

A Bible Based Chronology for the First and Second Advents of Jesus Christ

By Jim Dodge

But thou O Daniel, shut up the words, and seal up the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased (Daniel 12:4).

Jonathan Cahn, in one of the last mysteries presented in his conclusion **Oracle** DVD, and Gary Stearman in his December 2019 **Prophecy Watcher** letter to readers, each highlight a key passage of Scripture that potentially links the chronologies of Christ's First and Second Advents together. One reason why neither prophecy expert pursued the Scriptural evidence to the point of projecting an accurate date for the Second Coming was in part due to a lack of confidence in the accuracy of Christ's First Coming chronology - even after two thousand years. Still, their projections that Christ's Second Coming may be a little more than a decade away should give pause and great hope to believing Christians.

I believe in these last days, as Christ's return draws near, that the increased knowledge spoken of by Daniel now makes it possible to determine an accurate, Bible based chronology for the First Advent of Jesus Christ. The following analysis makes a strong case for a First Coming chronology that can be used to project an equally accurate chronology and timeline for Christ's Second Coming.

Chronology for Christ's First Advent

Daniel's Seventy Week Prophecy

The starting point for the analysis is Daniel's Seventy Week prophecy (Daniel 9:24-27). The key is in verse 25, *"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and three score and two weeks."* Bible scholars and theologians generally agree that the decree to rebuild Jerusalem (the walls of the city) was issued by the Persian king, Artaxerxes (Nehemiah 2:1-9) and the prophesied appearance of the Messiah as Prince was on Palm Sunday, a week before his resurrection from the dead (Matthew 21:1-9). Daniel 9:24 reveals that there would be 69 weeks of years or 483 years between the two events. So, the first requirement is to determine and confirm accurate dates for these two events.

The most accepted solution to the Seventy Week prophecy, even to this day, comes from Sir Robert Anderson's work in **The Coming Prince** (1894). Anderson's solution is revealed in the book's culminating statement, *"What was the length of the period between the issuing of the decree to rebuild Jerusalem and the public advent of "Messiah the Prince" – between the 14th of March, B.C. 445 and the 6th of April A.D. 32? The interval contained exactly and to the very day 173,880 days, or seven times sixty nine prophetic years of 360 days, the first sixty nine weeks of Gabriel's prophecy."* Several problems with Anderson's solution are discussed in my book, **A Bible Based Chronology from the Creation to the Second Advent of Jesus Christ**. Here I will only address the critical issue resulting in Anderson's date being off by one year.

Historians and scholars agree that Artaxerxes issued the decree to rebuild Jerusalem in B.C. 445 (Nehemiah 2:8). Until 1951, these experts mostly believed that the calendar used by all the ancient

kingdoms, including Judah, was based on Nisan to Nisan dating (Nisan was the first month of the year). In his book titled, **The Mysterious Numbers of the Hebrew Kings** (1951), however, Dr. Edwin Thiele's research discovered that Judah alone, among all the ancient kingdoms, employed Tishri to Tishri dating in the Hebrew calendar, both in their secular and religious writings. He was able to confirm this dating format, all the way back to the reign of King Solomon. Dr. Thiele coupled Judah's Tishri to Tishri dating with differences in succession between Judean and Israelite kings to accurately harmonize the entire Bible chronology for the Hebrew kings, dating from the death of Solomon to the death of Nebuchadnezzar. Until 1951, this harmony had not been accomplished because virtually all secular and religious scholars before that date reckoned Judah's calendar with other ancient nations using Nisan to Nisan dating. This was to be expected since God told Moses that Nisan "*shall be the first month of the year to you*" in Exodus 12:2. Even so, the only way Dr. Thiele was able to harmonize the calendar for the period of the Hebrew kings was to use Tishri to Tishri dating to harmonize Judah's calendar with other ancient chronologies.

In **The Coming Prince**, Anderson calculated the sixty nine weeks prophesied by Daniel using Nisan to Nisan dating (claimed in his book that it was used exclusively by Josephus) based on a 360 day Jewish lunar calendar year (or prophetic year) to determine a date for Messiah the Prince from the date of Artaxerxes' decree. His calculation yielded the following:

- a. 483 lunar/prophetic years of 360 days equates to 476 solar years on the modern solar/Gregorian calendar
- b. Starting at Nisan 445 BC, Anderson reckoned that the 476th solar year from that date was 32 AD: 445 years from 445 to 1 AD plus 31 years from 1 to 32 AD equals 476 years (no year zero).

