

Elohim's Calendar including:  
**70 Sabbatical Weeks are Determined**

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## Introduction

Several years ago I wrote the first document concerning God's Sabbatical Calendar. Not to argue the History of Sabbatical celebrations and Calendars, but to find the relationship within Daniel's 70 Weeks prophecy to Sabbatical counting. Such as, did the 70 weeks begin in a Sabbatical year and will the last Week, the 70<sup>th</sup> relate to a Sabbatical year?

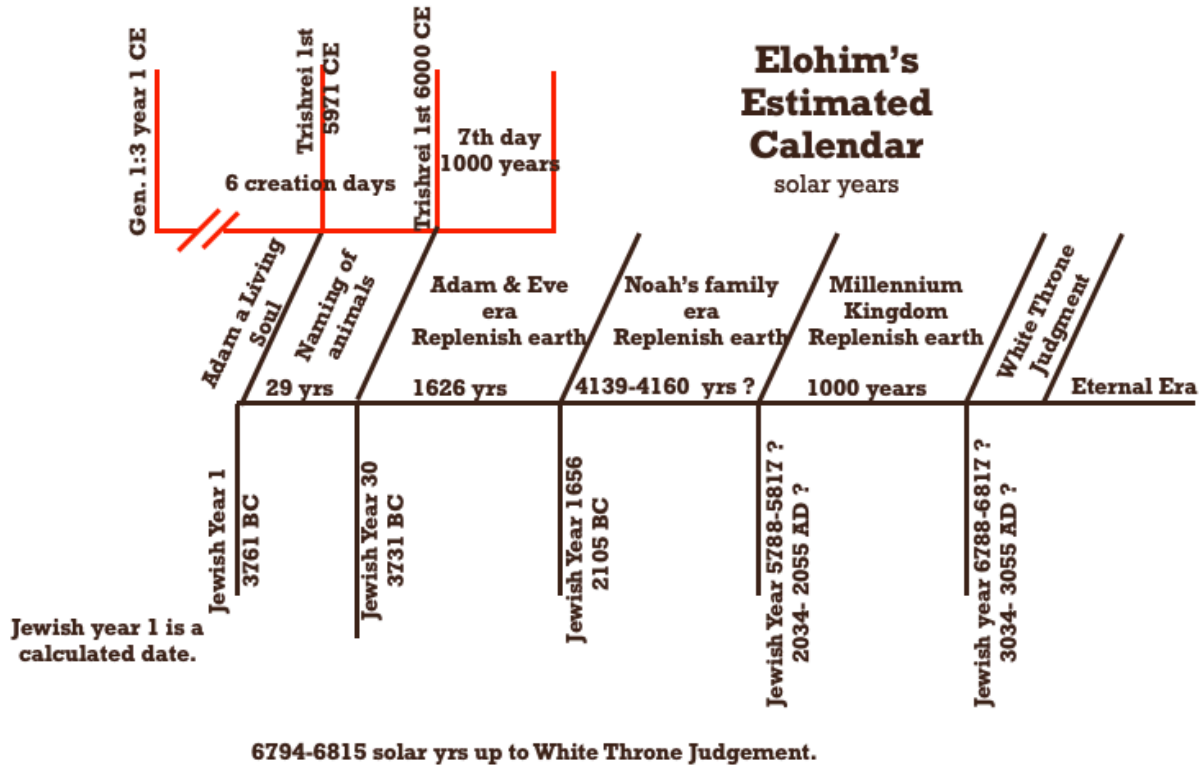
This current document/study is merged and rewritten from two separate studies. One was called the Calendar of Elohim and the second, The unanswered questions for the 70 Weeks of Daniel. There was just too much data and bad literary skills. So This study will begin with the overall Biblical timeline with events that were unplanned. They just dropped in as time progressed and as I was motivated to do so. This Calendar/timeline eventually gives way for the timeline of the 70 Weeks of Daniel.

We base our calendar dating from Jewish year 1, Adam's birthday as a living soul. The fact is, there have been several attempts to calculate this date from the Bible and secular history. 3761BC is the accepted year by the research of Rabi's. This of course is **not the actual date** but I believe it is close.

## The Estimated Calendar : solar years

I'm using solar years for the most part as this is familiar to us and easier to follow along than 360 day years. For best accuracy in prophecy we would convert to 360 day years and sometimes we will. For the sake of convenience we will stay with solar years for the chart on the next page. On the chart we have a red time line representing Genesis 1:3 through 1:31. This is the six creative days bringing the habitat on earth for Adam and Eve. It then continues on to the seventh day, YAH's day of rest. This creation era is recognized as six creation days. Each day a thousand years long; noting that the seventh day is not a creation day; rather YAH's day of rest from His creation work. It began Adam and Eve's day of work; what should have been their one thousand year kingdom regal reign, it sure wasn't a day of rest for them.

In the chart below we have what I think is Elohim's calendar. Let's review it. The creation era time line in red overlaps with Adam's time line in black, the overlap of time begins with 3761 BC. The purpose for overlapping the creation era with Adam and Eve's era is to give reference to the date Adam and Eve's spirit became a living soul as Adam. We see this on the creation calendar as 5971 CE (Creation Era), as a



as a red line; which is the 6<sup>th</sup> creation day. This matches to 3761 BC black line, Adam a living soul. This illustrates when Adam became a living soul twenty-nine years before the sixth creative day closed. We also notice the Jewish year 30 is the beginning for the seventh day, the first day for YAH's day of rest and begins Adam and Eve's replenishment of mankind on earth, Genesis 1:28.

Also this 30<sup>th</sup> year is Genesis 2:25, the first full year of Adam and Eve's marriage and the first day of a promised one thousand year reign for Adam and Eve, if not for sin. The horizontal time-line in black shows 1626 years, the time span for Adam and Eve's covenant era in replenishing the earth.

Next we have the year of the flood 1656 and Noah's 600th birthday on tishrei the 1<sup>st</sup> which started that year and ended Adam & Eves covenant era (likely September).

## Adam a Living Soul: The first 29 years

We have Adam and Eve from Genesis 1:27-28 becoming a living soul in the body of Adam, in the month of Tishrei the 1<sup>st</sup> creation year 5971 (end of the sixth day). I attained this date from counting the first creation day beginning with Genesis 1:2. These days are one thousand years each in time. We will read Genesis 1:2 and 1:3:

**Gen 1:2** And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of YAH moved upon the face of the waters. **Gen 1:3** And YAH said, Let there be light: and there was light.

We see time continuing between verse 1:2 and 1:3 as expressed by the term “and”; this continuance of time coincides with the closing of the last ice age; near to 11,500 years ago as said by science. Verse 1:3 begins the first day of the seven. In Genesis 1:2-3 we read the earth warming itself from the last ice age. It expresses this transition in the first part of this second verse. Moses writes in such a way to tell us Elohim is controlling this process. My point is, how long did Elohim move on the face of the deep? It’s convenient to think it was instantaneous, but that is not the case as verse two is not part of the six creation days. Furthermore each creation day starting with verse three is a thousand years. Genesis 1:1 takes us back to earths creation as described in Proverbs 8:22-25.

Now in verse three we have the first completed action by Elohim in His account for setting the first day as He was bringing the earth out of a judged state. The statement is: and there was light, it makes this possible because Elohim is setting the order for the earth and entering a new era of time. We use the abbreviation “CE” to represent Creation Era for six days of creation and then the seventh day, on our time chart.

I find it interesting how precise the wording is, how deliberate the placing for every word in this story of Genesis. We see an unknown length of time in verse two, as said Elohim was “moving” upon the deep; Elohim’s plan for the Garden of Eden is now at a beginning point; the earth is nearing the state to begin the six creation days. These six days, 6,000 years will re-establish life in abundance,

Verse three brings us to an exact point in time, an exact day that Elohim started counting six creation days. Each an exact count of one thousand years; Just as Hosea, Genesis and Peter have taught us: a thousand years is as a day and a day as a thousand years. This allows us to have a fixed point on His calendar. If we had an end point in time, we could calculate backwards and use the genealogy of scriptures. But we do not have a calculated end date for Elohim’s calendar. We do know that Genesis 1:3 was near 11,739 years ago. We can’t know the exact date until the 70th week of Daniel begins. Interestingly as we have said, science discovered the last ice age coming to its end 11,500 years ago. How many centuries was there to bring a close to the ice age?

We have an approximate time for the first creation day’s beginning, now we will take a look at Adam’s beginning which occurred at the end of the sixth day.

In developing this calendar we took the time to establish why Adam was 30 years old when the 7<sup>th</sup> day began by referencing Paul's teaching as we will now read.

**1<sup>st</sup> Corinthians 15:45** And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit.

Both Adam's created in flesh, one from the dust and the second from heaven; both without sin. In this simple thought, we can investigate parallels between the first and second Adam. For our opening parallel drawn by Paul, he acknowledges Adam's similarity too YAHSHUA. Scripture states YAHSHUA was in His thirtieth year of life, not that YAHSHUA was thirty but that on His thirtieth birthday He was a full 29 years of age. So, as the scripture states, Jesus was around thirty when He was baptized. This is because the Hebrews count from one not zero. So it says YAHSHUA to be thirty on His twenty-ninth birthday. The importance in this is Yahshua's age meets the requirements to be a high priest.

**Luk 3:23** And Jesus himself began to be around thirty years of age... Luk 18:18  
And a certain ruler asked him, saying, Good Master...

At thirty years of age YAHSHUA began His ministry as a master (Rabi) and a high priest. This indicates to us that Adam was in his thirtieth year when he began his commission. But of course we need more scriptures than this to prove our thought. Let's see what else we can learn.

We will now bring into account the time line for Adam and Eve's marriage, with Eve becoming a living soul apart from Adam. We will start with the reading of Genesis 2:15 through 25:

**Gen 2:15** And YAHWEH Elohim took the Man and put him into the garden of Eden to dress it and to keep it.

**Gen 2:16** And YAHWEH Elohim commanded the man, saying, Of every tree of the garden thou may freely eat:

**Gen 2:17** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eat thereof thou shalt surely die. *Mat 3:10, Mat 12:33, Mar 8:24*

**Gen 2:18** And YAHWEH Elohim said, It is not good that the man should be alone; I will make him a help meet for him.

**Gen 2:19** And out of the ground YAHWEH Elohim formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and what Adam called every living creature, that was the name thereof.

**Gen 2:20** And Adam gave names to all cattle, and to the fowl of the air, and to every

beast of the field; but for Adam there was not found a help meet for him.

**Gen 2:21** And YAHWEH Elohim caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

**Gen 2:22** And the rib which YAH had taken from man, made he a woman, and brought her unto the man.

**Gen 2:23** And Adam said, This is now a bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

**Gen 2:24** Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

**Gen 2:25** And they were both naked, the man and his wife, and were not ashamed.

As we know, Genesis the second chapter is an account of what happened during the first six days. This brings us to a question; when did verses 2:15 through 25 occur during the six creation days? We can find the answer in Genesis 1:29 through 31; these scriptures occur at the end of the sixth day, as a matter of fact they close out the sixth day. We will now read verses 29 through 31:

**Gen 1:29** And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

**Gen 1:30** And to every beast of the earth, and to every fowl of the air, and to everything that crawls upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

**Gen 1:31** And God saw everything he had made, behold, it was very good. And the evening and the morning were the sixth day.

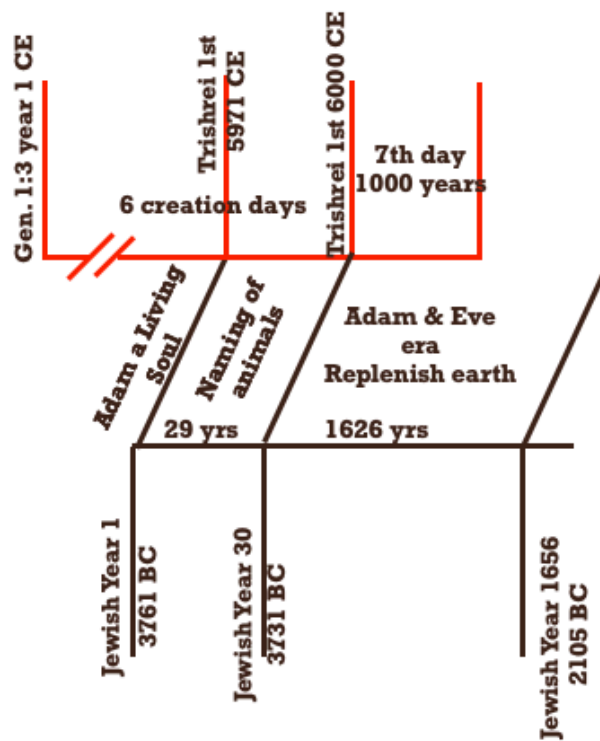
We can overlay the time line from Genesis 2:15 through 25 into Genesis 1:29 through 31. It is a perfect fit. When you read them together, you can see how they handshake in harmony. Of particular importance to this study is two things:

A. When Adam became a living soul, Eve was still one spirit with him, they named all the creatures of the earth. In recalling verse 1:26-28 YAH said: "and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that crawls upon the earth". Elohim said: "Let them". The commission was to both Adam and Eve, Eve's spirit was in Adam and they fulfilled everything in the commission, except one thing: replenish the earth.

