

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Jubilee year  
synchronization  
**550 yrs**

This period is explained in the chapter *Jubilee Year Verification*

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Wilderness  
Judges  
& David  
**480 yrs**

After the Exodus from Egypt, Israel wandered in the wilderness for 40 years before the capture of the Promised Land started. When in the land, the people were first ruled by judges and then by kings, and Saul and David were the first two. During the reign of the third king, Solomon, the construction of the first temple began. The entire period from the Exodus to the start of the construction is well defined: **In the 480th year after the children of Israel had come out of the land of Egypt... [Solomon] began to build the house of the Lord.** (1 Kings 6:1)

---

Building  
of  
Temple  
**20 yrs**

In addition to the temple, Solomon built a royal palace for himself, and the construction times of the two houses are carefully specified: **He was 7 years in building [the house of the Lord]. But Solomon took 13 years to build his own house.** (1 Kings 6:38-7:1) The total construction time is confirmed: **At the end of 20 years, when Solomon had built the two houses, the house of the Lord and the king's house...**

---

First  
Temple  
**430 yrs**

The first temple, *Solomon's Temple*, stood for 430 years. The period begins at its inauguration when God appeared to Solomon and gave him both an encouragement and a warning: **When Solomon had finished building the house of the Lord and the king's house... the Lord appeared to Solomon... and... said to him:... I have consecrated this house which you have built to put My name there forever... But if you or your sons at all turn from following Me... then 1) I will cut off Israel from the land which I have given them. And this house... 2) I will cast out of My sight.** (1 Kings 9:1-7) God implemented these two warnings when he allowed the Babylonian emperor Nebuchadnezzar to 1) *take the people into exile* after he 2) *destroyed Jerusalem and its temple*.

In the book of Ezekiel, the period from God's warning (at the inauguration of the temple) to the realization of the warning (at the destruction of the temple) is called "years of iniquity," and the length of the period may be calculated: **This will be a sign to the house of Israel. Lie also on your left side, and lay the iniquity of the house of Israel upon it [an iron plate]... For I have laid on you the years of their iniquity, according to the number of the days, **390 days**... And when you have completed them, lie again on your right side. Then you shall bear the iniquity of the house of Judah **40 days**. I have laid on you **a day for each year**. "Therefore you shall set your face toward the siege of Jerusalem [under Nebuchadnezzar]... You shall prophesy against it.** (Ezek. 4:3-7) Ezekiel thus prophetically illustrated the "years of iniquity" by lying down "a day for each year." The kingdom was divided at this time, so he lay 390 days for the Northern Kingdom (Israel) and 40 days for the Southern Kingdom (Judah). The total is 430 days, which corresponds to the 430 years of iniquity that elapse between the inauguration of the temple and its destruction.

Baby-  
lonia

70 yrs

After Nebuchadnezzar destroyed Jerusalem with its temple, he brought the people captive to Babylonia. The length of this period is 70 years: **This whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon 70 years.** (Jer 25:11; cf. Jer 29:10) That the time should be counted from the destruction of Jerusalem is evident from

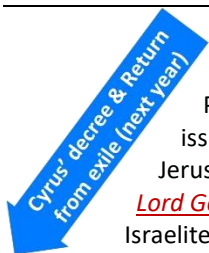
Dan 9:2: **I, Daniel, understood by the books the number of the years... that He would accomplish 70 years in the desolations of Jerusalem.**

Time of  
compensation  
500 yrs

The *time of compensation* is a "grey period", which means that it is not critical for the reconstruction of the complete chronology. But it ingeniously confirms that the sum of the latest two periods is 500 years.

The purpose of the captivity in Babylon was **to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill 70 years.** (2 Chron 36:21). God had instructed the Israelites that **six years** you shall sow your field... but in the **seventh year** there shall be a sabbath of solemn rest for the land (Lev 25:3-4). And He also warned of what would happen if this law was not obeyed: **I will bring the land to desolation... Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies' land** [Babylonian captivity]. **As long as it lies desolate it shall rest for the time it did not rest on your sabbaths when you dwelt in it.** (Lev 26:32) The desolation of the Promised Land during the 70 years in Babylonia was thus *compensation* for the missed sabbatical years, and then the land really had rest.

Now to the math. The *time of compensation* between the temple's inauguration and the return from Babylonia is 500 years, which means that it contains 10 Jubilee periods of 50 years each. Each such Jubilee period has seven sabbatical years. That gives a total of 70 sabbatical years that need to be compensated for, which is the exact length of captivity. God is exact. Again!



