

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 Advent of Messiah

An Elaborated Biblical Chronology



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Ch. 6: The 70 Weeks of Daniel

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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 4th yr. of Jehoiakim [his accession year + the 3rd yr. of his reign (cf., *Dan. 1:1-2* and *Jer. 25:1*)]. It was also coincident with the 1st 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 and 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 8th 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 19th yr. of Nebuchadnezzar [605 – 19 = 586 BCN]; (see *Jer. 52:12-16*).

The Prophecy: Its Date

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

"In the first year of Darius the son of Ahasuerus, 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 70th anniversary of the first invasion by Nebuchadnezzar, and of Daniel’s own exile, was approaching its conclusion, 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: Further chronological data of the broader context of Daniel’s prophecy are given later in this chapter.

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

“ Seventy weeks have been decreed for your people and your holy city, ...	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...	There will be 7 weeks and 62 weeks ; it will be built again, with plaza and moat, even in times of distress.	Then after the 62 weeks the Messiah will be cut off and have nothing,	and the people of the prince who is to come ... will make a firm covenant with the many for one week , ...” <i>Dan. 9:24-27</i>
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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 69th week (*heptad*) and the beginning of the 70th 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 70th 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.) are 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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A Pivotal Chronological Point

A key question in regard to OT chronology pertains to the existence or non-existence of a time gap between the prophecy of Jeremiah specifying that the captivity would last for 70 years and the subsequent prophecy of Daniel stating that another period of 70 “sevens of years” was also “decreed” for the Hebrew peoples and the city of Jerusalem.

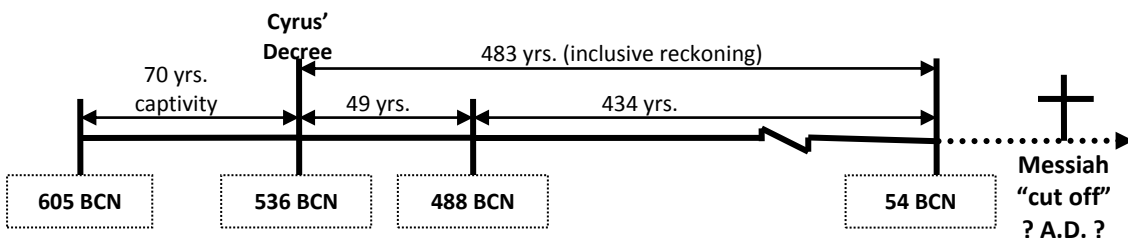
Comment: *If a time gap is either intended or allowed, then any possible existence of a complete internal chronology of the OT being provided entirely within the inspired words of Scripture is disrupted precisely at this point in the record.*

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. = 54 BCN (based on inclusive reckoning)

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



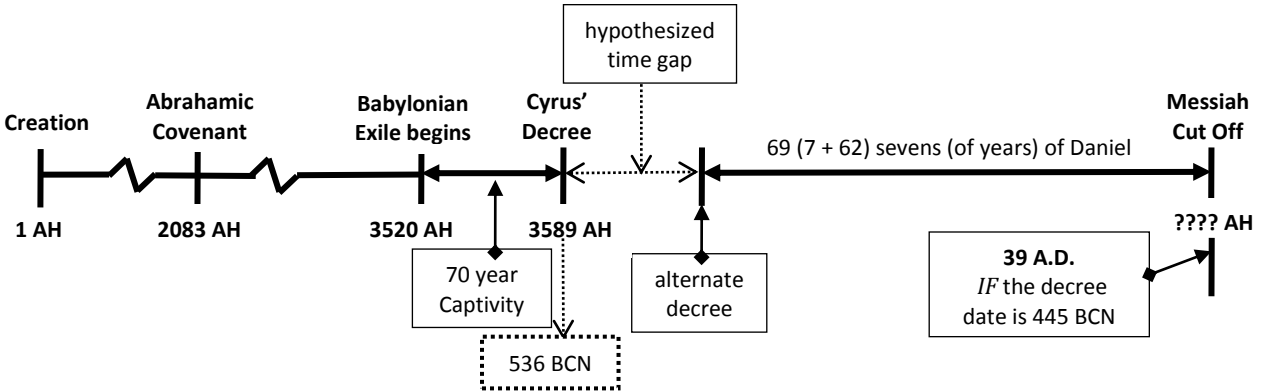
This conundrum is overcome by no small number of expositors by assigning an alternate starting date for Daniel’s 69 weeks. In particular, this widely promulgated scheme appeals to an alternate decree, one *supposedly* issued by Artaxerxes Longimanus in 445 BCN (*Neh. 2:1-8*), as the “true” start date 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 a chronological “misfit”.

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

(444 yrs. during BC era + 39 yrs. during AD era = 483 yrs.)

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 defensible scheme for reckoning time that resolves difficulties associated with the use of either decree as the official starting date for the prophecy? Also, does the “late-date” decree, 445 BCN, have Biblical foundation, and can a reckoning starting with this proposed decree date survive historical scrutiny?

A Widely-Accepted Reconciliation: An Adapted Chronology

Widely accepted reconciliations of the noted conundrum involving the 483 year period employ the insertion of a time gap in concert with a ‘late-date’ decree as the “true” starting date for reckoning this period. The most common ‘late date’ decree is that of Artaxerxes Longimanus in 445 BCN. Some in this class of ‘gap-decree’ chronologies also adopt an alternate definition of the number of days in a year. Most notable among such adapted ‘gap-decree’ schemes is that advanced by Sir Robert Anderson (*“The Coming Prince”* 1895). His particular reckoning of Daniel’s prophecy has gained extensive popularity, even rising to the level of practical dominance. He accounts the 483 years (69 sevens) in terms of ‘prophetic years’, years consisting of 360 days per year.

Note: This re-definition of the length of a year, sometimes referred to as a “Chaldean” year, had been advanced early in the 1600’s by Bishop Lloyd,. A summary overview of proposed ‘gap-decree’ chronologies in this class is provided in an appendix to this chapter.

The starting date for the 483 year period in Anderson’s scheme is set as the decree (*supposedly*) issued by Artaxerxes Longimanus in his 20th year (445 BCN), the very monarch (*supposedly*) referred to in *Neh. 2:7-8*. Then, presuming the 483 year period consists of ‘prophetic years’ (360 days per year), the temporal span of Daniel’s first 69 weeks is contracted to 476 calendar years (365 ¼ days per year), leading to a 7 ‘calendar year’ reduction from 483. Then, the revised year for the close of the 69th week computes to:

Adapted Chronology: 445 BCN – 476 = 32 AD

(accounting that no year “0” appears in 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, in Anderson’s quite detailed calculation, to a fulfillment *supposedly* occurring on the exact date of Christ’s triumphal entry in the

year of His crucifixion. Of course, such specificity rests on, among other details, the presumption that the date of Artaxerxes Longimanus' decree is known with precision, the 1st of Nisan (Mar. 14) of 445 BCN. Then, accounting for the exact number of days in a precise period of 483 prophetic years, the closing date for 69th week is computed to have occurred on April 6, 32 A.D., a date corresponding with Sunday the 10th of Nisan in that year which *supposedly* coincides with the date of Christ's triumphal entry into Jerusalem. This dating of the 10th of Nisan on Sunday, however, places Passover (Nisan 14) on a Thursday, a weekday which is specifically disallowed according to Jewish calendaric construction for Passover. Hence, this widely-accepted dating for the conclusion of Daniel's 483 years has, so it seems, serious internal inconsistencies.