B. To fulfill the commission for procreation of life is impossible to do considering Eve was literally in Adam, their spirit is one. Genesis 2:20 - 25 is the account as we read of Eve's identity being removed from Adam's inner Man and Eve became a living soul

apart from Adam. In the fact of the matter, Eve had to be a living soul when Adam became a living soul; for their spirit was one spirit and they were both Adam.

Verse 1:31 shows us Adam and Eve as individuals; 1:31 And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day. Did you see it? Adam and Eve became husband and wife before verse 1:31 with these words, "Behold, it was very good". I want to point out how important the wording is here: Elohim said, It was very good, this is an exclamation of something more special than the first five creation days. Notice that in each of the first five creation days the scripture said: Elohim saw that it was good. We are saying Elohim created something special at the end of the sixth day. That Adam and Eve became husband and wife... And it was very good.



## Adam and Eve: replenish the earth

We will continue studying Genesis 1:31 which we have identified as the last day of day six: Adam and Eve became husband and wife, let's pick up in Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Who is Adam's Father and Mother, It was Elohim. Adam



said their commission to replenish began with verse 2:24.

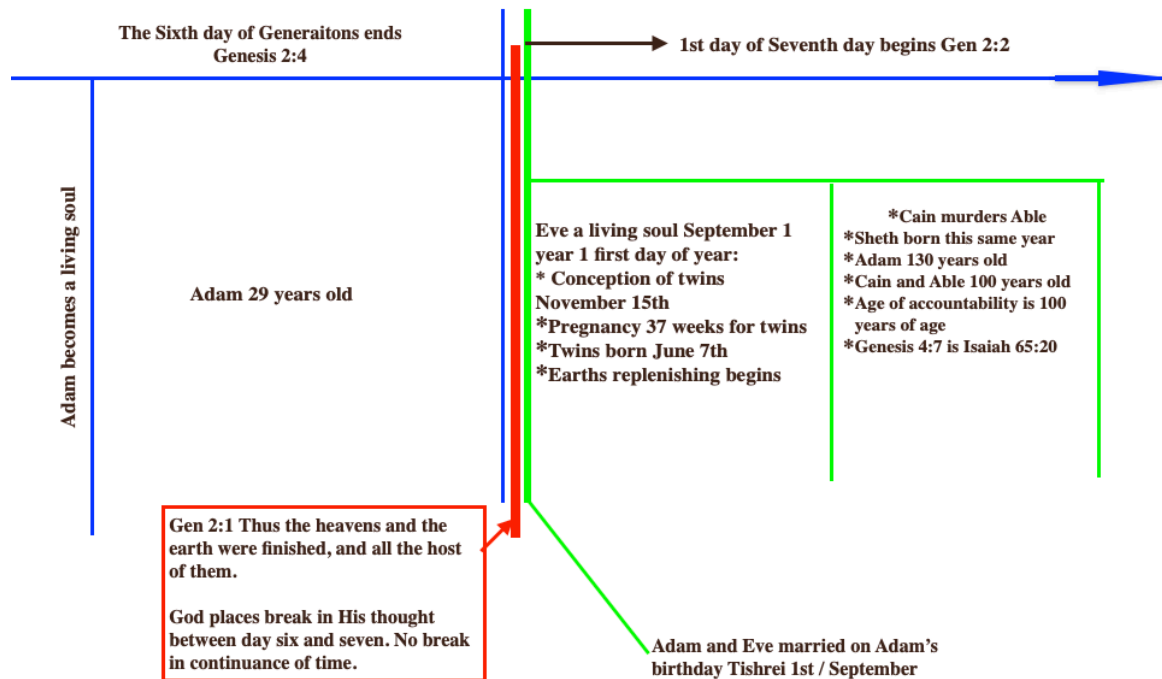
When we look at our chart segment on last page, we need to notice two things:

The first full day of Adam and Eve’s commission is Elohim’s day of rest. Elohim began His rest from every work which he had made. This first day of Adam and Eve’s marriage, is Adam’s birthday or very near it. It is his thirtieth birthday and is the “day of rest” for YAH. This first day of Jewish year 30 is the first day in fulfilling Adam and Eve’s commission to replenish the earth.

Before we find the method for deriving our 1,626 years of Adam and Eve’s era we want to add another step that anchors Adam as a living soul for 29 years.

The illustration below is explained as follows:

- A. The blue line represents the seven days of creation or 1 CE to 7000 CE. The green lines represent the era for Adam and Eve replenishing the earth.
- B. The green line represents the first 100 years of Adam and Eve's marriage, which we will talk about in a moment.



C. On the red timeline, we have a note explaining a pause in thought as we will explain this next:

**Gen 2:1** Thus the heavens and the earth were finished, and all the host of them.

This is the first time in the account of Genesis that we have a break in the thought pattern. Notice this verse did not start with the word and. For the first time, there is a

pause in the continuance of time. This pause is to bring an explicit thought; He has completed the works of the first six days. The story does not end here; there is a seventh day. But YAHWEH wanted to express that the seventh day for Adam and Eve, is separate from the first six days.

We now want to focus in on the first one hundred years of Adam and Eve's kingdom age, their reign and replenishing of the earth. As we are about to learn the story of Cain and Able, this story proving Adam became a living soul at the end of the sixth creation day, Genesis 1:27. We identified this time frame as being the last 29 years of the sixth day. This date places us in the year 5,971 in the Creation Era (red line). But we know by scripture that every doctrine must have a witness by two or three, which we will get too.

This brings us to the argument in the time line for Cain and Abel, with Cain's curse followed by the birth of Seth. Genesis 4:1 and 2 gives us the birth of Cain and Able. We know by other studies that Cain and Able were twins. Just a note here, chapter 4 is not Adam's progeny, it is Cains. Chapter 5 is Adam & Eve's. Able is Adam and Eve's first born but he never bore children. So, chapter 4 gives the account of Able and Cain as brothers, followed by Cain's progeny.

Gen. 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from YAHWAH.

Gen. 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

You can read in Genesis chapter 3 and 4 that Cain and Able were born of Eve and that Eve was the mother of all living as Adam said so. But Adam did not say that he was the father of all living. Able and Cain were absent from Adam's genealogy as we will read in Genesis 5.

**Gen 5:1** This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

**Gen 5:2** Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

**Gen 5:3** And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

Two males born from Eve both absent from Adam's genealogy; the reason? Each of

us surmise the reasons depending on our doctrinal faith as we were told. However, we would like to present another thought on this. Both Cain and Able were absent

from Adam's genealogy for precisely the same reason; neither male produced offspring, to the progeny of Adam. Cain did not father a grandson for Adam; He was not Adam's son.

Adam was specific with naming his wife Eve: **Gen. 3:20** And Adam called his wife's name Eve; because she was the mother of all living.

We want to take note that YAHWEH God was specific as we read Genesis 4, that Adam only knew Eve once and Eve bare Cain and Able and that the nature of each was diverse both naturally and spiritually as we read in Genesis 4.

Just a question here as we are off our subject a bit: why did Eve say to Adam; I have received a man from the LORD, as she spoke of Cain, but she made no such comment concerning Able, Gen 4:1? Why did Eve say; from the LORD and not; I have gotten a man from you, Adam? Why Cain from the LORD but Able was not? Because Cain came by the Laws of reproduction, that every seed brings forth of its own. Abel was born not by the laws of reproduction alone but by the commission to replenish the earth through Adam and Eve. Two more thoughts beginning with Genesis Chapter five:

**Gen. 5:1** This is the book of the generations of Adam. In the day that God created man, in the likeness of Elohim made he him;

**Gen. 5:2** Masculine and feminine created he them; and blessed them, and called **their name** Adam, in the day when they were created.

**Gen. 5:3** And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

First thought: Elohim spoke and said to Moses; This is the book of the generations of Adam, then YAH said, these generations of Adam were in Adam's likeness. Stop just a moment; Gen. 5:2 Masculine and feminine created he them; and blessed them and called their name Adam. Did you get that. Furthermore, Adam's generations were in "their" name of Adam.

In each respective generation for the sons of God, "Their" is Adam and Eve's image/spirit. As the Bible states that Adam was a Son of Elohim. Therefore, the Sons and Daughters of Elohim had the spiritual nature of Elohim and were in His likeness of the spirit, therefore they are called man.

Second thought: If Cain was a son of Adam, it means Adam and Eve are murders. Furthermore, Cain should have possessed the very nature to worship, the same as Able, but what does the scripture read and why?

**Gen 4:2** And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

**Gen 4:3** And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

**Gen. 4:4** And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

**Gen. 4:5** But unto Cain and to his offering he had no respect. And Cain was very wroth, and his countenance fell.

**Gen. 4:6** And the LORD said unto Cain, Why art thou wroth? Why is thy countenance fallen?

**Gen. 4:7** If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lie at the door. And unto thee shall be his desire, and thou shalt rule over him. (Able was present in this conversation; thee is Able.)

**Gen. 4:8** And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose against Abel his brother, and slew him.

**Gen. 4:9** And Elohim said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? (Cain shows contempt as he lies to Elohim)

**Joh\_8:44** Ye are of your father the devil, and the lusts of your father ye will do.

He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

So if Adam is the father of Cain as some say, then they make Adam the son of God, a liar and a murder. Furthermore, Cain's religion was the first pagan religion.

We said earlier that Able and Cain were not listed in the genealogy of Adam for they did not add to the lineage of Adam, but Cain had children. **Gen 4:17** And Cain knew his wife; and she conceived, and bare Enoch:

So, Cain and Able were twins and Cain murdered Able; These events happened between the day of Adam and Eve's marriage and before Seth was born at which time Adam was 130 years old. Notice the complete account for Adam and Eve's marriage along with the homo-sapiens animal, the worker of the field, that was pre Adam and who seduced Eve. (Remember the beast of the field was more subtle than any other. After the beguilement this homo-sapiens animal was cursed to go upon his belly. Therefore this creature spoke to Eve with cunning words, yes he spoke the

same language as Eve. He became a reptile by Elohim's curse.)

Cain and Able were born, then Cain murdered Able. Next Cain was cursed; then Cain was driven out and he bare children and built cities (No Cain did not marry his sister). THEN we are given the lineage of Adam and Eve in Genesis 5, Seth is born. Clearly Genesis 4 is written with illustration for Cain's lineage and Adam's lineage as occurring in the same time frame.

Let's start studying this time line with Gen. 5:3 (chart on page 9). Adam was 130 years old when Seth was born, this means Adam was 129 and some number of days old. We know this because birthdays and calendar time in Hebrew law starts with the year 1. We can also be reasonably certain that Seth was not born on Adams birthday. This gives us Adam being a full 129 years old and an unknown number of days. So Adam is in his 130<sup>th</sup> year of life as a living soul.

Using our thought that Adam and Eve are husband and wife on Adam's 30<sup>th</sup> birthday meaning Adam is a full 29 years old and one day, this his thirtieth year of life. So the birth of Seth brings us to a point in time of 100 years for Adam and Eve's married life. It is 100 years into their commission to replenish the earth and in this one-hundredth year Seth is born. This account of time is given in the fourth and fifth chapters of Genesis.

**Gen. 4:16** And Cain went out from the presence of the LORD,

**Gen. 4:25** And Adam knew his wife again; and she bare a son, and called his name Seth:

**Gen. 5:3** And Adam lived a hundred and thirty years, and begat a *son* in his own likeness, after his image; and called his name Seth:

It is important to note that chapter four is written purposefully in illustrating a specific time line which associates Cain becoming a vagabond, Adam knowing his wife a second time and Seth being born; all of this is on a timeline conjoined with time by the word "and". We are given an end time that all of this was completed in verse 5:3, Adam 130 years of age.

What we need to clarify is the age of Cain and Able when Able was murdered. What we need is another scripture that would bring together this time line. We want to read Isiah:

**Isa 65:20** There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed.

Yes, this verse of prophecy is looking at YAHSHUA's millennium kingdom. We want to appreciate that every scripture must be true by a witness of two or three. We can accomplish this if we look at the language in Genesis 4 and see if this language and

the time-line for the lives of Cain and Abel is a witness. It just could be that the murder and curse for Cain is a witness to Isaiah's prophecy.

**Gen 4:11** And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. We read in Isaiah; the sinner being a hundred years old shall be accursed. Now in Genesis, YAHWEH said to Cain: "Now art thou cursed from the earth". We witness the same wording in the same situation; Elohim dealing with sin.