The arrow describes two events separated by a few months:

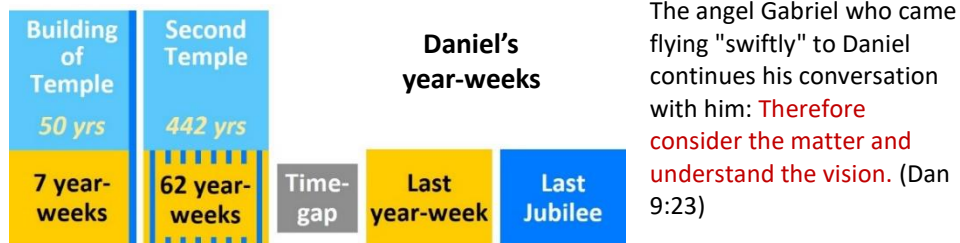
**1. Cyrus' decree:** The end of the captivity is when King Cyrus of Persia (who had just taken over Babylonia's role as world leader) issued a decree that the Jews were allowed to return home to Jerusalem and build up its temple: **Thus says Cyrus king of Persia: The Lord God... has commanded me... Who is among you of all His people [the Israelites]... let him go up to Jerusalem... and build the house of the Lord [the temple].** (Ezra 1:2-3)

What does Cyrus mean by "the Lord God has commanded me"? To answer, let us go to a mighty prophecy in Isa 44:28: **I am the Lord [v.24]... Who says of Cyrus, he is My shepherd, and he shall perform all My pleasure, saying to Jerusalem, "You shall be built," and to the temple, "Your foundation shall be laid."** Thus, Cyrus is mentioned by name even though the prophecy was uttered more than 100 years before he was even born! Soon after, Isaiah confirms that this is not a coincidence: **Thus says the LORD to**

His anointed, to Cyrus... I will go before you... that you may know that I, the Lord... call you by your name. (Isa 45:1-3) (Cyrus is called both God's shepherd and God's anointed because he is a prophetic pattern for Jesus who also delivers the people of God.) The Jewish historian Josephus tells us that Cyrus became aware of his mission to deliver the Jews through the prophecy in the book of Isaiah. It may have been the prophet Daniel who conveyed this Jewish prophecy to the Persian king. He was in the Babylonian court, which was taken over by the Persians. One can sense the king's surprise when he hears Isaiah's prediction and exclaims "*it is I* who will fulfill this prophecy!"

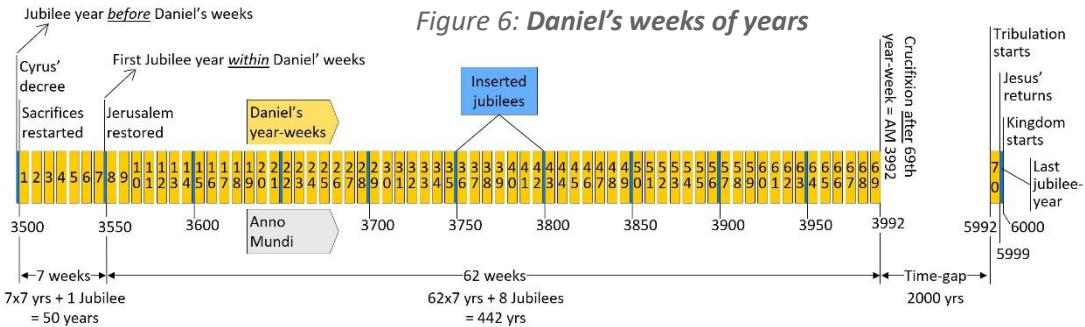
Daniel was deported to Babylonia as a young man and therefore personally experienced the entire 70-year captivity period. He studied the Scriptures with great zeal, and toward the end of the period he understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet [Jer 25:11 above], that He would accomplish 70 years in the desolations of Jerusalem. (Dan 9:2). He realized that the time of release was near, and he knew that a condition for God to bring back His people was to confess both his own sins and those of the people (according to Deut 26:40). That is why he did just that: I was speaking, praying, and confessing my sin and the sin of my people Israel. (Dan 9:20) Then something amazing happens: While I was speaking in prayer, the man Gabriel... being caused to fly swiftly, reached me... And he... said, "O Daniel... At the beginning of your supplications the command went out. (Dan 9:21-23) Timing is obviously important here. The "command" that "went out" was the decree Cyrus issued for the liberation of the people, and it came *at the same time* as Daniel began to pray and confess, which was a condition of the same deliverance. Sometimes the answer to prayer comes instantly!

**2. The return from Babylonia** is not counted from Cyrus's decree but from the moment the first Jews had returned to Jerusalem and begun to sacrifice on the temple grounds: From the first day of the seventh month they began to offer burnt offerings to the Lord. (Ezra 3:6) The reason for the precise date is that it marks the biblical *New Year* (the Feast of Trumpets, Lev 23:24), and in this case it is the starting point for the next phase of God's salvation plan. This plan is prophetically revealed through *Daniel's 70 weeks of years*, all of which extend from new year to new year. The start of the first week of years is 3500 AM (see figure 4), which is *exactly* in the middle of the 7000 years of biblical chronology.