Explanatory Note #1: The qualifying term “*supposedly*” has been inserted several times in the foregoing text. This term has been employed because a quite substantial historical basis exists for arguing that the true 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. To the contrary, the king referred to in the Book of Nehemiah is none other than Darius Hystaspes, also known as Darius the Great.

Note: See discussion in later section entitled:

**Selected Perspectives and Supporting Bibliographical Notes
'A Refutation of Adapted (Gap-Decree) Chronologies'**

Explanatory Note #2: Since the holy days on the Jewish calendar all stand in fixed relation to each other, their scheduling with respect to different weekdays is constrained by their relation to the weekly sabbath. For example, the civil new year, Rosh Hashanah (alt., Hashonah), the first day of the month Tishri, cannot fall on either a Sunday, Wednesday, or Friday. Then, by calendaric inter-relationship, Passover (Nisan 14) cannot fall either on a Sunday, Tuesday, or Thursday. We only comment here that several proposals of adapted chronologies violate this ‘hard’ scheduling restriction and must, therefore, be ruled “unacceptable”.

Chronological Conundrum #2: The Definition of “Year”

Questions. Does use of a “prophetic year” consisting of 360 days per year conform to valid exegesis? And, does its use yield cross-textual Biblical consistency? If use of a “prophetic year” is truly pertinent to Daniel's prophecy of the 70 weeks, should not such a definition also be required in validating fulfillment of other “time-specific” prophecies appearing in Scripture, most notably the prophecy by Jeremiah concerning the 70 year Babylonian Captivity, the very period which forms the immediate context of Daniel's prophecy? Or, is it legitimate to require the choice of prophetic years to apply exclusively to Daniel's prophecy of the 70 weeks?

Criticisms/Faults with the Adapted Chronology

- ❖ 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 period for a solar year (see Ch. 3 for details and fulfillment of *Gal. 3:17*).
 - ◆ The 70-year period of servitude (captivity) prophesied by Jeremiah (*Jer. 25:1, 11-12*) was fulfilled based on the standard Passover-to-Passover period (alt., a solar 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. (See chart at end of Ch. 5).
 - ◆ 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 (see Ch. 7).
[10th day of the 10th month of the 9th year of Jehoiachin's captivity ending on the

24th day of the 11th month of the 2nd 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*) were fulfilled based on the nominal calendar/solar year of 365 ¼ days per year (see Ch. 7).
[586 – 517 = 70 years, using inclusive reckoning and BCN dating]
- ❖ The reckoning of years by 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 Passovers and relative to successive spring equinoxes.

Author’s Thesis: It is axiomatic that the prophecy of the 70 week period in *Dan. 9:24-27* should have for its fulfillment the same reckoning as validated for the 70-year Captivity, solar years.

The nominal calendar year has 365 ¼ days, and the religious Jewish calendar measures time relative to the annual spring equinox and date of the new moon. The appearance of the new moon immediately following the spring equinox fixes the beginning of a new calendar year (1st of Nisan), and the date for Passover follows two weeks hence (Nisan 14). Furthermore, all sacred 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 unadvisable (even improper!?) when dealing with statements recorded in an infallible source – Holy Scripture.

An Alternate Reconciliation: Rejection of Ptolemy’s Canon 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 the 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 latter approach, and the undergirding basis for this approach is advanced and defended in text that follows. (See “Author’s Perspective” note below.)

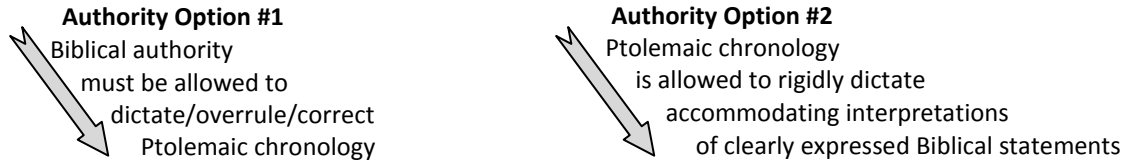
As noted above, the principle thesis advanced here is that all linguistic and hermeneutical analyses of related prophetic Scriptures would insist on the principal role of Cyrus in fixing the initiatory point for counting the 483 years (first 69 weeks) of Daniel’s prophecy. Of course, proof of this thesis must be substantiated and defended, and arguments toward that end will be offered in subsequent sections. Several central points in defense of the adopted approach are summarized here.

- As already noted, a host of other time-specific prophecies have a nominal calendar/solar year fulfillment. The most relevant and significant is the particular 70 year period of captivity noted in the prophecy of Jeremiah, and which unarguably had definitive fulfillment in terms of calendar (solar) years – years computed from one Passover to the following Passover, and NOT in terms of so-called ‘prophetic’ years.
- The ‘late-date’ initiation of the 70-week prophecy in order to correspond with a decree by Artaxerxes “L” in 445 BCN requires that a number of individuals must have lived improbably long lives (see subsequent section in this chapter per the lives of Ezra, Mordecai, Nehemiah, plus a number of other priests and Levites).
- The received chronology of the Persian era relies quite substantively on conjecture and uncritical assumptions at several strategic points. Now the dating of initial victories of Alexander the Great, and the beginning of the Grecian period, is firm. However, various chronologists from Josephus onward have noted 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 it therefore must be afforded the character of forming an inflexible guide for framing the chronology of the entire period of Gentile dominion from conclusion of the Babylonian Exile and extending continuously to the time of Christ.

The most critical distinction between extant chronologies, in the opinion of this author, is the issue of “adopted authority”. The two choices of critical determinative influence might be effectively captured through responses to two discriminating “either–or” questions.

1. Is the Bible to be accepted as the principal and determinative authority in arriving at a Biblically coherent and Biblically consistent layout of the history for the post-exilic period, even to the point of identifying erroneous data appearing as fact in Ptolemy’s Canon?
2. Alternatively, is Ptolemy’s Canon to be granted ‘immoveable’ authority, even to such extent that flexibly interpretive schemes must be imposed on clear statements of Scripture, all in order to arrive at a ‘seeming consistent’ *Biblio-adapted* layout of the history of the period?