Genesis 4:11 gives us the insight that the curse is not death, it is more likely that Cain will be a servant to his brother Able. So what did Cain do: he murdered his brother who he was to serve. This relationship between Able and Cain is the same relationship between YAHSHUA and Satan. Now in Isaiah, we read that a person who has sin in their heart, which means they have no desire to worship YAHSHUA, will be accursed. Isaiah's prophecy was fulfilled in the life of Cain and now bears a witness to the millennium kingdom.

Likewise, we can confirm that YAHSHUA was a master and began his ministry at 30 years of age. Likewise Adam and Eve began the commission to replenish the earth on Adam's 30th birthday, and this means Adam was the master of his kingdom. This means Adam was 130 years old when Cain Murdered Able. This gives us the following scenario:

Eve became pregnant:

\*Conception with twins from two fathers; month 2 day 15 is Nov. 15 counting from the first day of the Jewish year in September:

\*Pregnancy 37 weeks for twins:

\*twins conception was 75 days:

\*Eve's pregnancy with twins was 277 days, and the earths replenishing began:

\*Twins born June the 7<sup>th</sup>

Now remember the Hebrew calendar day for Adam's birthday was Tishrei the 1st and Tishrei is more or less September. We will use Tishrei the 1st as Adam and Eve's wedding day. I believe when Eve became a living soul with her own flesh this is the

same day they were husband and wife. Remember, YAHWEH performed no works on His day of rest. This scenario gives enough time for the beast of the field we call “the serpent” (homo-sapiens pre Adam) to seduce Eve, and then Adam to be with Eve. This allowing for the full term with twins and still have two months left before the end of the first year of their marriage.

So if Eve gave birth to Cain and Able in year 1 of marriage and Adam was in his 30th year of age, then using Isaiah’s prophesy that a child becomes spiritually accountable at one hundred; Cain and Able is in their 100th year of age: ninety-nine full years and a number of days. Elohim held Cain and Able spiritually accountable because they were both 100 years old, they both built alters for the covering of sins, Genesis 4:3.

We have one piece of the puzzle left, in Genesis 5:3 Adam was 130 years old when he begat Seth. We believe that Genesis 4 recounts Cain’s curse and life of banishment from the presence of YAH and Adam knowing Eve for the second time. Then Eve bare Seth just after Cain’s life of a vagabond began. Notice the exact accounts and wording in Genesis:

**Gen 4:16** And Cain went out from the presence of Elohim,

**Gen 4:25** And Adam knew his wife again; and she bare a son and called his name Seth:

When we first read these accounts, we read that Cain left the presence of Elohim, then Adam knew his wife again. Nine months later Eve bares a son, Seth. But that isn’t how it reads; We will construe these scriptures as a short parable. This parable provides Bible language that Seth was born in the same year as Cain murdered Abel and became a vagabond.

So what, you say? Well, we are told that Adam was 130 years of age at the birth of Seth. OK, now we also know that Cain murdered Abel when Adam was 130 years old. This means that verse 4:25 is written telling us that this is the second time Adam knew his wife, this is telling us that Seth is the second born of Adam. This is another clue that ties us back to what we said before; Gen. 4:1 and 2, that Adam knew Eve “once” “the first time” and Able was born. Now verse 4:25 tells us that Adam new Eve the second time and bare Seth.

All of this happened in the 4th chapter because it happened in the same story line. Our next thought to bring this one major thought together. For Adam to be 130 years of age when Seth was born, these events must have occurred during Adam and Eve’s 100th year of marriage. Verse 4:25 means Adam knew Eve again in this same 100th year of marriage as this was Adam’s 130th year. YAH gave to Moses the

events in the order they occurred, verse 25 happened after the events of verse 16. What were the events? That Cain left the presence of God, then Seth was born; Before Adam turned 131 years of age on his next birthday of September, the Hebrew month Tishrei. There is a message in these events of Cain, as Elohim drove him out

from the village of Adam and Eve before Seth was born: YAHWEH did not allow a murder to live among the sons of Elohim allowing Satan to strike again. This means Seth was born between June the 7<sup>th</sup> and September the 11<sup>th</sup>. This allows the 5th chapter of Genesis to be written after Chapter 4:15 in the Genesis sequence; the generations of Adam and Eve.

This brings us to the last question and answer of this time era. How we reached 1,626 years in the dispensation of Adam and Eve on our chart: How did we find this number?

We know and theologians agree that the ten generations of Adam's sons bring us to Noah's flood year of Jewish year 1656. It gives the ages for each son in whole years in the fifth chapter of Genesis. It is unlikely that every son was born on his father's birthday. Also we must subtract 1 from the age of each patriarch, as we have discussed previously the Hebrews count a persons age starting with one. As we read, Seth was 105 when he begat Enos, he was actually 104 years old and living in his 105th year; so 104 years plus an unknown number of days was Enos born. We have no idea how many days from each fathers birthday each son was born, the genealogy record of Genesis is just not given to that detail. We see this language in each generation such as in the sixth and seventh verses:

**Gen 5:6** And Seth lived an hundred and five years and begat Enos:

**Gen 5:7** And Seth lived after he begat Enos eight hundred and seven years and begat sons and daughters:

On page 41 in the appendix, you will see a chart that adds the age of each generation at birth, which when the ten generations are added together the total number of years is 1,656 years. Methuselah dies then the flood begins. This brings us to the Jewish year 1,656, counted from the creation of Adam's flesh. Because we don't know the exact day within the year of each one of the ten patriarchs, there can be up to a ten year difference for the year of the flood. Mathematically the year of Noah's flood is between Jewish year 1646 and 1656. For dating purposes we will keep it simple and use 1656 years. So if Abel died at 100 years of age he was born when Adam was 30 years old. 30 years subtracted from 1656 is 1626 years.



## Noah's Covenant Era

On our Calendar chart from page 4, Noah's era begins in Jewish year 1656 or 2105 BC.

**Gen 7:1** And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

**Gen 7:2** Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

**Gen 7:3** Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

**Gen 7:4** For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

**Gen 7:5** And Noah did according unto all that the LORD commanded him.

**Gen 7:6** And Noah was six hundred years old when the flood of waters was upon the earth.

**Gen 7:7** And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

**Gen 7:8** Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creeps upon the earth,

**Gen 7:9** There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

**Gen 7:10** And it came to pass after seven days, that the waters of the flood were upon the earth.

**Gen 7:11** In the six-hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

**Gen 7:12** And the rain was upon the earth forty days and forty nights.

**Gen 7:13** In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

**Gen 7:14** They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creeps upon the earth after his kind, and every fowl after his kind, every bird of every sort.

**Gen 7:15** And they went in unto Noah into the ark, two and two of all flesh,

wherein *is* the breath of life.

**Gen 7:16** And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

**Gen 7:17** And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was raised above the earth.

**Gen 7:18** And the waters prevailed and were increased greatly upon the earth; and the ark went upon the face of the waters.

**Gen 7:19** And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

**Gen 7:20** Fifteen cubits upward did the waters prevail; and the mountains were covered.

We will begin reading Noah's era with Genesis 7:11, "In the sixth hundredth year of Noah's life". As it turns out, the word "in" sets the time to Noah's 600th birthday, on Tishrei the 1st (near September the 11th).

Now going back to the fifth chapter of Genesis Noah was older than 500 years of life when he begat his sons:

**Gen. 5:32** And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth. (Shem was 97 years old at the start of the flood. Gen. chapter 11)

This tells us that Noah's oldest son will be in his ninety-seventh year, when the rain started and the Ark was closed. I've always heard that Noah preached 120 years but according to Genesis chapter six Noah received a covenant and the commandment to build the Ark after his sons were born, not before.

Before we look at the events that Noah and his family lived and obeyed which sets up the perfect shadow of things to come. We just want to mention that Noah's grandfather Methuselah, most likely died in the first seven days of Noah's 600th year of life; This being the year of the flood, the first week of that year. I believe this because YAH provides nothing before it's time. Methuselah's name means "his death shall bring." And so it did. God YAH gave Methuselah's life as a sign to the unbelieving world. Elohim also for the second time in Genesis proved a day is a thousand years. Methuselah died at 970 years of age.

**Genesis 7:4** For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

For yet seven days; Then the rain will begin and continue for forty days and forty

nights. Noah and family obeyed Elohim, and they lived their faith in works of obedience.

What we are reading is a prophecy to Noah and family giving the last instructions required for entering the Ark, this their salvation. This prophecy only came to the few looking for it and lived for it. The prophecy “and yet seven days” is setting a type foreshadowing the prophecy to the wise virgins, as we read in Rev. 10:4. In James 2:20 we read how Noah’s family lived: But wilt thou know, O vain man, that faith without works is dead?

But before we move on in this chapter of Noah’s era, I will mention the prophecy of Noah, that seven days will pass, then the rain of the flood. How that Noah and his family finished bringing in the animals into the Ark on the eighth day, the day after seven days without rain, verse 7:7. The scriptures read that it was raining on the eighth day. With Noah’s guidance they inspected every animal as to God’s requirements as given to Noah; Noah foreshadowing YAHSHUA to oversee who will go into the rapture (Ark of safety).

What is striking for this account is it was raining as the last animals were entering the Ark and this was “the last act of faith by works”; Genesis 7:10.

Genesis 7:7 through 7:10 are the prophecy of Genesis 7:4. When we go back to the 6th chapter of Genesis, God YAH gave a command to Noah telling Noah to place animals two by two into the Ark; this was way back when Noah began building the Ark. But here in the seventh chapter Noah received further detail for the same commandment for bringing the wildlife two by two. We want to notice the distinction between the prophecies in Genesis 6:19 through 22, to the verses in chapter 7:2, through 9.

The first prophecy:

**Genesis 6:19** And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

**Genesis 6:20** Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

**Genesis 6:21** And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

**Genesis 6:22** Thus did Noah; according to all that God commanded him, so did he.

The second prophecy:

**Genesis 7:2** Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

**Genesis 7:3** Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

**Genesis 7:8** Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creeps upon the earth,

**Genesis 7:9** There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

Notice in the 9th verse that God said: "Noah did everything that God commanded him". That goes back to the sixth chapter with the original commandment. It picks up the prophecy of 7:4 which includes the details of verses 2, 3, 8 and 9. The same pattern will repeat up too and with the seven thunders of Revelation 10. As it was in the days of Noah, there wasn't a great prophecy that was earth shaking. No, it was just a few details relating to what was given before.

Noah's era closes with the end of the 70<sup>th</sup> prophetic Week of Daniel. But to find the last day of Noah's era we have to find the start for the first 69 Weeks of Daniel's prophecy.

## **When did Daniel's Sabbatical Weeks begin?**

Why do we want to count time from Daniel's prophecy, the first 69 weeks? For the reason the first 69 Weeks end with the crucifixion of Messiah as said in Daniel 9:26. Then **Hosea's prophecy in 6:1-2** tell us after two days Elohim revives Israel bringing the gospel back to her as Paul taught that it will, Paul teaching from Hosea as he wrote in his letter, Romans chapter eleven. Hosea goes on to state in the third day (we) the redeemed Jewish saints, will live in His sight. This is Yahshua's Millennium King era which at its end brings the Great White Throne Judgement, this ending humanity's time on earth. The next event is time eternal.

**Dan 9:26** And after threescore and two weeks shall Messiah be cut off, but not for himself: ...

Now, the scriptures of Daniel chapter 9:26 state "after 62 weeks the Messiah will be cut off." We know from historical records Messiah was crucified on April the 3<sup>rd</sup> 33 AD (With much debate.) We will verify the crucifixion date by finding the start

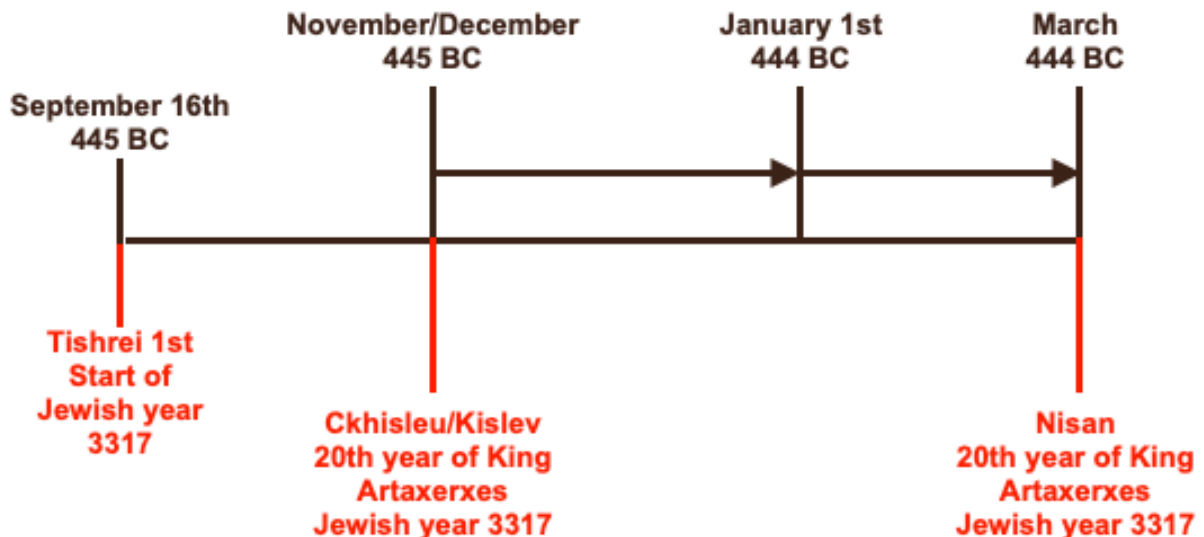
date for the 62 weeks or rather the 69 weeks as the first seven weeks run concurrently with the 62 weeks. Here is the Bible account for dating King Artaxerxes letters to rebuild the wall, this letter begins the first 69 weeks of time:

**Neh 1:1** The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

**Neh 2:1** And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence. (King writes letters for Nehemiah to rebuild streets and wall.)

