

THE SIX THOUSAND YEARS AND THE PROMISE OF HIS RETURN

A Biblical, Chronological, and Typological Study



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A study for responsible biblical examination

Editorial note

Editorial criterion: This study expands and reorganizes the attached base report while preserving its governing distinction between explicit text, calculation or inference, historical approximation, and typology. Francisco Lacueva's Greek-Spanish Interlinear New Testament is included as a bibliographic reference specified by the compiler; no Greek wording or meaning is attributed to that interlinear without direct verification.

Purpose of the study

To examine, with biblical caution, the proposal that redemptive history displays three broad periods close to two thousand years: from Adam to Abraham, from Abraham to the historical manifestation and redemptive work of Jesus Christ, and from the cross to the present era in which the Church awaits the Lord's return. The study also considers the typological reading of the two denarii in the Good Samaritan, without turning a suggestive figure into a mandatory prophetic date.

Governing principle

Scripture is the primary authority. The study therefore distinguishes what the text explicitly states, what can be calculated from biblical data, what depends on approximate historical chronology, and what belongs to typology. The aim is not to weaken hope, but to protect it from claims the Bible itself does not make.

Central passages

- Genesis 5:1-32; 7:6; 11:10-32; 12:1-4
- Exodus 12:40-41; Galatians 3:16-18
- Psalm 90:4; Hosea 6:1-3; 2 Peter 3:8-10
- Luke 10:25-37; Matthew 20:1-16
- John 14:1-3; Acts 1:6-7
- 1 Corinthians 15:51-53; 1 Thessalonians 4:13-18; 5:1-11
- Revelation 20:1-6

Working thesis: Scripture allows us to observe a possible convergence of broad periods near two thousand years, but it does not reveal an exact date for the Rapture.

1. Reading the subject without forcing Scripture

Biblical text: Acts 1:7: “It is not for you to know the times or the seasons...”

Textual explanation: Jesus does not deny that God governs history or that appointed times exist. He denies the disciples possession of the Father’s sovereign calendar. That boundary must accompany every chronological reconstruction.

Doctrinal relationship: Christian eschatology rests first on revealed events: Christ will return, the dead in Christ will rise, and believers will be gathered to Him. The event is revealed doctrine; the exactness of a deduced date is not.

Application: Biblical watchfulness does not require anxiety or dogmatic calculations. Patterns may be observed, but hope must remain distinct from speculation.

2. First period: from Adam to Abraham

Biblical text: Genesis 5; 7:6; 11:10-32; 12:4; Acts 7:4.

Textual explanation: The genealogies of Genesis 5 and 11 provide concrete ages. Within the Masoretic tradition reflected in the Reina-Valera 1960, the sum yields 1,656 years from Adam to the Flood. The ages in Shem’s line then place Terah in year 1,878 of the internal count. Harmonizing Genesis 11:32, Genesis 12:4, and Acts 7:4 places Abraham’s birth when Terah would have been 130, yielding year 2,008 from Adam.

Doctrinal relationship: The result shows a remarkable proximity to two thousand years, but it remains a derived chronology. Scripture does not itself establish 2,000 years as a doctrinal division of history.

Application: This first span is the strongest basis for speaking of an approximation near two thousand years, provided the textual framework is clearly stated.

Span	Approximate result	Level of support
Adam -> Flood	1,656 years	Direct calculation in the Masoretic tradition
Flood -> birth of Terah	222 years	Calculation from Genesis 11
Terah -> birth of Abraham	130 years	Harmonization of Gen 11:32; 12:4; Acts 7:4
Adam -> birth of Abraham	2,008 years	Very strong within this textual model
Adam -> Abraham leaves Haran	2,083 years	Adding the 75 years of Gen 12:4

3. Textual variants and why they matter

Biblical text: Genesis 5 and 11 provide the foundation for the genealogical totals.

Textual explanation: The figures in these chapters are not identical in the three major ancient traditions: the Masoretic Text, the Samaritan Pentateuch, and the Greek Septuagint. A number derived from the Masoretic tradition should therefore not be presented as though it were the universal chronology of every ancient manuscript tradition.

Doctrinal relationship: The authority of Scripture does not authorize us to ignore textual history. A central doctrine should not depend on a numerical scheme that changes substantially across manuscript traditions.

Application: A careful formulation is: “within the Masoretic chronology reflected in the RVR1960, Adam to Abraham is extraordinarily close to two

thousand years.”