The essence of these options may be alternatively restated as follows:



<p><u>Author’s Comment:</u> 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 superior authority over the Word of God (an evident but unstated implication implicit to any adapted chronology).</p> <p>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.</p> <p>The Scriptures, at least in this author’s opinion, give explicit and central significance to Cyrus’s role <i>both</i> in the closing of the 70 years of captivity <i>and</i> in the releasing of the captives to return and “rebuild Jerusalem”.</p> <p>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.</p>	<p>Isaiah’s prophetic statement concerning Cyrus’ role seems to be both specific and definitive with regard to the launch of Daniel’s prophecy.</p> <p>“And he declares of Jerusalem, ‘She will be built,’ ” <i>Isa. 44:28</i></p> <p>“He will build My city ...” <i>Isa. 45:13</i></p>
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Author’s Perspective and Approach

This author is convinced that sufficient and clear statements exist in Scripture which set forth unambiguously those terms necessary for constructing a “wholly-Biblical” chronology, even one possessing a definitive dating of that pivotal historic event specified by the statement, “after the [7 + 62 sevens] the Messiah will be cut off,” in Daniel’s prophecy.

The thread-line in this author’s response to the foregoing questions, along with arguments leading to formation of a true “Biblical Chronology”, are summarized in terms of the following progression:

- Insist on sustaining a continuous chronological flow between the 70-year Captivity and the first 69 weeks (of years) prophecy of Daniel, and employ the decree of Cyrus as the connecting link between the two contiguous periods.
- Accept the statement in Daniel’s prophecy as specifying the crucifixion of Christ as the event which concludes with the terminus of the 69th week of Daniel’s prophecy; that is, the conclusion of the 483rd year following Cyrus’ decree which immediately followed the close of the 70th year of the Captivity.

“So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be 7 weeks and 62 weeks; ...
Then after the 62 weeks the Messiah will be cut off and have nothing, ...”
Dan. 9:25-26

1. Find the weekday on which our Lord was crucified; that is, find the weekday on which Passover fell in the year of our Lord's crucifixion.
2. Find the calendar year in which Passover would have fallen on that particular weekday; that is, leverage the mathematical structure underlying the ordering of the various holy days in the Jewish calendar to correlate the weekday of Passover with the year of such scheduling of Passover.
3. Employ terms of Biblically-specified "cross-check texts" to undergird the identified year of our Lord's passion with conclusive substantiation.

Implementation Step #1: Identify Weekday Passover Occurred in Year of Christ's Crucifixion

Careful examination of chronological data in Mark's and Luke's gospels pertaining to our Lord's passion, as presented in Ch. 10, reveals the necessity of the crucifixion of Christ to have occurred on a Wednesday. Thus, Passover in that year in which the 69th week of Daniel concluded and Messiah was "cut off", the year precisely 483 years following the decree of Cyrus ending the 70-year exile in Babylon, of necessity fell on a Wednesday. Identification of this particular year will allow extension of the Anno Hominis dating continuously from creation to the cross in full consistency with all time-specific data in the prophecies of both Jeremiah and Daniel.

Note: A reduced summary of the analysis in Ch. 10 proving the necessity of Passover falling on Wednesday appears in Appendix 6-2.

Implementation Step #2: Identify Year Passover Fell on Biblically Prescribed Weekday

In this step the intrinsic mathematical structure underlying the schedule of holy days in the Jewish calendar is leveraged, allowing calculation of the specific years during which Passover would have fallen on a Wednesday. Then, focusing on that reasonable span of years corresponding to Jesus' age at the climax of His three-year term of public ministry, identification of the year of Christ's crucifixion (His being "cut off") can be determined. The key element enabling this step was provided by the distinguished mathematical physicist, Carl Friedrich Gauss (1777–1855), namely his invention of a methodology termed modulo arithmetic. With this methodology a precise calculation of the ordered arrangement of the holy days in the Jewish calendar could be made for any year, yielding the date in the Julian calendar when, for example, such events as Passover or Rosh Hashanah, occurred in a given year.

Comment: Gauss' mathematical methodology was further elaborated by M. Hamburger in 1896, and then re-examined and set in a more convenient computational form by I. Rhodes: (see "Computation of the Dates of the Hebrew New Year and Passover", *Computers and Mathematics with Applications*, Vol. 3, pp. 183-190, 1977). The present author employed Rhodes' formulation to compute the results summarized in the tables below.

Calculation of the Weekday Passover (Nisan 14) Fell in the Early Christian Era

Year (A.D.)	28	29	30	31	32
Weekday for Passover (Nisan 14)	Mon.	Sat.	Wed.	Mon.	Mon.
Julian calendar day of Passover	Mar. 30	Apr. 16	Apr. 5	Mar. 26	Apr. 6

Year (A.D.)	33	34	35	36	37
Weekday for Passover (Nisan 14)	Fri.	Mon.	Mon.	Fri.	Wed.
Julian calendar day of Passover	Apr. 3	Mar. 22	Apr. 11	Mar. 30	Mar. 19

Pertinent Comments:

- ◆ Only 30 A.D. and 37 A.D., over the 10-year span 28–37 A.D., satisfy the requirement that Passover falling on a Wednesday.
- ◆ Passover fell on a Friday, the nominally accepted weekday on which Christ was crucified, in both 33 and 36 A.D. However, a Friday crucifixion precludes any fulfillment of the sign of Jonah per the ‘inflexibly-specific’ statement of our Lord “3 days and 3 nights in the heart of the earth” (*Matt. 12:38-40*), plus other details in Luke’s and Mark’s gospels concerning noted actions of the women in their purchase and preparation of spices for the anointing of the body of Christ (see Ch. 10 for extended elaboration).

Implementation Step #3: Apply Biblically Specified Chronological Cross-Checks

Two statements appear in the gospels which afford a basis for estimating the age of Christ at the time of His crucifixion. These are examined in this requirement of “chronological cross-checks” to provide support for the ‘now mathematically defined’ constraint that the 69th seven of Daniel reached its conclusion on Passover in 30 A.D.

The first ‘cross-check’ statement for consideration is that provided by Luke:

“And when He began His ministry, Jesus Himself was about 30 years of age, .” (*Luke 3:23*)

Best estimates for the year of our Lord’s birth are in either 4 or 5 BC. Appealing to the Biblically-defensible fact that Jesus participated in four Passover feasts during His public ministry, it is readily reasoned that His public ministry encompassed a term of ‘about’ three years. His last attendance at a Passover was obviously the occasion of His crucifixion, demonstrated here to have occurred in 30 A.D. The first Passover therefore would have occurred in 27 A.D., likely at most a short time following the beginning of His public ministry. Hence, Jesus would indeed be “about 30 years of age” at such time, taking the year of His birth to be 4 BC. Furthermore, if He was born somewhere between the period 4–5 BC, the word “*about*” in Luke’s statement would still afford solid consistency with His crucifixion during Passover in the year 30 A.D.

Comment: This author conjectures (with some preference) that the birth of Christ occurred in a late September time frame, arguing mostly on the basis that shepherds are noted as being “in the field” at the time of His birth and, moreover, the journey by Joseph and Mary from Nazareth to Bethlehem seems unlikely to have occurred in winter. It seems logical that Caesar Augustus would not, in his ‘whole-empire’ census and taxation decree, have required the population to engage in extensive travel for registration purposes during winter. In consequence then, the ‘true moment’ of the incarnation, the occasion of the angel Gabriel’s visit to Mary and the virgin conception, would have occurred in late December, the time presently identified for celebration of the birth of Messiah. Reckoning on this basis, Jesus could well have been crucified at a time (obviously in the month Nisan, the first month of the religious calendar) intermediate between His 33rd and 34th birthdays. If we suppose that He began His public ministry in the spring (i.e., near the time of that first Passover following His baptism and temptation in the wilderness), then the statement in *Luke 3:23* can be seen as having firm substantiation with crucifixion on Passover in the year 30 A.D.