Commentary for Nehemiah:

Nehemiah 1:1, Notice Artaxerxes' 20th year as recorded in the book of Nehemiah. News of the condition of things in Jerusalem came to Nehemiah in Artaxerxes' 20th year, in the month of Chisleu or Kislev which was the 9th month. (November/December) Nehemiah 2:1, But later, when Nisan (March), the 1st month, came, it was still Artaxerxes' 20th year. Kislev or Chisleu is November the 10th to December the 10th for 445 BC, which is the Jewish year 3317. Nisan is March of 444 BC,



Jewish year 3317 as illustrated in the chart.

Artaxerxes' reign astronomically fixed. (this is a clip from an article found on the internet) <http://www.kristenfrihet.se/english/artaxerxes.htm>

**THE 20TH YEAR OF ARTAXERXES AND THE "SEVENTY WEEKS" OF DANIEL**

The decisive evidence for the length of Artaxerxes' rule is the astronomical information found on a number of tablets dated to his reign. One such text is the

astronomical "diary" "VAT 5047," clearly dated to the 11th year of Artaxerxes. Although the text is damaged, it preserves information for two lunar positions relative to planets and the positions of Mercury, Jupiter, Venus and Saturn. This information suffices to identify the date of the text as 454 BC. As this was the 11th year of Artaxerxes, the preceding year, 455 BC, cannot have been his 20th year as the Watch Tower Society claims, but his 10th year. His 20th year must have been 445/444 BC. (See Sachs/Hunger, *Astronomical Diaries and Related Texts from Babylonia*, Vol. 1, Wien 1988, pp. 56-59.)

Thus, we have numerous astronomical observations dated to different parts of the reigns of Xerxes and Artaxerxes preserved on cuneiform tablets. Most times, only one or two of these observations would suffice to establish the beginning and end of their reigns. The total number of astronomical observations dated to their reigns, are about 40 or more. It is impossible, therefore, to change their reigns even one year! The Society's dating of Artaxerxes' 20th year to 455 BC is demonstrably wrong. This, of course, also proves that their interpretation of the 70 weeks of Daniel is wrong.

A number of applications of the 70 weeks of Daniel have appeared throughout the centuries. Some of them, including that of the Watch Tower Society, have to be discarded at once, as they can be shown to be in direct conflict with historically established dates. They have nothing to do with reality.

If Artaxerxes' 20th year was 445/44 instead of 455, it is still possible to start from that year, provided that we use a "prophetical year" of 360 days instead of the solar year of 365.2422 days. This was demonstrated by Sir Robert Anderson in his book *The Coming Prince* (first published in 1895). His application has recently been improved upon by H. W. Hoehner in his book *Chronological Aspects of the Life of Christ* (1977), pages 135ff. These authors show that the 476 years from Artaxerxes' 20th year, 445/44 BC, to the death of Christ (if set at 33 A.D.) correspond to 483 years of 360 days. ( $476 \times 365.2422$  is 173.855 days, and if this number is divided by 360 we get 483 years.) This is just one example of an application that at least has the advantage of a historically established date at its start. End

This historical dating which we just read provides us with the confidence to use 444 BC as the start of Daniel's prophetic 70 Weeks. It also provides us with the year

Nehemiah finished the wall as prophesied through Isaiah 44:28.  
We will read Isaiah's account shortly.

For the prophetic time of 69 weeks we use the count for a prophetic year of 360 days and not the solar year of 365.2422 days. So how does this work? The only

method I know is to count days then divide them by the 360-day year. So we have: 69 weeks or 483 years multiplied by 360 days; The sum equals 173,880 days. Now we just have to count backwards this number of days bringing Daniel's prophecy and history to a perfect agreement. To count backwards, we use the "Julian Day Converter" giving us the exact day and year in real time.

We are confident for the year 444 BC for King Artaxerxes letters supporting Nehemiah's desire to rebuild the city and wall. 173,880 days brings us to 33 AD. Messiah's crucifixion was on a Friday, April the 3<sup>rd</sup> 33 AD. This makes the King's letters to be written on March the 13<sup>th</sup> 444 BC.

## 70 Years and 70 Weeks:

We have four scriptures of prophecy written by Daniel 9:24-27. These scriptures make for one complete prophecy dealing with the Jewish people and Jerusalem. The start of this prophecy begins with Nehemiah being appointed as governor of Jerusalem by King Artaxerxes's letter. In ver 9:25 Nehemiah is to finish rebuilding the gates and wall around Jerusalem. This prophecy finishes with the ending of the grace age and the return of the gospel to the Jewish people. The ending of the 70<sup>th</sup> Week ushers in the Millennium Kingship of Messiah.

**Dan 9:24** 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, and to seal up the vision and prophecy, and to anoint the most Holy.

**Dan 9:25** 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.

**Dan 9:26** 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, and unto the end of the war desolations are determined.

**Dan 9:27** 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, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel 9:24 shows us this prophecy is to the Jewish people, Jerusalem and the

purpose for the 70 Weeks of time. This time is to the Jewish people for the ending of their transgressions and bringing an end to their rebellious sins. Then it is to make reconciliation for iniquity, this is the Jewish elect that we read of in the letter of Revelation receiving the gospel salvation; as Paul teaches they will in Romans chapter eleven. When Daniel's 70th Sabbatical Week ends it brings in everlasting righteousness, with the start of Messiah's Millennium Kingdom. The ending of the 70<sup>th</sup> Week brings an end by fulfillment for all prophecies concerning the prophetic 70 Weeks.

Daniel 9:25-27 gives the breakdown for the major events occurring during this 70 Weeks of time towards Israel. We have Daniel 9:25 bringing the start for Daniel's prophecy of 70 Weeks. It is after the 70 years of exile, the return and rebuilding of Jerusalem. This sets up the start for the prophetic 70 Weeks.

So in finding this start as mentioned in verse 9:25, I think we will begin with how Israel became exiled into Babylon with the histories and prophecies of 2Chronicles and Jeremiah with some secular history. During the interval between the 69<sup>th</sup> and the 70<sup>th</sup> prophetic Weeks, the gentiles are grafted into the faith of salvation. After the gentile grace age ends the gospel comes back to the Jewish people. The elect seed of Israel receives the salvation gospel during that 70<sup>th</sup> Week of Daniel's prophecy.

## Counting the 70 Years: Continued

There are three 70 year periods which overlap one another during the 70 years of diaspora of Israel. I'll list a chart on the next page showing timelines and scriptures.

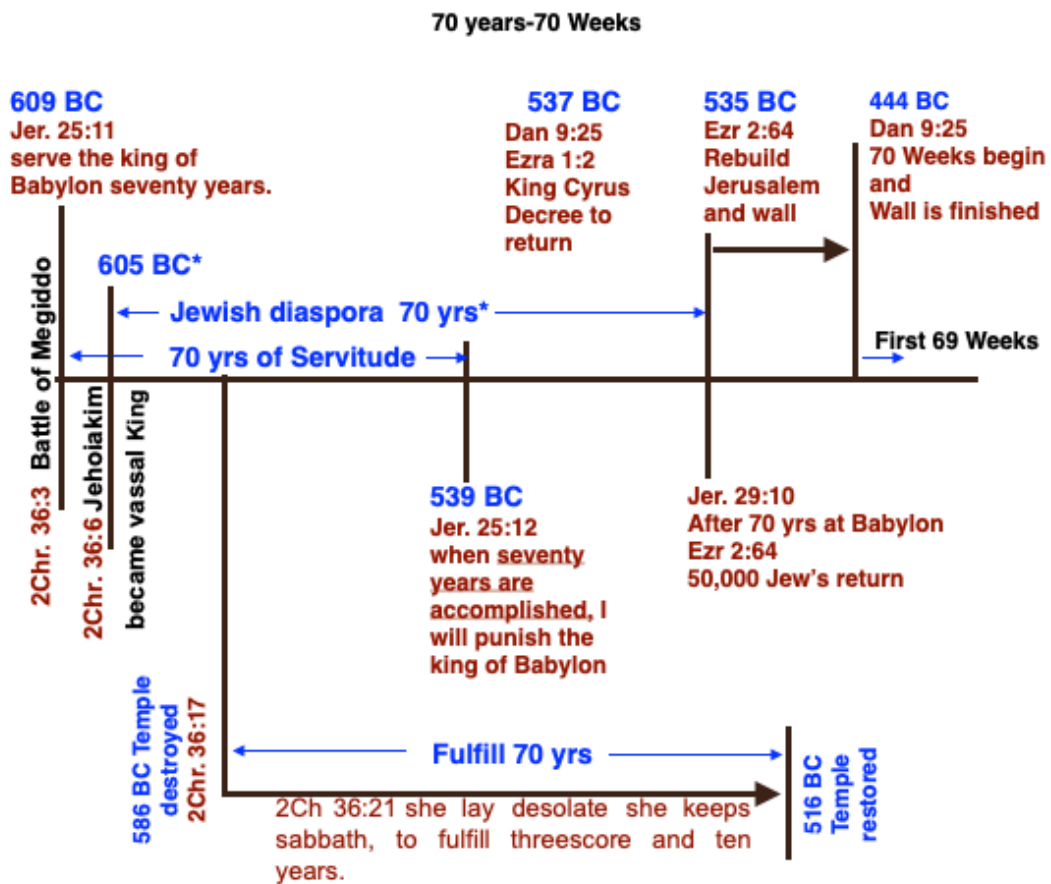
### **609 BC 70 years of Servitude:**

609 BC is the event for 70 years of servitude unto Babylon. This sets up the next 70 year judgment which is the Jewish diaspora from Jerusalem beginning in 605 BC. The third 70 year event began with the destruction of the first temple in 586 BC which gives the land to rest.



609 BC the year for **2Chronicles 36:3-4**: And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. **36:4** And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him too Egypt.

These scriptures of 2Chronicles 36:3-4 are prophesied by Jeremiah 25:2 and 9. **Jer 25:2** The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, **25:9** Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about ..., (This portion of the verse has it's beginning in 609 BC the battle of Megiddo.)



**605 BC\* is Sabbatical yr. counting from Sabbatical year 444 BC**

2Chronicles gave us the start date for Israel to serve Babylon and Jeremiah 25:12 gives us the time of servitude to Babylon.

**Jer 25:12** And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. (King Cyrus conquers Babylon 539 BC.)

On the next page is a short history for 2Chronicles 36:3 and the first portion Jeremiah 25:9.

[https://en.wikipedia.org/wiki/Battle\\_of\\_Megiddo\\_%28609\\_BC%29](https://en.wikipedia.org/wiki/Battle_of_Megiddo_%28609_BC%29)

This **Battle of Megiddo** is recorded as having taken place in 609 BC when Pharaoh Necho II of Egypt led his army to Carchemish (northern Syria) to join with his allies, the fading Neo-Assyrian Empire, against the surging Neo-Babylonian Empire. This required passing through territory controlled by the Kingdom of Judah. The Judaeen king Josiah refused to let the Egyptians pass.<sup>[1]</sup> The Judaeen forces battled the Egyptians at Megiddo, resulting in Josiah's death and his kingdom becoming a vassal state of Egypt. The battle is recorded in the Hebrew Bible, the Greek 1 Esdras, and the writings of Josephus.

While Necho II gained control of the Kingdom of Judah, the combined Assyrian-Egyptian forces lost to the Babylonians at the Fall of Harran, after which Assyria largely ceased to exist as an independent state.

Judah fell under Egyptian control and influence. On his return from Syria and Mesopotamia, Necho II captured and deposed Jehoahaz, the son of Josiah who had just succeeded his father on the throne. The pharaoh enforced a tribute of 100 talents of silver (about 3.4 metric tons) and a talent of gold (about 34 kilograms (75 lbs.)) upon the kingdom and appointed Jehoahaz' older brother Eliakim as king. Necho also changed the name of this new king into Jehoiakim. Jehoahaz was taken captive to Egypt, where he became the first king of Judah to die in exile. END

### **70 years of diaspora (exile):**

Oct 6<sup>th</sup> 605 BC begins the second 70 year period for Israel to serve. In 605 BC King Nebuchadnezzar came against Jerusalem as King Jehoiakim was rebellious against the rule of Babylon, 2Chronicles 36:6. This is the year Daniel and others were taken to Babylon; This began the Jewish diaspora of 70 years.

