

*Outline Studies*  
*in*  
*Biblical Chronology*

**A Continuous Chronology  
from  
Creation to the Cross**

**Chapter 6**  
**The 70 Weeks of Daniel**  
From the Babylonian Exile to the Time of Messiah  
*An Elaborated Biblical Chronology*



18644 Sherman Way, Reseda, CA 91335

**Author: Larry G. Redekopp**

Contact: [lq.redekopp@usc.edu](mailto:lq.redekopp@usc.edu)

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# Outline Studies in Biblical Chronology

## Chapter 6 The 70 Weeks of Daniel

### From the Babylonian Exile to the Time of Messiah

#### *An Elaborated Biblical Chronology*

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# The 70 Weeks of Daniel

## From the Babylonian Exile to the Advent of Messiah

### *An Elaborated Biblical Chronology*

#### **Introduction**

The prophecy referred to as *The 70 Weeks of Daniel*, recorded in *Dan. 9:24-27*, ranks among the most profound and important prophecies with chronological import contained in the whole of Scripture. It is the author's thesis that this prophecy provides the sole basis for connecting the chronology of earlier events recorded in Biblical history with those archaeologically-referenced dates set forth in secular history. In any case, an accurate construction of an OT chronology demands that Daniel's prophecy be interpreted and reckoned accurately; that is, that it be anchored correctly as to its starting date and analyzed correctly as it pertains to both content and implied chronology.

#### **The Prophecy: Its Historical Background**

Jerusalem was invaded by the Babylonians on three distinct occasions, the last culminating in a climactic desolation of Jerusalem. These invasions, each of which was followed by a deportation of inhabitants of Jerusalem and Judah to Babylon, initiated that period of Israel's history called the 'Babylonian captivity', or 'The Exile'.

1. **Invasion #1: 605 BCN. Daniel taken captive.**
  - This invasion occurred in the 4<sup>th</sup> yr. of Jehoiakim [his accession year + the 3<sup>rd</sup> yr. of his reign (cf., *Dan. 1:1-2* and *Jer. 25:1*)]. It was also coincident with the 1<sup>st</sup> yr. of Nebuchadnezzar's reign as sole monarch (cf., *Jer. 25:1* and *Dan. 2:1*).
  - Note: This is the first correlated dating of an event recorded both in Biblical and in secular history. The received date of 605 BCN for this event in secular history is fixed by Ptolemy in his construction of a chronology of the Babylonian and Persian eras – eras for which considerable chronological confusion exists.
2. **Invasion #2: 597 BCN. Ezekiel and Mordecai taken captive.**
  - Ezekiel & Mordecai were taken captive to Babylon along with King Jeconiah (*alt.*, Jehoiachin) following this invasion.  
*Note:* The time of Ezekiel's deportation can be inferred from *Ezek. 40:1* and that of Mordecai's is clearly set forth in *Esther 2:5-6*.
  - This invasion occurred in the 8<sup>th</sup> year of Nebuchadnezzar's reign [605 – 8 = 597 BCN]; (see *II Kings 24:8-17*, esp. vs. 12).
3. **Invasion #3: 586 BCN. Temple burned; walls of Jerusalem destroyed.**
  - This invasion occurred in the 19<sup>th</sup> yr. of Nebuchadnezzar [605 – 19 = 586 BCN]; (see *Jer. 52:12-16*).

#### **The Prophecy: Its Date**

Daniel received the communication of the prophecy of the "70 weeks" by angelic ministration during the 1<sup>st</sup> year of Darius the Mede; that is, in the year 538 BCN (*Dan. 9:1*).

"In the first year of Darius the son of Ahasueras, of Median descent, who was made king over the kingdom of the Chaldeans – in the first year of his reign I, Daniel, observed in the books the number of years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years." *Dan. 9:1-2*

"That same night Belshazzar the Chaldean king was slain. So Darius the Mede received the kingdom at about the age of sixty-two." *Dan. 5:30-31*

"So this Daniel enjoyed success in the reign of Darius and in the reign of Cyrus the Persian." *Dan. 6:28*

"And now I have given all these lands into the hand of Nebuchadnezzar king of Babylon, My servant ... And all the nations shall serve him, and his son, and his grandson, until the time of his own land comes; then many nations and great kings will make him their servant." *Jer. 27:6-7*

Note #1: The prophecy of Jeremiah makes clear the fact that Babylon would hold dominion for only three generations – Nebuchadnezzar, his son, and his grandson (*Jer. 27:6-7*) ... a time period that covered most of the 70 years of the captivity.

Note #2: The text of *Dan. 9:1* refers to Darius (the Mede) as the “son of Ahasueras”. This reference clearly implies that the term “Ahasueras” is a title, not a particular surname – certainly not the Ahasueras referenced in the Book of Esther. This is a point that will be raised with particular interpretive emphasis in respect to this prophecy later in these notes.

**A Mini-Chronology: The Fall of Babylon and Early Dominance of Medo-Persia**

- Darius the Mede seizes Babylon: 538 BCN
- Darius the Mede and Cyrus the Persian initially share a co-regency
- Cyrus the Persian subsequently becomes sole regent: 536 BCN

**Comments on Terms Used in the Reckoning of Time**

**The Reckoning of Time as “years BCN”**

The designation of any year as “xxx BCN” (*i.e.*, BC nominal) in this study is used to refer to a date assigned according to the nominally received chronology based on the widely employed Ptolemaic dating system. The nominal dating system makes connection of the first archeologically-fixed date in secular history, the invasion of Jerusalem by Nebuchadnezzar in 605 BCN, with both earlier and subsequent dates in Biblical revelation.

As is clarified in the presentation which follows, the interpretation of Daniel’s prophecy of the 70 weeks within the BCN reckoning of time must be constrained through a contrived chronological framework (requiring both a ‘late start’ date and a non-standard accounting of years) in order to find a fit of the prophecy with true history.

**The Reckoning of Time as “years BCC”**

We also employ in this study a designation of years as “xxx BCC” (*i.e.*, BC corrected) to denote a corrected version of the Ptolemaic chronology. The BCC chronology presented below will employ the 70-week prophecy of Daniel as the essential (and only authoritative!) basis for connecting common dates referenced in both Biblical and secular history. The result is a revised (and purportedly accurate) chronology. That is, a chronology encompassing the entire history of the world – beginning with creation and extending continuously to the death and resurrection of the Lord Jesus Christ, even to the present era.

**The Prophecy: Its Context**

The context of the prophecy reaches back to the word of the LORD to Jeremiah where a fixed term of 70 years for Judah’s captivity is specified. Daniel came to understand that the 70<sup>th</sup> anniversary of the first invasion by Nebuchadnezzar, and of Daniel’s own exile, was approaching its conclusion, and based on God’s word, that the release of the exiles was imminent.

