Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

WHAT WAS FULFILLED IN AD 70, AND WHAT IS STILL AHEAD

A Scripture Study on Preterism and the Return of Christ

A Continuous Jubilee Calendar Study

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." — Luke 21:24 (KJV)

Author's Note on Terminology: This paper uses the traditional Christian terms "Old Testament" and "New Testament" for clarity. The author recognizes that the books of the Old Testament are the Hebrew Bible, the Tanakh, which Jewish tradition holds as complete Scripture in its own right, and quotes them with respect for that tradition.

A note on what follows. The interpretation in this paper is my best understanding of Scripture, reached by following its own examples and patterns. It is held to one rule above all others:

Rule 1: No Scriptural conflicts. No conclusion here may contradict any passage of Scripture. Where Scripture does not settle a detail, I say so plainly.

Scripture is quoted from the King James Version. Pronouns for God and Christ are capitalized in the author's own words; KJV quotations are left as written.

1. Why This Question Matters

In AD 70, Roman armies surrounded Jerusalem, burned the city, and tore down the Temple. Jesus had foretold it forty years earlier, almost to the stone. No Christian should doubt that it happened, or that it was the judgment He said it would be.

Preterism (from the Latin *praeter*, "past") takes that event much further. It teaches that most or all of the prophecies about Christ's coming were fulfilled in AD 70. Partial preterists hold that the Olivet Discourse (Jesus' teaching on the Mount of Olives, explained in the next section) and most of Revelation were fulfilled then, but still look for a future return and resurrection. Full preterists hold that everything was fulfilled: the Second Coming, the resurrection, the

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

judgment, and the new heavens and new earth. In that view there is nothing left to wait for.

That is why this question matters. If Christ's return, the resurrection and the judgment were all fulfilled in AD 70, as full preterism teaches, then the blessed hope Christians have held since the apostles has nothing left to look forward to. If they are still ahead, then teaching people they are past takes that hope away from them.

I want to be clear about where I stand. I am not a dispensationalist. I do not teach a pre-tribulation rapture, a seven-year tribulation, or a gap in Daniel's seventy weeks. I agree with those who hold the preterist view on more than they might expect. I believe AD 70 was foretold and fulfilled exactly as Jesus said. Where I part ways is the claim that everything was fulfilled then. My main disagreement is with full preterism: the claim that Christ's return, the resurrection and the final judgment were fulfilled in AD 70. Where this paper answers views that some partial preterists also hold, such as Babylon being first-century Jerusalem or Revelation being written before AD 70, I say so.

This paper asks one question: what does Scripture say was fulfilled in AD 70, and what does it say is still ahead? It answers from Scripture first, letting each verse speak in its own context, and then from the calendar God gave Israel to count its years.

2. The Olivet Discourse: Jesus' Answer on the Mount of Olives

Anyone who reads about preterism will soon meet the phrase "the Olivet Discourse." A discourse is simply a long teaching, and Olivet is the Mount of Olives, the hill just east of Jerusalem, across the Kidron Valley from the Temple. The Olivet Discourse is the teaching Jesus gave there about the Temple's fall, His coming, and the end of the age. Nearly every argument for and against preterism comes back to it, so it is worth taking a moment to see where it comes from.

It was the last week before the cross. As soon as He finished this teaching, Jesus told His disciples, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified" (Matthew 26:2). As He left the Temple for the last time, His disciples pointed out its great stone buildings. "And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matthew 24:2).

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

That must have stunned them. Soon after, “as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately” (Mark 13:3). Matthew records their question: “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (Matthew 24:3).

Jesus’ answer is the Olivet Discourse. Three Gospel writers recorded it: Matthew 24 and 25, Mark 13, and Luke 21. Each one includes details the others leave out, so reading them side by side gives the fullest picture.

Notice that the disciples asked about three things:

1. When “these things” would happen: the Temple’s destruction.
2. The sign of His coming.
3. The end of the world, or age.

They may have assumed all three would happen together. The whole debate over preterism comes down to this: did Jesus answer all three with one event in AD 70, or did He separate them? This paper will show from His own words that He separated them.

3. Where I Agree: AD 70 Was Foretold and Fulfilled

Let me start with what preterists and I agree on, because it is a lot.

Jesus foretold the Temple’s destruction, as we just read: “There shall not be left here one stone upon another, that shall not be thrown down” (Matthew 24:2).

He wept over the city and told why it would fall. “For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation” (Luke 19:43-44).

He gave the sign to flee. “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains” (Luke 21:20-21). Matthew records the same warning in words his Jewish readers would recognize from Daniel: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains” (Matthew 24:15-16). As I read it, Matthew’s “holy place” and Luke’s “compassed with armies” (Luke

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

21:20) describe the same thing: Gentile armies on the holy ground around Jerusalem.