Nevertheless, Dr. Thiele confirmed that Judean history in Scripture was recorded based on Tishri to Tishri dating and it resulted in Anderson's solution being displaced by one year to 33 AD:

- c. Anderson: Nisan 445 > Tishri 445 > Nisan 444
- d. Dr. Thiele: Tishri 445 > **Nisan 445** > Tishri 444
- e. Using Tishri-Tishri dating, Nisan 445 was actually in the Gregorian year 444 BC. 444 years from 444 to 1 AD plus 32 years from 1 AD to 33 AD = 476 years.

Another problem Anderson was unable to resolve in his book was that the 14 April 32 AD Passover fell on a Monday, whereas the 3 April 33 AD Passover was on a Friday. Given the 32 AD Passover date, it was impossible for Jesus to die, lie in the grave for three days and nights, then rise from the dead on a Sunday (first day of the week – Matthew 28:1) if he was crucified seven days earlier on a Monday. Thus, from the above, the year for the Crucifixion Passover that makes the most sense and fits with Scripture is the year 33 AD, not 32 AD as is commonly believed.

A First Advent Chronology

If we assume that 33 AD is the correct Passover year based on Daniel's Seventy Week prophecy, what does the critical timeline for the period between Christ's triumphal entry and His ascension to heaven

look like? The 33 AD Passover was on April 3rd according to most historians and Bible scholars. When researching the 33 AD Passover moon for my book, **A Bible Based Chronology...**, I discovered when comparing the Exodus Passover moon in 1446 BC with the full moon for the 33 AD Passover, that the 33 AD Passover was more likely celebrated on Thursday April 2nd, based on when the moon became full over Israel, rather than on Friday April 3rd (see Appendix 3 in my book). If true, this would fulfill Jesus' prophecy in Matthew 12:40, "*For as Jonah was three days and three nights in the belly of a great fish, so the Son of Man will be three days and three nights in the heart of the earth*". In the book's chronology, I use the dates 2/3 April for Christ's crucifixion and let the reader decide, in part because the most important date in the Messiah's chronology is not the day He was crucified, but the day Christ rose from the dead: Resurrection Sunday, **April 5, 33 AD**. This is the most important date in history for Christians, for without Christ's resurrection there would be no hope.

Except for a date of Christ's birth, Scripture provides a solid, believable chronology for the end of Christ's incarnate life based on a 33 AD Passover as shown below:

- Jesus began his ministry at the time of the Passover when he was about 30 years old (Luke 3:23, John 2:13). This Passover was on **April 6, 30 AD**
- Christ's Triumphal entry was the appearance of the "Messiah the Prince" prophesied in Daniel 9:25. This was on the Sunday (Palm Sunday) a week before His resurrection (John 12:1, 12). Thus, the date for Christ's Triumphal entry as a King was **March 29, 33 AD**. This event and date fulfills the 69 weeks prophesied by Daniel.
- Jesus was crucified on the fourth Passover after his ministry began, a period of three years (John 2:13, 4:3, 5:1, 5:35, 6:4, Matthew 28:1) – **April 2/3 33 AD**
- Christ arose from the dead on Sunday morning, **April 5, 33 AD** (John 20:1)
- Christ ascended into heaven forty days after His resurrection (Acts 1: 3, 9). The date was **May 15, 33 AD**.
- The birth of the church was Pentecost, fifty days after the Feast of First Fruits or Christ's resurrection (Acts 2:1, Leviticus 23:9-14, 1 Corinthians 15:20). The date was **May 25, 33 AD**.

Confirmation of the 33 AD Passover from the Christmas Star

While it is not possible to determine a date for Christ's birth directly from Scripture, it is possible to identify the window of time in which Christ had to be born in order to fit with the 33 AD chronology above. We know that Christ was 30 years old (Luke 3:23) when he began his ministry and it lasted three years (four Passovers). Accordingly, Christ had to be 33 years old when he went to the cross. If we assume Christ's birthday was on April 3rd, the day he was crucified, and that he turned either 33 or 34 that day, then the birth date for the period of Christ's 33rd incarnate year (when he was 33 years old), had to be in the period between **April 3, 2 BC and April 3, 1 BC** (there was no year zero) for his age to fit with Scripture and to support the 33 AD chronology above.