The second ‘cross-check’ statement pertains to a comment made by Jesus’ religious antagonists during His first Passover near the beginning of His public ministry, the occasion when Jesus drove the money changers, etc. from the temple. The particular statement of interest appears in the following text:

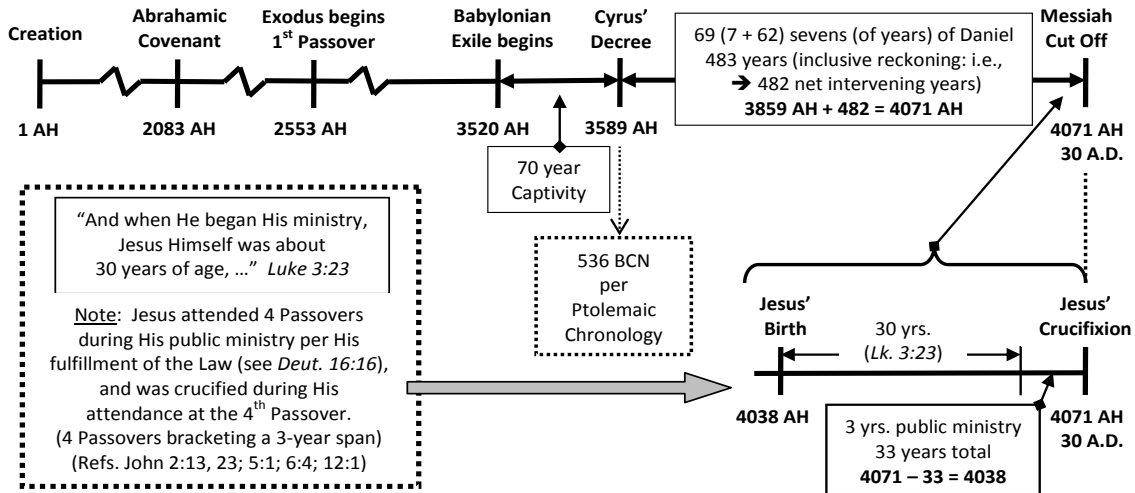
“The Jews therefore answered and said to [Jesus], ‘What sign do You show to us, seeing that You do these things?’ Jesus answered and said to them, ‘Destroy this temple, and in 3 days I will raise it up again.’
The Jews therefore said, ‘It took 46 years to build this temple, and will You raise it up in 3 days?’ But He was speaking of the temple of His body.”
(*John 2:18-21*)

Jesus’ antagonists speak on this occasion of a 46-year period having passed since Herod initiated his program for rebuilding the temple. Reliable historical references (e.g., *The Zondervan Pictorial Bible*

Dictionary, M.C. Tenney, ed., 1967, p. 350; *The Bible and Archaeology*, J.A. Thompson, 1972, p.338) note that Herod began this project during the 18th year of his reign. Having ascended, per reliable Roman records, to his rulership in 37 A.D, this would place the beginning of Herod's temple reconstruction project in the 20–19 BC time frame. Thus, taking 27 A.D. as the first year of Jesus' public ministry, and the conversation noted above in *John 2:18-21* occurring at that time, we find strong substantiation for a 'generally reckoned' 46-year interval between the beginning of Herod's construction program and Jesus' attendance in Jerusalem on the occasion of this particular Passover. In this regard, it is interesting to note that presumed dates for Christ's crucifixion appearing in various alternate 'adapted chronologies, 32 or 33 A.D., clearly stand in conflict with respect to this chronological cross-check.

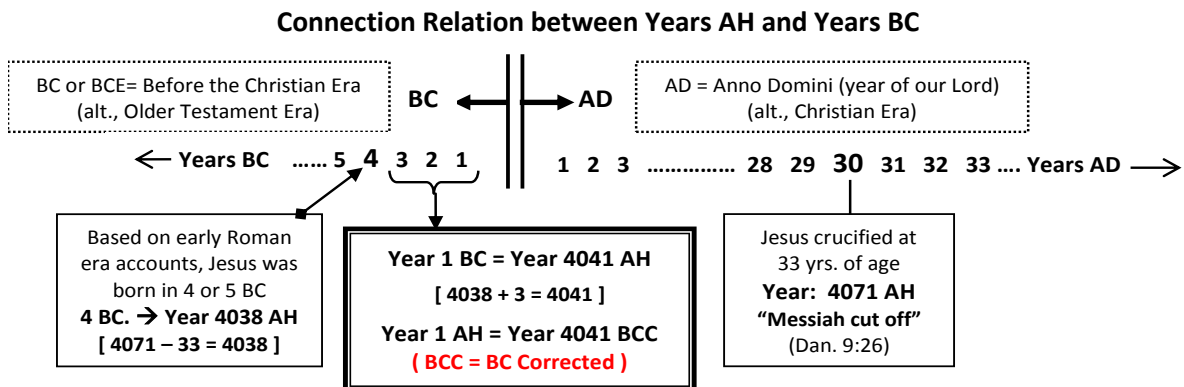
Summary Point:

The essentials are now in hand for construction of a "wholly Biblical" chronology possessing continuous connectivity existing from earliest chronological data in Genesis 5 and continuing to specific data concerning the incarnation, life, and death of Christ on the cross. And it is particularly noteworthy that no time gap interrupting the temporal flow of Israel's history following the Babylonian captivity is necessary for full consistency with Biblical data alone. Thus, as the diagram below depicts, Anno Hominis dating is hereby extended consecutively and continuously to the crucifixion of Messiah. Furthermore, in case it is not already clear, a "wholly Biblical" system for reckoning the chronology of OT events in terms of "years BC" rests fully on the existence of dates accurately reckoned in the Anno Hominis (AH) system.



Connecting Biblical Chronology with Received Chronology

With the 'fully-Biblical' reckoning shown above in hand, a wholly reliable and unambiguous connection can now be established between the secularly devised BC and A.D. reference systems, and particularly, the BC system can be compatibly unified with the Anno Hominis system without any intermediary appeal to dating proffered by the 'contrived' Ptolemaic system.



Connection Relation between Ptolemaic Chronology (BCN) and Biblical Chronology (BCC)

Procedure: Compare the year of Cyrus' decree discerned in the BCN and BCC dating systems.