“The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon),  
*Jer. 25:1*

... And this whole land shall be a desolation and a horror, and these nations shall serve the king of Babylon seventy years. Then it will be when seventy years are completed I will punish the king of Babylon and that nation,’ declares the LORD, ‘for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation.’ ”  
*Jer. 25:11-12*

“For thus says the LORD, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, and bring you back to this place. ... ‘and I will bring you back to the place from where I sent you into exile.’ ”  
*Jer. 29:10, 14*  
See also: *Dan. 1:1-2*

Note: See Appendix for further chronological information concerning the broader context of Daniel’s prophecy.

The 70-yr. Babylonian Captivity was a reclaiming of 70 neglected sabbatical years. That is, the 70-yr. captivity followed 490 consecutive years where Israel failed to enforce the principles and commemorate the blessings of the sabbatical year.

$$[ (70 \text{ sabbatical years}) \times (7 \text{ years between sabbaticals}) = 490 \text{ years} ]$$

**Comment:** The prophetic statement penned by Jeremiah places, I believe, very rigid constraints on how the years in these closely-linked prophecies of the 70 years of Jeremiah and the 490 years of Daniel’s prophecy are to be reckoned. In particular, since the 70 years of Jeremiah’s prophecy are reckoned as calendar years (*i.e.*, time extending from one Passover to the next – *alt.*, from one spring equinox to the next), it seems quite natural that one should insist that fulfillment of the years of Daniel’s prophecy be understood as measured in the same way ... that is, in literal calendar (solar) years..

### Associated Chronological Information

“And those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept Sabbath until seventy years were complete.” *II Chron. 36:20-21*

The text quoted to the left makes reference to a time period encompassing 70 sabbatical years; that is, a period of 70 x 7 years = 490 years. Further, these are necessarily calendar years (Passover to Passover).

### The Prophecy: Its Terms

<p>“<b>Seventy weeks</b> have been decreed for your people and your holy city, ...</p>	<p>So you are to know and discern that <i>from the issuing of a decree to restore and rebuild Jerusalem</i> until Messiah the prince...</p>	<p>There will be <b>7 weeks</b> and <b>62 weeks</b>; it will be built again, with plaza and moat, even in times of distress.</p>	<p>Then after the 62 weeks the Messiah will be cut off and have nothing,</p>	<p>and the people of the prince who is to come ... will make a firm covenant with the many for <b>one week</b>, ...” <i>Dan. 9:24-27</i></p>
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The terms of the prophecy specify a particular period of 70 weeks [*i.e.*, 70 “weeks of years”; → *lit.*, 70 “sevens of years” = 490 yrs.]

**Terminology:** The term ‘*week*’ is a translation of the Hebraic word “*heptad*” – a unit of measure denoting a collection of seven ... a term akin to our use of the common term “dozen” to denote a collection of twelve.

- The use of the term ‘*week*’ to denote a period of 7 years seems to be clearly implied by the context.
- The context is “70 years” of captivity – a definite period of time (calendar years) delineated in God’s dealings with Israel as a national entity.

The text divides the whole 70-week period into three distinct segments of time totaling 490 years:

$$70 \text{ weeks} \times 7 \text{ years per week} = 490 \text{ years.}$$

- ◆ a 7-week period:  $7 \times 7 = 49 \text{ years}$
- ◆ a 62-week period:  $62 \times 7 = 434 \text{ years}$
- ◆ a 1-week period:  $1 \times 7 = 7 \text{ years}$

### Comments:

- The linguistic construction of the prophecy seems to imply that the first 7 + 62 = 69 weeks will comprise a continuously running period of time and, by contrast, the last of the 70 weeks is to be separated by an unspecified period of time from the first 69 weeks  
That is, the phrase “the prince who is to come” carries a sense of occurring at some later, unspecified time – at a time disconnected from the previous 69 weeks.



- The text makes explicitly clear the fact that the prophetic clock begins when a “decree to restore and rebuild Jerusalem” is issued, and the consecutive period of 69 weeks = 483 years will come to conclusion when “Messiah will be cut off”.
- The identification of the decree permitting the Hebrew people to return to Jerusalem from Babylon is absolutely crucial to the reckoning of years associated with this continuously-running 483 yr. period.
- The grammar and syntax of the passage suggests quite clearly that a time gap is intended between the close of the 69<sup>th</sup> week (*heptad*) and the beginning of the 70<sup>th</sup> week (*heptad*).
- It seems logical that the first 7 week period (7 x 7 = 49 yrs.) must hold significance in some unspecified sense in the early stage following the decree which starts the prophetic time clock. The separation of this period from, but not its disconnection from, the subsequent 62 week period must have a clear and definitive fulfillment – one to be identified later.

**Disclaimer:** Details of the 70<sup>th</sup> week (*i.e.*, the final 7 years) of Daniel’s prophecy, both in relation to its beginning and its division into two equal periods of 3½ years each, will not be discussed in these notes. The focus of this study is on the formation of a complete Old Testament chronology, to which the 69 weeks (483 yrs.) is of primary relevance.

**End of 70 Years of Captivity – Beginning of 70 Weeks of Daniel**

Chronological Basics:

- ◆ Beginning of Israel’s Exile: 605 BCN
- ◆ Date of Cyrus’ Decree: 536 BCN
- ◆ Servitude in Babylon: 605 – 536 = 70 years (inclusive reckoning)

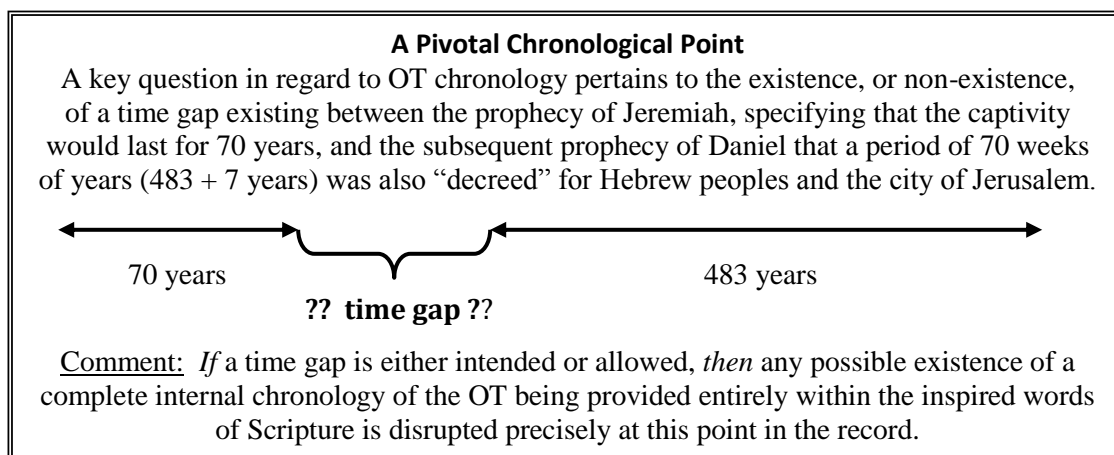
- The 70-year Babylonian captivity was concluded when a decree issued by Cyrus allowed the exiles from Judah to return to Jerusalem to rebuild the city and the temple.
- Cyrus’ decree is a most significant point of information relative to Daniel’s prophecy – being nothing less than the pivotal decree that launches the 483 year period. Further, it is the very decree leading to a precise chronological specification of the appearance of “Messiah the prince”.
- Cyrus’ role was prophesied by Isaiah (*Isa. 44:28 – 45:1-2, 13*) – a remarkable prophecy identifying Cyrus by name and spoken roughly 150 years in advance of its fulfillment.