Did a star appear between the period April 3, 2 BC and April 3, 1 BC that fulfills Scripture (Matthew 2) and supports a 33 AD chronology for the Messiah? Indeed it did! The appearance of the Christmas star, in the form of the most extraordinary Venus-Jupiter conjunction in recorded history, appeared over

Bethlehem, Israel and the entire Roman Empire for more than three hours on the evening of **June 17, 2 BC** to mark the birth of Jesus Christ. Importantly, no other naturally occurring astronomical event or related phenomenon appeared within 700 years of the Christmas Star appearance to so perfectly fulfill Scripture. The appearance provides a date for the birth of Christ that fits with Scripture and, most importantly, it confirms the 33 AD chronology for the Messiah. His June 17, 2 BC birthday meant that Christ was 33 years, 9 months and 15 days old when He was crucified on 2/3 April 33 AD. Had the crucifixion Passover been in 32 AD as Robert Anderson determined, Jesus would have been only 32 years old based on the Christmas Star appearance. This is contrary to Scripture and it confirms Dr. Thiele's conclusion that Judah alone among the ancients calculated their calendar and recorded their history based on Tishri to Tishri dating. Thus, with an accurate interpretation of Daniel's Seventy Week prophecy and the Christmas Star appearance of June 17, 2 BC, the incarnate chronology for Jesus Christ becomes:

Christ's conception	September 3 BC
Christ's Birth	June 17, 2 BC
Beginning of Christ's Ministry	April 6, 30 AD
Triumphal Entry (Messiah as Prince)	March 29, 33 AD
Crucifixion	April 2/3, 33 AD
Resurrection	April 5, 33 AD
Ascension to Heaven	May 15, 33 AD
Birth of the Church (Pentecost)	May 25, 33 AD

As we learn in the next section, one of these dates becomes critical to understanding God's timeline for the Second Advent of Jesus Christ.

A Bible-Based Chronology for Christ's Second Advent

With confirmation of the incarnate period of Christ's first Advent to be the period June 17, 2 BC to May 15, 33 AD, does the Bible provide chronological evidence that may point to a date or at least a window of time for the Second Advent of the Messiah? I believe it does. The two most important dates in Christ's first Advent are April 5, 33 AD, the day of His resurrection and May 15, 33 AD, the date of Christ's ascension to heaven. Importantly, the date for Christ's ascension, May 15, 33 AD provides a starting point from which to determine a Scripture-based chronology for the Second Coming.

Many Old Testament prophets, from Moses to Zechariah, and several New Testament writers, including Jesus, prophesy of God's plan for the Jewish people from their rejection of God, to His responding wrath, destruction, and world-wide dispersion, to His re-gathering of the people back to the land and, finally, to the elevation of a Jewish remnant in glory after the Tribulation. Importantly, the Old Testament prophet Hosea provides critical timing information about God's plan that is quite illuminating.

But, to understand the prophet's revelation, we must know God's timeline for His creation as revealed in Scripture. Two passages are critical: Psalm 90:4 *"For a thousand years in your sight are like a day*

that has just gone by, or like a watch in the night.” 2 Peter 3:8 “But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.” These verses provide the basis for understanding God’s 7,000 year plan based on a six day creation. The template is the creation week itself: *“For in six days the Lord made heaven and earth, the sea, and all that is in them and rested on the seventh day...”* (Exodus 20:11). By applying the “day equals a thousand years” to the days of the creation week, we have 6,000 years representing the six days of creation and 1,000 years representing the “seventh day of rest” or Millennial kingdom period (Rev 20: 4-6) for a total of 7,000 years. In my book, **A Bible Based Chronology...** the six thousand years is divided into three fairly equal periods of time: Creation to Abraham (about 2,000 years), Abraham to Jesus Christ (about 2,000 years) and First Advent of Christ to Second Advent of Christ (about 2,000 years). Now, with God’s 7,000 year plan in mind, let us consider what the prophet Hosea reveals.

God’s Reconciliation with His People in the Last Days

Hosea prophesied to the Northern Kingdom of Israel during the reign of Jeroboam II between 793-753 BC. His prophecy centers largely on the divinely inspired parallel between Hosea’s love for his unfaithful wife Gomer and Jehovah’s love for unfaithful Israel. Chapter three parallels Hosea’s reconciliation with his wife with the Lord’s reconciliation to Israel in the last days, *“For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or idol. Afterward the Israelites will return and seek the Lord their God and David their king.” They will come trembling to the Lord and to his blessings in the last days”(Hosea 3:4-5).* This passage prophesies that Israel will return to the land and will seek the Lord and His blessings in the last days (also described in Zechariah 13:8-9).