- ◆ BCN system: Cyrus' decree in 3589 AH is set as occurring in the year 536 BCN
- ◆ BCC system: The year 1 BCC corresponds to year 4041 AH ($4071 - 30 = 4041$)
- Span from 1 BCC to Cyrus' decree: $4041 - 3589 = 452$ BCC → 453 BCC
(inclusive reckoning)

❖ BCN vs. BCC difference for Cyrus' decree: $536 - 453 = 83$ years

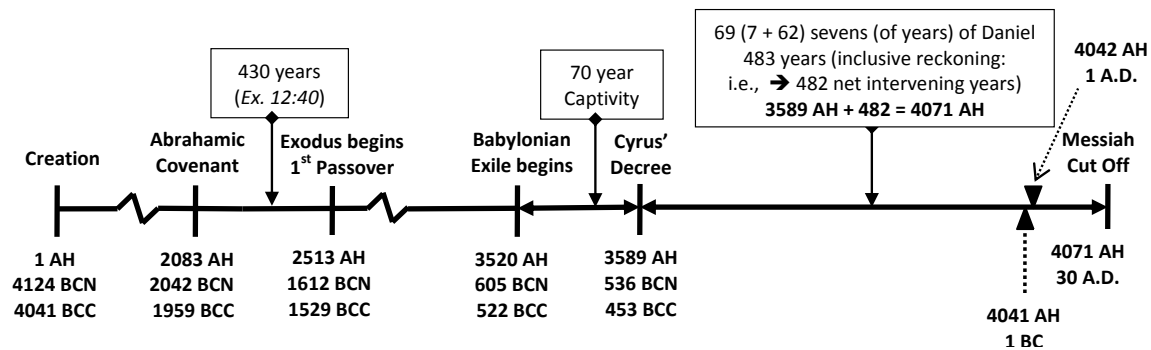
Conclusion: Ptolemaic Chronology (BCN system) extends the Persian era 83 years beyond that which Biblical Chronology (the BCC system) specifies (requires!).

BCC vs. BCN Connection Relation
Years BCC = Years BCN - 83

Required Chronological Correction
 The extent of the Persian era needs to be reduced by 83 years, reduced from 205 years to 122 years.

With the preceding 'Biblically-defined' chronological connection between the decree of Cyrus and the close of Daniel's 69th 'seven of years' in hand, the following abbreviated, 'wholly Biblical' and 'Biblically-complete', Anno Hominis chronology that extends continuously from creation to the cross emerges.

A Correlated AH-BCN-BCC Summary Chronological Layout



Comment: If one computes the chronological connection using the Anno Hominis date 4071 for the close of Daniel's 69th week, and takes the statement of *Luke 3:23* as 'rigidly' prescribing the age of Christ to have been 33 at His crucifixion, and then assumes that Christ was born in 5 BC, one arrives at the year for that Passover when Messiah was "cut off" to be 29 A.D.

With these choices, the connection relation between years BCN and BCC would alternatively be:

Years BCC = Years BCN - 82 and Year 1 AH = Year 4042 BCC.

Note: Chronologist Anstey prefers this result, arrived at by preference for a 29 A.D. crucifixion year.

No available means for fixing the year by precise calculation was evidently known to him.

However, as the year of Christ's crucifixion can be rigorously fixed as 30 A.D., this author claims that the definitive correlation relation ought to be:

Years BCC = Years BCN - 83 and Year 1 AH = Year 4041 BCC

Explanatory Note: Implementation of the BCC-BCN Connection Relation

As discussed on the next two pages, Ptolemaic dating (the BCN system) has quite convincing validity beginning with the military exploits of Alexander the Great; or alternatively, with the beginning of the Grecian era commonly marked as 331 BCN. As such, the identified 83-year error in the BCN system necessarily arises principally in the purported succession of Persian monarchs following, say, the reign of Xerxes. As such, the identified correction formula, "Years BCC = Years BCN - 83" has applicability only to dates satisfying the criterion "Years BCN > 331". All dates more recent than 331 BCN in the Ptolemaic chronology are rightly taken as "Years BCC = Years BCN".

Exposing Inherent Error in the Standard Chronology

The first Biblical text connecting a date computable in the AH system which is also reckoned in Ptolemy's Canon (either standard chronology or BCN system) is that documented in *Jer. 25:1*.

"The word that came to Jeremiah concerning all the people of Judah, in the 4th year of Jehoiakim the son of Josiah, king of Judah (that was the 1st year of Nebuchadnezzar king of Babylon)," *Jer. 25:1*

Based on Biblical chronological data, we discern that:

4th year of Jehoiakim → 3521 AH

Secular history (Ptolemy's Canon) contends that:

1st year of Nebuchadnezzar → 604 BCN

Recall: Ptolemaic dating is represented as years **BCN**.

(BCN = BC Nominal)

Comment: Nebuchadnezzar was commanding general of Babylonian military forces that conquered Judah and Jerusalem in 605 BCN. As that conquest was being consummated, word arrived from Babylon that his father, Nabopolassar, monarch of Babylon, had died. As a consequence, Nebuchadnezzar hastily returned to Babylon to secure his place as successor to the throne. As such, the "first year of Nebuchadnezzar" is dated as 604 BCN, one year following his subjugation of Jerusalem in 605 BCN.

With the correspondences developed in the previous section in hand, one can correlate (alt., translate) Biblically-reckoned AH dates extending further back in time, thereby yielding dates reckoned alternatively in years BCN continuously until creation. Such methodology underlies the dating appearing in most commentaries and study Bibles, albeit with minor variations arising from individual author preferences for alternate sources. Clearly, such means of dating rests crucially on the presumed accuracy of BC dating set in Ptolemy's Canon extending over particularly the span 1 BCN to 604 BCN, and as such ought NOT to be readily accepted as providing TRUE "Biblically-reckoned" dates. However, with the fixed correspondence derived here, namely 4071 AH = 30 A.D., and the derived connection formula, years BCC = years BCN – 83, the correlative statement emerging from the Biblical text (*Jer. 25:1*) translates to:

$$3521 \text{ AH} = (604 - 83) \text{ BCC} = 521 \text{ BCC}.$$

Now, multiple accounts exist providing pertinent dating of the early military campaigns by Alexander the Great, and thus also for the fall of the Persian Empire and the onset of the Grecian Era. Ptolemaic dating employs selected data from these 'deemed most reputable' records. As a consequence, we can accept with quite firm confidence the further chronological anchor point:

$$331 \text{ BCN} = 331 \text{ BCC}.$$

Using these two statements as chronological anchor points, the period extending from the ascension of Nebuchadnezzar to the monarchy in Babylon until the fall of the Persian Empire computes to 190 years (521 – 331). Now, this span is clearly shorter than that attributed to the entire duration of the Persian Era alone (205 years) in Ptolemy's Canon. As such, a glaring inconsistency must be present internal to Ptolemaic dating (the standard chronology), at least for this period of world history.

The foregoing analyses demonstrates decisively that internal contradictions exist in the Ptolemaic system relative to a "wholly Biblical" chronology, and this very apparent inconsistency has now been perpetuated for centuries, showing convincingly that historical BC dating extending to times before onset of the Grecian period is in error. And further to this point, the required correction for all 'earlier in time' dates can now be determined quite directly based on the continuous Anno Hominis dating set forth herein when applied in conjunction with the derived BCN vs. BCC correction formula.