<p>“It is I who says of Cyrus, ‘He is My shepherd! And he will perform all My desire.’ And he declares of Jerusalem, ‘She will be built.’ And of the temple, “Your foundation will be laid.’ ” <i>Isa. 44:28</i></p>	<p>Thus says the LORD to Cyrus His anointed, whom I have taken by the right hand to subdue nations before him, and to loose the loins of kings; ... I have aroused him in righteousness, and I will make all his ways smooth; he will build My city, and will let My exiles go free, without payment or reward,’ says the LORD of hosts.” <i>Isa. 45:1-13</i></p>	<p>Author’s Question: Might Daniel have been aware of this prophecy of Isaiah?</p>
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- Cyrus’ role in concluding the 70-yr. captivity is substantiated in the historical record. The decree by Cyrus not only marked the formal conclusion of the 70-year Babylonian captivity, it was the instrument that launched the countdown of the contiguous period of 483 years (69 weeks of years) leading to revelation of Messiah the Prince. This fact is substantively reinforced in the inspired accounts appearing in the closing words of II Chronicles and the opening words of the Book of Ezra (*viz.*, *II Chron. 36:22-23; Ezra 1:1-4*).
- The words in *Isa. 44:28* regarding the temple are simply, “Your foundation will be laid” – the text specifies explicitly the initiation of a reconstruction of the temple, something that certainly occurred within the first 7 weeks (49 years) following Cyrus’ decree.
- It will be shown later that the age of Ezra, along with some of his contemporaries, is such that this construction campaign must have occurred within decades following Cyrus’ decree.

- There is no inference, either in Isaiah’s or Daniels’s words, about any time gap of undetermined extent existing between the end of the 70 year captivity and the launching of the 483 year period. This fact should not be overlooked, nor easily cast aside.

<p>“Now in the first year of Cyrus king of Persia – in order to fulfill the word of the LORD by the mouth of Jeremiah – the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also put it in writing, saying, “Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up.’” <i>II Chron. 36:22-23</i></p>	<p>“Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing saying: Thus says Cyrus king of Persia, ‘The LORD, the God of Heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem. Every survivor, at whatever place he may live (<i>i.e.</i>, reside as an alien), let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem.’” <i>Ezra 1:1-4</i></p>
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**Chronological Conundrum #1: The Start Date**

Given that Cyrus’ decree was issued in 536 BCN, and using this decree as the initialization of the clock for the 69 week period delineated by Daniel, it is immediately clear that there is an incompatibility with the terms of Daniel’s prophecy specifying that “Messiah the prince” will appear and be “cut off” at the conclusion of the 483 years.

**Decree by Cyrus:      536 BCN + 483 yrs. = 53 BCN**

Clearly, based on the nominal dating of Cyrus’ decree, the 483 year period ends considerably before even the birth of Jesus of Nazareth.

This conundrum is overcome, by no small number of expositors, the assignment of an alternate starting date for Daniel’s 69 weeks. In particular, this widely promulgated scheme appeals to a decree – one *supposedly* issued by Artaxerxes Longimanus in 445 BCN (*Neh. 2:1-8*) – as the “true” start date for the 483 year period. It is argued that this decree is the first to specifically address a key point in Daniel’s prophecy – the rebuilding of Jerusalem (*cf.*, *Dan. 9:25a*). However, this “late-dating” of the beginning of the 483 year period still leaves us with a chronological “misfit”.

**Decree by Artaxerxes Longimanus:      445 BCN + 483 yrs. = 39 AD**

With this alternate starting point, the 483 year (69 week) period concludes significantly after the widely accepted date for Christ’s crucifixion.

It is readily apparent that there are significant difficulties with a straightforward reckoning of time whether appealing to the decree of Cyrus in 536 BCN or to the decree of Artaxerxes Longimanus in 445 BCN as the starting date for the 483 year period.

**Questions.** Where does the truth lie? Is there a scheme of reckoning time that will overcome the difficulties associated with the use of either of these decrees as the official starting date for the prophecy? And, does the “late-date” decree, 445 BCN as opposed to 536 BCN, have firm Biblical foundation? And, can it even survive historical scrutiny?

### **A Proposed Reconciliation: An Adapted Chronology**

A widely accepted reconciliation of the reckoning of the 483 year period using the decree of Artaxerxes Longimanus as the “true” starting date is realized (constrained to fit) by adopting a revised definition of the number of days in a year. The accounting of days per month in the record of the Noahic Deluge (*Gen. 7-8*) is used to suggest the defining of a “prophetic” year – one consisting of 30 days per month. Then, employing a 30 day per month counting for a full 12 months yields a year being comprised of only 360 days, not the 365 ¼ days for the familiar calendar (days per solar year).

A scheme, advanced most notably by Sir Robert Anderson in his study of Daniel’s prophecy (“*The Coming Prince*” 1895), employs this basis for the accounting of years and has gained considerable popularity. The scheme sets the starting date for the 483 year period as the decree (*supposedly*) issued by Artaxerxes Longimanus in his 20<sup>th</sup> year (445 BCN) and referred to in *Neh. 2:7-8*. This scheme then resorts to interpreting the 483 year period in terms of “prophetic” years – years of 360 days per year.

[*Note:* This re-definition of the length of a year had been advanced earlier in the 1600’s by Bishop Lloyd ... being sometimes referred to as a “Chaldean” year].

According to this scheme, the time frame included in Daniel’s 69 weeks is equivalent to only about 476 calendar years of 365 ¼ days per year – the period of 483 calendar years reduced by 7 years. Then, the calculation shown at the bottom of the previous page takes the alternate form:

**Adapted Chronology: 445 BCN – 476 = 32 AD**

(accounting for the fact that there is no year “0” moving from BCN to AD)

The apparent success of this adaptation of the 483 year period has provided wide-spread support for its designation as “the valid” interpretation of Daniel’s prophecy – leading to a fulfillment *supposedly* down to the exact date of Christ’s crucifixion ... with the presumption that the date of the decree of Artaxerxes Longimanus is actually known with precision.

*Explanatory Note:* The qualifying term “*supposedly*” has been inserted several times in the foregoing text. The author’s reason for this insertion arises from the existence of quite substantial historical bases for arguing that the king identified by the title “Artaxerxes” in *Neh. 2:1-8* is *not* the same Artaxerxes Longimanus as postulated by proponents of this Adapted Chronology. Rather, the king referred to in the Book of Nehemiah is none other than Darius Hystaspes, also known as Darius the Great.