**2Ch 36:6** Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

**Dan 1:1** In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

Note: This Biblical account of Daniel 1:1 states 606 BC to start the 70 year diaspora as secular history records the fourth year of the reign of Jehoiakim, 605 BC. The difference is with how the Hebrews counted the start dates for kingships. This difference of dating doesn't change the historical dating of events for our arguments.

There was no battle as King Jehoiakim surrendered to King Nebuchadnezzar. A small group of prisoners were taken to Babylon, in this group are four boys who would

become Elohim's prophets for Israel during the 70 year exile; Daniel, Shadrach, Meshach and Abednego, Daniel 1:4.

Jeremiah 29:10 brings an end to the 70 years of diaspora for Israel:

**Jeremiah 29:10** For thus saith YAHWEH, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

We have 605 BC to 535 BC for the 70 years; So if we count solar years, the year 535 BC is 70 years and then YAHWEH will perform His good work for Jews returning to Jerusalem and they did. But the year 536 BC was the first caravan of returning Jews and this gives a 69 year period. In this year there were only 1,000 men with families returning with Zerubbabel, this does not seem like much of a return to repopulate and rebuild Jerusalem. In the year 535 BC 50,000 Jews returned to Jerusalem and this is the first sizable return to Jerusalem which provides reasonable man power to rebuild, **Ezra 2:64–65**. Nevertheless the first small caravan did returned in 536 BC. How do we consider "after" the 70 year period as Jeremiah said?

This prophecy of Jeremiah 29:10 states "after 70 years" you will return. This gives us two interesting numerical facts when counting from 605 BC year and this has to do with Sabbatical years.

First numerical fact: If we count 605 to 536 BC the first year for Jews returning we have 69 years. But if we count with prophetic time of 360 day year then we have 70 years. This is significant as 605 could be recognized as prophetic time for this 70 year exile period.

The second interesting fact we have for 605 BC is the number of years from 605 to 444 BC. In Sabbatical counting from 605 to 444 BC using prophetic years of 360 days, 605 BC is not a Sabbatical year, it doesn't divide by the 7 year count.

If we count this same time period in solar years instead of prophetic years there are 23 Sabbaticals between October the 6<sup>th</sup> 605 and September the 11<sup>th</sup> 444 BC. This means 605 BC would be a Sabbatical year, but not tied to prophetic time. But the 70

years of diaspora seems to be 10 prophetic Sabbatical years. This begs the question, why. To help answer this question we will review the month of September of 444 BC as beginning a Jewish new year and a celebrated Sabbatical year.

The year 444 BC is a Sabbatical year in two respects:

Elohim dated March the 13<sup>th</sup> 444 BC to start Daniel's prophetic Sabbaticals of 70

Weeks. Interestingly in this same year, September began a celebrated Sabbatical year as described in chapter eight of Nehemiah and as commanded in Deuteronomy 31:10-13.

We know Nehemiah finished the wall on September the 15<sup>th</sup> 444 BC. This is important because the wall being finished is part of Daniel's prophecy and brings Daniel 9:25 to a close. This verse 9:25 is prophetic time as it begins Daniel's 70 Weeks, and the beginning of Daniel 9:24.

The wall is finished and the observance for a Sabbatical year occurs during the same week in September 444 BC. Here is a short history for Sukkot which Nehemiah chapter eight mentions being practiced. The Sukkot is part of the Sabbatical celebration.

Sukkot which begins on the 15<sup>th</sup> day of Tishri. Ezra was reading the law each day as the law requires in a Sabbatical year. [Deuteronomy 31:10-13](#): On the second day of Sukkot at the end of each sabbatical year, all the people were to gather for a public reading of Deuteronomy. For us gentiles the confusion for the law being read after a Sabbatical year is that Hebrews have two new years. The first new year begins with Nisan/March and the second new year with Tishri/September. This means Sukkot is after the first new year ends. The Jewish people celebrate the start of the second new year and a Sabbatical year in the month of Tishri, this would be equivalent to our January the 1<sup>st</sup>. The month of Tishri for 444 BC is September somewhere between the 11<sup>th</sup> and the 16<sup>th</sup>. This means September of 444 BC began a celebrated Sabbatical year, the Jewish year 3318, as described in Nehemiah chapter eight.

From the year 605 BC which began the diaspora to 444 BC, are 23 Sabbaticals in solar time. There are 10 Sabbaticals in prophetic time from 605 to 536 BC. Why two methods of counting from the same year? The 70 years for diaspora ties Israel's judgment due to disobedience of the Sabbatical law, This law typifies Messiah's salvation and this is counted in prophetic time. This very hope for Messiah is what Israel should have been desiring and waiting for. Interestingly (for myself), the reestablishment of Sabbatical observance was not kept in prophetic time.

605 BC brought about the start for Daniel's 70 Weeks in March 444 BC. Jeremiah said after 70 years I will bring my good word to you. As we have said His good word began with the Jewish people returning and the temple rebuilding until the last caravan and the finishing of the wall. 605 BC began the countdown to the start for the prophetic 70 Weeks of Sabbaticals and all His good works contained therein. This came about in March of 444 BC. The natural and the spiritual came together.

This link from the 70 years to the 70 Weeks is what I have been searching for, and it is so simple. So simple that it took me 47 years to become simple enough to find it.

So what about the other two 70 year judgments, 70 years to serve Babylon and 70 years for the land to rest as they are also prophecy? Oct 609-Oct 539 fall of Babylon and 586 to March 516 BC when the temple was finished; these 70 years seems to be counted in solar years. My only comment is, Elohim structured His prophecies to run sequentially to the end of the grace age with counting from the year 605 BC when Daniel was exiled to Babylon.

We still have one more 70 year period to discuss and this was the desolation that played so heavy upon Daniel's heart that it lead him into receiving the 70 Week prophecy.

For our study I think it is important to remember; Anytime Israel is in diaspora the Jews do not practice Sabbatical years and the laws for them. Daniel is interested in the 70 years of desolation as he said in chapter 9:1. So for these years of 586 to 516 BC, there would not be the practice of Sabbatical years. Although the diaspora began in 605 BC the temple was still in use until 587/6 BC.

Next question before we move on, why would YAHWEH start the 70 Weeks of Sabbaticals in March instead of September? It is because the last day of the first 69 weeks must end with the crucifixion of Messiah and that had to be on Friday of the Passover Feast. For the crucifixion to happen Friday of April the 3<sup>rd</sup> 33 AD, the Feast of the Passover; the 69 Weeks had to begin on March the 13<sup>th</sup> 444 BC. This provides the 173,880 days counting of prophetic time of 360 day years for the 69 Weeks. By the law given for the Jews Sabbatical year, counting begins in the month Tishrei which is our September/October months. So there had to be the six month gap between Daniel's 70 Weeks of Sabbaticals and the Jewish observance of the Sabbatical year.

Something I wonder about is why the Jews did not begin celebrating Sabbaticals soon after 516 BC when the 2<sup>nd</sup> temple was completed. We have history in the Assyrian cuneiform tablets showing 701 BC as a Forced Sabbatical year by a prophecy by Isaiah speaking of Sennacherib's Invasion of Judah. This does not divide into Sabbatical counting for 444 BC. But then again, this was not a celebrated

Sabbatical, rather Elohim's judgment creating a Sabbatical year for the same reason He judged Israel in 586 BC; The Jews were not observing Sabbatical years. Isaiah 37:36 provides how YAHWEH would force a Sabbatical year, with 2Kings 19:29 providing the description of a Sabbatical year. The fact is there is not history of Sabbaticals relating to September 444 BC. Really there is no history for Sabbatical

years in ancient times. So there is no point trying to count Sabbatical years prior to 444 BC.

## 70 Years of Desolations the Third Judgment

586 BC Jerusalem a devastation including its temple; this is a 70 year count bringing Daniel's awaking for his purpose in Babylon. Dan 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

In 586 BC the seventy years of desolations began: **2Ch 36:17** Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. **36:18** And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon. **36:19** And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. **36:20** And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: **36:21** To fulfill 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 fulfill threescore and ten years.

Let's read Jeremiah's prophecy which brought 2Chronicles for the land to rest as Daniel found in the books: **Jer 25:1** The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

The first year of Nebuchadrezzar as king was Feb. 604 BC. Interestingly, the 70 year counting for servitude had begun in 609 as Israel was no longer a sovereign nation. Also in 605 BC the Jewish Diaspora began. Jeremiah 25:9 is specific to the destruction of the 1st temple in 586 BC.

609 to 587 BC, **Jer 25:2** The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, **25:9** Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of

Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Verse 25:2 has it's beginning in 609 BC the battle of Megiddo. Nebuchadrezzar brought about the climactic part of Jeremiah 25:9, in 587/6 BC when Jerusalem was burned and the temple destroyed.

The destruction of the temple sets the third 70 year dispensational judgement, causing the land to rest. Thus fulfilling 2Chronicles 36:17-21. 586 to 516 is 70 years. The 2<sup>nd</sup> Temple was finished in 516 BC.

Jeremiah continues for this time period, **Jer 25:10** Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. **25:11** And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years;

Jeremiah said the voice of the bridegroom and the voice of the bride would cease. That happened as the last prophet Ezekiel was exiled to Babylon along with the faithful saints.

All the nations shall serve Babylon 70 years from 609 to 539 BC. But the time of desolation for Israel to serve in verse 25:10-11 began with 2Chronicles chapter thirty-six which cause was for the land resting.

## Looking For the Start of the 70<sup>th</sup> Week

We have learned The sabbaticals are important to Elohim. He set three 70 year periods in the judgment against Israel. These judgements came about due to Israel living in disobedience against the observance for the Sabbatical law as every seven years is to rest. The first seven creation days were based on Sabbatical law. The prophecy of Daniel for the 70 Sabbatical Weeks brings an end to the grace age. We have the year 605 BC which is one of the three 70 years judgements being a Sabbatical year related to 444 BC.

The reason we are going through this exercise of proving the Sabbaticals in relation to Daniel's 70 weeks; is that we want to know if God used Sabbatical counting



not just for the land to rest but for the long prophecy of Daniel taking us to Yahshua's Millennium. Most important to us, the 70th week still to come; will it fall on a Sabbatical year? With this we are searching for the end of Noah's era which in turn begins Messiah's Millennium reign.

Apart from our study for the Babylonian diaspora, we have an interesting connection with the Jewish diaspora of 701 BC when the Assyrians plundered Israel but not Jerusalem. It is possible that descendants of those Jewish tribes from 701 BC

returned with the Babylonian Jews to Jerusalem after 536 BC. The Assyrian empire ended between 612 to 609 BC. King Cyrus ruled a new empire called the Achaemenid Empire which included what was the Assyrian empire. So the Jewish lineage from 700 BC living in the Mesopotamian region had permission to return to Jerusalem with the Babylonian Jews under the decree of King Cyrus 537 BC.

All peoples of the Achaemenid Empire could return to their homeland and practice their religion. Did YAHWEH set a pattern for us at the end time with combining these two exiled groups? I ask this because the tribes were dispersed in two time periods and into different geographic regions. Individuals in these groups if they desired, were allowed to return to Jerusalem. They returned for Jerusalem's restoration, both for worship and to rebuild the city.

We read in Jeremiah chapter 29 how Elohim would restore Jerusalem and bring back the tribes of Israel at the end time. Question, did Jeremiah's prophecy include both the second temple restoration of 535-444 BC as well as the future third temple and city restoration; just before the 70th week of Daniel starts? I think the answer is yes as we will read Jeremiah 29 in just a moment.

I want to point out a Sabbatical count for 535 BC the 50,000 men returning to Jerusalem, to 444 BC when the wall is finished is 91 solar years which is 13 Sabbatical years. Israel's restoration was a long event. Under current prophecy, Israel was reborn in 1948, today is 2022. A period of 74 years have passed. Will it be much longer for the third temple to be rebuilt?

The only thing missing is the rebuilding of the temple and the start date for the 70th week; the last part of Daniel's prophecy: **Daniel 9:27** And he shall confirm with many for one week... we are awaiting that Sabbatical week to start. Jeremiah 29:14 and Isaiah 11:12 along with Ezekiel 3 these prophecies are the return of all the tribes to Israel for that 70<sup>th</sup> Week of Daniel.

**Jeremiah 29:14** And I will be found of you, saith the LORD: and I will turn away



your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

**Isaiah 11:12** And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth. 1948 it began

The gathering of the Hebrew people, for the restoration of the third temple, has to go back to the Romans plunder of the second temple in 69/70 AD and this was

Daniel 9:26 and Leviticus 26:28 prophecies. These dispersed tribes must return to Jerusalem for restoration of the temple and worship.