This is exactly what we are about to do now. We will study *Daniel's weeks of years* found in Dan. 9:24-27 (see figure 6):

Figure 6: Daniel's weeks of years



- **70 weeks are determined...**

Each such *week of years* consists of seven years, with a year defined as one earth revolution around the sun. The year-weeks are the same as in the agricultural cycle of the law of Moses (Deut 25:3-11), and just as there, *a Jubilee year must be inserted after each 7:th of Daniel's weeks* (compare figure 2). The entire 70-week period therefore contains 10 such added Jubilee years, and the entire length of the period will be 500 years (70 weeks of 7 years + 10 Jubilee years). These inserted Jubilee years are found as blue lines in figures 4 and 6, and they are crucial for the biblical chronology to be correct. As we have seen, the weeks of years all begin and end at the Bible's New Year (the Feast of Trumpets), which comes in the fall.

- **... for your people... to finish the transgression...**

This will be described under the period *Time-gap in year-weeks*.

- **From the going forth of the command to restore and build Jerusalem...**

Here the start of the 70-week period is defined. The "command" is defined a few verses earlier (Dan 9:23) where the angel told Daniel that **at the beginning of your supplications the command went out**, and we saw earlier that it refers to Cyrus' decree that the Babylonian captivity was over. We have also seen that the first year-week did not start immediately, but when the Jews had returned to Jerusalem and reinstated the sacrificial service.

- **... until Messiah the Prince, there shall be **7 weeks** and **62 weeks**. The street shall be built again, and the wall.**

Two time periods and two events are mentioned here. The "Messiah" comes (the first coming) at the end of both periods together, that is, in the 69th week. The street and wall that "shall be built again" refer to the reconstruction of Jerusalem (after the destruction of the Babylonians), and it takes place after the 7th week or after 49 years. However, here we must not forget to insert a Jubilee year, which means that the city is rebuilt 50 years after Cyrus' decree.

- **And after the **62 weeks** Messiah shall be cut off.**

This occurs at Jesus' crucifixion, which therefore takes place after the 69th week (the first 7 are implied), that is, after  $69 \times 7 + 9$  Jubilee years (see figure 6), or after a total of 492 years. The word "after" is crucial for the biblical chronology to be



accurate, and that is why the arrow for the crucifixion in figure 4 points a bit into the next period.

- The people of the prince who is to come shall destroy the city and the sanctuary.

This happens after the crucifixion and refers to the destruction of the Second Temple that occurred around AD 70. The "people" were the Romans, and their "prince" (commander) was Titus.

- **The end** of it shall be with a flood, and till the end of the war desolations are determined. Then he shall confirm a covenant with many for **one week**.

The prophecy has now come to the 70th and final week of years, and we shall soon see that it does not follow immediately after the 69th week. It is still future and is also called *the tribulation*. After the last week, the tenth and final Jubilee year must be added.

Time-gap in  
year-weeks  
**2000 yrs**

The 70 weeks of years **are determined for your** [Daniel's] **people and for your holy city** (Dan 9:24). This means that they are only applicable to the Jews and to Jerusalem. Today, however, the Jews are scattered across the earth in the

diaspora, and the gospel is spread primarily among the Gentiles. However, this will change during the tribulation when the Jews once again become God's primary focus. But until then, the "prophetic clock" stands still for Israel, and therefore there is a time-gap between the 69th and 70th weeks of years when the clock will start ticking again.

There are some ways in which we can infer that the time gap must exist:

- The 70 weeks **are determined... to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy** (Dan 9:24). Since at least some of these events will occur in connection with Jesus' second advent, they are still future. However, the 69th week has already occurred, and therefore there must be a time-gap between the 69th and 70th weeks.
- Dan 9:26 describes a sequence of three events: **After the 62 [+7] weeks 1) Messiah shall be cut off...** And the people of the prince who is to come shall 2) destroy the city and the sanctuary. 3) **The end of it shall be with a flood**. From history we know that 2) Jerusalem fell 40 years after 1) the crucifixion (after week 69) but before 3) the end (in week 70). Therefore, the time gap must be at least these 40 years.

In reality, the time-gap is 2000 years. It follows from the previously quoted passage from Hosea: **I will return again to My place** [the ascension] **till they acknowledge their offense** [the conversion among the Jews in the end times]... **After two days** [equals 2000 years] **He will revive us** [the resurrection at the second coming], **on the third day** **He will raise us up, that we may live in His sight** [in the Kingdom of God]. (Hos 5:15-6:2)

Alternatively, the 2000 years can be calculated as a sum of two other time periods that now follow:



Time  
of  
apostles  
40 yrs

This period starts at the end of the 69th week of years at the Feast of Trumpets in the fall. At that time, Jesus foretold His death, resurrection, and ascension with the words **I am going away** (John 8:21), and it happened six months before His crucifixion on Easter in the spring.

(Therefore, we can conclude that **after the 62 [+7] weeks, Messiah will be cut off** in Dan 9:26 means "6 months after".) The period ends with the destruction of the Second Temple under the Romans.