He tied it to that generation. Speaking to the scribes and Pharisees, Jesus said, “Fill ye up then the measure of your fathers… Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee… Behold, your house is left unto you desolate” (Matthew 23:32, 36-38). In Scripture, a generation under judgment is forty years: “Forty years long was I grieved with this generation” (Psalm 95:10). From the cross in AD 30 to the Temple’s fall in AD 70 is forty years.

Daniel foretold it too. “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood” (Daniel 9:26).

The history matches. The Jewish historian Josephus, an eyewitness, records the siege, the famine, and the burning of the Temple in AD 70 (Josephus, *The Wars of the Jews* 6.4-5; history, outside Scripture). Believers who remembered Jesus’ warning had a sign to watch for, and they had time to flee.

So on AD 70 itself, preterists and I agree. The question is whether AD 70 is the end of the story. Scripture says it is not.

4. Weeks of Years: How God Counts Time

A word before the next two sections. They walk through the calendar God gave Israel and show how Daniel’s seventy weeks fit on it. The Scripture arguments later in this paper, about Christ’s return and the resurrection, stand on their own. The calendar shows how precisely God kept His word, and why AD 70 falls where it does.

To see where AD 70 belongs, and why Daniel’s prophecy is so precise, we first need to see how God told Israel to count its years.

Most of us think of a week as seven days. But the Hebrew word Daniel uses, *shabua*, simply means “a seven,” a unit of seven. It can be seven days or seven years. When Daniel means ordinary days, he says so. Years later, mourning by the river, he wrote, “In those days I Daniel was mourning three full weeks” (Daniel 10:2), and in the Hebrew those are literally “weeks of days.” In chapter 9 there is no “of days.” Daniel had been reading about years, “the number of

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

the years” (Daniel 9:2), and Gabriel answered him in the same measure: weeks of years.

God’s calendar of years

God gave Israel a calendar of years, counted in sevens, like a week of days.

The sabbath year. Every seventh year the land rested. “Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land” (Leviticus 25:3-4). Six years of work and one year of rest make one week of years.

The Jubilee. Seven of those weeks of years make forty-nine years: “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years” (Leviticus 25:8). Then a trumpet sounded on the Day of Atonement (Leviticus 25:9), and the next year was the Jubilee, a year of liberty: “And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you” (Leviticus 25:10).

On the Continuous Jubilee Calendar (CJC), the Jubilee year is also the first year of the next forty-nine-year cycle, so the cycles run one after another without a gap. And like Scripture’s own year, each year runs from spring to spring: “This month shall be unto you the beginning of months: it shall be the first month of the year to you” (Exodus 12:2).

The count kept running, even when Israel stopped keeping it

God warned Israel that if they ignored His sabbath years, He would remove them from the land so it could rest anyway: “Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land” (Leviticus 26:34).

That is exactly what happened. Judah was carried away to Babylon, “To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years” (2 Chronicles 36:21).

Think about what that means. God could only repay the missed sabbath years if He had kept counting them all along, even through the years when no one in Israel was keeping them. God’s calendar did not stop when Israel stopped. That is Scripture’s own evidence that the count is continuous.

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

The same 490, again and again

Once we see God counting in sevens, a pattern appears, and it centers on one number: 490, which is seventy times seven.

Seventy years for seventy missed sabbaths. The exile lasted seventy years so the land could keep its missed sabbaths (2 Chronicles 36:21). A sabbath year comes once in every seven years, so seventy missed sabbath years cover 490 years of neglect. (Scripture gives the seventy; the 490 is simple arithmetic, 70 × 7.)

Discipline counted in sevens. In the same warning, God measured His discipline the same way: “And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins” (Leviticus 26:18).

Seventy weeks to make reconciliation. Daniel read Jeremiah’s seventy years near their end (Daniel 9:2) and confessed that “the curse is poured upon us, and the oath that is written in the law of Moses” (Daniel 9:11). God’s answer, through Gabriel, used the same measure again, but this time for mercy: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness” (Daniel 9:24). Seventy weeks of years is 490 years, exactly ten Jubilee cycles.

Seventy times seven to forgive. Jesus used the same number. When Peter asked whether he should forgive his brother seven times, “Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven” (Matthew 18:22).

As I read it, 490 is God’s full measure, used for judgment and for mercy alike. The 490 years of neglect were paid back in full, and the 490 years of Daniel’s prophecy ran in full to their end. A full measure doesn’t stop halfway for two thousand years, and it doesn’t stretch to cover events after it ends.

The count was running long before Daniel

The Jubilee count can be traced in Scripture well before Daniel’s day. In 701 BC, when the Assyrian king Sennacherib had invaded Judah, God gave King Hezekiah a sign: “Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof” (Isaiah 37:30). Two years in a row without sowing fits a sabbath year followed by a Jubilee. On the CJC, the Jubilee was proclaimed in 702 BC, and Sennacherib’s campaign fell in its rest year.