We are progressing into the next part of our study, for understanding how to place the last week of the 70 weeks into its time slot. No, I am not predicting the “day and the hour,” rather I am looking for the season.

## The Return to Jerusalem

We will now read Ezra, who gives us the details for the Israelites returning to Jerusalem.

Ezra played a big part returning two groups of people to Jerusalem. He ties both the dispersion of seventy years and the start for the prophetic seventy weeks with Ezra 6:14. How does he do this? Ezra ties these events together by including King Artaxerxes who had nothing to do with the temple rebuilding, but gave commandment to restore the gates and wall. This began counting the first seven weeks of the Seventy Weeks of Daniel in verse 9:25. Here is what Ezra had to say:

**Ezr 1:2** Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, in Judah. 539-537 BC

**Ezr 1:7** Also Cyrus the king brought forth the vessels of the house of the LORD which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

**Ezr 6:14** And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

**Ezr 6:15** And this house was finished on the third day of the month Adar, which was

in the sixth year of the reign of Darius the king. 516 BC

This sixth chapter of Ezra relates to the rebuilding of the temple and the establishment of temple worship. It does not cover the events that are the rebuilding of the city. With that said, we have Ezra making a statement that almost seems out of place in this sixth chapter. The reason it seems out of place to me is that King Artaxerxes is included in verse fourteen with King Cyrus and Darius. King Artaxerxes did not contribute to the temple building. The Jews finished the temple in the year 516 BC under King Darius.

King Artaxerxes did issue a decree that supplied animals for temple worship before he granted the means to rebuild the wall. This was after the temple construction by King Darius's decree. The Jewish people were drifting back to apostate living at this time. It was the letters in 444 BC by King Artaxerxes allowing rebuilding of the gates and wall that brought the Sabbatical year observance. It seems that Ezra recognized three Kings fulfilling Daniel, 9:25 and agrees with Isaiah 44:28. Who states the temple and wall will be restored.

**Isa 44:26** That confirmed the word of his servant, and performs the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: **44:28** That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

**Dan 9:25** 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 Isaiah 44 are speaking of the same restorations. Notice in verse 44:26 Elohim speaks of messengers not messenger, the first messenger King Cyrus is to lay the temple foundation.

Here are the four royal decrees from these three kings-messengers.

1. The first was Cyrus' decree in 536 b.c. (2 Chron. 36:22-23; Ezra 1:1-4; 5:13)
2. The second was the decree of Darius I (522-486) in 520 b.c. (Ezra 6:1, 6-12). This decree actually was a confirmation of King Cyrus's decree.
3. The third was the decree of Artaxerxes Longimanus (464-424) in 457 b.c. (Ezra 7:11-26).

The first two decrees pertain to the rebuilding of the temple in Jerusalem and the third relates to finances for animal sacrifices at the temple. These three say nothing

for the rebuilding of the gates and wall of Jerusalem. Since an unwalled city was no threat to military powers, they could rebuild a religious temple without jeopardizing the military authority of those granting permission to rebuild it. None of these three decrees was the decree that began the 70 prophetic weeks of Daniel.

4. The fourth decree was by King Artaxerxes Longimanus, issued on March 13, 444 b.c. (Neh. 2:1-8). On that occasion, Artaxerxes granted the Jews specific authorization to rebuild Jerusalem's walls. It refers to this decree in Daniel 9:25.

It suggests that Ezra included the three kings in this fourteenth verse for a purpose. To bring together the entire fulfillment of the restoration for Jerusalem and the temple. However, this chapter six of Ezra only details temple restoration and temple worship. So why did he include the building of the wall by king Artaxerxes in this one verse? The dilemma in finding this answer is that we don't know the exact year that Ezra wrote this; we don't have dating verification.

Without specific dating for the book of Ezra, Ezra leaves us with his life and his records but not the specific date for verse 6:14, the kings and their decree. But, we have one important clue to the writings of Ezra, that Ezra was a scribe, as said in the scriptures. To me Ezra being a scribe is important for the simple commonsense reason: Ezra was a disciplined and educated man in the way of writing and keeping records. With this, Ezra kept chronologic records throughout his educated life until his death. Ezra possibly was influenced by Isaiah to tie together part of the histories during the Jewish diaspora as Isaiah included the temple construction with the city rebuilding in two verses, Isiah 44:26, 28. To find Ezra's thinking, we need to investigate a prophecy that Ezra should have been familiar with and I believe he referenced to it in verse fourteen.

So let's go back to near 700 BC and see what YAHWEH inspired concerning His future plan. Back before any of the people who lived out this prophecy.

**Isa 44:28** That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

**Isa 45:1** Thus saith the LORD to his anointed, to Cyrus, whose right hand I have held, to subdue nations before him; and I will lose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut;

We see that King Cyrus is the LORD's chosen vessel to accomplish two things. Jerusalem shall be built and the temple foundation shall be laid. Now in the

book of Ezra, who is a living witness for this prophecy and understood the commandment that Isaiah spoke, reported the history as a trained scribe. We will read Ezra again:

**Ezr 6:14** And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

We read YAHWEH's commandment in Isaiah 44:26 how he would use messengers for rebuilding Jerusalem. Then Isaiah 44:28 how He would use King Cyrus for Jerusalem. We realize YAHWEH will use more than one king in fulfilling these prophecies with Jeremiah 29:10.

I have read history that the leaved gates were the gates of Babylon. On the night Babylon fell to King Cyrus they say this gate was left open and I believe that to be true.

When Babylon fell to King Cyrus, he became the king that would begin the return of the Jews to Jerusalem. But Isaiah 44:26 speaks of kings plural. This leads us to consider that these gates are open during the reign of multiple kings and that during the reign of these kings, the gates should stay open. This looks odd that the gates should stay open for at least ninety years. Could we consider that three anointed kings were used to fulfill Isaiah 44:28? And during these kings reigns, there were four noteworthy Jewish faithful caravans returning to Jerusalem. These gates were open to King Cyrus causing Babylon to fall then remained open metaphorically speaking; Allowing the Jewish faithful to return to Jerusalem by the decree of King Cyrus. The first Jewish groups returned in 536/535 BC. The last caravan was 444BC.

Historians have considered King's Cyrus decree to be the same decree issued by Kings Darius and Artaxerxes. That King Artaxerxes second decree, which was the fourth decree issued among these three Kings, had a different purpose than the first three. Ezra however, did not see only the first two kings decree to be the same but also the first decree of King Artaxerxes to be the same, and most likely the second decree being a part as well. It was the second decree of King Artaxerxes in March 444 BC that fulfilled Isaiah 44:28, even saying to Jerusalem, Thou shalt be built. Ezra was an important figure for finishing the wall with Nehemiah in September 444 BC.

It takes two prophecies by Isaiah to see the fulfillment for Jerusalem by three kings each under the one anointing that fell on King Cyrus.

This second decree by King Artaxerxes started Daniel's 70 week prophecy, starting the first 49 year countdown of Daniel 9:25. Next, we will read a short brief for the dates and actions for the four decrees written by the three kings of Persia.

1. The first was Cyrus' decree in 537 b.c. (2 Chronicles, 36:22-23; Ezra 1:1-4, 5:13)

**Ezr 6:3** In the first year of Cyrus the king the same Cyrus the king made a decree about the house of God at Jerusalem. Let the house be built, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; Ezr 6:4 With three rows of great stones and a row of new timber: and let the expenses be given out of the king's house:

**Ezr 6:5** And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

I would like to mention that the decree made by King Cyrus and recorded by Ezra has never been found. Notice Ezra 6:3 states: a decree concerning the house of God at Jerusalem. Ezra's account is dated using King Cyrus's decree written between 538 and 536 BC in a clay cylinder. This cylinder is displayed in a British museum. It states that all nations under the rule of King Cyrus King of Persia may re-establish their religion in their own countries. Many scholars make the assumption that this decree included Israel; many do not. I believe that Ezra being a scribe and writing so precise in his records, that there was a separate decree written specific to Jerusalem, as noted by Ezra 6:3. We may never know what happened to it. Notice Ezra's record of this event:

**Ezr 1:2** Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

**Ezr 1:7** Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

2. The second decree of Darius I in 520 BC (Ezra 6:1, 6-12). This decree actually was a confirmation for the first decree by King Cyrus.

**Ezr 6:1** Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

**Ezr 6:2** And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

**Ezr 6:3** In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

**Ezr 6:4** *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

**Ezr 6:5** And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

**Ezr 6:9** And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

**Ezr 6:10** That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons.

**Ezr 6:11** Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

**Ezr 6:12** And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

3. The third was the decree of Artaxerxes Longimanus (464-424) in 457 b.c. (Ezra 7:11-26).

**Ezr 7:11** Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

**Ezr 7:12** Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

**Ezr 7:13** I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

**Ezr 7:14** Forasmuch as thou art sent of the king, and of his seven counsellors, to

enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

**Ezr 7:15** And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

**Ezr 7:16** And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

**Ezr 7:17** That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings and offer the upon the altar of the house of your God which *is* in Jerusalem.

4. The fourth decree was also by Artaxerxes Longimanus, issued on March 13, 444 b.c. (Neh. 2:1-8). On that occasion Artaxerxes granted the Jews specific authorization to rebuild Jerusalem's walls. This decree is the one referred to in Daniel 9:25.

**Neh 2:1** And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that wine was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

**Neh 2:2** Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

**Neh 2:3** And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers, *lies* waste, and the gates thereof are consumed with fire?

**Neh 2:4** Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

**Neh 2:5** And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchers, **that I may build it.**

**Neh 2:6** And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

**Neh 2:7** Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

**Neh 2:8** And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the

king granted me, according to the good hand of my God upon me.

We have read and learned about the decrees and kings that fulfilled Isaiah's prophecy for Daniel 9:25 and how that the fourth decree/letter began Daniel's 70 Weeks countdown with the first 7 weeks beginning in March of 444 BC. This was the decree which fulfilled the finishing of the Wall and gates and to finish rebuilding the city.

So how does this help us understand the 62 weeks? I'll have to say, all of this

brings us to the understanding for the start of the 70 weeks count. After 7 weeks or 49 years the 62 weeks began. It is Micah's prophecy that marks the end of the first 7 weeks and begins the next 62 weeks as prophesied by Daniel 9:25.

**Dan 9:25** Know therefore and understand, *that* from the going forth of the commandment... *shall be* seven weeks, and threescore and two weeks.

After the first 7 Weeks Micah gave his prophecy to begin the next 62 Weeks.

**Mal 3:1** Behold, I will send my messenger, and he shall prepare the way before me: 396 BC.

We must ask the question, the same question so many have ask before me; what is the significance of the seven weeks? Why was it separated from the sixty-two weeks? It is specific in its length of time as we can calculate it: 360 prophetic days multiplied by 49 years = 17,640 days; counting from March the 13th 444 BC, this brings us to June the 29th 396 BC.

From June the 29th 396 BC to April the 3rd 33 AD is 156,240 days. Adding these total number of days is 173,880 days or 483 prophetic years for 69 weeks of Daniel's 70 week prophecy.

Ok, now that we found the last day of the first 7 years or 49 week period. We Ask ourselves the question, did something outstanding happen on this day of June 396 BC? No, I can't find anything in history for this year. For sure it is part of the countdown to the crucifixion of the Messiah. We also know verse 9:25 that they would build the street and walls for Jerusalem in troublesome times as the 70 weeks counted through time. There was much trouble during the rebuilding not only from threatening neighbors and droughts but by the Jewish people themselves. Nehemiah and Malachi both speak against the priests and the people for complaining attitudes and no spirituality. Rather, they were living like gentiles,



ignoring the laws of GOD and only thinking of their own wellbeing. With that said, there was a small remnant of dedicated believers.

We have two considerations for these 49 years of Daniel: first; We have the prophet Malachi who lived at the time of Nehemiah. It is unknown when Malachi was born or when he died. It is also unknown when he prophesied. Many if not most scholars associate Malachi's prophecies to be at the time of Nehemiah's absence from Jerusalem. There was a period of several years that Nehemiah was back in Babylon near 434 BC. Others speculate Malachi's prophecies were around 420 BC. The scholars set these dates because Malachi and Nehemiah's prophecies were

the same against the priests and inhabitants of Jerusalem for their lack of godly attitude.

For me that makes little sense; does YAHWEH have two prophets speaking the same rebuke to the same people at the same time? For me I think YAHWEH sent a prophet after Nehemiah because the people did not adhere to the words of his first prophet. Taking our thinking one step farther a prophet doesn't prophesy only in a short time frame; a prophet will prophesy over the course of his ministry. So the question is how long did Malachi live and prophesy? No one knows.

One argument that is interesting and I don't know the background, but Dr. Schofield's King James Bible of 1909 set a date of 397 BC for Malachi 3:1.