The length of the period is 40 years, and it emerges from *the sign of the prophet Jonah*, to whom Jesus refers when He says: **As Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the LAND**. (Matt 12:40) The sign of Jonah was **to the Ninevites** (Luke 11:30), and it said: **Yet 40 days, and Nineveh shall be overthrown** (Jonah 3:4). So it is about 1) a city's 2) destruction 3) after 40 days. When Jesus applies the sign to His contemporaries, the three components become 1) the city of **an evil and adulterous generation** (Matt 12:39), i.e. Jerusalem, which 2) is to be destroyed, i.e. by the Romans, 3) after 40 days, i.e. 40 years later. Here, a prophetic day corresponds to *a year* (rather than to 1000 years), which is another frequently used prophetic exchange rate in Scripture (e.g. in Deut 14:34 and Eze 4:5). In plain language, Jesus warns that *Jerusalem will be destroyed in 40 years*, which is exactly what happened when the Romans pulverized the city.

Just as Jonah preached for 3 days (Jonah 3:3), Jesus preached "three days and three nights" during the week of the crucifixion, and it took place "in the heart of the land" which is Jerusalem. Here, He warned for the judgment on the city (e.g. in Matt 23:37-39 and Luk 21:6) during *exactly three days*, from one meal on Saturday night (John 12:1-11) to another meal on Tuesday night (Mark 14:3). It was during the latter meal that **Judas Iscariot... went to the chief priests to betray Him to them**. (Mark 14:10), which was probably the direct reason Jesus could no longer openly preach the judgment.

Some Bible translations replace "the heart of the land" in Matt 12:40 with "the heart of the earth" which reminds of Jesus' time in the tomb. This is an unfortunate reading for several reasons: 1) Jesus was not "three days and three nights" in the tomb but only from Friday afternoon to Sunday morning. 2) The sign was "to the Ninevites", but they knew nothing of Jonah's time in a fish's stomach. 3) The sign was addressed to "an evil and adulterous generation," while the resurrection was only witnessed by people of faith (John 14:19; 1 Cor 15:4-8). 4) "As Jonah... so will the Son of Man" probably refers to the anguish the two men must have felt in their respective situations. But Jesus was dead in the tomb and therefore cannot have felt any such anguish.

Dia-  
spora

1960 yrs

The law of Moses repeatedly warns of what will happen to the people of God if they do not obey God's commandments, for example: **You shall be plucked from off the land which you go to possess. Then the Lord will scatter you among all peoples**. (Deut 28:63-64) The warning has been fulfilled through two "exiles", the *Babylonian captivity*, and the *diaspora*,

which is still ongoing. The Bible contains many analogies between these exiles, and one

of them helps us figure out the length of the diaspora: You shall *be defeated by your enemies* [refers to the 1st exile]... After all this, *if you do not obey Me*, then I will punish you *seven times more* [refers to the 2nd exile]. (Lev 26:17-18) We already know that the 1st exile lasted 70 years, so "seven times more" is 490 years. However, the warning occurs **4 times** (it is repeated in verses 21, 24 and 28), which means that God will chastise the Jews for 490 years not just once, but 4 times. And 4 x 490 is 1960 years.

Tribulation	Daniel's 70th year-week is also called the <i>tribulation</i> , and it begins, like all other weeks on the biblical New Year and lasts for seven years. Jesus warns that it will be an extremely tough time: <b>Then there will be great <i>tribulation</i>, such as has not been since the beginning of the world until this time.</b> (Matt 24:21) In at least two ways, this last week is a prophetic parallel to the first week:
7 yrs	
Last year-week	

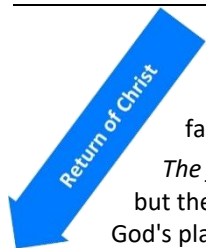
- Both year-weeks start when the people of God return to Jerusalem after an exile. The first week started with the arrival from Babylonia (Ezra 1-3), and the last week will start when the reunion after the diaspora is completed. It is richly prophesied, for example: **I will take you from among the nations, gather you out of all countries, and bring you into your own land.** (Ezek 36:24)
- Both weeks of years are initiated by the resumption of the sacrificial service. The first week began with **burnt offerings** (Ezra 3:3), and we have already seen that this event is carefully timed to the biblical New Year (Ezra 3:6). That also the last week will begin with sacrifices is understood from the end of Daniel's 70-week prophecy: ***He* [God] shall confirm a covenant with many for **one week [the 70th]**, but in the middle of the week *he* [Antichrist] shall bring an end to sacrifice and offering.** (Dan 9:27, where the translation seems to indicate that the two "he" is the same person, which is not supported by the original text.) To "confirm" means that it is an existing covenant, and to "bring an end to sacrifice" means that the covenant contains a sacrificial service. Therefore, it is God who ratifies the Mosaic covenant and Antichrist who abolishes it half a week (3.5 years) later.