Through Hosea, God tells of his judgment against Israel as follows: *“For I will be like a lion to Ephraim, like a great lion to Judah. I will tear them to pieces and go away; I will carry them off, with no one to rescue them. Then I will go back to my place until they admit their guilt. And they will seek my face; in their misery they will earnestly seek me”* (Hosea 5:14-15). Here the Lord clearly reveals that He will destroy and disburse the Jews for their unfaithfulness, then return to His place until they recognize Christ as their Messiah and turn back to Him. The Messiah left his place in heaven when He was conceived in the virgin Mary in September 3 BC (nine months before his birth). This is when the Lord became incarnate. He returned or went back to his place (heaven) at His ascension on May 15, 33 AD per the First Advent chronology above. He will remain there, seated at the right hand of God, until Israel recognizes Christ as their Messiah, repents, and turns to Him at the end of the Tribulation.

Hosea describes Israel’s ‘last days’ reconciliation with the Lord. *“Come, let us return to the Lord, He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds. After two days, he will revive us; on the third day he will restore us; that we may live in his presence”* (Hosea 6:1-2). This passage holds the key to understanding God’s timeline based on a day equating to one thousand years. Hosea 5:15 reveals that the Lord will go back to his place and remain there for at least two days or two thousand years. It will be after two days, on the third day (at the beginning of the next thousand year period) when the Lord will restore and lift up the remnant of Israel at the beginning of the Millennial Kingdom period. The passage makes clear that 2,000 years must pass between the time of Christ’s

ascension to heaven on May 15, 33 AD, and His return at the Second Coming. Therefore, the Second Coming cannot happen before May 15, 2033. Otherwise, God would not be true to His Word.

Based on the revelations in Hosea, a Scripture-based starting point for the Second Advent would be:

Period of Christ’s first Advent	September 3 BC to May 15, 33 AD
Christ “returned to his place” (Hosea 5:15)	May 15, 33 AD
“After two days, he will revive us” (Hosea 6:2)	After May 15, 2033 (end of Tribulation)
“on the third day, he will restore us (Hosea 6:2)	After May 15, 2033 (Mill. Kingdom start)

Is there other Scripture evidence that supports a “not before May 15, 2033” date for the Second Coming of Christ? Jesus provides two confirming clues in his Olivet Discourse. Both are discussed in detail in **A Bible Based Chronology...** Highlights are presented below.

The Season of the Lord’s Return

In the first passage, the parable of the fig tree, Jesus tells the disciples about the season of His return: *“Now learn the parable of the fig tree; when its branch is still tender, and puts forth leaves, know that summer is near” (Matthew 24:32)*. The fig tree represents Israel, as revealed in Jeremiah 8:13, 24:1-7; Hosea 12:2, 9:10; Joel 1:7 and Amos 4:9 in the Old Testament. It’s confirmed by the curse Jesus placed on the fig tree, which symbolically represents Israel in Matthew 21:18-22. His curse was a foretelling of God’s curse on Israel and its pending destruction and dispersion, but not forever. The re-gathering of the Jews back in the land, and the rebirth of the nation in one day (Isaiah 66:8) on May 14, 1948, symbolized the re-sprouting of the withered fig tree that Jesus had cursed. The nation was reborn after 1,878 years – something that has never happened in history to any people or nation.

Many history experts and scholars believe the average age of the world’s great civilizations has been about two hundred years, and if one were to Google “life span of a nation”, it reveals the average age of nations throughout history has been about two hundred years. If the two hundred year life cycle of a nation is divided into four seasons, each representing a stage of the nation’s life cycle, we can see how this fits with the parable of the fig tree:

<u>Years</u>	<u>Season</u>	<u>Stage of a Nation’s Life Cycle</u>
1-50	Spring	Blessings and Growth
51-100	Summer	Abundance and a Proud Heart
101-150	Fall	Forgetting God
151-200	Winter	Remembrance/Repentance or Judgment/Destruction

The summer season represents the period from 51-100 years in a nation’s life cycle. By applying these numbers to Israel, whose rebirth as a nation was in 1948, we determine that the summer season for Israel is the fifty- year period between 1999 and 2048. In the parable, the Lord points to His return during the window of time described as Israel’s summer season. Does the May 15, 2033 “not before” date for Christ’s return fit in the window of time described as the “season of the Lord’s return”?

1999 - May 15, 2033 - 2048 It does. This creates a fifteen- year window of time for the

Second Coming to take place between 2033 and 2048 to fulfill the prophecies of Hosea 6:2 and Jesus' parable of the fig tree (Matthew 24:32).