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

From there, count forward by forty-nines without a break: 702, 653, 604, 555, 506, and 457 BC. In 457 BC, a Jubilee year, King Artaxerxes sent Ezra to Jerusalem “in the seventh year of Artaxerxes the king” (Ezra 7:7), with authority to restore the city’s worship and government. That decree starts Daniel’s seventy weeks (see *One Commandment* and *Seventy Weeks, No Gap*, listed at the end).

So the starting point of Daniel’s prophecy was not picked to make the math work. It sits on a Jubilee count that was already running more than two centuries earlier. (The same count runs back to 1437 BC, fifteen more cycles, but 702 BC is enough to show it.)

5. The Seventy Weeks, Year by Year

Here is Gabriel’s message: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times” (Daniel 9:25). And: “he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease” (Daniel 9:27).

Gabriel divided the seventy weeks into three parts: seven weeks, sixty-two weeks, and one week. Counted in weeks of years from 457 BC (remembering there is no year zero between 1 BC and AD 1):

- **Seven weeks, 49 years:** 457 BC to 408 BC, the time of rebuilding, “even in troublous times” (Daniel 9:25).
- **Sixty-two weeks, 434 years:** 408 BC to AD 27. Together with the first seven, that is sixty-nine weeks, 483 years, “unto the Messiah the Prince” (Daniel 9:25).
- **One week, 7 years:** AD 27 to AD 33, with AD 34 opening the next Jubilee.

Now look at that last week year by year. On the CJC it is the final week of its forty-nine-year cycle:

- **Year 1 (AD 27):** Jesus is baptized and anointed. Luke dates John the Baptist’s preaching to “the fifteenth year of the reign of Tiberius Caesar” (Luke 3:1), and Peter later said “God anointed Jesus of Nazareth with the Holy Ghost and with power” (Acts 10:38). “Messiah” means Anointed One. Jesus Himself announced it: “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:15).
- **Years 2 and 3 (AD 28-29):** His ministry of teaching and healing.

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

- **Year 4 (AD 30), the middle year:** the cross.
- **Years 5, 6 and 7 (AD 31-33):** the gospel preached in Jerusalem, to the Jews first. Peter told them, “Unto you first God, having raised up his Son Jesus, sent him to bless you” (Acts 3:26). Year 7 is a sabbath year.
- **AD 34, the Jubilee:** the seventy weeks are complete. Ten Jubilee cycles after 457 BC (408, 359, 310, 261, 212, 163, 114, 65, 16 BC, and AD 34), the prophecy ends on a Jubilee, just as it began on one. Around this time Stephen was stoned, “and they were all scattered abroad throughout the regions of Judaea and Samaria” (Acts 8:1), and “they that were scattered abroad went every where preaching the word” (Acts 8:4).

Why “the midst of the week” carries so much weight

A week of years has seven years. Its middle is the fourth year, with three years before it and three after, just as Wednesday sits in the middle of a week of days.

Gabriel said that “in the midst of the week he shall cause the sacrifice and the oblation to cease” (Daniel 9:27). Jesus was crucified in AD 30, the fourth year of the seventieth week: the exact middle year. When He died, “the veil of the temple was rent in twain from the top to the bottom” (Matthew 27:51), and the sacrifices lost their purpose, because His one sacrifice had paid for sin: “Now where remission of these is, there is no more offering for sin” (Hebrews 10:18). Jesus’ ministry ran roughly three years, from His baptism in AD 27 to the cross in AD 30, and it ended right where Gabriel said the week would be divided.

Consider the precision. Gabriel gave this message more than five centuries ahead. Out of 490 years, he named the year the Messiah would be anointed and the middle year of the final seven when the sacrifice would cease. On the CJC count, both land exactly.

The sky agrees too. Scripture’s Passover fell at the full moon of the first month, and astronomers can calculate the moon’s phases for any year. In AD 30, Passover (the fourteenth of the month Nisan) fell on Friday, April 7 (astronomy; the moon sightings are worked out in *Two Passovers, One Lamb*, listed at the end). That matches the Gospels: Jesus died on the day before the Sabbath.

Many people date the crucifixion to AD 33 instead. But AD 33 is Year 7 of the week, its last year, not its middle. It does not fit “the midst of the week” (Daniel 9:27). (*The Crucifixion Date of Jesus: AD 30 or AD 33?* covers this in full.)

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

What about His birth?

Every December the question comes up: when was Jesus born? Scripture does not name the day or the month. But it does give His age when His ministry began: “And Jesus himself began to be about thirty years of age” (Luke 3:23).

If He was about thirty at His baptism in AD 27, then counting back thirty years (again with no year zero) brings us to 4 BC. A birth in 4 BC gives exactly age 30 at the baptism and age 33 at the cross. That also fits Matthew’s account that Jesus was born before King Herod died: “But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt” (Matthew 2:19). Herod’s death is traditionally dated to 4 BC (from Josephus, *Antiquities of the Jews* 17.6-8; history, outside Scripture).

