

The Whole Story

From the beginning of the universe to what we are waiting for

Draft v2, stops 0 to 14. October 27, 2026. Michlaude Discipleship Project. Read alongside the two pictures, "Deep Time" (Chart 1) and "One Timeline, Many Readings" (Chart 2).

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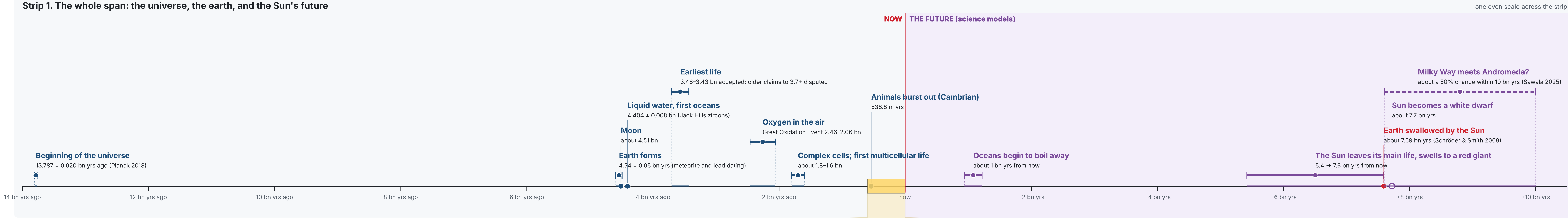
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The Whole Story

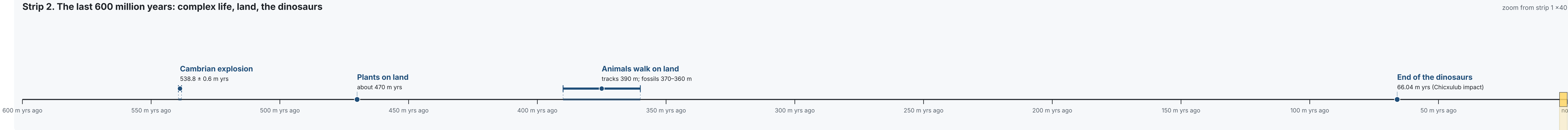
From the beginning of the universe to what we are waiting for · Chart 1. Deep time

Each strip zooms into the shaded end of the strip above it. Draft v2 for discussion, 27 October 2026. Michlaude Discipleship Project.

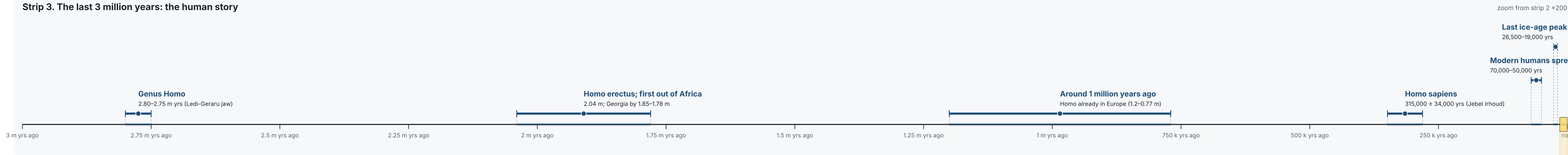
Strip 1. The whole span: the universe, the earth, and the Sun's future



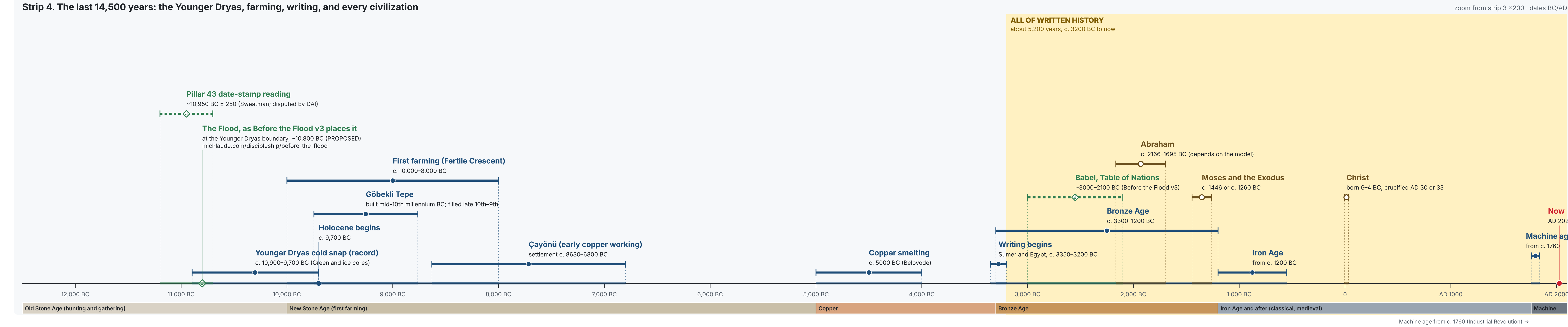
Strip 2. The last 600 million years: complex life, land, the dinosaurs



Strip 3. The last 3 million years: the human story



Strip 4. The last 14,500 years: the Younger Dryas, farming, writing, and every civilization



If the age of the universe were one calendar year,

all of written history would be its last 12 seconds (calculated: 5,226 ÷ 13.787 billion × 1 year = 11.96 s).