Of even greater consequence and utility is the fact that long-standing chronological inconsistencies in data appearing in most extant commentaries and Study Bibles can now be rectified as well, allowing henceforth a fully-unified Biblical chronology which, arguably for the first time, can now be extended continuously and reliably over the entire span from creation to the cross of Christ.

In later discussion aimed at reinforcing the present conclusion, the following table of Persian monarchs derived from data proposed by Ptolemy is provided. This list comprises what is widely-circulated as “truth” regarding the Persian era in virtually all extant histories.

The Nominal (Received Ptolemaic) Chronology of the Persian Era

Darius the Mede (Co-Rex with Cyrus)	538 BCN	←	Notational Comment: For shorthand, we adopt the following notation when referring to two of the Persian kings: we refer to <u>Darius Hystaspes</u> as Darius “H” , and <u>Artaxerxes Longimanus</u> as Artaxerxes “L”
Cyrus (sole King)	536 BCN		
Cambyses Pseudo-Smerdis (7 mos.)	529 BCN	←	Note (for later reference) These last five Persian monarchs are not listed by Josephus in his accounting of the succession of Persian kings. <i>Fact:</i> Inconsistent deletions exist in the list of monarchs compiled by chronologists.
Darius Hystaspes (Darius I)	521 BCN		
Xerxes Artabanus (7 mos.)	485 BCN	}	
Artaxerxes Longimanus Xerxes II (2 mos.) Sogdianus (7 mos.)	464 BCN		
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		

Selected Perspectives and Supporting Bibliographical Notes
‘A Refutation of Adapted (Gap-Decree) Chronologies’

Note #1:

The identity of the Persian monarchs referred to in the post-exilic books, Ezra, Nehemiah, Esther, Haggai, and Zechariah, 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 into the Inter-Testamental Period, the beginning of the Grecian era under Alexander the Great, and continuing 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 insisted as a priority, but should be elevated to the position of sole sufficiency whenever possible, particularly when rigid chronological sign-posts 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 as either “*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 declared earlier; 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 3rd day of the month Adar;
it was the 6th year of the reign of King Darius.” *Ezra 6:15*

It seems quite certain, with ground even to be stated with conviction, that only two persons are in view here in vs. 14—Cyrus and Darius—and no supposed third person named “Artaxerxes” is intended.

What seems quite clearly as intended is to communicate that Darius “H” (Darius the Great) became known also by the official and honorific title, “Artaxerxes”. The names “Artaxerxes” and “Ahasueras” are simply titles ascribed to a ruling monarch, much as such titles as “Pharoah”, “President”, “Premier”, etc. are common today.

In fact, the title “Shah” derives from just such earlier ascriptions of “Artaxerxes” and “Ahasueras” to that individual enthroned as king in Persia.

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

The facts noted in the text boxes to the right 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 the phrase “the Ahasueras who ...” is inserted, so it 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 12th 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 a special relationship that links Nehemiah to the queen (stating in fact such a case?).

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 20th 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 identity would completely undermine the foundation for any “late-date” decree that is at the core of all adapted chronologies.

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 necessarily rests 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—even what appears to be imaginary—links. Several analysts of Ptolemy’s chronology report that “assumptions” are apparent in the forming of certain chronological connections.

Quotes from a quite reputable analyst, Martin Anstey, pertaining precisely to these points, are inserted here in support and illustration of the foregoing comments.

“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. Anstey, 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. Anstey, p. 263)

“... the testimony of Ptolemy’s Canon is contradicted at various points by many competent witnesses.”
(M. Anstey, 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. Anstey, p. 292)

Selected Critical Issues Implicit to the Adapted Chronology

If one accepts the interpretive scheme leading to the Adapted Chronology, then one ought to find strong internal support for its truth wherever chronological information is set down in the post-exilic books of Ezra, Nehemiah and Esther. However, it seems that “late-dating” of the crucial decree that launches the 483 year period in the Adapted Chronology forces acceptance of some troubling inconsistencies – inconsistencies that appear not to be appreciated, at least resolved, by expositors accepting this adapted schema for unfolding the chronology of Daniel’s prophecy of the 70 weeks. Several prominent 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 19th 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 7th year of a King Artaxerxes. (*Ezra 7:1-7*)

7th yr. of Artaxerxes “L” corresponds to 458 BCN: 586 – 458 = 128 years
7th 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 20th year of Artaxerxes;
(see *Neh. 5:14; 8:1-2, 9; 12:26*).

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

Thus, **IF** Artaxerxes = 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 8th year;
(see *II Kings 24:10-12, 15* and *Esther 2:5-6*)

605 BCN – 8 = 597 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 8th 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 12th year of Ahasuerus;
(see *Esther 3:7; 8:1-2, 15*)

12th yr. of Xerxes corresponds to 474 BCN: 597 – 474 = 123 years
12th yr. of Darius “H” corresponds to 510 BCN: 597 – 510 = 87 years

Thus, **IF** Ahasuerus = Xerxes, **then** Mordecai was at least 123 years older than when taken captive.
However, **IF** Ahasuerus = 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 and 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 20th 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 th yr. of Artaxerxes “L” corresponds to 445 BCN:	536 – 445 = 91 years
20 th yr. of Darius “H” corresponds to 502 BCN:	536 – 502 = 34 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 20th to the 32nd year of King Artaxerxes.

32 nd yr. of Artaxerxes “L” corresponds to 433 BCN:	536 – 433 = 103 years
32 nd 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 32nd 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.