Tradition	Adam -> Abraham	Effect on the proposal
Masoretic Text	about 2,008 years	Very close to the pattern
Samaritan Pentateuch	about 2,249 years	Moderately farther away
Greek Septuagint	about 3,394 years	Considerably expands the chronology

4. Second period: from Abraham to the cross of Christ

Biblical text: Genesis 21:5; 25:26; 47:9; Exodus 12:40-41; Galatians 3:17.

Textual explanation: From Abraham’s birth to Jacob’s entrance into Egypt there are 290 years: Abraham was 100 when Isaac was born, Isaac was 60 when Jacob was born, and Jacob was 130 before Pharaoh. From Abraham’s call to Egypt there are 215 years. The difficulty centers on the 430 years: Exodus 12:40 relates them to Israel’s sojourn in Egypt, while Galatians 3:17 speaks of the Law coming 430 years after the promise. The absolute date assigned to Abraham depends on how these texts are harmonized.

Doctrinal relationship: The Abraham-to-Christ period can stand very close to two thousand years in several traditional chronologies, but it is less stable than the first span.

Application: It is better not to preach “exactly two thousand years” when the reconstruction depends on the Exodus model, the judges period, royal coregencies, and historical anchor points.

Illustrative model	Abraham -> cross	Cautious reading
Ussher-like model	about 2,025-2,028 years	Very close to 2,000

Illustrative model	Abraham -> cross	Cautious reading
430 years promise -> Law; early Exodus	about 1,980-1,983 years	Very close to 2,000
430 full years in Egypt	about 2,195-2,198 years	Farther from the pattern

5. Third period: from the cross to the expectation of His return

Biblical text: John 14:3: “I will come again and receive you to Myself.” 1 Thessalonians 4:16-17; 1 Corinthians 15:51-53.

Textual explanation: The exact year of the crucifixion remains debated within a narrow range. A.D. 30 and 33 are commonly used representative dates. From those points to September 2026, roughly 1,996 and 1,993 years have elapsed. The proximity to two thousand years is an objective historical approximation; it is not a revelation of the date of the Rapture.

Doctrinal relationship: Christ’s return and the gathering of His people are explicitly revealed. Scripture, however, does not identify 2030, 2033, or any other anniversary as a certain date.

Application: Chronological proximity may awaken sobriety and hope, but it must never replace the clear command to be ready because the exact moment has not been disclosed.

6. The two denarii of the Good Samaritan

Biblical text: Luke 10:35 records two denarii and the promise to settle any additional cost “when I come again.” Matthew 20:2 presents a denarius as the wage for a day’s labor.

Textual explanation: The immediate point of Luke 10 is to answer who acts as a neighbor: the one who shows mercy. The two denarii are real provision for the wounded man's care. A denarius could represent a day's wage, so two denarii may equal roughly two daily wages; the text does not say that the inn cost one denarius per day or that the narrative encodes two prophetic days.

Doctrinal relationship: A Christological reading may view the Samaritan as a picture of the Savior who approaches, rescues, provides, and promises to return. Such a reading is typological and supplementary; it should not erase the parable's primary ethical meaning.

Application: The chain "two denarii -> two wages -> two days -> two thousand years -> return" may be presented as a suggestive convergence, never as an equation established by Luke.

7. "One day is as a thousand years": what the text does and does not say

Biblical text: Psalm 90:4 and 2 Peter 3:8.

Textual explanation: Both passages contrast the divine perspective with the human experience of time. In 2 Peter 3, the point is that the Lord's apparent delay is not failure; God is not bound by our perception of time, and His patience serves a saving purpose.

Doctrinal relationship: "One day is as a thousand years" is a theological comparison, not an automatic conversion rule for every biblical day.

Application: It can support an analogy already controlled by context, but it should not function as a universal numerical key.

8. Six days, the seventh day, and the millennial kingdom

Biblical text: Genesis 1-2; Exodus 20:8-11; Revelation 20:1-6.

Textual explanation: The six-thousand-year proposal sees an analogy between six days of labor and a seventh day of rest. Revelation 20 explicitly mentions a thousand-year kingdom; Genesis does not state that each creation day represents a thousand years of human history.

Doctrinal relationship: The parallel can function as a theological pattern of labor and rest, but it cannot establish that the millennium begins the moment a human chronology reaches six thousand years.

Application: Its pastoral value is to remind believers that history moves toward God's rule, not to serve as a countdown clock.