To separate the first 7 weeks of Daniel, we subtract 49 years from King Artaxerxes decree of 444 BC. I used the Julian day counter and date converter to calculate the date using prophetic time counting. This brought us to June the 29th 396 BC. This brought the 7 weeks of Daniel to a close and began the 62 weeks countdown of Daniel 9:25. We want to keep in mind that the 69 weeks make up 173,880 uninterrupted days. This means the last day for the 7 weeks of 49 years brought the first day for the 62 weeks the very next day. Let's read this prophecy once again as it gives continuance to the 69 weeks:

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Malachi 3:2 But who may abide the day of his coming? And who shall stand when he appears? For he is like a refiner's fire, and like fullers' soap (Exodus 23:21):

What we want to consider is the last prophet for the Old Testament, the last

prophecy announcing the coming of the Messiah. Also, Malachi's words fit with Daniel 9:25. This I believe is the day the moment, that starts the count for the 62 weeks and the last day of the 7 weeks.

We will now consider a second thought for the 7 weeks being separated from the 62 weeks. King Artaxerxes decree mentioned walls and streets. We have read in Nehemiah 6:15 that he oversaw building the wall and finished the wall; but without mention in scripture or history for the rebuilding of the streets. Some suggest that it was the completion of the streets during the 49 years. We know the streets and individual homes must be rebuilt. Possibly this 7 week/49 year dispensation was

used for finishing the city streets.

So when can we expect the 70th Week of Daniel which is the first verse that began Daniel's 70 Weeks prophecy?

Daniel 9:24 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, and to seal up the vision and prophecy, and to anoint the most Holy.

## Hosea 6:2

Hos 6:2 said, After two days will he revive us, this is Israel's revival the last Week of Daniel's prophecy, the 70<sup>th</sup> of verse 9:24. Hosea's prophecy is to the Jewish nation Israel. The question I would like to ask is when do we begin counting the two days, the two thousand years. The gentiles were grafted into the vine in 52 AD when Paul said I turn to the Gentiles, Acts 13:46. This began the first church age and the dispensation for the gentiles. We just said this prophecy is to Israel not the gentiles. The gospel came to Israel in 27/28 AD Yahshua's baptism, The New Testament era to the Jews began in 33 AD. The crucifixion was Messiah being cut off as prophesied in Daniel 9:26. The crucifixion seems to be the most likely date to begin Hosea's two days.

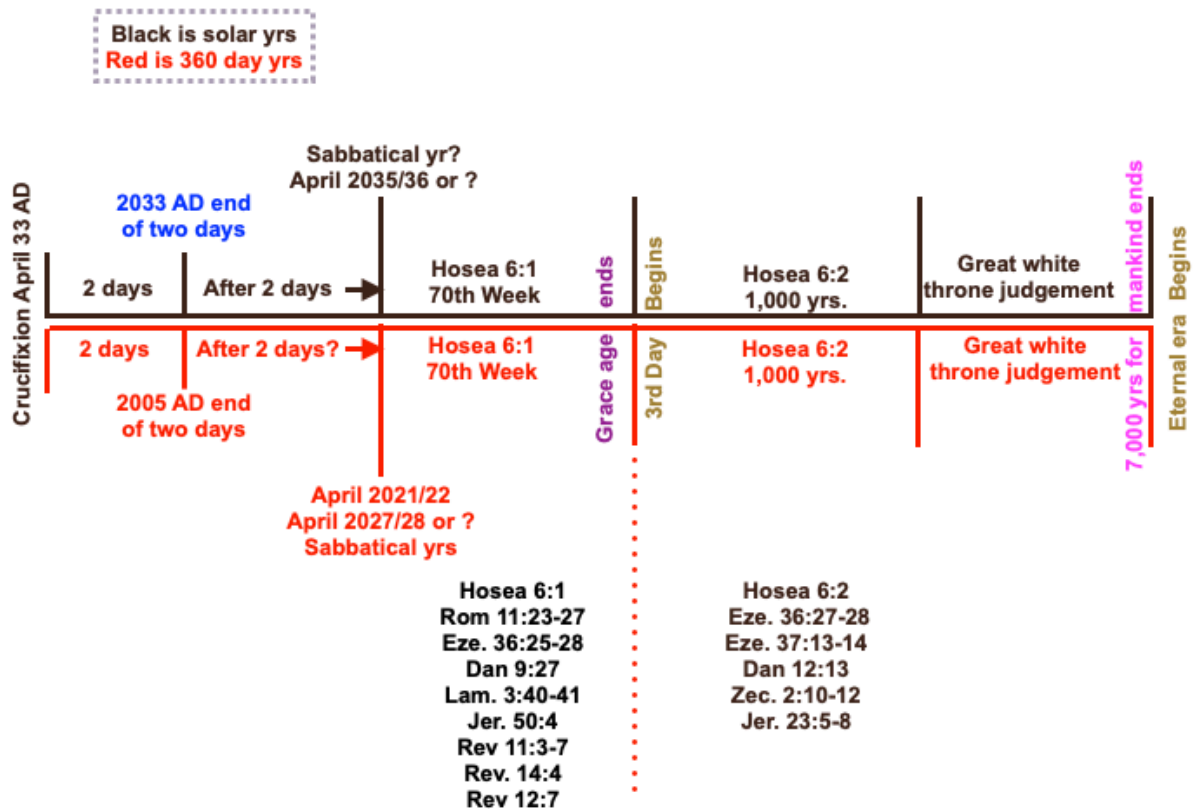
The prophecy of Hosea reads, after two days He will revive us. This puts us after the date 2033 AD and returns the gospel to the Jews. The first Sabbatical year after 2033 is 2035 if we count years in solar time. If we count the two days using 360 day prophetic years, this will bring us to the year 2005 AD.

I would also like to point out the language similarity between Hosea 6:2 "After two days will he revive us" and **Jeremiah 29:10**: For thus saith YAHWEH, That after

seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. After the 70 years were completed in Babylon, God told them, He would cause them “to return to this place Jerusalem”. The Jewish return was a 91 year period from 536 to 444 BC. For another comparison for the phrase “after,” we have the prophecy of **Dan 9:26**: And after threescore and two weeks shall Messiah be cut off, but not for himself ... This prophecy is still in effect, “after” began 2,000 years ago and counting.

**Hos 6:1** Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. **6:2** After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

### Hosea 6:1 & 2



I realized only this week of January 2022 that Hosea 6:1 is Daniel's 70<sup>th</sup> Week, “He will heal us and bind us up”. Furthermore Hosea 6:2 points to Yahshua’s Millennium Kingdom age, “We shall live in His sight.” The gospel is so simple many times I walk right past it.

We cannot develop an argument as to how long after the two days, this is pointless. We have written in another study, that the gentile grace age ends seamlessly with the

Jewish revival (70<sup>th</sup> week of Daniel). The Gentile grace age does not have a specific length of time. It is the Jewish nation that must wait after the two days or two thousand years for their revival. What we do know is the period of time we are living; We are after Hosea's two days but before the times and seasons Paul spoke of. The times and seasons of Daniel's 70<sup>th</sup> Week 1Thes. 5:1. As we see in the chart on page 45 we are after the 2,000 years of Hosea and living in Matthew 25:5 As the Bridegroom tarried ...

Currently what we are waiting for is Israel to reclaim her original boundaries, then the God and Magog war, as prophesy has told us. This will bring the signing of the false peace accord starting Daniel's 70<sup>th</sup> Week. This study is to help us know when we may expect these prophecies.

Daniel's prophetic 69 Weeks ended with Yahshua's crucifixion, this was not a celebrated Jewish Sabbatical year. For my faith, I'm looking for the last Week of Daniel's Weeks the 70<sup>th</sup>, to begin on a Sabbatical year counting from when the Sabbaticals started with the first 69 weeks, March 444 BC.

**Dan 9:24** 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, and to seal up the vision and prophecy, and to anoint the most Holy.

The 70<sup>th</sup> Week is to make an end of sins and to make reconciliation. This is the very description for a Sabbatical year and a jubilee year. So if the first 69 Weeks relate to Sabbatical meanings and we see the 70<sup>th</sup> Week does as well, why will it not be related in time to a Sabbatical year? The year after the 70<sup>th</sup> Week ends another Sabbatical Week begins, this will be a Jubilee year beginning the 7<sup>th</sup> Day of rest His Millennium, to anoint the most Holy, and to bring reconciliation.

Daniel states the 70<sup>th</sup> Sabbatical prophetic Week brings the anointing of the most Holy. This is not His baptism as many teach, it is the start of the millennium kingdom when He sits in the temple as King of Kings.

The Holy Spirit structured the 70 prophetic Weeks of Daniel. It was He that chose Sabbatical counting for the future of the Hebrew people. The Gentiles are fit between the end of the 69<sup>th</sup> Week and the beginning of the 70<sup>th</sup> Week. The Sabbaticals don't pertain to us. The truth is we have 360 day year counting in Noah's era, the 70 Weeks, and the Book of Revelation. The calendar for feasts and kings for the Jewish faith is in 360 day counting of years as well.

This brings us to the reality that Biblical time after Hosea's two days, will continue until the 70<sup>th</sup> Week begins. We don't have a specific time, but we have prophecies to

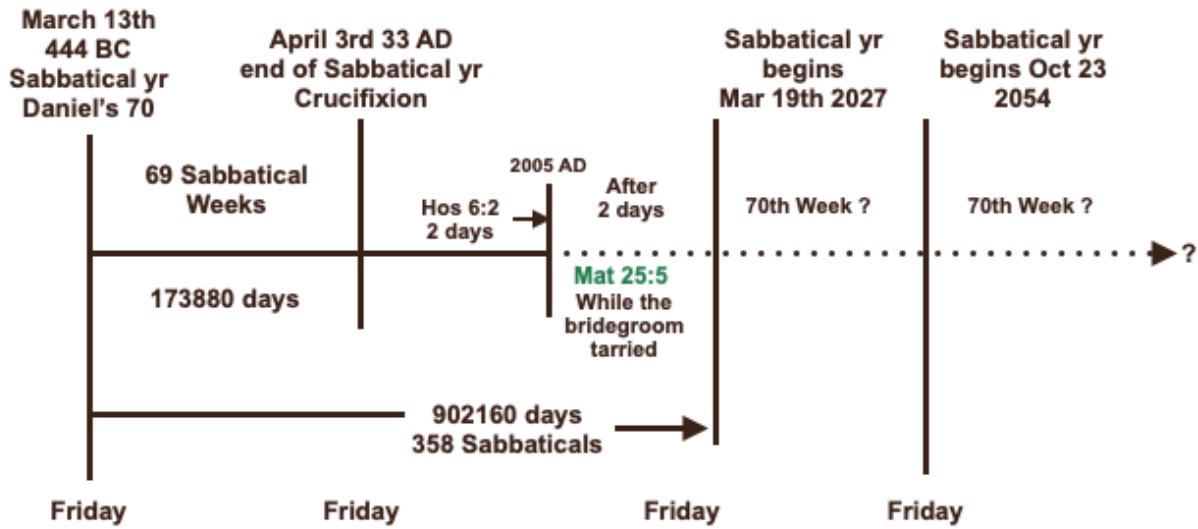
wait for.

Brian Neill

April 2015

Revised: May 2020, July 2021, January 2022, May 2022

### 360 day yr counting



Julian Day Calculator provided days and years  
<https://core2.gsfc.nasa.gov/time/julian.html>

## APPENDIX

### References:

1. Prophecy of Daniel's Seventy Weeks - Daniel 9:24-25 | NeverThirsty  
<https://www.neverthirsty.org/bible-studies/book-of-daniel/prophecy-of-d...>

2. SEDER OLAM AND THE SABBATICALS ASSOCIATED WITH  
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PART I

RODGER C. YOUNG

<http://www.rcyoung.org/articles/sederpart1.pdf>

3. The Importance of Dating Tiberius Rightly | TorahTimes  
<https://www.torahtimes.org/writings/dating-tiberius/article.html>  
The year for Yahshua's baptism

## **The Romance of Bible Chronology by**

REV. MARTIN ANSTEY, B.D., M.A.

All year dates are given in current Jewish calendar years.

The Ante-diluvian Patriarchs: From the Creation to the Flood. ANNO

HOMINIS EVENT REFERENCE

0 Adam created Gen. 5:1

130+ Age of Adam at birth of Seth Gen. 5:3

130 Seth born

105+ Add age of Seth at birth of Enos Gen. 5:6

235 Enos born

90+ Add age of Enos at birth of Cainan Gen. 5:9  
325 Cainan born  
70+ Add age of Cainan at birth of Mahalaleel Gen. 5:12  
395 Mahalaleel born  
65+ Add age of Mahalaleel at birth of Jared Gen. 5:15  
460 Jared born  
162+ Add age of Jared at birth of Enoch Gen. 5:18  
622 Enoch born  
65+ Add age of Enoch at birth of Methuselah Gen. 5:21  
687 Methuselah born  
187+ Add age of Methuselah at birth of Lamech Gen. 5:25  
874 Lamech born  
182+ Add age of Lamech at birth of Noah Gen. 5:28  
1056 Noah born  
600+ Add age of Noah at the Flood Gen. 7:6  
1656 The Flood

## **The Gospel in Genesis by Dr. Chuck Missler**

We frequently use the familiar term, "gospel," or "good news." Where is the first place it appears in the Bible? The answer may surprise you.