On the same clock, the earth is about 4 months old and Homo sapiens about the last 12 minutes. Written history is about 1.7% of the Homo sapiens span.

That is the point of this chart: everything people wrote down fits in the thin gold band at the right of strip 4.

Key

- measured date (science record)
- calculated from the text's numbers
- ◇ a reading or a judgment, labeled
- far future (models)

— a range

Colors: blue science · green
Before the Flood · brown Bible
· purple future. Shapes
carry the meaning without color.

Stop 0. Twelve seconds

Take the whole age of the universe and squeeze it into one calendar year. The beginning is midnight on January 1. Now is midnight on December 31.

On that calendar, the earth forms in early September. The first people like us show up about twelve minutes before midnight. Writing appears in the last twelve seconds.

Everything anyone ever wrote down fits in those twelve seconds. Every king list, every letter of Paul, every newspaper. That is about 5,200 years out of 13.8 billion.

That is not a reason to feel small. The Bible opens before any of it: "In the beginning God created the heavens and the earth" (Genesis 1:1). The God who made the whole year stepped into the last few seconds of it.

This walk has two pictures. The first shows the whole span. The second zooms in on the part people wrote down, and shows where Christians read it differently.

Picture: Chart 1, the gold box at the bottom.

Stop 1. The whole span

Look at the top strip of Chart 1. One even scale runs from the beginning of the universe on the left to billions of years from now on the right. The red line is now.

The universe began 13.787 billion years ago, give or take 20 million. That figure comes from the Planck satellite's map of the oldest light in the sky. The earth formed about 4.54 billion years ago. Rocks from space and the decay of lead give that date. By about 4.4 billion years ago there was liquid water. Tiny crystals from western Australia show it.

The earliest life that scientists broadly accept is about 3.48 to 3.43 billion years old. Older claims go back past 3.7 billion, but they are disputed. Oxygen filled the air between about 2.46 and 2.06 billion years ago. Animals burst onto the scene about 538.8 million years

ago.

Now look right of the red line. That purple zone is the future, as science models it. In about a billion years the Sun will be bright enough to start boiling the oceans away. About 5.4 billion years from now it will leave its main life and swell into a red giant. One careful study puts the end for the earth at about 7.59 billion years from now: the Sun will swallow it. Some older studies thought the earth would escape.

That is the longest horizon on either chart. We will come back to it at the end.

Picture: Chart 1, strip 1.

Stop 2. Life, land, and the first humans

Follow the yellow wedge down to strip 2. It takes the last sliver of strip 1, the last 600 million years, and stretches it across the page.

Plants reach land about 470 million years ago. Animals walk on land by about 390 million years ago, judging by their tracks. The dinosaurs end 66 million years ago, when an asteroid hits what is now Mexico.

Follow the next wedge to strip 3, the last 3 million years. The oldest jaw that scientists place in our genus, *Homo*, is about 2.8 million years old. It was found in Ethiopia. *Homo erectus* appears about 2 million years ago and leaves Africa soon after.

You may have heard "humans, one million years." That is not the standard date. By a million years ago, people of the genus *Homo* were already living in Europe. Our own species, *Homo sapiens*, is about 315,000 years old. The oldest fossils come from Morocco. Modern humans spread across the world between about 70,000 and 50,000 years ago.

When was Adam? The record does not date him, and Genesis gives no year for him in any way the record can check. The views do not agree. Chart 2 shows where each one puts him.

Picture: Chart 1, strips 2 and 3.

Stop 3. The last 14,500 years

Follow the last wedge to strip 4. Here the scale is years BC and AD, and you can finally see history.

On the left is a cold snap called the Younger Dryas. Ice cores from Greenland date it from about 10,900 to 9,700 BC. The world warmed quickly after it. Farming starts in the Fertile Crescent between about 10,000 and 8,000 BC. Göbekli Tepe, the great stone circles in Turkey, was built in the middle of the 10th millennium BC.

Copper smelting appears about 5000 BC. Writing appears in Sumer and Egypt about 3350 to 3200 BC. Then comes the gold band. That is all of written history: the Bronze Age, the Iron Age, and the machine age from about 1760.