I hold this as a consistency check, not proof. Luke says “about thirty,” and Scripture doesn’t claim more precision than that. But it shows that the baptism in AD 27 and the cross in AD 30 fit with everything Scripture says about His age.

Where AD 70 falls

Now notice where AD 70 falls. It is not a Jubilee, and it is not a sabbath year. On the CJC it is Year 37 of its cycle, thirty-six years after the seventy weeks had already ended. Daniel himself places the city’s destruction “after threescore and two weeks” (Daniel 9:26), but he does not count it as the end of the seventy. AD 70 is the consequence of the covenant being rejected, not the finish line of God’s count.

This matters because many preterist teachers stretch the seventy weeks to AD 70, and full preterists then fold the Second Coming into the same event. But the clock God gave Israel finished its count at the cross and AD 34. It cannot carry the Second Coming to AD 70. To see what comes after the seventy weeks, we go back to the Mount of Olives.

6. Two Events, Two Sets of Signs

Jesus answered all three of the disciples’ questions, but He did not put them on the same day. Luke records the clearest timeline. First comes the fall of the city: “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24).

Read that order carefully. The sword comes first. Then the captives are scattered “into all nations” (Luke 21:24). Then Jerusalem is trodden down, and

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

that trampling runs “until the times of the Gentiles be fulfilled.” The trampling is not the siege. It follows the fall, and it lasts a span of time.

Only after that span does Jesus describe His coming: “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity… And then shall they see the Son of man coming in a cloud with power and great glory” (Luke 21:25, 27).

Jesus even gave two different sets of signs. Before the fall of Jerusalem: “great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you” (Luke 21:11-12). After the times of the Gentiles: signs “in the sun, and in the moon, and in the stars” (Luke 21:25), followed by His coming. Two sets of signs, in two different places in the timeline, separated by “until.”

Matthew shows the same turn. After the warning to flee Judea (Matthew 24:15-20), Jesus says, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matthew 24:21). As I read it, Matthew 24:15-20 is the AD 70 flight, and from Matthew 24:21 Jesus looks ahead to the final great tribulation.

That needs explaining, because verse 21 begins with “For then,” which ties it to the verses before. So why do I see a turn there? Because of what Jesus says about this tribulation in the next few verses:

- **It is the worst there will ever be.** “Such as was not since the beginning of the world to this time, no, nor ever shall be” (Matthew 24:21). Daniel uses the same words for the trouble of the end, and he ties it to the resurrection: “there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake” (Daniel 12:1-2). Daniel’s time of trouble ends with the dead raised. AD 70 did not.
- **It threatens all flesh, not one city.** “And except those days should be shortened, there should no flesh be saved” (Matthew 24:22).
- **Christ’s coming follows it immediately.** “Immediately after the tribulation of those days shall the sun be darkened” (Matthew 24:29), and then the Son of man comes in the clouds. His coming did not follow AD 70 immediately. So the tribulation of verse 21 has to be the one that comes right before His return.

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

Prophecy often does this. It starts with events of its own day and then moves to the far future with little warning, because the near event is a pattern of the far one. Jesus Himself read Isaiah 61 and stopped in the middle of a verse, at “the acceptable year of the Lord” (Luke 4:19), leaving “the day of vengeance of our God” (Isaiah 61:2) for later. In Matthew 24, the flight from Judea in AD 70 is the pattern, and the great tribulation before His coming is the fulfillment it points to.

Then come the sky signs and the gathering: “Immediately after the tribulation of those days shall the sun be darkened… and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other” (Matthew 24:29-31).

The elect were not gathered from the four winds in AD 70. The Christians who fled Jerusalem fled on foot.

7. Two Uses of “This Generation”

The verse preterists quote most often is Matthew 24:34: “Verily I say unto you, This generation shall not pass, till all these things be fulfilled” (Matthew 24:34).

It is a fair question. But Jesus used “this generation” twice that week, about two different events.

The first was about Jerusalem. In the Temple He said, “All these things shall come upon this generation… Behold, your house is left unto you desolate” (Matthew 23:36, 38). That generation was the one that rejected Him, and judgment came forty years later, in AD 70, as we saw above.

The second came with a condition. On the Mount of Olives, right after describing the sky signs and His coming in the clouds, He said: “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled” (Matthew 24:32-34).

“When ye shall see all these things.” The generation Jesus means is the one that sees “all these things,” and “all these things” include the sun darkened, the Son of man coming in the clouds, and the elect gathered by the angels (Matthew 24:29-31). As I read it, Matthew 24:34 speaks of the generation that

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

sees those signs in the sky. Once they begin, the end does not drag on for centuries. It comes within that generation.

Notice the difference between the two verses. Matthew 23:36 is a judgment pronounced on the people standing in front of Him. Matthew 24:34 is a promise tied to signs that had not yet appeared. The words are the same; the subjects are not.