### **An Alternate Reconciliation: Rejection of Ptolemy’s Calendar as Authoritative**

An alternate approach aimed at reconciling the chronological conundrum defined above is based on a determined refusal to abandon Cyrus’ decree as the launch point for the 483 year period, an issue on which Scriptures seem quite emphatic. It is also based on a refusal to be bound by the rigid tyranny imposed by an acceptance of Ptolemy’s calendar as being either accurate or factual, particularly its accounting of the history of the Persian era. The author is strongly prejudiced toward this approach, and the undergirding basis for this approach is advanced and defended in text that follows. (See “Author’s Perspective” note below.)

**Author's Perspective:**

The “late-dating” of the launch point for the prophetic clock relative to Daniel’s 483 year period is “forced” upon chronological interpretations of the prophecy precisely because the Ptolemaic dating system is given more authority than the Word of God (at least in the author’s opinion).

If the chronological restriction imposed by a “full faith” acceptance of the Ptolemaic dating system were jettisoned, the conviction that the decree of Cyrus was, in truth of fact, the key event initiating the countdown for the first 69 weeks (483 years) would almost surely, and even naturally, predominate.

The Scriptures, at least in this author’s opinion, give explicit and central significance to Cyrus’s role *both* in the closing of the 70 years of captivity *and* in the releasing of the captives to return and “rebuild Jerusalem”.

Furthermore, it seems that Gabriel’s words to Daniel carry quite clearly the implication that the revealed time period of the first 69 weeks (483 years) would follow directly and continuously on the heels of the 70 years of captivity.

Isaiah’s prophetic statement concerning Cyrus’ role seems to be both specific and definitive with regard to the launch of Daniel’s prophecy.

“And he declares of Jerusalem, ‘She will be built,’”  
*Isa. 44:28*

“He will build My city ...”  
*Isa. 45:13*

As noted above, the principle thesis advanced here is that all hermeneutical and linguistically-consistent understandings of the related prophetic Scriptures would insist on the principal role of Cyrus. Of course, the proof of this thesis must be substantiated and defended – and arguments will be offered in subsequent sections toward that end. A few of the main points are summarized here.

- A host of other time-specific prophecies have a nominal calendar/solar year fulfillment. In particular and most significant, the 70 year period of captivity noted in the prophecy of Jeremiah has definitive fulfillment in terms of calendar (solar) years – years computed from one Passover to the following Passover, and NOT according to the so-called ‘prophetic’ year.
- The late-date initiation of the 70-week prophecy with the decree by Artaxerxes “L” (in 445 BCN) requires a number of individuals to live improbably long lives (*e.g.*, Ezra, Mordecai, Nehemiah, and other priests and Levites).
- The received chronology of the Persian era relies on conjecture at several strategic points. Now the dating of initial victories of Alexander the Great, and the beginning of the Grecian period, is firm. However, a number of chronologists from Josephus onward note substantial inconsistencies in accounts of the Persian era – raising in particular serious suspicions about the long Persian period allotted by Ptolemy.
- The prophecy of Daniel’s 69 weeks communicated by the angel Gabriel must be authoritative, and therefore has the character of forming an inflexible guide for framing the chronology of the period of Gentile dominion from Babylon to the time of Christ.

For reference in later discussion, the following table of Persian monarchs is inserted. This table derives from that proposed by Ptolemy, and forms the nominally-received and widely-circulated chronology of the Persian period extant in most historical references today. The Ptolemaic calendar specifying the year of each monarch’s accession plus the duration of their dominions is included.

## The Nominal (The Received Ptolemaic) Chronology of the Persian Era

Darius the Mede (Co-Rex with Cyrus)	538 BCN	<p><b><u>Notational Comment:</u></b></p> <p>For shorthand, we adopt the following notation when referring to two of the Persian kings: we refer to <u>Darius Hystaspes</u> as <b><i>Darius "H"</i></b>, and <u>Artaxerxes Longimanus</u> as <b><i>Artaxerxes "L"</i></b></p>
Cyrus (sole King)	536 BCN	
Cambyses Pseudo-Smerdis (7 mos.)	529 BCN	
Darius Hystaspes (Darius I)	521 BCN	
Xerxes Artabanus (7 mos.)	485 BCN	
Artaxerxes Longimanus Xerxes II (2 mos.) Sogdianus (7 mos.)	464 BCN	<p><b><u>Note (for later reference)</u></b></p> <p>These last five Persian monarchs are not listed by Josephus in his accounting of the succession of Persian kings.</p> <p><i>Fact:</i> Inconsistent deletions also exist in the list of monarchs compiled by other chronologists.</p>
Darius II, Nothus	423 BCN	
Artaxerxes II, Mnemon	404 BCN	
Artaxerxes III, Ochus	358 BCN	
Arogus (alt., Arses)	337 BCN	
Darius III (Codomannus)	335 BCN	
Alexander the Great	331 BCN	

### Chronological Conundrum #2: The Definition of "Year"

**Questions.** Is the definition of a "prophetic year" consisting of 360 days per year valid exegesis? If indeed a "prophetic year" is truly pertinent to Daniel's prophecy of the 70 weeks, shouldn't such a definition also be required for the fulfillment of other "time-specific" prophecies appearing in Scripture, especially the 70 year captivity which forms the immediate context? Or, is it legitimate to require it to be applicable exclusively in the case of Daniel's 70 weeks?

### **Criticisms/Faults with the Adapted Chronology**

- ❖ The adapted chronology does not use the standard and widely applicable period for a year.
- ❖ Other prophetic chronological intervals throughout the OT use time measured in terms of calendar (alt., solar) years – years from Passover to Passover.
  - ◆ The 400-year, 4-generation period prophesied in *Gen. 15:13, 16* was fulfilled based on the nominal calendar/solar year of 365 ¼ days per year.
  - ◆ The 430-year period prophesied in *Ex. 12:40-41* predicting the time from the covenant promise given to Abraham until the giving of the Law at Sinai was fulfilled based on the standard of 365 ¼ days per year. Its fulfillment is noted in *Gal. 3:17*.
  - ◆ The 70-year period of servitude (captivity) prophesied by Jeremiah (*Jer. 25:1, 11-12*) was fulfilled based on the calendar year of 365 ¼ days per year.
 

[605 – 536 = 70 years (inclusive reckoning and use of the BCN dating)]
  - ◆ The 490-year period over which Israel failed to keep the sabbatical year was fulfilled based on the nominal solar year of 365 ¼ days per year.
  - ◆ The 70-year period of indignation referred to by Zechariah (*Zech. 1:7-16, esp. vs. 12; Ezek. 24:1-14*) was fulfilled based on the nominal calendar year of 365 ¼ days per year.
 

[10<sup>th</sup> day of the 10<sup>th</sup> month of the 9<sup>th</sup> year of Jehoiachin's captivity ending on the 24<sup>th</sup> day of the 11<sup>th</sup> month of the 2<sup>nd</sup> year of Darius "H" – a period extending from 589 – 520 = 70 years, using inclusive reckoning and BCN dating]

- ◆ The 70-year period of fasts referred to by Zechariah (*Zech. 7:1-7*) was fulfilled based on the nominal calendar/solar year of 365 ¼ days per year.  
[586 – 517 = 70 years, using inclusive reckoning and BCN dating]
- ❖ The reckoning of years by time intervals that differ from solar years runs counter to all the “time-specific” prophecies noted above, as each had precise fulfillment in terms of nominal calendar years measured between successive Passovers and successive spring equinoxes.