Now find the green marks. They show one reading of this stretch, from the Michlaude book *Before the Flood*. The book places Noah's Flood at the start of the Younger Dryas, about 10,800 BC. The book itself labels that PROPOSED, not proven.

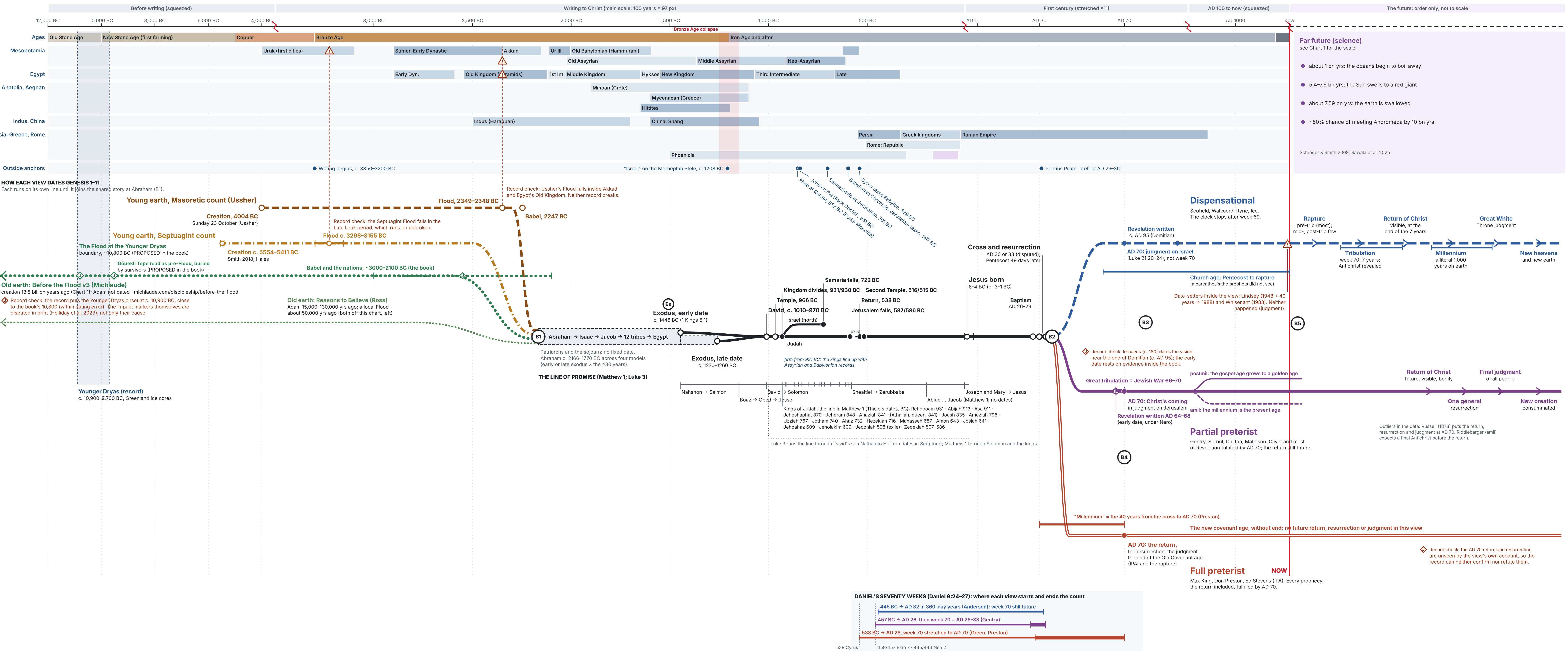
Record check (judgment). The record puts the start of the Younger Dryas at about 10,900 BC, close to the book's date and within the dating error. The book also says the chemical markers at that layer are "not seriously disputed." That claim does not hold. A large 2023 review disputes the markers themselves, not just what caused them. You can read the book at michlaude.com/discipleship/before-the-flood.

Three brown marks show where the Bible's story sits on this strip: Abraham, Moses and the exodus, and Christ. They sit well inside the gold band.

Picture: Chart 1, strip 4.

The Whole Story

From the beginning of the universe to what we are waiting for · Chart 2. One timeline, many readings
A map of where each view puts the events, in its own writers' words. It does not say which view is right. Draft v2 for discussion, 27 October 2026. Michlaude Discipleship Project.



How to read it

Time runs left to right on one axis. The red zig-zags mark where the scale changes: the time before writing is squeezed, the first century is stretched, and the future is drawn in order only, with no dates.