Sacrifices require an altar but not necessarily a complete temple. At the first year-week, there was no temple when the sacrifices began: **they began to offer...although the foundation of the temple of the Lord had not been laid.** (Ezra 3:6) Whether this will also apply to the last week of years is unclear, but the next temple must be in place when the sacrificial service is abolished in the middle of the tribulation (as described above) for then the Antichrist **shall defile the sanctuary fortress [the temple]... take away the daily sacrifices, and place there the abomination of desolation.** (Daniel 11:31)

Therefore, the tribulation means a time of national repentance for the Jews under the Mosaic Covenant, a covenant that God never abolished. Jesus Himself said that He did not **come to destroy the Law or the Prophets... Till heaven and earth pass away, one jot or one tittle will by no means pass from the law** (Matt 5:17-18), where the phrase "heaven and earth pass away" always refers to the return in the Bible. Of course,

individual Jews may be **redeemed from the curse of the law** (Gal 3:13), but as a nation they will repent only at the end of the tribulation, when God **will pour on... the inhabitants of Jerusalem the Spirit of grace and supplication. Then they will look on Me whom they pierced.** (Zech 12:10) **And so all Israel will be saved.** (Rom 11:26)

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Jesus' return, along with His death and resurrection, are the most notable events in biblical history. The return will most likely take place on the biblical feast of the *Day of Atonement*, which falls in the fall. How can we know?

*The feasts of the Lord* are defined in Lev 23. They reflect historical events, but they are also prophetically forward-looking toward coming events in God's plan of salvation. *The spring feasts* of Passover and Pentecost reflected the death/resurrection of Jesus and the giving of the Spirit respectively (and they have already occurred), while *the autumn feasts* reflect the return of Christ and the Kingdom of God (and they are still future). Since the prophetic predictions of the spring feasts were fulfilled on the very same dates as the corresponding feasts were celebrated, there is reason to assume that the fulfillment of the autumn feasts will also take place on the "right" dates.

*The Day of Atonement* is such a fall feast, and its symbolism (described in Lev 16) points forward to Jesus' return. The name reveals that it was a day of reconciliation with God, and only on this day the high priest was allowed to approach God by entering the Holy of Holies in the temple (Lev 16:29-33). In addition, the return is often associated with trumpet blasts (e.g. in 1 Thess 4:16), and in Jubilee years (when Jesus comes) trumpets should be blown on the Day of Atonement (Lev 25:9).

Another autumn feast is *the Feast of Trumpets* and, as we have seen, it also constitutes the biblical New Year when all the year-weeks begin and end. It falls **in the 7th month, on the 1st day**, while the Day of Atonement falls on **the 10th day of this 7th month** (Lev 23:24,27), meaning 10 days pass between them. (The fact that the New Year falls in the 7th month is explained by the fact that parallel to the civil year there is a festival year that begins in the 1st month according to Ex 12:2.) In Jewish tradition, this period is called *ten days of awe*, and they are intended for self-examination and repentance before the Day of Atonement.

The conclusion is that 10 days elapse between the end of the tribulation (on the Feast of Trumpets) and the return of Jesus (on the Day of Atonement). A time interval is also revealed by a comparison between two Bible passages:

- **But in those days** [plural!], **after that tribulation, the sun will be darkened, and the moon will not give its light... Then they will see the Son of Man coming** [the return] **in the clouds with great power and glory.** (Mark 13:24-26)
- **The sun shall be turned into darkness, and the moon into blood before the coming of the great and awesome day of the Lord.** (Joel 2:31)

Thus, the sequence is **end of tribulation > darkness > return of Jesus**. The book of Revelation always describes God's **wrath** in connection to the return (6:17, 11:18,

14:19, 19:15), and this wrath will probably have its climax during these 10 days. In addition to the darkened celestial bodies, they mean total chaos on earth, and during these days people **hid themselves in the caves... and said to the mountains and rocks "Fall on us and hide us from... the wrath of the Lamb!"** (Rev 6:15-16)

(What has been said in the section *Return of Christ* is based more on assumptions than other content of this document, but it should be emphasized that the passage is outside the biblical chronology and therefore does not affect its credibility.)

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### Year of recompense

1 yr

### Last Jubilee

Since a Jubilee year is to be inserted after every 7 year-weeks, the 70th week must also be followed by one. It is the 120th Jubilee year since creation, and Jesus will return ten days into this year, on the Day of Atonement. The rest of the year is needed to clean up the earth after all the wars and environmental disasters that the last time has brought. In addition, the temple will probably need to be cleansed from the **abomination of desolation** (Matt 24:15) placed there by Antichrist.

Isaiah gives the year two completely different names: **It is the day of the Lord's vengeance, the year of recompense for the cause of Zion** (Isa 34:8) and **the day of vengeance is in My heart, and the year of My redeemed has come.** (Isa 63:4). The difference between perspectives depends on who is addressed. For God's enemies it means judgment, and for God's friends it means deliverance.

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### Kingdom of God

1000 yrs

*The Kingdom of God* is the Sabbath millennium that prophetically reflects the 7th day of creation. Through it, God fulfills His covenant with Abraham where He promises him an *earthly* land (Gen 13:15). The land is even specified to its geographical borders (Gen 15:18-21). The recipient of the promise is Abraham and his **SEED** whom Paul defines as **Christ** (Gal 3:16)

along with all who **are Christ's** (Gal 3:29). However, Abraham never saw the promise fulfilled (Acts 7:5), and the reason is that he and his offspring *together* would inherit the promised land (Heb 11:40). It will happen when Jesus comes back and establishes the Kingdom of God. Only then God has fulfilled His promise to Abraham (with his seed), and therefore the Kingdom of God marks the end goal of God's plan of salvation.