The Generation That Will See All These Things

A critical part of Jesus' answer to the disciple's question about when all these things will happen relates to the period of a generation. *"I tell you the truth, this generation will not pass away until all these things have happened."* (Matthew 24:34). In context, Jesus told the disciples there is a specific generation that will see all the signs He described in His answer to their question, and that generation will not pass away until all the prophesied signs, including His return, are fulfilled. Two questions are (1) how long is a generation, and (2) to what specific generation is Jesus referring? These questions are addressed in detail in **A Bible Based Chronology...**

The Exodus generation chronology and Psalm 90:10 provide the basis for determining that each generation is defined as a specific 20 year period; that the lifespan of an individual within a given generation is 80 years; and that the total length of a specific generation is 100 years as follows:

<u>Age</u>	<u>Definition</u>	<u>Individual</u>	<u>Generation</u>
0-20	Pre-productive/maturing years	20 yrs	20 yrs
21-60	Productive years	40 yrs	60 yrs
61-80	Post-productive/passing away years	<u>20 yrs</u>	<u>20 yrs</u>
		80 years	100 years

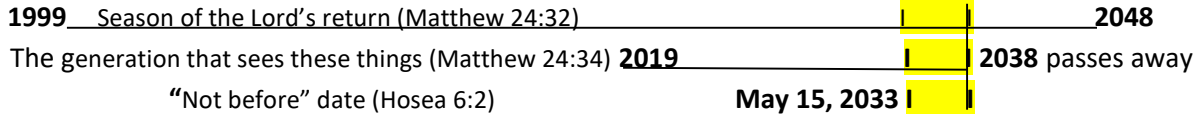
Jesus prophesied that a specific generation would see the re-birth of Israel as a nation in 1948, and all the signs prophesied that would manifest and increase in intensity and frequency before the Tribulation and His Second Coming. In my book, I define the re-birth of Israel in 1948 as the starting point for the "time of the end", so the generation that would "see all these things" had to exist at the time of Israel's rebirth. I label this the "Witness generation", represented by the twenty years that bracket the year 1948, or the period from **1938 to 1958**. By applying the years of a generation defined above to this twenty-year period, the Witness generation timeline becomes:

<u>WITNESS GENERATION</u>		
<u>Pre-Productive/Maturing Years</u>	<u>Productive Years</u>	<u>Passing Away Years</u>
20 years	60 years	20 years
1938-1958	1959-2018	2019-2038

In Matthew 24:34, Jesus revealed He will return (Second Coming) before this generation passes away, so the passing away period for the Witness generation is the twenty years between 2019 and 2038.

A Window of Time for the Second Advent of Christ

If the windows of time in Jesus' Olivet Discourse prophecies for the parable of the fig tree (Matthew 24:32) and the generation that will not pass away (Matthew 24:34) are aligned with the "not before" date from Hosea 6:2 (May 15, 2033) at the correct points on the timeline, we have the following:



The portions of the timeline highlighted in yellow represent the five years between **May 15, 2033 and the year 2038** when the three prophecies, Hosea 6:2, Matthew 24:32 and Matthew 24:34 coincide to reveal the most probable window of time for Christ’s Second Coming – 2033-2038.

Is it possible from Scripture to know when, inside this five- year window of time, the Messiah is most likely to return? We know from Scripture and history that the four Hebrew spring feasts of Unleavened Bread, Passover, First Fruits and Pentecost were literally fulfilled during these feasts in 33 AD to mark the last critical events in Christ’s First Advent. Therefore, it is not unreasonable to believe that the Jewish fall feasts, Feast of Trumpets, Day of Atonement, and the Feast of Tabernacles will likely coincide with critical events in Christ’s Second Advent. Many scholars and theologians believe Christ’s Second Coming will take place during the second of the fall feasts – on the holiest date in the Jewish calendar – the Day of Atonement or Yom Kippur. If the Second Coming takes place in the six years between 2033 and 2038, it might be during Yom Kippur in one of these years. The pertinent Yom Kippur dates are Oct 3, 2033, Sep 23, 2034, Oct 13, 2035, Oct 1, 2036, Sep 19, 2037 and Oct 9, 2038.

It’s not surprising that the world cares little about the Second Coming of Christ, or when it will happen. Even for believing Christians, knowing a date for the Second Coming of Christ is not nearly as important for them as knowing a date and being prepared for the first part of Christ’s Second Coming - the Pre-Tribulation Rapture. That’s because believing Christians want to or plan to be with Christ when He returns at the Second Coming (Revelation 19:14, Zechariah 14:3-4). Without some idea about when Christ will return at His Second Coming, it is difficult to plan or prepare for the Rapture. So, what can we learn about the timing of the Rapture from the window of time for the Second Coming defined above?