Jesus also put a “till” on Jerusalem’s desolation, right after the first “this generation”: “For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matthew 23:39). The house left desolate is AD 70. “Ye shall not see me henceforth, till” (Matthew 23:39) points past that desolation to a day still to come.

8. “Shortly,” “At Hand,” and “Soon”

The second argument preterists raise is Revelation’s time words. John was shown “things which must shortly come to pass” (Revelation 1:1), and he was told, “Seal not the sayings of the prophecy of this book: for the time is at hand” (Revelation 22:10).

Near means near, and soon means soon. These time words deserve careful attention, and any reading has to account for them. But it also has to account for what the book itself says will happen, including a thousand-year reign. So the question is what Scripture itself says is near, and how Scripture uses these words elsewhere.

“Shortly” can mean swiftly. Paul wrote to the Romans, “And the God of peace shall bruise Satan under your feet shortly” (Romans 16:20). Yet Revelation places Satan’s final defeat after the thousand years: “And the devil that deceived them was cast into the lake of fire and brimstone” (Revelation 20:10). Satan was not crushed in Paul’s lifetime. As I read it, “shortly” describes how swiftly these things happen once they begin.

“At hand” is said about a book that contains a thousand years. Revelation itself describes a reign of “a thousand years” (Revelation 20:4). If “at hand” meant every event in the book had to happen within one generation, the book would contradict itself. Compare Daniel. He was told, “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end” (Daniel 12:4). John was told the opposite: “Seal not.” Daniel’s book was sealed because its events were far off. John’s book was open because its events had begun to unfold.

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

Peter answered this exact objection while the Temple still stood. He warned that scoffers would ask about the delay: “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Peter 3:3-4). And he gave God’s answer: “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:8-9).

Peter expected a delay long enough for scoffers to mock it, and he said the reason was mercy.

Jesus Himself corrected the expectation of an immediate kingdom. “He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return” (Luke 19:11-12). A far country, and a return. The parable was given precisely because people thought it would all happen at once.

How Scripture measures prophetic time: three rules

Time words like “shortly” and “at hand” are not the only way Scripture measures prophecy. It also gives numbers: seventy weeks, 2,300 days, 1,260 days, 1,335 days. Many preterist teachers fit those numbers into the forty years before AD 70. So we need to know when a “day” in prophecy means a day, and when it stands for a year. Scripture answers that, and three rules cover every case I have found.

Rule 1: History and ordinary prophecy use literal days. When God told Noah, “For yet seven days, and I will cause it to rain upon the earth forty days and forty nights” (Genesis 7:4), it rained in seven days, for forty days. When Jesus foretold His own burial, “so shall the Son of man be three days and three nights in the heart of the earth” (Matthew 12:40), He meant days. Unless Scripture gives a reason to read it another way, read it plainly.

Rule 2: Symbolic prophecies that span the ages use a day for a year. God gave this key twice. To Israel in the wilderness: “After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years” (Numbers 14:34). And to Ezekiel: “I have appointed thee each day for a year” (Ezekiel 4:6).

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

Three signs show when a prophecy uses this key:

- **It is a symbolic vision.** Beasts, horns and statues stand for kingdoms: “These great beasts, which are four, are four kings, which shall arise out of the earth” (Daniel 7:17).
- **Its time has to reach across kingdoms and centuries.** Daniel’s vision of the 2,300 days runs from Persia to “the time of the end” (Daniel 8:17), and Daniel is told it is “for many days” (Daniel 8:26). Read as literal days, 2,300 days is only about six years.
- **Fulfillment proves it.** Seventy literal weeks would be less than a year and a half. But seventy weeks of years, 490 years, reached “the Messiah the Prince” (Daniel 9:25) right on time, as we saw above.

This rule fits the seventy weeks, the 2,300 days, and the little horn’s “time and times and the dividing of time” (Daniel 7:25), which Revelation repeats for the woman in the wilderness as “a thousand two hundred and threescore days” (Revelation 12:6): 1,260 years, commonly dated AD 538 to 1798.

Rule 3: The end-time numbers are literal days (this is my reading). The day-for-a-year key belongs to the prophecies given while God’s Jubilee count was running. That count is the same unbroken continuum we followed above: 702 BC, 457 BC, AD 34, and on every forty-nine years (AD 83, 132, and so on, down to 1945 and 1994). On the CJC, the seventieth Jubilee falls in 1994. In Scripture, seventy marks a measure brought to completion, as with the seventy years of exile (2 Chronicles 36:21) and the seventy weeks (Daniel 9:24).

After it, the periods Scripture gives for the end describe the same people living through them from start to finish. Jesus said, “And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom he hath chosen, he hath shortened the days” (Mark 13:20). And Daniel was told, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Daniel 12:12). Someone waits through those days and comes to the end of them. Those are days a person lives through, not centuries.

A quick test, then: history or a plain near prediction, read it literally. A symbolic vision spanning kingdoms, given while the Jubilee count ran, read each day as a year. An end-time period that one generation lives through, read it as days.