Author’s Thesis: It is axiomatic that the prophecy of the 70 week period in *Dan. 9:24-27* should also be fulfilled precisely using the nominal calendar/solar year of 365 ¼ days per year.

The nominal calendar year has 365 ¼ days, and in the Jewish calendar measures time is measured relative to the spring equinox. The appearance of the new moon immediately following the spring equinox fixes the beginning of a new calendar year, and the date for Passover follows two weeks hence. Further, all the holy feasts of the Mosaic covenant are marked in reference to Passover. Thus, to resort to a selective scheme of interpretation in regard to a single selected prophecy (Daniel’s 70 weeks), and then to apply that selective scheme in a case where the historical data is suspect, seems to this author to be quite inadvisable (even improper?) when dealing with statements recorded in an infallible source – Holy Scripture.

### **Problematic Issues Raised by Use of the Adapted Chronology**

If one accepts the interpretive scheme leading to the Adapted Chronology, then one ought to find strong internal support for this wherever chronological information is set down in the post-exilic books of Ezra, Nehemiah and Esther. However, it seems that the “late-dating” of the crucial decree that launches the 483 year period in the Adapted Chronology forces acceptance of some disturbing inconsistencies – inconsistencies that appear neither to be appreciated nor addressed by expositors holding this adapted schema for unfolding the chronology of Daniel’s prophecy of the 70 weeks. Several of the troubling inconsistencies implicit to the Adapted Chronology are noted in this section.

#### **The Age of Ezra**

Fact #1. Ezra was born before 586 BCN.

- a) Ezra was the son of Seraiah and the brother of Jehozadak.
- b) Jehozadak was carried into exile by Nebuchadnezzar.  
(see *I Chron. 6:14-15* and *Ezra 7:1-7*)
- c) Seraiah was killed by Nebuchadnezzar in the 19<sup>th</sup> year of Nebuchadnezzar’s reign.  
(see *II Kings 25:8, 18-21*)

$$605 \text{ BCN} - 19 = 586 \text{ BCN}$$

Fact #2. Ezra traveled to Jerusalem in the 7<sup>th</sup> year of a King Artaxerxes. (*Ezra 7:1-7*)

7 <sup>th</sup> yr. of Artaxerxes “L” corresponds to 458 BCN:	586 – 458 = 128 years
7 <sup>th</sup> yr. of Darius Hystaspes corresponds to 515 BCN:	586 – 515 = 71 years

Thus, **IF** Artaxerxes = Artaxerxes “L”, **then** Ezra is at least 128 years of age at this time.

However, **IF** Artaxerxes = Darius “H”, **then** Ezra is only 71 years of age at this time.

Fact #3. Ezra served with Nehemiah in Jerusalem in the 20<sup>th</sup> year of Artaxerxes;  
(see *Neh. 5:14; 8:1-2, 9; 12:26*).

20 <sup>th</sup> yr. of Artaxerxes “L” corresponds to 445 BCN:	586 – 445 = 141 years
20 <sup>th</sup> yr. of Darius “H” corresponds to 502 BCN:	586 – 502 = 84 years

Thus, **IF** Aratxerxes = Artaxerxes “L”, **then** Ezra is at least 141 years of age at this time.

However, **IF** Artaxerxes = Darius “H”, **then** Ezra is only 84 years of age at this time.

## The Age of Mordecai

Fact #1. Mordecai was taken captive to Babylon in 597 BCN.

Mordecai is exiled with Jeconiah (Jehoiachin) in Nebuchadnezzar's 8<sup>th</sup> year;

(see *II Kings 24:10-12, 15* and *Esther 2:5-6*)

$$605 \text{ BCN} - 8 = 597 \text{ BCN}$$

“Now there was at the citadel in Susa a Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been taken into exile from Jerusalem with the captives who had been exiled with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had exiled.” *Esther 2:5-6*

**Note:** Jeconiah (= Jehoiachin) was exiled to Babylon in the 8<sup>th</sup> year of Nebuchadnezzar = 597 BCN

This suggests that Mordecai was a youth, probably a teenager, at the time of his being exported to Babylon.

Fact #2. Mordecai is promoted to royal duty by the King of Persia in the 12<sup>th</sup> year of Ahasuerus; (see *Esther 3:7; 8:1-2, 15*)

12<sup>th</sup> yr. of Xerxes corresponds to 474 BCN:  $597 - 474 = 123 \text{ years}$

12<sup>th</sup> yr. of Darius “H” corresponds to 510 BCN:  $597 - 510 = 87 \text{ years}$

Thus, **IF** Ahasueras = Xerxes, **then** Mordecai was at least 123 years older than when taken captive. However, **IF** Ahasueras = Darius “H”, **then** Mordecai was only 87 years older than when he was taken captive.

*Note:* Mordecai was among the first group of captives that chose to return to Jerusalem under Zerubbabel following Cyrus' decree, and at the time of that decree Mordecai would already have been 62 years older than when he was taken captive; (see *Ezra 2:1-2* and *Neh. 7:5-7*).

Mordecai returned to Jerusalem with the captives led by Zerubbabel following the decree of Cyrus (see *Ezra 1:1-4*).

Per *Esther 2:5-6*, this is the same Mordecai who was taken captive with Jeconiah, king of Judah, in 597 BCN.

“Now these are the people of the province who came up out of the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and returned to Jerusalem and Judah, each to his city. These came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, ...” *Ezra 2:1-2*

## The Ages of Priests & Levites

Fact #1. Thirty priests and Levites joined Zerubbabel as he led a group of captives back to Jerusalem In the year 536 BCN; (see *Neh. 12:1-9*).

*Note:* These were heads of households in 536 BCN; (see *Neh. 12:7*).

Fact #2. Later, in the 20<sup>th</sup> year of a King named Artaxerxes, a number of priests and Levites signed a covenant under the governorship of Nehemiah, and several of the names on this covenant are identical with those who made the initial return trip under Zerubbabel.

Compare *Neh. 10:1-13* with *Neh. 12:1-9*).

*Note:* Nehemiah very likely was successor to Zerubbabel as governor of the exiles who returned to Judah.

20<sup>th</sup> yr. of Artaxerxes “L” corresponds to 445 BCN:  $536 - 445 = 91 \text{ years}$

20<sup>th</sup> yr. of Darius “H” corresponds to 502 BCN:  $536 - 502 = 34 \text{ years}$

Thus, **IF** Artaxerxes = Artaxerxes “L”, **then** the priests and Levites were 91 years older when they signed the covenant than when they returned with Zerubbabel.

However, **IF** Artaxerxes = Darius “H”, **then** the priests and Levites were only 34 years older when they signed the covenant than when they returned with Zerubbabel.