The length of the Kingdom of God is unequivocally specified six times in Rev 20, for example: **Blessed and holy is he who has part in the first resurrection** [at the return]... **They... shall reign with Him** [in the Kingdom] **a thousand years.** (v.6)

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### Eternity

∞ yrs

After (or at the end of) the Kingdom of God follows the *Last Judgment*: **I saw a great white throne and Him who sat on it... And the dead were judged** (Rev 20:11-12) Then *eternity* begins. The Bible does not say much about this future condition, but there are some clues: **Then comes the end, when He delivers the kingdom to God the Father, when He puts**

**an end to all rule and all authority and power... The last enemy that will be destroyed is death... Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.** (1 Cor 15:24-28)

## Jubilee Year verification

The Bible chronology has an *internal* verification: The summation of years from creation onwards has a side effect, namely that important biblical events (worth celebrating) end up on Jubilee years. This confirms that we have calculated correctly.

Below is a list of events that fall on Jubilees. (Remember that the Jubilees occur every 50 years and therefore end the respective period in Figure 4. For example, Abraham's birth occurs on the 40th Jubilee which is in the *2000th year AM* or *the year 1999 AM*.):

- **Abraham's birth**, 40th Jubilee.
- **Isaac's birth**, 42nd Jubilee.
- **Joseph's birth**, 45th Jubilee. (Not shown here.)
- **Exodus from Egypt**, 50th Jubilee.
- **Canaan conquered**, 51st Jubilee. (Shown below.)
- **David's covenant**, 59th Jubilee. (Requires some assumptions.)
- **First temple finished**, 60th Jubilee.
- **Cyrus' decree**, 70th Jubilee.
- **Second temple finished**, 71st Jubilee.
- **Return of Christ**, 120th Jubilee.

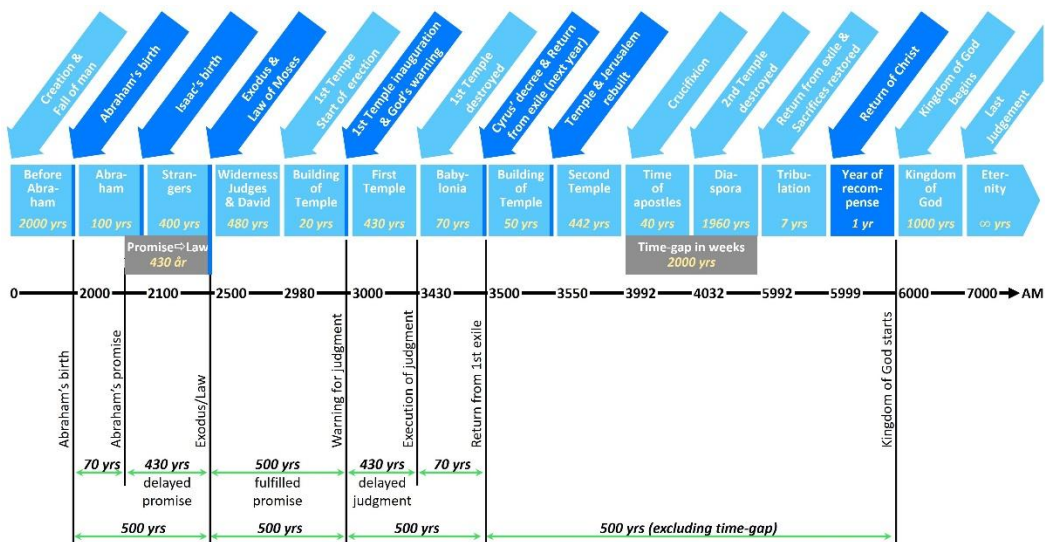
Besides, two of the Jubilee years are not just Jubilee years but incredibly special ones. The first of these is the 50th when the exodus from Egypt, the crossing of the Red Sea, and the giving of the Law of Moses occurred. Many consider this to be the birth of the Israeli nation and therefore the most important event of them all. And since a Jubilee period is 50 years, this will be *the Jubilee of Jubilees*. God is holding the baton here!

The second special Jubilee year is the 70th when Cyrus' decree ended the Babylonian captivity. God had promised that **after 70 years are completed at Babylon, I will... cause you to return to this place** (Jer 29:10), and this promise He fulfills in a double sense. The return takes place after 70 *calendar years* and on the 70th *Jubilee year*. Again, God is in total control!

Now, admittedly, there are other notable events that do *not* fall on Jubilee years, and a critic might argue that since these break the pattern, the rest is just coincidence. But such an objection only applies if there are no rational explanations as to why God chose not to put them on Jubilee years. And there is:

- **The resurrection of Jesus** (in 3992 AM) does not happen in a Jubilee year. The reason is that the biblical chronology is primarily made for the Jews, and for them the resurrection is not important because they (as a nation) do not regard Jesus as the promised Messiah. Or rather, they have not realized the importance of the resurrection yet.
- **The new covenant** was not instituted in a Jubilee year. This is because it was not launched in a single year but over a forty-year period from Pentecost 3992 AM (when the Spirit was given) to the destruction of the Temple in 4032 AM (when the sacrificial service of the old covenant ceased).