Why does this matter for preterism? Because God’s prophetic clock has never been squeezed into one generation. The long prophecies ran across centuries on His Jubilee count, exactly as measured, and the final ones are literal days for the generation that sees them. None of these rules sets a date for Christ’s

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

return. Jesus said, “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (Matthew 24:36). But they do show that “soon” never meant God had to fit everything into the forty years before AD 70.

9. “Some Standing Here” and “Tarry Till I Come”

Two more verses are often used to argue that Jesus had to return within the apostles’ lifetime.

“Some standing here.” Jesus said, “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom” (Matthew 16:28).

Look at what all three Gospels place right after this promise. Matthew, Mark and Luke each go straight to the Transfiguration: “And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light” (Matthew 17:1-2). Jesus had been speaking to a crowd, “when he had called the people unto him with his disciples also” (Mark 8:34), so “some” fits the three He took up the mountain. Jesus Himself called what they saw “the vision” (Matthew 17:9).

Peter, who was there, tells us what it meant: “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty… when we were with him in the holy mount” (2 Peter 1:16, 18). Peter calls the Transfiguration a preview of “the power and coming of our Lord” (2 Peter 1:16). Some of them saw His kingdom in glory before they died, just as He promised.

And the verse right before it describes the coming itself: “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Matthew 16:27). That did not happen on the mountain, and it did not happen in AD 70. In the last chapter of Revelation, the reward is still coming: “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Revelation 22:12).

“Tarry till I come.” After His resurrection, Peter asked Jesus about John. “Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me” (John 21:22).

Notice the word “if.” Jesus did not promise that John would live until His coming. He told Peter that John’s future was not Peter’s concern. And John

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

corrected the misunderstanding himself, in the very next verse: “Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?” (John 21:23).

John records that this “if” gave rise to a misunderstanding among the believers, and he corrects it himself. We should not rebuild it.

10. What His Coming Looks Like

Scripture does not leave us guessing about what the Second Coming will look like. It describes it plainly, and the descriptions do not fit AD 70.

He comes back the way He left. “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight… Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:9, 11). The disciples watched a risen body rise until a cloud hid Him. A coming no one saw is not “in like manner” (Acts 1:11).

It cannot be hidden. Jesus warned against anyone who claimed He had come secretly or in one place: “Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (Matthew 24:26-27).

The whole earth sees it. “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matthew 24:30).

Some point to Jesus’ words to the high priest at His trial: “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Matthew 26:64). From that day, Jesus did sit at the Father’s right hand, and Stephen saw it: “Behold, I see the heavens opened, and the Son of man standing on the right hand of God” (Acts 7:56). But Caiaphas did not see Jesus come on the clouds in AD 70. So when will he? Revelation answers: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him” (Revelation 1:7). Daniel foretold that at that time “many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Daniel 12:2).

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

As I read it, the saints are resurrected to everlasting life, but those awakened to shame are not resurrected to life. They are raised mortal, the way Lazarus was raised and could still die: “the chief priests consulted that they might put Lazarus also to death” (John 12:10). So Caiaphas and those who pierced Him will see Him “coming in the clouds of heaven” (Matthew 26:64), just as He told them. Then they die with the rest of the wicked at His coming: “And the remnant were slain with the sword of him that sat upon the horse” (Revelation 19:21). After the thousand years they stand before the throne with every person who ever lived (Revelation 20:12).

This does not conflict with John’s words, “But the rest of the dead lived not again until the thousand years were finished” (Revelation 20:5). “Lived” there means resurrection life, the life the saints receive when “they lived and reigned with Christ a thousand years” (Revelation 20:4), and those awakened to shame never receive it. For the whole thousand years, every one of the wicked is dead. (*Fear Not the Second Death* explains this in full.)

The Lord’s Supper points the same way. Paul wrote, “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Corinthians 11:26). The church still keeps that supper, and it still looks forward to “till he come” (1 Corinthians 11:26).

11. The Resurrection Has Not Happened

This is the heart of the matter, and the point where I differ most with full preterism. Scripture ties Christ’s coming to the resurrection of the dead. If He came in AD 70, the dead were raised in AD 70. They were not.

Paul describes the gathering plainly. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thessalonians 4:16-17). No graves opened in AD 70, and no living believers were caught up to meet Him.

Jesus spoke of graves, not just hearts. He first spoke of a spiritual resurrection that was already happening: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (John 5:25). Then He dropped the words “and now is” and spoke of tombs: “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

evil, unto the resurrection of damnation" (John 5:28-29). A covenant change in AD 70 does not bring the wicked out of their graves to judgment.

Daniel ties the resurrection to his own prophecy. Full preterists often quote Daniel 12:7, "when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." But "all these things" include what Daniel had just been told: "and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:1-2). The dead did not awake from the dust in AD 70. So Daniel 12 is not finished.