The bands across the top are the record: ages and civilizations, dated by their own texts, radiocarbon and astronomy. The thick black line is Israel's story, shared by every view, from Abraham to the first century. It is firm from 931 BC, where the kings line up with Assyrian and Babylonian records. Before that the dashed boxes show the disputed stretch: the exodus date (early or late) and how the 430 years are counted.

On the left, each view of Genesis 1–11 runs on its own line until it joins the shared story at Abraham (B1). On the right, the views part at Daniel's seventieth week (B2) and read Revelation's date (B3), AD 70 (B4) and the coming (B5) differently. Each label says where that view's own writers put the event.

Orange marks show where the record contradicts a claim. They are judgments, held to the same standard for every view, and each one is written out with its sources in the data table.

- Key**
- a date from an outside record (inscription, chronicle, radiocarbon, astronomy)
 - a date calculated from the text's numbers or from other dates
 - ◆ a reading or judgment, labeled (including each book's own PROPOSED claims)
 - ▲ the record contradicts the claim (a judgment, same standard for every view)
 - future in that view: order only, no date
 - ▬ a range (start to end, or the spread between authorities)
- Tracks**
- Young earth, Masoretic (Ussher)
 - - - Young earth, Septuagint
 - ... Old earth, Before the Flood (Michlaude)
 - ... Old earth, Reasons to Believe
 - - - Dispensational
 - Partial preterist
 - Full preterist
 - Shared: the record of Israel, every view

On michlaude.com: Before the Flood (/discipleship/before-the-flood/) · Three Ways People Read the End of the Story (/prophecy/three-ways/) · Pulling the Threads: Dispensationalism (/prophecy/pulling-the-threads-dispensationalism/) · Pulling the Threads: Full Preterism (/prophecy/pulling-the-threads-full-preterism/)

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Where the views part

- B1** Genesis 1–11: the age of the earth and the date and reach of the Flood. Young earth reads the genealogies as a calendar; old earth reads the days and the record together.
- B2** Daniel 9: does week 70 follow week 69 at once (both preterist views), or does the whole church age fall between them (dispensational)?
- B3** When was Revelation written: under Nero, before AD 70 (both preterist views), or under Domitian, c. AD 95 (dispensational, and the early church writers)?
- B4** What was AD 70: a judgment on Israel (dispensational), Christ's coming in judgment (partial preterist), or the return, resurrection and judgment all at once (full preterist)?
- B5** "The coming" and "the end": one future, bodily return (dispensational, partial preterist), or nothing left to come (full preterist)? Then the rapture and the 1,000 years.
- Ex** The exodus: c. 1446 BC (1 Kings 6:1) or c. 1270–1260 BC (the city of Rameses). Every date from Abraham to the judges moves with it.

Stop 4. The record across the top

Turn to Chart 2. It has one time axis from left to right. The red zig-zags mark where the scale changes. The time before writing is squeezed, the first century is stretched, and the future on the right is drawn in order only, with no dates.

The bands across the top are the record. Each one is a civilization dated by its own writings, king lists, radiocarbon, and eclipses. In Mesopotamia: the first cities of Uruk (about 4000 to 3100 BC), the Sumerians, Akkad, Ur, and Hammurabi's Babylon. In Egypt: the Old Kingdom of the pyramids (about 2543 to 2120 BC), then the Middle and New Kingdoms. Then Assyria, the new Babylon, Persia, the Greek kingdoms, and Rome.

These dates are not perfect. Older Mesopotamian dates can shift by about 60 years depending on which system you use. But the order is firm, and so is the rough length of each one.

The pink band near 1200 BC is the Bronze Age collapse, when the Hittites and many other kingdoms fell.

Israel lived in the middle of all of this. That is why these bands matter. They are the outside witnesses.

Picture: Chart 2, the record lanes.

Stop 5. Genesis 1 to 11, four ways

Look at the four lines on the left, below the record. Each is a different way of dating Genesis 1 to 11. Each runs on its own line until it joins the shared story at Abraham (B1).

The brown dashed line is Archbishop Ussher's count, made from the Hebrew text. Creation in 4004 BC, the Flood in 2349 to 2348 BC, Babel in 2247 BC.

The gold dash-and-dot line uses the Septuagint, the old Greek translation of the Hebrew Bible. Its numbers in Genesis 5 and 11 are bigger. From Adam to the Flood the Hebrew adds up to 1,656 years, and the Greek to about 2,262. So this count puts creation about 5554 to 5411 BC and the Flood about 3298 to 3155 BC. (Why do the copies differ? Building the Bible tells that story.)

The green dotted line is *Before the Flood*. It takes an old earth, places the Flood at the Younger Dryas, and dates Babel and the spread of the nations to about 3000 to 2100 BC.