The timing for the Pre-Tribulation Rapture based on a 2033-2038 Second Coming

Because the Rapture is a sign-less, imminent event and Christ Himself reveals that “...no man knows the day or the hour...” (Matthew 24:36), many, if not most scholars and prophecy experts who talk or write about the issue, share sentiments like “Jesus is coming soon” or “we are in the season of the Lord’s return”, but rarely do they seriously address the issue of how soon, “soon” really is. Nevertheless, Paul tells those who believe in the imminent return of Christ, “But you, brother, are not in darkness so this day should surprise you like a thief. You are sons of light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, but let us be alert and self controlled” (1 Thessalonians 5:4-6). I believe this passage tells us that while we cannot know the day or hour of the Rapture, we can certainly prepare by knowing the timeframe within a decade, a five- year window, or even a few years if we have confidence in the timing of the Second Coming.

Let’s assume Hosea 6:2 (two days is two thousand years) is correct and that the Second Coming of Christ cannot happen before May 15, 2033. Let us also take the Lord at His word (a wise thing to do), that He is not slack in keeping His promise to return, as revealed in 2 Peter 3:9, “The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering...” Some believe this verse implies that

the Lord is waiting for a certain number of souls to be saved in this age, or that the Gospel must be preached to the four corners of the earth before Christ can return. But I believe the Lord is merely keeping the promise He made in Hosea 6:2, to wait until the two days (2,000 years) have passed since He departed, before He returns. If true, there is no need for the Lord to delay after the promise has been kept and the prophecy fulfilled. So, if the Second Coming was to happen as soon after May 15, 2033 as possible, in accordance with Scripture, and it happens on Yom Kippur, then October 3, 2033 is a reasonable date to consider. With this in mind, what does the timeline for the Rapture look like?

We know from many Scripture passages that the Tribulation immediately precedes Christ's Second Coming; that the Tribulation lasts 2,520 days (Revelation 11:2, 6), and that the Rapture takes place before the Tribulation begins (1 Thessalonians 5:9, Revelation 3:10). Therefore, if the Second Coming were to happen on Yom Kippur, 2033, the Tribulation would begin about six years and eleven months earlier - in November 2026.

We now come to the issue Christ spoke of when He said, "...no man knows the day or the hour" concerning the Rapture. But we do know this: if the Tribulation starts in 2026 based on a 2033 Second Coming, in order to fulfill Scripture the Rapture has to happen between now and the start of the Tribulation in 2026. Thus, we can conclude the Rapture must take place in this decade, before the Tribulation. In my book, I cite a survey of Bible prophecy experts who, for the most part, believe the Rapture will take place between one and five years before the Tribulation begins. I agree with these estimates. So what can we know about a date for the Rapture?

Many scholars and prophecy experts believe the Rapture will coincide with the first of the fall feasts - the Feast of Trumpets. *"For the Lord, Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God..."* (1 Thessalonians 4: 16). Dates for the Feast of Trumpets (Rosh Hashanah) during the five years that precede the start of a 2026 Tribulation are: Sep 23/24, 2025; Oct 3/4, 2024; Sep 16/17, 2023; Sep 26/27, 2022; and September 7/8, 2021. Importantly, this is a five year window of time and each of the annual feasts of Trumpets lasts two days, therefore it would be impossible for anyone to determine the "day or the hour" of Christ's return to Rapture His church.

What follows are two views of a Bible based chronology for the Rapture, the Tribulation and the Second Coming of Jesus Christ based on what is presented above.

We know from Christ's First Advent chronology that Jesus ascended to heaven on May 15, 33 AD. Hosea 6:2 tells us that the Lord cannot return before May 15, 2033 or He will break His promise to return after two days or 2,000 years. The Lord promised that His return would be during Israel's "summer" season (Matthew 24:32) and that the generation that "sees all these things will not pass away" until all has been fulfilled (Matthew 24:34). These passages and dates define the windows of time below:

- Season of the Lord's return (Matthew 24:32) 1999-2048
- Passing away of the 'witness' generation that will see all these things (Matthew 24:34) 2019-2038
- Second Coming cannot happen before (Hosea 6:2) May 15,2033
- Most likely window of time for the Second Coming May 15,2033 - December 2038

- Period for the start of the Tribulation November 2026 and January 2031
- The Rapture will happen at some point during the ten year period between today and January 2030
 - Rapture window **Today through – Jan 2030**
 - Tribulation start window **Nov 2026 – Jan 2031**
 - Second Coming window **May 2033 – Dec 2038**

A more narrow interpretation of the dates would include the Lord’s promise not to delay His return (2 Peter 3:9) and specific dates for the Fall feasts that both Scripture and history seem to support:

- Season of the Lord’s return (Matthew 24:32) 1999-2048
 - Passing away of the generation that will see all these things (Matthew 24:34)... 2019-2038
 - Second Coming cannot happen before (Hosea 6:2)... May 15, 2033
 - Christ does not delay (2 Peter 3:9) once promise is fulfilled (Hosea 6:2) and returns on Yom Kippur... October 3, 2033
 - Beginning of the Tribulation November 2026
 - Rapture happens during the Feast of Trumpets between now and... September 24, 2025
on Sep 7-8 2021, Sep 26-27 2022, Sep 16-17 2023, Oct 3-4 2024 or Sept 23-24 2025.
- Rapture window **Today – Sep 24, 2025**
 - Start of the Tribulation **November 2026**
 - Christ’s Second Coming **October 3, 2033**

How do the Second Advent dates derived from the 33 AD chronology compare with Traditional dates?

Many, including some familiar with Bible prophecy, may be surprised at how soon these end time events may be coming. But, what I’ve done in this paper is, quite simply, to take what I believe to be the most accurate date we have for Christ’s ascension to heaven (May 15, 33 AD, from the Christmas Star chronology), when Jesus “went back to His place” (Hosea 5:15), and apply the only prophetic Scripture I’m aware of that contains a critical time link between Christ’s First and Second Advents (Hosea 6:2), and it yields a “not before” date for His return of **May 15, 2033**.

From my research, the three most probable dates advocated by theologians, historians and prophecy experts for the crucifixion Passover of Jesus Christ were the years 30 AD, 32 AD and 33 AD, with 32 AD being the most prominent. At the beginning of this paper I referenced Jonathan Cahn and Gary Stearman who both postulated Second Coming timeline possibilities derived from the Hosea 5 & 6 passages. Cahn based his dating on a 30 AD crucifixion to illustrate how near we might be to Christ’s Second Coming, while Stearman hinted at similar possibilities with the 32 AD date. If either the 30 or 32 AD date were confirmed to mark the final year of Christ’s First Advent and the Hosea prophecies were applied to establish a ‘not before’ date for Christ’s Second Coming, the events that precede it would actually occur one to three years before those based on the 2033 date determined from the Christmas Star 33 AD chronology. That being said, let’s take a brief look at the 30 and 32 AD dates to see if the

chronology for either year yields a more accurate fulfillment of the astronomy and Scripture than the 33 AD chronology. We will consider the 30 AD Passover first.

The good news for a 30 AD crucifixion is that the Passover was on Thursday, April 6, 30 AD. A Thursday crucifixion clearly fulfills Jesus' prophecy in Matthew 12:40 that he would spend 3 days and 3 nights in the heart of the earth between His death and resurrection, before rising from the dead on the first day of the week. For a 30 AD crucifixion, Christ had to be born in 4 or 5 BC in order to be about 33 years old when he died. Several historians, including Ussher, record a birth date for Jesus in 4 or 5 BC, but these dates are not based on Scripture. Unfortunately, no heavenly signs appeared in either year capable of fulfilling the Matthew 2 narrative involving the star and the wise men. Jupiter was located between Taurus and Gemini, in daylight, in early July, 5 BC when Venus came within 10 degrees for the closest separation between the two planets that year. In 4 BC, Jupiter was between Gemini and Cancer in early May when Venus passed Jupiter within about 1 degree, but the planets were only 12 degrees from the Sun, so Venus was not visible, even as a daystar. Finally, if Jesus was crucified on April 6, 30 AD, His resurrection would have been on April 9th and His ascension to heaven was May 19th. Applying Hosea 6:2 to determine a 'not before' date would mean that Christ's Second Coming could not happen before May 19, 2030. This moves the time windows for the Rapture, Tribulation and Second Coming described above back by three years when compared with the 2033 'not before' date determined from the Christmas Star chronology. 30 AD is least likely of the three options to be the year of Christ's crucifixion, resurrection and ascension.

From the 32 AD chronology, the April 6, 32 AD date for Christ's Triumphal entry to Jerusalem was determined from Daniel's 70 week prophecy by Sir Robert Anderson in 1894. The resulting April 14, 32 AD Passover date quickly became the most published and preached about Passover date for more than a century. Aside from the fact that Dr. Edwin Thiele proved that Anderson's date was off by a year in his 1951 book, **The Mysterious Numbers of the Hebrew Kings**, the biggest challenge for an April 14, 32 AD Passover is that it happened on a Monday, seven days before Christ's resurrection the following Sunday morning. As indicated earlier, Anderson never adequately resolved this issue in his book, **The Coming Prince**.