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

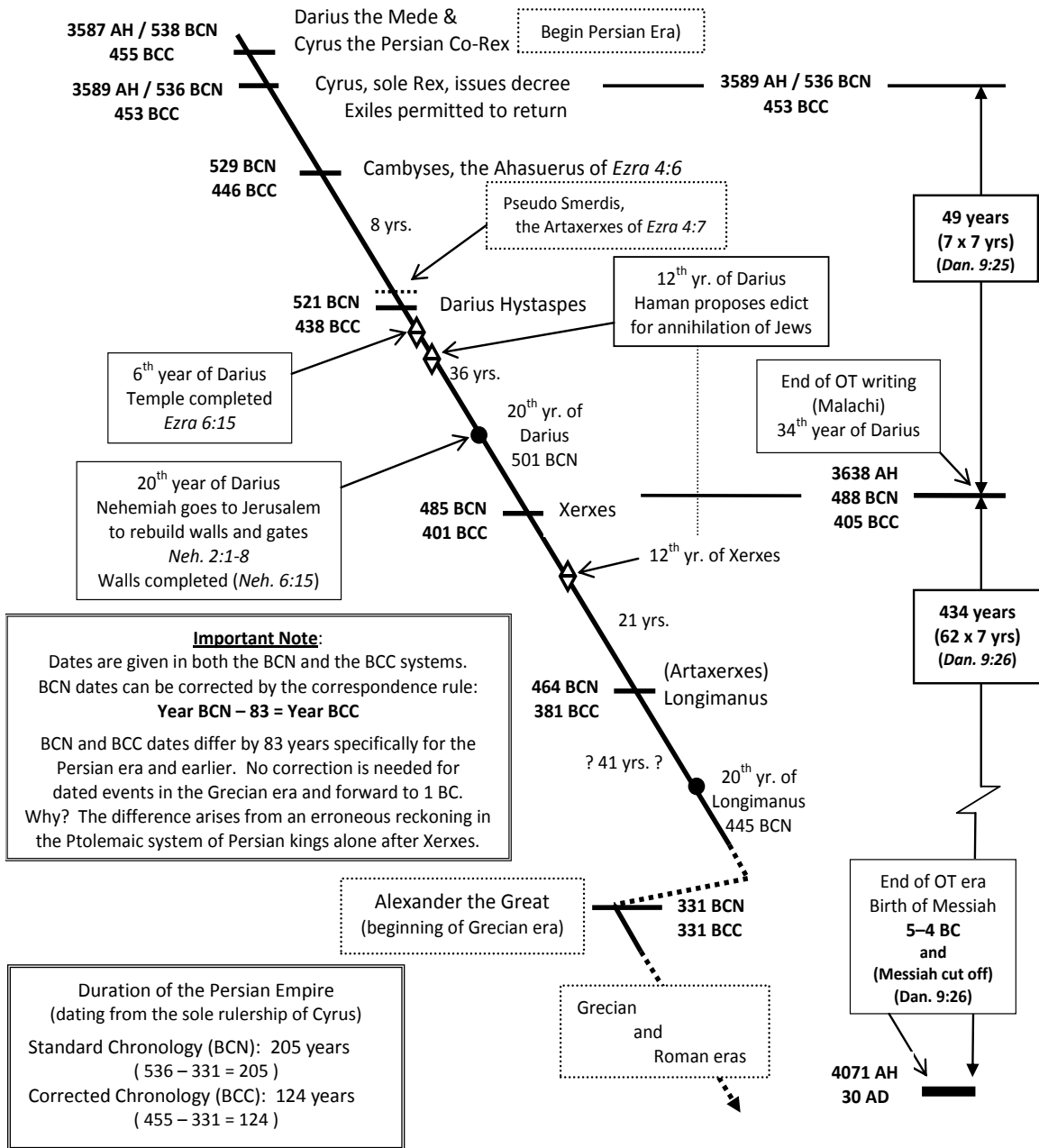
Granting priority to Cyrus' decree and Daniel's 69 'week of years' prophecy, and insisting that any time-gaps which break continuity of a 'wholly Biblical dating record' must be disallowed, leads forthrightly to the following 'corrected' chronological record for the Post-Exilic era.

536 BCN 452 BCC	1 st yr of Cyrus	Captives return under Zerubbabel	<i>Ezra 1:1-4</i> <i>Ezra 2:1-2</i>
521 BCN 438 BCC	1 st yr of Darius I		
520 BCN 437 BCC	2 nd yr of Darius I	Haggai & Zechariah begin their prophesying	<i>Hag. 1:1</i> <i>Zech. 1:1, 7</i>
519 BCN 436 BCC	3 rd yr of Darius I	Queen Vashti deposed	<i>Esther 1:1-3</i>
518 BCN 435 BCC	4 th yr of Darius I	Zechariah prophesies	<i>Zech. 7:1</i>
516 BCN 433 BCC	6 th yr of Darius I	Temple completed	<i>Ezra 6:15</i>
515 BCN 432 BCC	7 th 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 427 BCC	12 th yr of Darius I	Haman plots the execution of the Jews	<i>Esther 3:7</i>
502 BCN 419 BCC	20 th 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 407 BCC	32 nd yr of Darius I	Nehemiah returns to Babylon	<i>Neh. 13:6</i>
? 488 BCN ? ? 405 BCC ?		Nehemiah returns to Jerusalem (conjecture based on Neh. 13:6-7)	<i>Neh. 13:6-30</i>
488 BCN 405 BCC		Conclusion of Malachi's Prophecy End of OT revelation	
	Summary of years:	536 – 488 (inclusive) = 49 years 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

Comment: For an elaborated discussion of the chronology surrounding the time of Esther, see Ch. 8 in this series.

Revised Chronological Layout Relevant to the Post-Exilic Period



Relevant Scriptural Foundations

“Thus says Yahweh, your Redeemer, and the one who formed you from the womb, ‘I, Yahweh, am the maker of all things, stretching out the heavens by Myself, and spreading out the earth all alone,’

... **‘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 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 any payment of reward,’ says Yahweh.”

Isa. 44:24-28 & 45:13

“Seventy weeks (sevens) have been decreed for your people and your holy city, ...

So you are to know and discern

from the issuing of a decree

to restore and rebuild Jerusalem

until Messiah the Prince

there will be **7 sevens and 62 sevens,**

it will be built again, with plaza (or streets) and

moat, even in times of distress. Then

after the 62 sevens the

Messiah will be cut off ...” Dan. 9:24- 26a

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 & Comments</u>	<u>Year BCC</u> <u>Before Christ Corrected</u>
3520	605	1 st invasion of Jerusalem by Babylon Daniel taken captive Beginning of the 70 year exile in Babylon	522 BCC
•	•		
3528	597	2 nd invasion of Jerusalem by Babylon 8 th year of Nebuchadnezzar Ezekiel & Mordecai (and Jehoiachin) taken captive	514 BCC
•	•		
3539	586	3 rd invasion of Jerusalem by Babylon 19 th year of Nebuchadnezzar	503 BCC
•	•		
•	•		
•	•		
3587	538	Babylon conquered by Medo-Persia Darius the Mede begins to reign in Babylon	455 BCC
•	•		
		Cyrus – sole monarch of Medo-Persian Empire Cyrus issues decree – exiles released	
3589	536	70 th year of captivity 1 st year of Daniel’s 70 weeks	453 BCC
•	•		
•	•		
		49 years (inclusive)	
3637	488	End of the first 7 weeks (49 years) of Daniel’s 70 weeks End of Malachi’s prophecy	405 BCC
•	•		
•	•		
•	•		
			483 years (inclusive)
4038	87	Jesus born (later in 5 BCN, with first full year in 4 BCN)	5–4 BCC
•	•		
4041	83		1 BC
4042	82		1 A.D.
•	•		
		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		30 A.D.
		Messiah “cut off” (Passover 30 AD)	