The pale green line is Reasons to Believe, an old-earth ministry led by the astronomer Hugh Ross. It places Adam between 15,000 and 130,000 years ago and a local flood about 50,000 years ago. Both are off the left edge of this chart.

Now follow the orange dashed lines up from the two young-earth Floods.

Record check (judgment). Ussher's Flood falls inside the Akkadian empire and Egypt's Old Kingdom. The Septuagint's Flood falls in the late Uruk period. None of these records breaks at those dates. They keep going, with the same cities, the same kings, and the same writing. The same standard applies to every line on this chart, and these marks are where the young-earth counts fail it.

Picture: Chart 2, the creation fork. Layers: young earth, old earth.

Stop 6. Abraham and the exodus

Now the four lines join one thick black line. That is Israel's story, and every view shares it. It begins in a dashed box, because this stretch has no fixed date.

Two things move the dates here. The first is the exodus. The Bible gives a clue: "In the four hundred and eightieth year after the Israelites left Egypt, in the fourth year of Solomon's reign over Israel" (1 Kings 6:1). Solomon's fourth year was 966 BC. Count back 480 years and you get about 1446 BC. That is the early date.

Many scholars prefer a late date, about 1270 to 1260 BC. They point to the city of Rameses in Exodus 1:11 and to Egyptian history. The black line splits into two paths here, and they meet again at David.

The second thing is the 430 years of Exodus 12:40. The Hebrew counts them from Jacob's entry into Egypt. The Greek and the Samaritan copies count them from Abraham's call, and so does Paul in Galatians 3:17. Put the two questions together and Abraham's birth lands anywhere from about 2166 to 1770 BC.

The first time the name "Israel" shows up outside the Bible is on an Egyptian stone, the Merneptah Stele, about 1208 BC. Look for the blue dot in the lane marked "Outside anchors."

Picture: Chart 2, the dashed box and the two exodus paths.

Stop 7. Where the story locks to the record

Find 931 BC. The kingdom divides there. Israel goes north (the short line that ends in 722) and Judah goes on.

From here on, the Bible's kings line up with Assyrian and Babylonian records, often within a year. Follow the blue dots in the anchor lane:

- An eclipse on June 15, 763 BC fixes the Assyrian year lists.
- King Ahab fights at Qarqar in 853 BC, on the Kurkh Monolith.
- King Jehu bows on the Black Obelisk in 841 BC.
- Sennacherib besieges Jerusalem in 701 BC.
- The Babylonian Chronicle records Jerusalem taken on March 16, 597 BC.
- Cyrus takes Babylon in 539 BC.

Then the black line goes dashed for the exile. Jerusalem falls in 587 or 586 BC. The return comes in 538 BC, and the Second Temple is finished in 516 or 515 BC.

So from 931 BC to the time of Christ, the Bible's dates and the record's dates run together. Before 931, the main question is the exodus.

Picture: Chart 2, the kingdoms. Layer: base.

Stop 8. The line of promise

Under the black line is a thinner gray one: the family line from the exodus to Jesus.

Matthew 1 runs it through David's son Solomon and the kings of Judah. Their dates are listed under the ticks, from Rehoboam in 931 BC to Zedekiah in 597 to 586 BC. Luke 3 runs it through another son of David, Nathan, down to Heli. Scripture gives no dates for those names, so the chart does not invent any.

One detail is worth seeing. Matthew arranges his list in three groups of fourteen. To do that he leaves out four kings: Ahaziah, Joash, Amaziah and Jehoiakim. He also counts one name twice. That is not a mistake. Bible genealogies were often shortened on purpose to make a point. It is also one reason many readers do not use them as a calendar.

Picture: Chart 2, the line of promise.

Stop 9. The first century

Follow the black line into the stretched part of the axis. A century takes up a long span of the page here, because so much happens.

Jesus is born in 6 to 4 BC, if Herod died in 4 BC as most scholars hold, or in 3 to 1 BC if Herod died in 1 BC. He is baptized between AD 26 and 29. Luke 3:1 dates that by the fifteenth year of the emperor Tiberius. He is crucified and raised in AD 30 or AD 33. The chart marks both. Pentecost comes 49 days after the resurrection Sunday. Pontius Pilate governs Judea from about AD 26 to 36.

Then the Jewish War breaks out in AD 66. In AD 70 the Romans burn the temple. The Jewish historian Josephus dates the fire to the 10th of the month Av. By the calendar that is about August 6.

Every view on this chart agrees that these things happened. They disagree about what they mean. That is where the black line ends.

Picture: Chart 2, the first century.

Stop 10. Daniel's seventy weeks

At B2 the black line splits into three. The first place they part is a prophecy in Daniel 9: "Seventy weeks have been determined concerning your people and your holy city" (Daniel 9:24). Most readers take the weeks as weeks of years, so seventy weeks is 490 years.