- **Abraham's covenant** (2070 AM) was not entered in a Jubilee year. But the event is part of another pattern of symmetries (figure 7), and if it had occurred in a Jubilee year, those regularities would have been ruined. These symmetries might be God's



way of further authenticating the biblical chronology.

Figure 7. *Symmetries in the biblical chronology.*

(In Figure 7 there is a grey period "Promise => Law" not previously defined. It comes from Gal 3:16-17: **To Abraham and his Seed were the promises made... The law, which was 430 years later...** The law was given in the same year as the exodus from Egypt that occurred 500 years after Abraham's birth, i.e. Abraham received his promise when he was 70 years old.)

Someone has objected that since Abraham's birth is calculated on the assumption that six months should be deducted on average for the paternity ages of the patriarchs, we cannot be sure that he was born in a Jubilee year. And if not, the whole calculation is derailed because the continuing Jubilees come with a 50-year pulse. But the reasoning fails because the Jubilee calendar is not *anchored* in creation but in the *celebration* of the first Jubilee year. It happened when the conquest of Canaan was completed according to God's instruction: **When you come into the land which I give you... then you shall... consecrate the fiftieth year... It shall be a Jubilee for you.** (Lev 25:2-10) Therefore, we know that Abraham is born in a Jubilee year, not by counting *forward* from creation (which requires a statistical assumption), but by counting *backwards* from the first Jubilee celebration (which is unambiguously defined in Scripture).

The grey box *Jubilee year synchronization* in figure 4 shows that the time between Abraham's birth and the completion of the conquest (when the first Jubilee was

celebrated) is 550 years. The first 100 years are until Isaac's birth, and the other 450 years are defined by Acts 13:17-20: *God... chose our fathers... when they dwelt in the land of Egypt... For a time of about **40 years** He put up with their ways in the wilderness. And when He had destroyed seven nations in the land of Canaan, He distributed their land to them. ALL THIS TOOK ABOUT **450 years**.* The period begins when God "chose our fathers," which means the birth of Isaac. (Abraham himself is never counted as chosen in Paul's terminology because he had other sons who were *not* chosen, Rom 9:7.) The period ends when God "destroyed seven nations" and "distributed the land," signifying the *completion of the conquest*, i.e. when the conquest was completed. This is not simultaneously with the start of the conquest (when Jericho was stormed). God Himself says that *I will not drive them* [the peoples of Canaan] *out from before you in one year... Little by little I will drive them out from before you.* (Ex 23:29-30) It is even possible to calculate that the conquest took 10 years because 40 of the 50 years between the Exodus and the completion of the conquest were spent in the wilderness.

## *The timing of the Return of Jesus*

Figure 4 shows that Jesus will return 5999 years after the creation. Of course, this is uninteresting if we cannot convert the year into our Gregorian calendar that counts years after Christ. Is this possible? Yes, but only if we leave the secure biblical source and include a date from secular history.

To do it, it is crucial to find an event that is dated both biblically and secularly and use it as an anchor point between the two calendars. The most recent occurrence is the most dependable because the uncertainty of secular dating grows with age. Therefore, we choose the destruction of the temple under the Romans which occurred in 4032 AM biblically and AD 70 secularly. Therefore, the return in 5999 AM occurs 1967 years after the destruction. If we add the same figure to AD 70, we arrive at AD 2037. However, this result must be adjusted because the Bible New Year occurs about 3 months before the New Year of the Gregorian calendar. When Jesus arrives on the Day of Atonement 10 days into 5999 AM, the Gregorian year has not yet turned into AD 2037. Therefore, Jesus comes on the Day of Atonement in AD 2036. The tribulation begins 7 years before that, that is, in AD 2029.

It is important to stress that this year is calculated with the assumption that the temple was destroyed in AD 70, a piece of information that cannot be found in the Bible. *An uncertainty in this year is therefore inherited as an uncertainty in the year of Jesus' return.* History experts are also not entirely in agreement so the date may differ a few years.

## *Now what*

Referring to the end times, Jesus says that we should *learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, [we] know that*