Conclusion: The BCN and the BCC systems are found to differ by 83 years. Thus, with strict adherence to Biblical references alone, and insisting on full correlative coherence between texts, we arrive at the following formula for corrected BC dating:

$$(\text{year BCC}) = (\text{year BCN}) - (83 \text{ years}).$$

Furthermore, we arrive at the following date for creation: **4041 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 st yr. of Josiah			
•	•				
3499	626	13 th yr. of Josiah		“1 st year” of Jer. 25:2 Jeremiah begins his prophesying	
•	•				
3517	608	31 st yr. of Josiah			Josiah dies
3518	607	1 st yr. of Jehoiakim			
3519	606				
3520	605	3 rd yr. of Jehoiakim	Dan. 1:1-4 Daniel taken captive		
3521	604	4 th yr. of Jehoiakim	Jer. 25:1 1 st yr of Nebuchadnezzar	“23 rd year” of Jer. 25:2 Prophecy of 70 yr. exile: Jer. 25:11	Biblical-secular connection date
•	•				
3529	598	1 st yr. of Zedekiah			
3528	597				70-yr. exile per Jeremiah
•	•				
3538	587	10 th yr. of Zedekiah	Jer. 32:1-3 18 th yr. of Nebuchadnezzar	Jeremiah imprisoned: Jer. 32:1-3 Jeremiah completes 40 yrs of prophecy	
3539	586	11 th yr. of Zedekiah			
•	•				
3587	538		Dan. 9:1-3 1 st 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 3rd 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 4th year of Jehoiakim the son of Josiah, king of Judah (that was the 1st year of Nebuchadnezzar king of Babylon), which Jeremiah the prophet spoke to all the people of Judah ..., saying, ‘From the 13th 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 10th yr. of Zedekiah king of Judah, which was the 18th 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

Appendix 6-1. An Historical Summary of Proposed “Gap-Decree” Chronologies

This author refers to adaptations such as outlined in the body of this chapter as “**gap-decree**” chronologies. Chronologies built around an inserted time gap force a sharp disruption into the continuous Anno Homini dating of Biblically-defined events. The result of any such inserted gap forfeits any basis for a purely Biblically-specified connection between the time of creation and the crucifixion of Messiah. And further to the point of this present study, insertion of a time gap precisely at the point of Cyrus’ decree disrupts, not only this continuous dating, but forces both ambiguity and confusion upon the chronology of the post-exilic period. A primary motivation underlying this chapter is to provide definitive analysis undergirding substantive arguments in defense of the author’s decided opinion that all “gap-decree” chronologies possess internal conflict relating to cross-textual correspondence – a requirement implicit to the principle of the plenary inerrancy of Scripture. The principal outcome in this study is a “wholly Biblical” chronology. Namely, a chronology satisfying both a continuous Anno Homini dating from creation to the cross along with precise fulfillment of Daniel’s prophecy of the 69 week period beginning with the decree of Cyrus and ending in the very year of Christ’s crucifixion.

Various ‘gap-decree’ chronologies proposed over the last several centuries have appeared with different ‘flavors’; that is, differing in both bases and specifics. A review of a selected set of such chronologies is included here, with emphasis being given principally to assumed inputs and core essentials of attempted reconciliations of terms in Daniel’s prophecy.

1. Denis Pétau (aka, Dionysius Petavius, 1583-1652) and Bishop Ussher (1581-1656) employ the decree of Artaxerxes Longimanus in his the 20th year (*Neh. 2*) as the initiating decree in Daniel’s prophecy. However, both set its date the year 454 BCN, arguing for defensible differences relative to Ptolemaic dates. Petavius argued that Longimanus ruled as Co-Rex with Xerxes for 9 years, while Ussher held that Xerxes died 9 years earlier than nominally reckoned, thus the nominal date of Longimanus’ 20th year is moved back 9 years, from 445 BCN to 454 BCN. Then, both assume that Christ’s death occurred in 33 A.D., and to realize the full span of 483 calendar years between these events they presume the crucifixion occurred in the middle of the 70th seven of Daniel, yielding $29 + 3\frac{1}{2} \approx 33$ years. They suggest that these $3\frac{1}{2}$ years correspond with the time of John the Baptizer’s witness just prior to Christ’s 3-year period of public ministry.
2. Humphrey Prideaux (1648-1724) also adopts the decree of the Artaxerxes Longimanus in his 20th year (*Neh. 2*) as the launch date for Daniel’s prophecy, and considers this 20th year to fall on either 454 or 455 BCN, similar to that reasoned by Petavius and Ussher (see above). However, Prideaux then suggests that the crucifixion actually occurred in 29 or 28 A.D., respectively.
3. Bishop Lloyd (1627-1717) proposed a ‘gap-decree’ chronology where the operative decree is that of Longimanus in 445 BCN, per Ptolemy’s Canon, but the temporal extent of the term “year” is assumed to be 360 days. That is, Lloyd accepts what is called a “Chaldean year” as the proper definition of the term in Daniel’s prophecy. He then has the 483 years of Daniel’s prophecy ending on May 18 in 32 A.D., and states that the crucifixion occurred on the following Passover in 33 A.D.
4. Sir Robert Anderson (1841-1918) proposed a chronology of the same genre as Bishop Lloyd, albeit with significant nuanced differences which are detailed in his text “The Coming Prince” [1894], a writing which has garnered wide notoriety and has come to exert a powerful influence with respect to commentators and expositors concerning Daniel’s prophecy of the 70 weeks. Anderson follows Lloyd in the basic chronological inputs (Longimanus’ decree in 445 BCN; a 360-day period for “year”, albeit referred to as a ‘prophetic year’ in this instance; and Christ’s crucifixion in 32 A.D.) Anderson invests considerable care in computing the specific number of days in Daniel’s 69 week interval, and in demonstrating that the very number of days in Daniel’s 69 weeks of prophetic years corresponds precisely with the number of days in

the calendar interval between his presumed start date of March 14 (Nisan 10), 445 BCN and his proposed end date of Sunday, April 6, 32 A.D., the (presumed) day of Christ's triumphal entry into Jerusalem. Based on a review of Anderson's detailed analysis, this author believes that his proposed chronology leaves room for some quite significant, or even irresolvable, criticisms, including having Passover occur on a Thursday.

5. More recently, Floyd Nolen Jones (1993) prepared a chronology along lines similar to that of Petavius, Ussher, and Prideaux, albeit with modifications. Jones adopts the start date of Longimanus' decree in 454 BCN, his 20th year, not the nominal Ptolemaic year of 445 BCN. Then, using inclusive reckoning, 483 years later arrives at 30 A.D. as the year of Christ's passion. Furthermore, he places the triumphal entry on Sunday, the 10th of Nisan, resulting in Passover having occurred on Thursday, the 14th of Nisan, and resurrection on Sunday, the 17th of Nisan. Jones then applies the chronological cross-check provided in *Luke 3:23*; namely, that Christ was "about 30 years old" when he began His public ministry. Taking the year of His birth to be 4 BC, and with 3 years in public ministry, Jones arrives at Christ's age being 33 years when He was crucified in 30 A.D.

Comment: Based on calculations and calendaric restrictions discussed earlier in this chapter, the present author considers the proposed dating of Passover given above to be flawed, along with the implicit start date of the 69 'weeks of years' of Daniel as well.

The proposed "gap-decree" chronologies reviewed here clearly differ with respect to both the year for the start of Daniel's prophecy and the year of our Lord's crucifixion, that year defining the close of Daniel's 69th week. Taken together, it is apparent that a convincing reconciliation between immovable Biblical statements and the existing (nominal) reckoning with secular history as provided by Ptolemy's Canon remains an unresolved issue.

Appendix 6-2. The Necessity of Passover on Wednesday in the Year of Our Lord's Passion