Look at the gray box low on the chart. It shows three ways of counting.

The dispensational count starts with Nehemiah 2 in 445 BC. Using years of 360 days, it reaches AD 32 after 69 weeks. Then it stops. The 70th week is still future. (*Calculated:* Sir Robert Anderson said the count came to exactly 173,880 days. His own start and end dates give 173,882.)

The partial preterist count (Kenneth Gentry) starts with Ezra 7 in 457 BC and reaches Jesus' baptism after 69 weeks, about AD 26. The 70th week is Jesus' ministry, with the cross in the middle.

The full preterist count of David Green starts with Cyrus in 538 BC. It stretches the 70th week from Jesus' ministry all the way to AD 70. Don Preston, in what was read for this chart, gives no starting year, but he also puts the cross in the 70th week and its end at AD 70. That makes the "week" about 40 years long.

The question is whether the 70th week follows the 69th at once, or whether the whole church age falls in between. That question is B2, and the three lines go their own ways from here.

Picture: Chart 2, B2 and the Daniel box. Layers: all three end-times views.

Stop 11. The dispensational line

Follow the long-dashed blue line up and to the right. Its writers include C. I. Scofield, John Walvoord, Charles Ryrie and Thomas Ice.

In this view the prophetic clock stops after the 69th week. AD 70 was a real judgment on Jerusalem (Luke 21:20–24), but it was not the 70th week. Revelation was written about AD 95, under the emperor Domitian. The church age, from Pentecost to the rapture, is a parenthesis that the prophets did not see.

What about Jesus' words, "I tell you the truth, this generation will not pass away until all these things take place" (Matthew 24:34)? Here "this generation" is read as the generation that sees the signs. Scofield read it as the Jewish people.

The future, in order: the rapture of the church (before the tribulation, for most, with some placing it in the middle or at the end), then seven years of tribulation, which is the 70th week, when the Antichrist is revealed. Then the visible return of Christ, a literal thousand years on earth, the Great White Throne judgment, and new heavens and a new earth.

Record check (judgment). Some teachers inside this view set dates. Hal Lindsey's reading pointed to about 1988. Edgar Whisenant named 1988. Neither happened. Scofield, Walvoord and Ice, as read for this chart, set no dates.

Picture: Chart 2, the dispensational line. Layer: dispensational.

Stop 12. The partial preterist line

Follow the solid purple line to the right. Its writers include Kenneth Gentry, R. C. Sproul, David Chilton and Keith Mathison.

Here "this generation" in Matthew 24:34 means the people Jesus was talking to. The Olivet Discourse and most of Revelation were fulfilled by AD 70. The great tribulation is the Jewish War of AD 66 to 70. AD 70 is Christ's coming in judgment on Jerusalem. Revelation was written before that, under Nero, about AD 64 to 68.

But the story is not over in this view. Look right: the return of Christ is still future, visible and bodily. One general resurrection and one final judgment follow, and then the new creation in full.

The line splits in two over the thousand years. The postmillennial wing says the gospel age grows into a golden age before Christ returns. The amillennial wing says the thousand years is simply the present age.

Record check (judgment). The early date of Revelation rests on evidence inside the book itself. The earliest outside witness, Irenaeus, writing about AD 180, places John's vision near the end of Domitian's reign, about AD 95.

One outlier is in the data. J. Stuart Russell (1878) put the return, the resurrection and the judgment all at AD 70. Russell sits at the edge of this view.

Picture: Chart 2, the partial preterist line, B3 and B4. Layer: partial preterist.

Stop 13. The full preterist line

Follow the double red line down and to the right. Its writers include Max King, Don Preston and Ed Stevens.

In this view every prophecy was fulfilled by AD 70, the return of Christ included. The resurrection and the judgment happened then too. Stevens and the International Preterist Association add the rapture. The "thousand years" was the forty years from the cross to AD 70. Writers inside the view disagree about the resurrection. King and Preston see a corporate, covenant change. Stevens sees individual saints raised out of the place of the dead.

After AD 70 the line simply runs on. Since then, this view says, it has been the new covenant age, without end. Nothing is left to come.

Record check (judgment). By the view's own account, the AD 70 resurrection was unseen, and most writers in the view say the return was unseen too. Stevens adds that the armies seen in the clouds before the war in AD 66 were a visible sign of the return, and the record can test that. For the unseen parts, the record can neither confirm them nor refute them. Those questions have to be settled from the text.

Picture: Chart 2, the full preterist line. Layer: full preterist.

Stop 14. The whole picture

Turn on every layer and step back.

On the left, four ways of dating Genesis 1 to 11 join at Abraham. In the middle, Israel's story runs on one line, tied to the record from 931 BC on. On the right, three ways of reading the end part at Daniel's 70th week and go to very different futures.