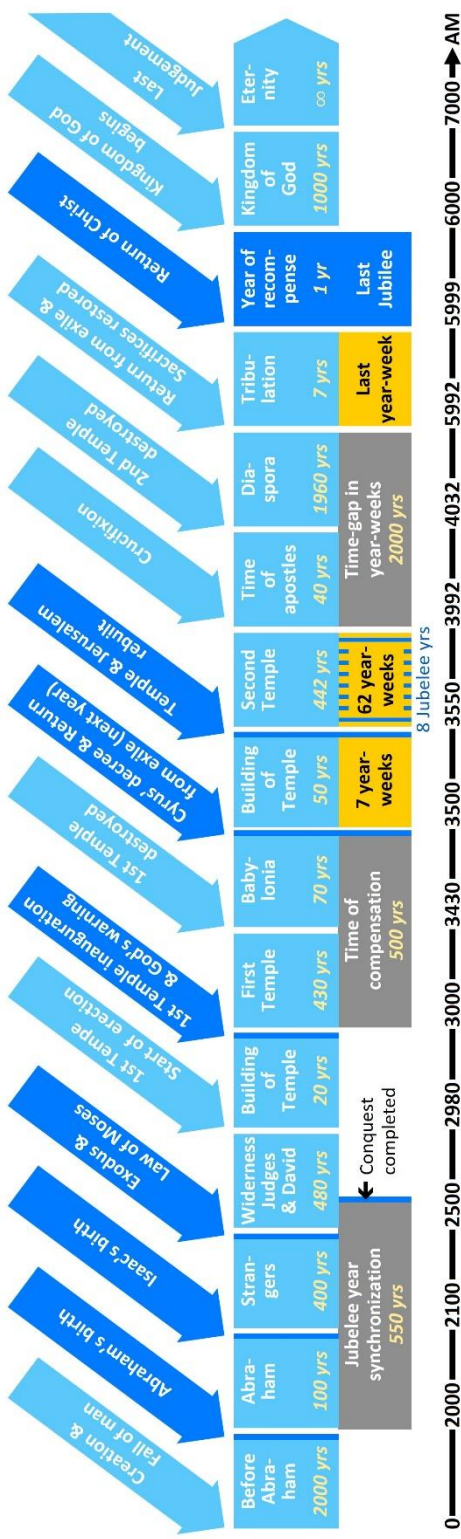
**summer is near.** The attentive realizes that this time is now. People are anxious about the climate, pandemics, wars, inflation, the energy crisis, gender dysphoria and the avalanche of violence. There is fear, confusion, hopelessness, and because man is incurably religious, he resorts to an almost ritualistic behavior to subdue the evil. This may include climate compensations, gender surgeries, hand washings, emission allowances, vaccines, pride parades, environmental activism, and not least, "education" of us citizens. And regardless of whether such actions are effective or not, they cannot save the world. They become pseudo-saviors who obscure the view of the Real Savior. But as Christians, we have the immeasurable privilege of having the facts in hand regarding the development of the world. We *personally* know Him who will put down His foot and begin to **rule with a rod of iron** (Rev 19:15). Our job is to tell as many as possible of our wounded fellow humans about the *Solution* that will put an end to the misery. So let us take the opportunity while we still have the chance! **I must work the works of Him who sent Me while it is day. The night is coming when no one can work.** (Joh 9:4)

But Jesus also says that **all these [are] the beginning of sorrows.** (Matt 24:8). It is going to get a lot worse before it gets better! It will get so bad that Jesus finds it necessary to warn of a great apostasy during the tribulation. He prophesies that many Christians will **be hated** and even **killed** for Jesus' name's sake. **False prophets will rise up and deceive many,** and therefore love will grow cold, and **many will FALL AWAY** (Matt 24:9-12). *None of us is immune to such apostasy,* which is why we must immediately start preparing. It is no longer enough to murmur along to the Creed's "who will come again to judge the living and the dead." Not all will come out of the tribulation with the eternal life intact, but **only he who endures to the end shall be saved** (Matt 24:13).

Paul compares the struggle ahead to a sports competition and urges us to train hard: **Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it... Therefore I run thus: not with uncertainty.** (1 Cor 9:24-26). A runner can manage his race and squeeze out his last strengths only by knowing exactly where the finish line is. The same is true of Christians, and therefore the knowledge of the timing of Jesus' return, when the race is over, is invaluable. Why would the Bible exhort us to an athlete's discipline while withholding crucial information about the duration of the struggle?

We are on the verge of the next phase of God's salvation plan for man and the earth. It is time to start preparing for the greatest event in the history of the world!





# Bible Chronology

Figure 4

***Of that day and hour no one knows,  
not even the angels of heaven,  
but My Father only..***

Does this Bible quote mean that Jesus' return will come unexpectedly and without warning? Yes, but only for the unprepared. The wise prepare by finding out when Jesus will come back. The booklet is for those who want to belong to this group. It shows:

- ***That we can know when Jesus will return.***  
A careful analysis of the Bible's texts shows that knowledge about the Second Coming increases as we approach the end times. This time is now!
- ***Why we can know when Jesus will return.***  
The last days before the return will be very tough, and Jesus warns of a great apostasy. Knowing how long it is left may be crucial to our persevering.
- ***How we can know when Jesus will return.***  
God's plan of salvation spans seven millennia, and all of these 7,000 years can be traced in the Bible. Many important events can therefore be dated, and the return is one of them.
- ***When Jesus returns.***  
The return will take place 5999 years after creation.

The calculations are based exclusively on biblical data: no secular history (which is uncertain), no astronomical events (which are ambiguous), and no personal revelations (which are subjective).

A recalculation of the year of the return to years after Christ requires the introduction of a secular date. For this, the destruction of Jerusalem in AD 70 is used, a time however not found in the Bible.