If we assume Jesus was crucified on the 32 AD Passover, His birth date would have been in 3 BC. There was a major heavenly sign in 3 BC - the August 12, 3 BC major Venus Jupiter conjunction identified as the 'heads up' sign in the Christmas Star chronology. Let's assume for the moment that Jesus was born on August 12, 3 BC to see if this date can be supported by Scripture and astronomy. There was not a heavenly 'heads up' sign for the wise men to observe during the two years that preceded the August 3 BC conjunction appearance. So, they would have had to immediately pack up and head for Israel (a 40 day journey) once the star appeared in order to be in Bethlehem no more than 40 days later (by September 22). This was because Joseph, Mary and the Christ child departed Bethlehem for Jerusalem to present the child to the Lord about 40 days after His birth and, nowhere in Scripture do we find that Jesus ever returned to Bethlehem again after the days of Mary's purification (Luke 2:22). The wise men could have correctly reported seeing "his star" (the 12 Aug 3 BC conjunction) in the east (Ma 2:2) to the religious leaders in Jerusalem upon their mid September arrival, then quickly met secretly with Herod before going to Bethlehem. But, no star appeared on their journey to Bethlehem after their meeting

(between September 3 BC and January 2 BC) that made it possible to fulfill the Scripture narrative in Matthew 2:9-10.

The August 12, 3 BC conjunction appeared when Venus and Jupiter were separated by only 20 degrees from the Sun as Venus was closing in its orbit to pass behind the Sun. By 22 September, Venus was only 6 degrees from the Sun and was not visible in daylight or at night, nor would it be again until mid January 2 BC when it became visible again as the evening star. Venus wasn't visible as the daystar until late February when the separation between the planet and the Sun reached about 25 degrees. Jupiter entered Leo by late September and the king planet passed Regulus, the king star, on December 1st but Jupiter did not begin its retrograde motion, resulting in a triple conjunction with Regulus, until mid to late January 2 BC and, the planet and star did not join in their second conjunction until February 17th.

King Herod's death was on the November 25th following the birth of Jesus, in this case, only three and a half months after the August 12, 3 BC conjunction. Because no heavenly sign appeared between the August 12, 3 BC conjunction and Herod's death to fulfill the Matthew 2: 9-10 scriptures, a 3 BC birth and 32 AD crucifixion for Jesus was highly unlikely. Add to this the problem of Christ's 32 AD crucifixion being on a Monday, which also conflicts with Scripture (Matthew 12:40, 28:1), the case for a 3 BC to 32 AD timeline for Christ's First Advent becomes both scripturally and astronomically unsupportable.

Conclusion

Throughout the years, religious leaders, preachers and even prophecy experts, who believe in the nearness of the Lord's return, have tiptoed around issue of the timing for Christ's Second Coming by citing one passage of Scripture, Matthew 24:36 (*"But of that day and hour knoweth no man, no, not the angels of heaven, but my father only"*). It essentially allows them to sidestep the issue regarding specific timing for the Second Coming. But, the Matthew passage cited above speaks of the timing for Christ's return to Rapture His church. It has nothing to do with the Second Coming. We know from Scripture when the Second Coming will take place: exactly 2,520 days after the beginning of the Tribulation (Revelation 11: 2, 6). I indicated above that even though we might be able to determine a window of time for the Rapture, it is impossible to know the 'day or the hour' of His return. That's because His return at the Rapture will take place in moment, *'in the twinkling of an eye'* (1 Cor 15:52) at precisely the same time all around the world. At any given moment in time there are two calendar days and 24 different hours simultaneously around the world. This fact alone makes it absolutely impossible to know or predict the day or hour of the Lord's return at the Rapture.

As revealed in this paper, the Bible tells us much, including timing information, about the windows of time when Christ will return to claim His bride, when He will destroy the forces of wickedness and evil, and when He will set up His everlasting kingdom. Based on the First Advent chronology developed from the Christmas Star appearance on June 17, 2 BC, Jesus returned to heaven on May 15, 33 AD. The Lord cannot return, based on the promise God made to Israel through Hosea, before May 15, 2033. As this is written, 2033 is less than 13 years away and much must, but can, and will happen before His return.

If you've read and understand the contents of this paper and haven't done so already, NOW is the time to invite Jesus Christ into your life by: acknowledging your sin (*for all have sinned and fallen short of the*

glory of God (Romans 3:23)); confessing your sin (If you confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you will be saved (Romans 10:9)), and committing your life to Him by putting your faith and trust in the only one who offers the free gift of Salvation and eternal life (The Lord will never leave you or forsake you (Hebrews 13:5)). By committing your life to Jesus Christ today, you have nothing to fear concerning the coming Tribulation because it will pass. Instead a glorious eternal future in His presence lies ahead. Praise God!