At the top right is the farthest horizon science can see: a Sun that will one day swallow the earth. None of the three lines puts its hope in that schedule. Each one, in its own way, hopes in a person, not a date.

This chart does not tell you which view to hold. It shows where each one puts the events, in its own writers' words, and it marks every place where the record speaks. If you want to weigh the end-times views, *Three Ways People Read the End of the Story* is on michlaude.com.

Whatever you decide about the dates, the dates are not the point. "Now this is eternal life—that they know you, the only true God, and Jesus Christ, whom you sent" (John 17:3).

Picture: Chart 2, the whole chart. All layers.

Sources and flags

Every row in [the data table](#) names its sources and says whether each one was read. This page gathers what the table cannot show at a glance: how the rows are marked, the Michlaude pages the charts draw on, the sources that were not confirmed, and the checks that were run.

How each row is marked

- **Sourced** (246 rows): a source states it.
- **Calculated** (53 rows): worked out from inputs that are listed in the row's note.
- **Judgment** (43 rows): the research's own call, labeled as one.

Each row also carries a confidence: high (119), medium (119), low (50) or disputed (54).

Pages on this site that the charts draw on

Before the Flood (v3)

old earth: Before the Flood track; Chart 1 strip 4

Before the Flood, Part Two: The Defended Timeline

the dated nodes drawn on both charts

Three Ways People Read the End of the Story

the three end-times tracks

Pulling the Threads: Dispensationalism

further reading on the dispensational track (a stress test, not a statement of the view)

Pulling the Threads: Full Preterism

further reading on the full-preterist track (a stress test); also cited in two data rows

Building the Bible

where the NET and the manuscript roots are explained

Sources that were not confirmed

The 342 rows cite 1007 sources. 64 of those citations carry a “not confirmed” flag, in 59 rows. They are listed here as the data file words them. None of them may be taken as confirmed on the strength of that source.

A. Özdoğan 1999 [not confirmed]

Cited in [Çayönü settlement \(native copper working\)](#) (Shared)

Anderson, The Coming Prince, ch. X 'Fulfillment of the Prophecy', juchre.org/nor/prince/chap10.htm (edition year not confirmed) [read]

Cited in [End of the 69th week \(Messiah the Prince presented\)](#) (Dispensationalism), [End of the 69th week \(Messiah the Prince presented\)](#) (Dispensationalism), [Decree that starts Daniel's seventy weeks](#) (Dispensationalism)

Barker 2009; Thissen 2002 [not confirmed]

Cited in [Neolithic: farming begins in the Near East](#) (Shared)

Barrell et al. 2013 QSR; French 2021 Palaeolithic Europe p. 226 [not confirmed]

Cited in [Last Glacial Maximum](#) (Shared)

Berna et al. 2012, PNAS, Wonderwerk Cave burning ~1.0 Ma [not confirmed: not opened; second-hand via the same Wikipedia page]

Cited in [What sits near 1 million years ago \(Mike's 'humans 1 m'\)](#) (Shared)

Chafer, Systematic Theology (1948) and 'Dispensationalism' (Bibliotheca Sacra 1936) [not confirmed; only a partial Chafer line seen, quoted inside Dunzweiler lecture-note page ibri.org/SysTheol-IV p.328, which cites Ryrie, Dispensationalism Today]

Cited in [Pentecost: the church begins](#) (Dispensationalism)

Chilton, The Days of Vengeance (1987) [not confirmed]

Cited in [The 70th week \(Partial Preterism\)](#)

Connelly et al. 2012, Science 338 (CAIs 4567.30 +/- 0.16 Ma), read in a news report (phys.org 2012-11) [read; secondary]; Amelin et al. 2010 [not confirmed]

Cited in [Formation of the Earth](#) (Shared)

Dalrymple, The Age of the Earth (1994) and Ancient Earth, Ancient Skies (2004) [not confirmed]

Cited in [Formation of the Earth](#) (Shared)

DeMar, Last Days Madness (American Vision), publisher listing at Barnes & Noble [listing not re-found 2026-10-28]; book text [not confirmed]

Cited in [General resurrection](#) (Partial Preterism)

DeMar, Last Days Madness (American Vision), publisher listing at Barnes & Noble [read: listing only]; book text [not confirmed]

Cited in [Olivet Discourse and 'this generation'](#) (Partial Preterism)

Dreyer's U-j publication [not confirmed]

Cited in [Writing begins](#) (Shared)

Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings [not confirmed: not read; Thiele dates taken from Wikipedia's Thiele column, secondary]