Paul warned about this very teaching. Two men in his day were teaching that the resurrection had already happened. Paul did not treat it as a small difference of opinion: "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Timothy 2:18).

Death is still with us. Paul names death as the last enemy Christ destroys: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Corinthians 15:25-26). And he tells us when that happens: "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Corinthians 15:54). We still bury our loved ones. We still grieve. The promise "there shall be no more death, neither sorrow, nor crying" (Revelation 21:4) is still ahead.

12. Babylon Is Not First-Century Jerusalem

Many preterists teach that Babylon, the great harlot of Revelation 17 and 18, was first-century Jerusalem, judged in AD 70. Let John describe her, and see whether the description fits.

She rules kings. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Revelation 17:18). First-century Jerusalem ruled no kings. It was a city in a Roman province.

Her trade reaches the whole world, by sea. "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Revelation 18:3). When she burns, "every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off" and mourn (Revelation 18:17). Jerusalem was an inland city, not a world seaport.

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

Her end is permanent. “Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all” (Revelation 18:21). Jerusalem was rebuilt and is lived in today.

Some point to Revelation 11:8, which speaks of “the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified” (Revelation 11:8). But John tells us the names are spiritual. Sodom stands for open wickedness, and Egypt for a hard heart that refuses God. As I read it, “where also our Lord was crucified” (Revelation 11:8) names the city’s spirit, the spirit that rejects God’s Son, not a single spot on a map. Jew and Gentile crucified Him together: “both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together” (Acts 4:27).

13. The Thousand Years and the End

Revelation 20 gives an order of events that does not fit inside AD 70.

The thousand years come after the beast. “And I saw thrones, and they sat upon them… and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Revelation 20:4). They refused the beast’s mark before their reign began, so the reign follows the beast’s time.

Satan is bound in that time, not active. He is bound “that he should deceive the nations no more, till the thousand years should be fulfilled” (Revelation 20:3). But after the cross the apostles still wrote, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8). Satan was still prowling when Peter wrote, and he is still deceiving today.

Then comes the rest of the chapter, in order. Satan is loosed “when the thousand years are expired” (Revelation 20:7). Gog and Magog surround “the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them” (Revelation 20:9). Then the great white throne: “And I saw the dead, small and great, stand before God; and the books were opened” (Revelation 20:12). Only after that does John see “a new heaven and a new earth: for the first heaven and the first earth were passed away” (Revelation 21:1).

Some full preterists say the cry “It is done” at the seventh bowl (Revelation 16:17) means everything was finished in AD 70. But Revelation says “It is done”

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

twice. The second time is in Revelation 21:6, after the thousand years, after the great white throne, and after the new heaven and new earth appear: “It is done. I am Alpha and Omega, the beginning and the end” (Revelation 21:6). The two cries cannot both be the same year.

14. When Was Revelation Written?

Many preterists argue that Revelation was written before AD 70, under Nero, so its prophecies must be about the fall of Jerusalem. I don’t claim a date for the book, and the case in this paper doesn’t depend on one.

For the record, the date is debated. Most scholars hold about AD 95, under the emperor Domitian; a serious minority hold the 60s, under Nero. The earliest writer to name an emperor, Irenaeus (about AD 180), names Domitian (*Against Heresies* 5.30.3; history, outside Scripture).

But the date does not decide the question, for a simple reason: a prophecy can be written long before it comes true. Isaiah named Cyrus as the one who would rebuild Jerusalem about 150 years before Cyrus was born: “That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built” (Isaiah 44:28). The real test is not when Revelation was written, but whether its events have happened.

And some plainly have not. “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Revelation 11:15). “And I saw the dead, small and great, stand before God” (Revelation 20:12). “And God shall wipe away all tears from their eyes; and there shall be no more death” (Revelation 21:4).

Two early-date arguments come up often:

- **The number 666 as Nero.** This works only with one Hebrew spelling of Nero’s name, while John wrote in Greek (a question of language and history). And Nero never made it so “that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Revelation 13:17).
- **The sixth king as Nero.** That count works only by starting with Julius Caesar and including the three short-lived emperors of AD 68-69. The angel describes an eighth king who “shall ascend out of the bottomless pit, and go into perdition” (Revelation 17:8), and says, “These shall make war with the Lamb, and the Lamb shall overcome them” (Revelation 17:14). No Caesar ascended from the bottomless pit, and the Lamb did not overcome the kings of the earth in AD 68 or AD 70.