## **The Age of Nehemiah**

**Fact #1.** Nehemiah returned to Jerusalem alongside Zerubbabel with the first group of captives in 536 BCN; (see *Ezra 2:1-2* and *Neh. 7:5-7*).

**Fact #2.** Nehemiah served as governor of Judah from the 20<sup>th</sup> to the 32<sup>nd</sup> year of King Artaxerxes.

32<sup>nd</sup> yr. of Artaxerxes “L” corresponds to 433 BCN:       $536 - 433 = 103$  years

32<sup>nd</sup> yr. of Darius “H” corresponds to 490 BCN:       $536 - 490 = 46$  years

Thus, **IF** Artaxerxes = Artaxerxes “L”, **then** Nehemiah was 103 years older at the end of his governorship than when he first went up with fellow exiles to Jerusalem.

However, **IF** Artaxerxes = Darius “H”, **then** Nehemiah was only 46 years older at the end of his governorship than when he first returned with fellow exiles to Jerusalem.

Note: The precise words of *Neh. 12:22* should be noted well:

“in the reign of Darius the Persian”.

This is (almost) surely a reference to Darius “H” – Darius the Great.

Also, the statement that Nehemiah was governing in the 32<sup>nd</sup> year of Artaxerxes (*Neh. 13:6*) cannot refer to Xerxes either, because Xerxes only reigned for 21 years. Of course, Artaxerxes “L” did reign for 41 years, but by this time Nehemiah would have been a truly aged governor indeed.

## **Conclusion:**

Implications, as detailed above, stemming from the ages of named individuals with Biblically-clarified connections to the 70-year period of captivity, or to the post-exilic reconstruction of Jerusalem and the temple, force some quite restrictive constraints on chronological considerations of this period, and especially on our understanding of the launch date for the 70 weeks (of years) prophecy of Daniel. It is the settled opinion of this author that the age-related data set forth across several OT texts is quite compelling toward a rejection of the “Adapted Chronology”, especially with its late date for the beginning of the 70 week prophecy. With respect to the central issue of this work, that of constructing a truly “Biblical Chronology”, this ‘late-launch-date’ hypothesis imposes a gap (a discontinuity) in the chronological flow inherent to the OT text, and does so in a manner which requires reliance upon extra-Biblical sources (i.e., secular history) in order to connect and continue the chronology past the 70-year Babylonian Captivity. As such, arrival at the time noted by the phrase “until Messiah the prince” in Daniel’s prophecy, cannot be directly discerned from the Biblical text alone.



## Selected Perspectives and Bibliographical Notes

### Further Support for 'A Corrected Chronology' and 'A Refutation of the Adapted Chronology'

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#### Note #1:

The identity of the Persian monarchs referred to in the post-exilic books of Ezra, Nehemiah and Esther is crucial to the connection of an accurate Biblical chronology bridging between the time of Cyrus and the end of Malachi's prophecy – and then extending forward to the time of Alexander the Great ... and ultimately to the time of our Lord's birth and crucifixion. It seems quite clear from a study of various secular writings endeavoring a detailed analysis of the Persian period that both confusion and contradiction prevail in the establishment of a Persian chronology – and especially so when it comes to the latter phase of the Persian period.

A stubborn reluctance to relax one's grip on Biblically-provided "chronological anchors" should prevail when seeking to construct a coherent chronology that incorporates historical information covering Biblical texts written by several different authors. Consistency and coherency of Biblically-derived chronological facts should not only be granted as a priority, but should be elevated to the position of sole sufficiency whenever possible – particularly when rigid chronological signposts are purposively sprinkled in the Biblical record by the Spirit who breathed out that text. God neither wastes words nor speaks in terms that are designed to confuse or deceive.

#### Note #2:

An important point advanced in these notes is that the individual(s) referred to by the name(s) of Artaxerxes and Ahasueras in the writings of Ezra, Nehemiah and Esther is, in fact, none other than the singular personage Darius "H". The text of *Ezra 6* is one passage where, upon careful examination, this identity seems strikingly clear.

"Then King Darius issued a decree, ... And the elders of the Jews were building and succeeding through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished according to the command of the God of Israel and the decree of Cyrus, Darius, [even] Artaxerxes king of Persia." *Ezra 6:1, 14*

N.B. Most translations present the last phrase as "... the decree of Cyrus, Darius, and Artaxerxes king of Persia."

The Hebraic term "*vav*" can be translated either as "*and*" or "*even*". The very next verse stands in strong support for use of the meaning "*even*", thus emphasizing the fact that Darius "H" in this context simply issued a decree that reiterated what Cyrus had earlier declared; namely, that the returning exiles had the right to rebuild the city of Jerusalem ... and, of course, the temple as well.

"And this temple was completed on the 3<sup>rd</sup> day of the month Adar; it was the 6<sup>th</sup> year of the reign of King Darius." *Ezra 6:15*

It really seems quite certain (even to be stated with conviction) that only two persons are in view here – Cyrus and Darius ... and no supposed third person named "Artaxerxes" is intended. What is intended is to communicate that Darius "H" is also referred to by his official and honored title, "Artaxerxes".

The names "Artaxerxes" and "Ahasueras" are simply titles ascribed to a ruling monarch, much as such titles as "Pharaoh", "President", "Premier", etc. are common today.

In fact, the title "Shah" derives from just such earlier ascriptions of "Artaxerxes" and "Ahasueras" to the individual enthroned as king.

**Note #3:**

The interpretation that distinguishes Ahasueras (often identified as Xerxes) and Artaxerxes (often referred to as Artaxerxes “L”) as distinctly different individuals is misguided. The following notes are offered in support of this criticism.

“Now it took place in the days of Ahasueras, the Ahasueras who reigned from India to Ethiopia over 127 provinces,”  
*Esther 1:1*

“Now King Ahasueras laid a tribute on the land and on the coastlands of the sea.”  
*Esther 10:1*

These facts argue strongly in favor of identifying the Ahasueras of Esther as being none other than Darius “H”, and they seem to contradict any attempt to “late-date” Ahasueras as Xerxes, and especially as Artaxerxes “L”.

Note also that the text of *Esther 1:1* (see above), where the insertion of the phrase “the Ahasueras who ...” appears, seems to strongly suggest that the term “Ahasueras” is simply an identifying title – one that applies to the present ruling monarch.

Darius “H” conquered India in 506 BCN, and Herodotus writes that he “established 20 governments of the kind the Persians call Satrapies, assigning to each its governor, and fixing the tribute which is to be paid to him by several nations.”

Herodotus, Thucydides and Plato all write that Darius “H” subdued and reigned over the islands of the Aegean Sea, and later Diodorus Siculus writes that these islands were all lost to Persian rule by the 12<sup>th</sup> yr of Xerxes’ reign (*i.e.*, by 474 BCN).  
N.B. Xerxes was the son of Darius “H”.

A comment regarding *Neh. 2:6*.

The phrase “Then the king [Artaxerxes] said to me, *the queen sitting beside him*”, is a curious statement. It seems to imply (seems to state?) a special relationship that links Nehemiah to the queen.

Ques. Could this queen be none other than Esther?