Cited in [Division of the kingdom: Judah and Benjamin vs the ten northern tribes](#) (Shared), [King of Judah: Abijah \(Abijam\)](#) (Shared), [King of Judah: Ahaz](#) (Shared), [King of Judah: Ahaziah](#) (Shared) and 18 more

Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings [not confirmed: not read; dates from Wikipedia's Thiele column] (Hezekiah 716-687 Thiele)

Cited in [Fall of Samaria: end of the northern kingdom \(Israel\)](#) (Shared)

Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings [not confirmed: not read; the Thiele column is blank for David in the Wikipedia table] (David: Galil and Kitchen 1010-970; Albright 1000-962)

Cited in [David son of Jesse \(Davidic covenant\)](#) (Shared)

Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings [not confirmed: not read; the Thiele column is blank for Solomon in the Wikipedia table]

Cited in [Solomon \(Matthew's royal line\)](#) (Shared)

Göbekli Tepe Research Project (DAI), 'How old is it? Dating Göbekli Tepe', The Tepe Telegrams, dainst.blog/the-tepe-telegrams/2016/06/22/how-old-ist-it-dating-gobekli-tepe/ [read] (cites Dietrich, Köksal-Schmidt, Notroff & Schmidt 2013, 'Establishing a Radiocarbon Sequence for Göbekli Tepe', Neo-Lithics 1/2013: 36-41 [not confirmed directly]; Dietrich & Schmidt 2010, Neo-Lithics 2/2010: 82-83 [not confirmed directly])

Cited in [Göbekli Tepe Layer III enclosures: built, used, filled](#) (Shared), [Record check: Göbekli Tepe dates \(Old earth\)](#), [Neolithic: farming begins in the Near East](#) (Shared)

Han 1992; Brocks et al. 1999 [not confirmed in primary]

Cited in [Earliest eukaryotes \(cells with nuclei\)](#) (Shared)

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citing Grayson, Assyrian Royal Inscriptions 1 (1972) p. 5 [not confirmed: cited as a Wikipedia footnote on the Silulu seal passage; page not seen]

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citing Veenhof 2003 and Kuhrt 1996 p. 82 [not seen; cited via the Wikipedia article, which uses Kuhrt for the 1939-1900 alternative and Veenhof for the Kanesh eponym list, not for the 1974-1935 figures; the label 'middle chronology' is not confirmed]

Cited in [Record check: Erishum I dates \(Old earth\)](#)

nature.com article page [not confirmed: failed to load]

Cited in [Milky Way and Andromeda galaxies: possible merger \(Shared\)](#)

The checks that were run

Checks run (build/check_pkg.py, build/merge.py)

All 9 fragment CSVs have the spec's 15 columns, same order

RESULT

pass (342 rows)

basis is one of sourced / calculated / judgment

RESULT

pass (246 / 53 / 43)

view is one of the six allowed

RESULT

pass

Every layer SVG of a chart has the same viewBox

RESULT

pass (Chart 1: 0 0 8000 5000; Chart 2: 0 0 8000 5200)

No raster <image> inside any SVG

RESULT

pass

No text under 22 px at full size

RESULT

pass

Layer SVGs transparent; only the flat file has a background

RESULT

pass

Every branch point in the CSV has a group id on Chart 2

RESULT

pass (10 of 10)

Every event group id in the SVGs ties to a data row

RESULT

pass

Data rows tied to a chart group (chart_id)

RESULT

208 of 342; 134 are table-only by design

PNG long side ≥ 4224 px

RESULT

pass (8000)

Every number in the walk appears in the data

RESULT

pass (107 numbers; the only exception is "14,500", the span of strip 4)

Every region id in timeline_v2_regions.csv exists in its chart SVG

RESULT

pass (50 of 50)

Every sentence_start in the regions file appears in the walk

RESULT

pass

Gate check, 28 October 2026

- Before the section went public its quotations were checked against the originals, the rows that cited unconfirmed sources were checked again, and the five Bible verses in the walk were checked against the NET text. 167 of the 342 rows had wording, sources or tags corrected; no date, chart or id changed.
- The two files above are the rows after that check. rows_with_unconfirmed_sources.csv listed 83 rows before it and lists 59 now; the sources page names what is still not confirmed.

Known limits

- WebFetch returns a summarized page, not raw text. Quoted wording is as returned (see README_delivery §9.1).
- The shared web-search budget ran out during three of the later layers. Those layers fetched known URLs directly, and their notes say which.
- Dates are years with BC as negative integers. Deep-time rows use negative years before present, and the date_label says so. The one-year no-year-zero offset is ignored throughout.

Every row whose basis is judgment or calculated (96 rows): [CSV \(106 KB\)](#)

Every row that cites a source marked not confirmed (59 rows): [CSV \(46 KB\)](#)