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

15. What This Paper Shows

- **AD 70 was real, and Jesus foretold it.** The Temple fell forty years after the cross, on that generation, just as He said (Matthew 23:36-38; Luke 21:20-24).
- **God's count never stopped, and Gabriel's timing was exact.** The Jubilee count runs unbroken from 702 BC through 457 BC. From there, 483 years reach the anointing in AD 27, the cross falls in AD 30, the middle year of the seventieth week, and the seventy weeks end on the AD 34 Jubilee, decades before AD 70 (Daniel 9:25-27).
- **Jesus separated the fall of Jerusalem from His coming.** He placed "the times of the Gentiles" between them (Luke 21:24), gave two sets of signs, and used "this generation" for two different events (Matthew 23:36; Matthew 24:33-34).
- **The time words and numbers don't shrink prophecy into one generation.** "Shortly" can mean swiftly, Peter expected a delay that scoffers would mock, and Scripture's prophetic numbers follow three rules (Romans 16:20; 2 Peter 3:3-9; Numbers 14:34).
- **His coming will be seen, and it brings the resurrection, which has not happened.** He returns "in like manner" as He left, and Scripture warns against saying "the resurrection is past already" (Acts 1:11; 2 Timothy 2:18).
- **Babylon, the thousand years, the great white throne and the new earth are still ahead** (Revelation 17:18; Revelation 20; Revelation 21:1-4).

16. Why It Matters: The Hope Still Ahead

I have written this paper with respect for those who hold the preterist view. Many of them love Scripture and take its time statements seriously, as they should. But the question is not only academic. It touches the hope God has given His people.

Scripture calls Christ's return "that blessed hope": "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). It tells us He will appear "the second time without sin unto salvation" to "them that look for him" (Hebrews 9:28). And Paul gave the gathering to the church as comfort for those who had buried their loved ones: "Wherefore comfort one another with these words" (1 Thessalonians 4:18).

If all of that happened in AD 70, then there is no gathering ahead, no resurrection of the believers we have buried, and no day when death is swallowed up. Scripture says the opposite. The resurrection is still ahead. The gathering is still ahead. The end of death is still ahead.

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

And the delay is not God being slow. It is God being patient. “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9). Every day He waits is another day for someone to come to Him.

If you are reading this and have never trusted Christ, that patience is for you. The same Jesus who foretold Jerusalem’s fall, and kept His word to the year, has promised to come again. His invitation is still open: “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Revelation 22:17).

We must allow Scripture to unfold as it states. Part of it unfolded in AD 70, exactly as Jesus said. The rest is still unfolding, and it ends in the day He comes again.

References

- The Holy Bible, King James Version.
- Flavius Josephus, *The Wars of the Jews*, books 5-6 (the siege of Jerusalem and the burning of the Temple, especially 6.4-5), and *Antiquities of the Jews* 17.6-8 (the death of Herod the Great).
- Irenaeus, *Against Heresies* 5.30.3 (the earliest named dating of Revelation).
- Larry W. Wilson, Wake Up America Seminars, https://wake-up.org, for the Jubilee Calendar rule for measuring prophetic time.

Related papers in this research

All papers are free to read at https://scripturescjc.com.

- *Seventy Weeks, No Gap: The Jubilee Continuum Behind Daniel 9, and Why the Seventieth Week Is Not Future* — the full study of Daniel’s seventy weeks. https://scripturescjc.com/seventy-weeks.html
- *One Commandment: How Four Persian Decrees Point to the Messiah* — why the count starts in 457 BC. https://scripturescjc.com/one-commandment.html
- *Two Passovers, One Lamb: How Scripture’s Calendar Reconciles the Crucifixion Week* — the AD 30 Passover and the moon sightings. https://scripturescjc.com/two-passovers-one-lamb.html
- *The Crucifixion Date of Jesus: AD 30 or AD 33?* — why the cross falls in AD 30. https://scripturescjc.com/crucifixion.html

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.

Continuous Jubilee Calendar™ / CJC™ — © 2026 Chip Welsh

- *In Due Time: How Scripture's Covenant Clock Ties the CJC Evidence Together* — how the evidence fits together. https://scripturescjc.com/in-due-time.html
- *The Shepherd's Gathering: What Scripture Teaches About the Timing of the Rapture and the Last Trumpet* — when the dead in Christ rise. https://scripturescjc.com/the-shepherds-gathering.html
- *Does Scripture Support the Pre-Tribulation Theory?* — the seventy weeks and the great tribulation tested by Scripture. https://scripturescjc.com/pre-tribulation.html
- *Fear Not the Second Death: What Scripture Teaches About the Thousand Years, the Book of Life, and the End of Sin* — the thousand years and the end of death. https://scripturescjc.com/fear-not-the-second-death.html
- *The Brittle Coalition: Daniel 2's Feet of Iron and Clay, and Revelation's Ten Kings* — Babylon and the ten kings. https://scripturescjc.com/brittle-coalition.html

Research kits

- *The Revelations of Jesus Christ* (Tribulation Research Kit, beta) — ask questions about Revelation and Daniel, answered from this research. https://scripturescjc.com/tribulation-kit.txt
- *Scriptures Timeline* (CJC Research Kit) — the Continuous Jubilee Calendar and its papers. https://scripturescjc.com (homepage, "Choose an Assistant")

© 2026 Chip Welsh. All Rights Reserved. Continuous Jubilee Calendar™ and CJC™ are trademarks of Chip Welsh.