If so, then the decree referenced in *Neh. 2:8* could not possibly be ‘late-dated’ as one issued in the 20<sup>th</sup> year of Artaxerxes “L” (*i.e.*, in 445 BCN). Furthermore, combining this possible linkage with more definitive information presented in other text boxes under this note, the author of the decree in *Neh. 2:8* would be none other than Darius “H”. Such an identification would completely undermine the foundation for a “late-date” decree that is at the core of the adapted chronology.

**Note #4:**

The chronology put forward by Ptolemy, being based in certain places on the correlation of particular historical events (*e.g.*, battles involving the Persian military) with recorded coincidences of eclipses, is generally accepted as valid because of the claim that it is based on sound science. However, there are multiple places where contradictory reports exist as to which battle is in view, and even as to the dates when a particular battle actually occurred. Since there are multiple eclipses occurring over the spread of dates for some of these events, unwavering confidence in correlated eclipses with key events is unfounded. Worse yet, there are significant periods, especially in the late Persian era, where no correlated events exist. In such instances the published chronology is necessarily resting on conjecture alone. Hence, although there are some strong links in the chronological chain constructed by Ptolemy, a chain is never stronger than its weakest link, and the Ptolemaic system contains a number of very weak links – even some “imaginary” links. Several analysts of Ptolemy’s chronology note that “assumptions” are made in forming several chronological connections.

Quotes from several witnesses pertaining precisely to these points are inserted here in support of the general comments appearing above.

“The Greek Antiquities are full of poetic fictions,”  
 (Sir Isaac Newton)

“Newton ... has certainly destroyed the possibility of regarding the chronology of the Greeks as a stable foundation for any system of chronology that can be used as a standard by which to judge, and correct, the testimony of the OT.”  
 (M. Antsey, p. 50)

“The chronology of the Persian period is amply authenticated down to the end of the reign of Darius Hystaspes, but beyond this the monumental evidence of the cuneiform inscriptions does not go.”  
 (M. Antsey, p. 263)

“... the testimony of Ptolemy’s Canon is contradicted at various points by many competent witnesses.”  
 (M. Antsey, p. 289)

“For the period from Xerxes to Alexander the Great we have no authentic contemporary record of the chronology of the Persian kings. The only strand that continues the chronology through this period is Ptolemy’s Canon, a late compilation put together 600 to 700 years after the events it tabulates. ... [They] filled in the intervals as best they could, using where necessary what Clinton calls, ‘the method of conjecture.’ ” (M. Antsey, p. 292)

**A Coordinated Chronology of the Return of the Exiles from Captivity**  
**The First Phase of Daniel’s Prophecy: The First 7 Weeks (of Years)**

536 BCN	1 <sup>st</sup> yr of Cyrus	Captives return under Zerubbabel	<i>Ezra 1:1-4</i> <i>Ezra 2:1-2</i>
521 BCN	1 <sup>st</sup> yr of Darius I		
520 BCN	2 <sup>nd</sup> yr of Darius I	Haggai & Zechariah begin their prophesying	<i>Hag. 1:1</i> <i>Zech. 1:1, 7</i>
519 BCN	3 <sup>rd</sup> yr of Darius I	Queen Vashti deposed	<i>Esther 1:1-3</i>
518 BCN	4 <sup>th</sup> yr of Darius I	Zechariah prophesies	<i>Zech. 7:1</i>
516 BCN	6 <sup>th</sup> yr of Darius I	Temple completed	<i>Ezra 6:15</i>
515 BCN	7 <sup>th</sup> yr of Darius I	Ezra goes from Babylon to Jerusalem Esther selected as Queen	<i>Ezra 7:8-9</i> <i>Esther 2:16-18</i>
510 BCN	12 <sup>th</sup> yr of Darius I	Haman plots the execution of the Jews	<i>Esther 3:7</i>
502 BCN	20 <sup>th</sup> yr of Darius I	Nehemiah sent to Jerusalem Nehemiah appointed governor Wall completed (52 days) Ezra reads the Law	<i>Neh. 2:1</i> <i>Neh. 5:14</i> <i>Neh. 6:15</i> <i>Neh. 7:73 – 8:3</i>
490 BCN	32 <sup>nd</sup> yr of Darius I	Nehemiah returns to Babylon	<i>Neh. 13:6</i>
? 488 BCN ?		Nehemiah returns to Jerusalem (conjecture based on Neh. 13:6-7)	<i>Neh. 13:6-30</i>
488 BCN		Conclusion of Malachi’s Prophecy End of OT revelation	
	<b>Summary of years:</b>	<b>536 – 488 (inclusive) = 49 years</b> 7 weeks (of years) = 49 years	“to seal up vision and prophecy” <i>Dan. 9:24</i>

Compare	<i>Neh. 13:11</i> with <i>Mal. 1:7-14</i>	restoration of temple services
Compare	<i>Neh. 13:12-14</i> with <i>Mal. 3:8</i>	restoration of tithes
Compare	<i>Neh. 13:25-27</i> with <i>Mal. 2:11-16</i> (also, <i>Ezra 10</i> )	suppressing heathen marriages
Compare	<i>Neh. 13:29</i> with <i>Mal. 2:1-8</i>	cleansing of the priesthood

## **Chronological Data Pertinent to the Life of Christ Relevant Historical Data and Biblical Data**

### **Historical Data (per Josephus, Bishop Ussher, etc.)**

40 BCN: Herod the Great ascends to rule as King of Judea [rules for 37 years]  
37 BCN: Herod the Great assumes full dominion; begins rule in Jerusalem  
4 BCN: Herod the Great dies [37 years (inclusive reckoning)]  
12 AD: Tiberius begins to rule as co-emperor with Caesar Augustus

### **Biblical Data**

Jesus is born before Herod the Great dies (*i.e.*, prior to 4 BCN)  
Jesus flees to Egypt before Herod the Great dies (*i.e.*, earlier in 4 BCN)

Conclusion: Jesus was born in the year 5 BCN

John the Baptizer begins his ministry in the 15<sup>th</sup> year of Tiberius (*Lk. 3:1-3*)  
12 AD + 15 years = 26 AD (inclusive reckoning)

Conclusion: John begins his ministry in 26 AD

Jesus begins His public ministry at “about 30 years of age” (*Lk. 3:23*)  
Jesus is 30 years old during the year of 26 AD  
[from birth date in 5 BCN to birthday in 26 AD = 30 years]

Jesus attends 4 Passovers during His public ministry

- ◆ 1<sup>st</sup> Passover following His baptism (*John 2:23*)
- ◆ 2<sup>nd</sup> Passover following His baptism (*John 5:1*)
- ◆ 3<sup>rd</sup> Passover following His baptism (*John 6:4*)
- ◆ 4<sup>th</sup> Passover following His baptism (*John 12:1*)

Jesus is crucified on the occasion of the 4<sup>th</sup> Passover following launch of His public ministry.