9. Hosea 6:2 and restoration “on the third day”

Biblical text: Hosea 6:1-3.

Textual explanation: The immediate setting is Israel's call to return to the Lord and the expectation of restoration. “After two days” and “on the third day” express a swift and certain restoration within the prophetic rhetoric of the passage.

Doctrinal relationship: Applying the two days to two thousand years may be a suggestive prophetic reading, but the text does not define that equivalence or identify the starting event.

Application: The passage is best used as a thematic echo rather than as the main chronological proof.

10. Genesis 6:3 and the proposal of 120 jubilees

Biblical text: Genesis 6:3.

Textual explanation: Some interpreters multiply 120 by 50 to obtain 6,000, linking the 120 years with 120 jubilees. The arithmetic is clear, but the verse never mentions jubilees or instructs the reader to multiply 120 by fifty.

Doctrinal relationship: This proposal belongs to the speculative level. It should not be placed in the core argument as though it were demonstrated exegesis.

Application: Whenever an interpretation depends on an element the text never names, the study should label it explicitly as conjectural.

11. Certainty matrix

Level	Statement
Very high	The genealogical data; major ages; the promise of Christ's return; the gathering described in 1 Thessalonians 4 and 1 Corinthians 15; the two denarii and the promise to return in Luke 10.
High within a model	2,008 years from Adam to Abraham in the Masoretic tradition; roughly 1,993-1,996 years from the cross to 2026 using A.D. 33/30.
Medium	Abraham-to-cross proximity to two thousand years; dependent on the chosen chronology.
Typological	Two denarii -> two thousand years; six days -> six thousand years; Hosea 6:2 as an echo of two millennia.
Not demonstrable	The exact date of the Rapture or the necessity that it occur at the completion of six thousand years.

12. Common objections

Objection 1: “If the pattern is so close, does it not prove a date?”

No. An approximate pattern can be meaningful without becoming a revealed date. Moving from resemblance to calendar certainty requires a biblical statement that is not present.

Objection 2: “Matthew 24:36 says day and hour, so perhaps the year can be known.”

Matthew 24, Acts 1:7, and 1 Thessalonians 5 together call for watchfulness without possession of the calendar. Narrowing the warning only to day and hour in order to fix the year goes beyond the purpose of the texts.

Objection 3: “Two denarii equal two days, therefore two thousand years.”

The first connection is economic, not chronological. Matthew 20 helps estimate a day’s wage, but Luke does not say the money covered exactly two days or that the days must be converted into millennia.

Objection 4: “2 Peter 3:8 gives a prophetic formula.”

The passage uses comparison language to explain God’s relation to time. Its argument concerns divine patience, not a universal conversion table.

Objection 5: “Chronological differences destroy the whole pattern.”

Not necessarily. They require modest wording. Within several models the convergence is real and striking; it simply does not rise to the level of an inspired, exact six-thousand-year chronology.

Objection 6: “If no date can be set, chronology is useless.”

Chronology still helps readers follow biblical history, appreciate the coherence of revelation, and recognize the historical nearness of two millennia since the cross, while keeping hope centered on Christ.

13. Conclusion

Doctrinal conclusion: The proposal of three broad periods close to two thousand years presents a convergence worthy of consideration, especially in the Masoretic chronology for Adam to Abraham and in the historical proximity to two thousand years since the crucifixion. The Good Samaritan adds a

coherent spiritual picture: the Savior approaches the wounded, provides during His absence, and promises to return. Yet neither the genealogies, the two denarii, 2 Peter 3:8, nor Hosea 6:2 authorizes the Church to proclaim 2030, 2033, or another year as the date of the Rapture. The secure teaching is stronger than any calculation: Jesus Christ will return. The Church lives between the finished work of the cross and the promise of His return, in faith, sobriety, service, and hope.

14. Study questions

1. What is the difference between an explicit statement of Scripture and a chronological inference?
2. Why is the Adam-to-Abraham span strongest within the Masoretic tradition?
3. How do the Masoretic Text, Samaritan Pentateuch, and Septuagint affect the proposal?
4. Why do the 430 years in Exodus 12 and Galatians 3 affect the dating of Abraham?
5. What do John 14:1-3 and 1 Thessalonians 4:13-18 teach with certainty?
6. What do Acts 1:7 and Matthew 24 teach about prophetic calendars?
7. What is the immediate meaning of the Good Samaritan?
8. Which part of the two-denarii reading is textual and which is typological?
9. Why should 2 Peter 3:8 not become an automatic mathematical rule?
10. How can Hosea 6:2 be used without losing its context of Israel's restoration?
11. What is the difference between prophetic convergence and a revealed date?
12. How should the promise of Christ's return shape the believer's daily life?