- At Passover in 27 AD He would be “about 30 years old” – His 1<sup>st</sup> Passover
- At Passover in 30 AD He would be “about 33 years old” – His 4<sup>th</sup> Passover  
[He reached His 33<sup>rd</sup> birthday during the year 29 AD]

Conclusion: Jesus is 33 years of age at His crucifixion (Passover 30 AD)

Conclusion: Jesus was crucified in the year 30 AD

**Computation:** 1<sup>st</sup> year of Cyrus (536 BCN) → 3589 An. Hom.

Cyrus’ decree launches Daniel’s 69 weeks (483 years)

3589 An. Hom. + 483 = 4071 An. Hom. (inclusive reckoning)

Extending Daniel’s 483 years through the year 29 AD yields the correspondence:

**4071 An. Hom. → 29 AD**

This is the required data point for computing the necessary correction to the Ptolemaic Calendar.

4071 – 29 = 4042 → **4042 An. Hom. = 1 BCC**

Now, note the following correspondences between dating systems:

3589 An. Hom. = 536 BCN (the 1<sup>st</sup> year of Cyrus) plus 4042 An. Hom. = 1 BCC.

Thus we may compute: 4042 – 3589 = 453 and 536 – 453 = 83.

These computations then allow identification of the following equivalences between dating schemes:

**1 BCC = 83 BCN and 1 AD = 82 BCN**

**Conclusion: The Ptolemaic Calendar extends the Persian period 82 years beyond the truth according to Daniel’s prophecy**

**Corrected Chronology of the Exilic and Post-Exilic Periods: Pt. 1**  
**The OT Period of Gentile Dominion – the Captivity until Christ**  
**The 70 Years of Jeremiah *and* The 483 Years of Daniel**

<u>Year</u> <u>An. Hom.</u>	<u>Year BCN</u> <u>Ptolemaic Date</u>	<u>Events &amp; Comments</u>	<u>Year BCC</u> <u>Before Christ Corrected</u>
3520	605	1 <sup>st</sup> invasion of Jerusalem by Babylon Daniel taken captive Beginning of the 70 year exile in Babylon	523 BCC
•	•		
3528	597	2 <sup>nd</sup> invasion of Jerusalem by Babylon 8 <sup>th</sup> year of Nebuchadnezzar Ezekiel & Mordecai (and Jehoiachin) taken captive	515 BCC
•	•		
3539	586	3 <sup>rd</sup> invasion of Jerusalem by Babylon 19 <sup>th</sup> year of Nebuchadnezzar	504 BCC
•	•		
•	•		
•	•		
3587	538	Babylon conquered by Medo-Persia Darius the Mede begins to reign in Babylon	
•	•		
		Cyrus – sole monarch of Medo-Persian Empire Cyrus issues decree – exiles released	
3589	536	70 <sup>th</sup> year of captivity 1 <sup>st</sup> year of Daniel's 70 weeks	454 BCC
•	•		
•	•		
3637	488	End of the first 7 weeks (49 years) of Daniel's 70 weeks End of Malachi's prophecy	406 BCC
•	•		
•	•		
•	•		
4038	87	Jesus born (later in 5 BCN)	5 BCC
•	•		
<b>4042</b>	<b>83</b>		<b>1 BCC</b>
4043	<b>82</b>		<b>1 AD</b>
•	•		
		End of the first 69 weeks (483 years) of Daniel An. Hom.: 4071 – 3589 = 483 years (inclusive reckoning) BCN: 536 – 54 = 483 years (inclusive reckoning)	
4071	54	Messiah "cut off" (Passover 30 AD)	29 AD 30 AD

**Conclusion:** The BCN and the BCC systems are found to differ by 82 years. Thus, with strict adherence to Biblical references alone, and insisting on full correlative coherence between texts, we arrive at the following corrected BC dating formula:

$$(\text{year BCC}) = (\text{year BCN}) - (82 \text{ years}).$$

Furthermore, we arrive at the following date for creation: **4042 BCC**

## Further Chronological Data The Broader Context of Daniel's Prophecy of the 70 Weeks

An. Hom.	BCN	Temporal Markers	Historic Events	Prophetic Markers	Time Specifics
•	•				
3487	638	1 <sup>st</sup> yr. of Josiah			
•	•				
3499	626	13 <sup>th</sup> yr. of Josiah		“1 <sup>st</sup> year” of Jer. 25:2 Jeremiah begins his prophesying	
•	•				
3517	608	31 <sup>st</sup> yr. of Josiah			Josiah dies
3518	607	1 <sup>st</sup> yr. of Jehoiakim			
3519	606				
3520	605	3 <sup>rd</sup> yr. of Jehoiakim	Dan. 1:1-4 Daniel taken captive		
3521	604	4 <sup>th</sup> yr. of Jehoiakim	Jer. 25:1 1 <sup>st</sup> yr of Nebuchadnezzar	“23 <sup>rd</sup> year” of Jer. 25:2 Prophecy of 70 yr. exile: Jer. 25:11	Biblical-secular connection date
•	•				
3529	598	1 <sup>st</sup> yr. of Zedekiah			
3528	597				70-yr. exile per Jeremiah
•	•				
3538	587	10 <sup>th</sup> yr. of Zedekiah	Jer. 32:1-3 18 <sup>th</sup> yr. of Nebuchadnezzar	Jeremiah imprisoned: Jer. 32:1-3 Jeremiah completes 40 yrs of prophecy	
3539	586	11 <sup>th</sup> yr. of Zedekiah			
•	•				
3587	538		Dan. 9:1-3 1 <sup>st</sup> year of Darius the Mede	Dan. 9:20-23 Daniel's prophecy of the 70 weeks	70 years since Josiah's death
3588	537				
3589	536		Jer. 25:11: 70 yrs. of exile ends	Isa. 44:28 – 45:13 Cyrus issues decree	
•	•				
•	•				

“In the 3<sup>rd</sup> year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, ...  
Then the king ordered Ashpenaz, the chief of his officials, to bring in some of the sons of Israel, including some of the royal family and of the nobles, youths in whom was no defect ... and who had ability for serving in the king's court; ...”  
*Dan. 1:1-4*

“The word that came to Jeremiah concerning all the people of Judah, in the 4<sup>th</sup> year of Jehoiakim the son of Josiah, king of Judah (that was the 1<sup>st</sup> year of Nebuchadnezzar king of Babylon), which Jeremiah the prophet spoke to all the people of Judah ..., saying, ‘From the 13<sup>th</sup> year of Josiah ... even to this day, this 23 years the word of the LORD came to me, and I have spoken to you again and again ...’”  
*Jer. 25:1-3*

“The word that came to Jeremiah from the LORD in the 10<sup>th</sup> yr. of Zedekiah king of Judah, which was the 18<sup>th</sup> yr. of Nebuchadnezzar. Now at that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the guard, which was the house of the king of Judah, because Zedekiah king of Judah had shut him up, saying, ‘Why do you prophesy saying, ‘Thus says the LORD, ‘Behold, I am about to give this city into the hand of the king of Babylon, and he will take it; ...’ ... If you fight against the Chaldeans, you shall not succeed?’”  
*Jer. 32:1-6*