15. Biblical references and bibliography

- Reina-Valera 1960 Bible. Principal biblical reference specified by the compiler.
- Francisco Lacueva, Nuevo Testamento Interlineal Griego-Español. Bibliographic reference specified by the compiler. This edition does not attribute specific Greek phrases to the interlinear without direct verification of that text.

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- Helen K. Bond, “Dating the Death of Jesus: Memory and the Religious Imagination,” *New Testament Studies* 59.4 (2013): 461-475.
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A biblical, chronological, and typological overview

Bible study

GOD IN HISTORY: CREATION • REDEMPTION • GLORY

“He determined their appointed times beforehand...” (Acts 17:26)

1 FROM ADAM TO ABRAHAM

Approximately 2,000 years



- The creation of Adam
- The genealogies of Genesis 5 and 11
- The birth of Abraham

Genesis 5; 11; 12:4

Acts 7:4

2 FROM ABRAHAM TO THE CRUCIFIXION

Approximately 2,000 years



- Abraham's calling
- The people of Israel
- Prophets and preparation
- The birth, life, and ministry of Jesus
- The crucifixion of Christ

Genesis 12; Exodus; 1 Kings; Isaiah
Matthew; Mark; Luke; John

3 FROM THE CROSS TO THE RAPTURE

Nearly 2,000 years



- Christ's finished work
- The Church and its mission in the world
- The promise of His return
- The rapture of the Church

Luke 10:30-35; John 14:1-3

1 Thessalonians 4:13-18; 1 Corinthians 15:51-52



2,008 years
(approx.)

CREATION
(Adam)



1,980 – 2,198 years
(approx.)

Birth of
Abraham



Crucifixion
of Christ

Nearly 2,000 years
(approx.)



RAPTURE
(of the Church)

4 WHAT DOES THE BIBLE SAY?

“He determined their appointed times beforehand and the limits of their dwelling place.”
(Acts 17:26)

“Beloved, now we are children of God, and what we will be has not yet been revealed. But we know that when He is revealed, we shall be like Him, for we shall see Him as He is.” (1 John 3:2)

5 THE TWO DENARII



The Samaritan gave two denarii to the innkeeper, saying, “Take care of him, and whatever more you spend, I will repay you when I return.” (Luke 10:30-35)



Two denarii ≈ two daily wages

This could suggest, typologically, two thousand years of absence and return.

6 OTHER BIBLICAL PATTERNS



A day as a thousand years
(2 Peter 3:8)



Six days of work and one day of rest
(Exodus 20:8-11)



Six thousand years of human history and one millennium of rest
(Revelation 20:4-6)



Patterns of seven and a thousand
(Leviticus 25; Revelation 20)

7 EXACT DATE?



The Bible does not explicitly declare that the Rapture will occur exactly when six thousand years from Adam are completed.



The nearness of these periods is significant and suggests a prophetic pattern, but it does not allow us to fix a date.

8 CONCLUSION



A significant pattern, but not an explicit prophetic date.



The first period (Adam to Abraham) is close to a verifiable historical figure.



The second period (Abraham to the Cross) is close to two thousand years in several models.



The third period (the Cross to the Rapture) is currently very close to two thousand years.

9 APPLICATION



Live in holiness and expectation
(1 John 3:2-3)



Know the Word
(2 Timothy 2:15)



Pray and watch
(Matthew 24:42-44)



Share the gospel
(Mark 16:15)



Serve faithfully until His return
(1 Corinthians 15:58)

10 FINAL MESSAGE



“Behold, I am coming soon.”
(Revelation 22:12)

Our hope is not in vain;
history has a purpose
and culminates in the return
of our Lord Jesus Christ.

Compiler biographical note



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Compiler and editorial coordinator of biblical and teaching materials. In this work he serves as the initiator, compiler, and person responsible for editorial presentation. The doctrinal content is grounded in the biblical references identified and should be examined in the light of Holy Scripture.

Note: biographical note incorporated from the attached file supplied by the compiler.

Final word: Chronology may awaken watchfulness; the promise produces hope. The Church is not waiting for a number, but for Jesus Christ.