### **An Integrated Message**

The great discovery is that the Bible is a "message system"; not simply 66 books penned by 40 authors over thousands of years, but an integrated whole that evidences supernatural engineering in every detail.

The Jewish rabbis have a quaint way of expressing this very idea; they say that they will not understand the Scriptures until the Messiah comes. But when He comes, He will not only interpret each of the passages for us, He will interpret the very words; He will even interpret the very letters themselves; in fact, He will even interpret the spaces between the letters!

When I first heard this, I simply dismissed this as a colorful exaggeration. Then I

reread Matthew 5:17 and 18 "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but too fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (A jot and a tittle are the Hebrew equivalent of our dotting an "i" and the crossing of a "t.")

### **An Example:**

A remarkable example of this can be glimpsed in Genesis chapter 5, where we have the genealogy of Adam through Noah. This is one of those chapters which we often tend to skim over quickly as we pass through. But God always rewards the diligent student. Let's examine this chapter more closely.

In our Bible, we read the Hebrew names. What do these names mean in English?

### **A Study of Original Roots**

The meaning of proper names can be difficult in some cases since a direct translation is often not readily available. A study of the original roots, however, can yield some fascinating insights.

(A caveat: many study aids can prove rather superficial, however; and any inferences are certainly not free of controversy.)

Let's take one of them as an example.

### **The Flood Judgement**

***Methuselah*** comes from Muth, a root that means "death"; and from shalak, which means "to bring." The name Methuselah means, "his death shall bring." [1]

Methuselah's father was given a prophecy of the coming Great Flood, and was apparently told that as long as his son was alive, the judgement of the flood would be withheld. (Can you imagine raising a kid like that? Every time the boy caught a cold, they must have panicked!) The year that Methuselah died, the flood came. It is interesting that Methuselah's life, in effect, was a symbol of God's grace in forestalling the coming judgement of the flood. It is, therefore, fitting that his lifetime is the oldest in the Bible, speaking of the extensiveness of



God's grace.

Olive Leaf is a gift to us from "The Tree of Life," diet for the maintenance of good health and the prevention of disease. Extending an Olive branch has been a traditional means of offering peace since ancient times, and the Olive Leaf has remained the symbol of peace and prosperity to this very day. An evergreen that has been cultivated in the Mediterranean regions since the Neolithic period and may grow to a height of twenty-five feet with flowers and leathery, dark green leaves. It thrives in well-drained soil in full sun. The Olive tree is native to Asia Minor and the eastern Mediterranean region, as well as in many other tropical climates of the world. A dove carried an Olive Leaf back to Noah to indicate that the flood had abated, and Moses is said to have exempted Olive growers from military service.

The garden of Gethsemane, was filled with Olive trees, that dates back well over a thousand years. In the mid-18th century, Olive Leaf was said to cure malaria (confirming our present knowledge). Building natural immunity to diseases of almost every kind. In the early 20th century, a bitter compound from the leaf, oleuropein, was isolated and shown to possess powerful disease-fighting properties, and in 1962, another component, elenolic acid, demonstrated that it could kill many kinds of viruses, bacteria and protozoans. A 1969 study claimed that Olive Leaf was effective against a minimum of 56 disease-causing organism.

## **Noah's Flood Was Really a Tsunami Caused by a Comet: A Retranslation of Genesis 7:11**

The Bible's Book of Genesis was originally written in Hebrew. Hebrew words like English words can have multiple meanings. The job of a translator is to select the best word to convey the meaning for each word being translated. The better a translator understands what is being said, the better the translation. Knowing how certain words were used at the time and within its culture prevents distorted translations that are inconsistent with the body of material being translated.

In the case of Noah's Flood some basic meteorology and geology should be Forty days and nights of rain cannot make a major flood.

If all the water in underground aquifers were to rise, and all the water locked up in polar ice and glaciers were to melt, and all the water in the atmosphere and

biosphere were to fall to Earth; the oceans would only rise about 140 feet. This would not be enough water to cover mountains.

The traditional translation of Genesis 7:11 (KJV) referring to the Flood says: In the six-hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the *fountains* (#4599 in *Strong's Concordance*) of the great deep broken up, and the *windows* (#699 in *Strong's Concordance*) of heaven were *opened* (#6605 in *Strong's Concordance*).

Genesis 7:11 – traditional translation

Unaware of modern science and the aftermath of cometary impacts, it seems that translators from hundreds of years ago resorted to a descriptive but

misleading choice of words (“fountains of the deep” and “windows or floodgates of heaven”) to explain the Flood. This traditional translation of the original Hebrew seems to tell of a flood caused by fountains under the deep breaking up and gushing water that suddenly raised the sea level, and for the windows of heaven opening to release torrents of water in the form of rainfall which inundates the Earth and covers the high hills and mountains. However, based on oil explorations, deep drilling and seismic studies, geoscientists know there aren't any “fountains” or “springs” under the sea to cause the sea to suddenly rise. Further, based on extensive telescopic study of the heavens, astronomers know there are no watery windows or floodgates in heaven that could inundate the Earth, not even metaphorically.

Is it possible that something else is being described in the Bible? A different translation does not mean that the Bible is wrong. A different translation may show just how incredibly correct the Bible is and that *the traditional translation did not convey what the original Hebrew said*.

Examination of the Hebrew word translated as “fountains” or “springs” shows it can also be translated as “sources.” Astronomers now know that icy comets are the “sources of the great deep,” since the chemical signature of the oceans' water is the same as that of “Main Belt” comets. Also comets can be “broken up” and impact the oceans and cause mega-tsunamis, with waves high enough to temporarily cover mountains.

The Hebrew word translated as “windows” or “floodgates” can also mean “to lurk or lie in wait,” and the word translated as “opened” basically means “loosed.” Astronomers now know that the solar system is surrounded by a great “storehouse” of comets (the Oort Cloud), out of which comets “are loosed” to come into the inner solar system and go on to strike the earth. Job 38:22 NIV asks, “Have you entered the storehouses of the snow (comets) or seen the

storehouses of the hail (comets can be surrounded by a huge cloud of basketball sized hailstones) which I reserve for times of trouble . . . ?” The time of Noah’s Flood was a time of trouble!

A new translation of Genesis 7:11 would now read:

In the six-hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the *sources* (#4599 in *Strong’s Concordance*) of the great primeval ocean (*comets*) broken up, and those *that lie in wait* (#699 in *Strong’s Concordance*) in heaven (*comets*) were *loosed* (#6605 in *Strong’s Concordance*).

Genesis 7:11 – retranslation

This new retranslation of Genesis 7:11 tells that, “The sources of the deep” (comets) that “lie in wait in heaven” (comets) in what we now call the Oort Cloud were “loosed” and “broken up” as they came in to strike the Earth. Subsequent verses provide clues consistent with a comet or comets that strike the ocean and cause a series of mega-tsunamis that would last for months and cause Noah’s Flood.

A valid translation of a major catastrophic event should be supported by accounts from eyewitnesses, physical evidence, and linguistic validation. Not surprising, eyewitness support comes from the Sumerians and the Babylonians (regional neighbors to the Bible’s Noah) who each have their own accounts of the

Flood. Their texts say the flood covered the mountains on the first day. They attribute the flood to the “host of heaven” (Deuteronomy 4:19 and Jeremiah 19:13) which archeologists know were a group of cometary gods. These flood accounts describe events that were clearly commentary in nature. For example, they tell of the god Ninurta who was known to hurl fiery sling stones appearing on the horizon before the flood, a black cloud arising, and then the wide land being shattered like a pot, turning to darkness all that had been light and then the mountains being submerged; details that are consistent with commentary activity.

The new translation of *Genesis 7:11* is also consistent with a commentary in the Jewish Babylonian *Talmud about* the Flood. In this passage Rabbi bar Nachmani, the Director of the Academy at Pumbedita in the third century AD, wrote, “For at the time when the Holy One, blessed be He, wanted to bring a flood upon the world, He took two stars (‘comets’-because in the ancient world the word ‘star’ was used for any luminous body in the heavens) from *Khima* (‘the

stored aways' #3598 and #3558 in *Strong's Concordance*), and brought a Flood upon the world."

Physical evidence for this event comes from the 2006 discovery of an 18-mile wide Burckle Impact Crater at the bottom of the Indian Ocean that dates back 4,800 years ago. This three-mile wide comet impact would have caused earthquakes tens of thousands of times more powerful than the Japanese earthquake and waves about 1000 times higher. Towering tsunamis would have gone out in all directions for months due to powerful aftershocks. Tsunamis several miles in height would have raced north toward the land of Noah and up the Tigris-Euphrates Valley in Iraq, before slamming into the "mountains of Ararat" in Turkey and falling back to flood

the land. Physical evidence for this event also comes from unique chevron shaped tsunami deposits that have been found far inland in Africa, Australia and India.

Finally, linguistic validation that this retranslation of Genesis 7:11 conveys what the Hebrew says more accurately than the traditional translation comes from a Bible passage in the Book of Isaiah that contains a description of the effect of a comet impact on the Earth. Isaiah 24:18 uses the phrase "the windows (floodgates) from on high (of the heavens-NIV) are open." As was the case with Genesis 7:11 this phrase from Isaiah 24:18 is also better translated to read "those that lie in wait in heaven were loosed." Now Isaiah 24:18-20 can clearly be seen as describing comet bombardment and impacts affecting the Earth's foundation and axis of rotation, even causing the Earth to rock back and forth on it axis. Heavy rain cannot do this. A retranslation of Isaiah 24:18-20 would read ...those that lie in wait in heaven are loosed and the foundations of the Earth do shake (as a result of impacts). The Earth is utterly broken down, the Earth is clean dissolved (broken up) the Earth is *moved exceedingly*. The Earth shall reel to and fro like a drunkard, and shall be removed like a cottage. Isaiah 24:18-20 – retranslation

Fact very large earthquakes or cosmic impacts can cause the Earth's axis to move.

*This blog is an attempt to answer questions that have come in via the internet with concern of a perceived offense against the scriptures and traditional understanding of certain Bible stories. To get the full analysis of each Bible catastrophe covered in THE COMETS OF GOD, the book must be read. Copies of the book are available through the website: [www.thecometsofgod.com](http://www.thecometsofgod.com) and through Amazon and Barnes and Noble.*

## Noah's Ark Has Been Found. Why Are They Keeping Us In The Dark?

December 13, 2013

*Written by Dan Eden for ViewZone*

I'm often amazed at our lack of knowledge about history. Ordinary people are hungry for this information, yet the organizations responsible to disseminate these facts

seem to have an agenda to keep us in the dark. This is especially true when it comes to our ancient human history.

I won't hold you in suspense with this article: The Ark of Noah has been found. It's real. I'll describe the evidence in some detail and end with the historical and religious implications.

### How It Was Discovered

    In 1959, Turkish army captain Lhan Durupinar discovered an unusual shape while examining aerial photographs of his country. The smooth shape, larger than a football field, stood out from the rough and rocky terrain at an altitude of 6,300 feet near the Turkish border with Iran.



Photo: <http://www.viewzone.com/noahx.html>

Capt. Durupinar was familiar with the biblical accounts of the Ark and its association with Mount Ararat in Turkey, but he was reluctant to jump to any conclusions. The region was very remote, yet it was inhabited with small villages. No

previous reports of an object this odd had been made before. So he forwarded the photographic negative to a famous aerial photography expert named Dr. Brandenburger, at Ohio State University.

\_\_\_Brandenburger was responsible for discovering the Cuban missile bases during the Kennedy era from reconnaissance photos, and after carefully studying the photo, he concluded: "I have no doubt at all, that this object is a ship. In my entire career, I have never seen an object like this on a stereo photo ."



Photo: <http://www.viewzone.com/noahx.html>

In 1960 the picture [**above**] was published in LIFE magazine under the heading of **Noahs Ark?** That same year a group of Americans accompanied Capt. Durupinar to the site for a day and a half. They were expecting to find artifacts on the surface or something that would be unquestionably related to a ship of some kind. They did some digging in the area but found nothing conclusive and announced to the anxiously waiting world that it appeared to be a natural formation.

\_\_\_Most of the global media turned away from the find and it became a non-story.

\_\_\_In 1977 Ron Wyatt visited the site. Obtaining official permission, Ron and others conducted more thorough research over a period of several years. They used metal detection surveys, subsurface radar scans, and chemical analysis -- real science -- and their findings were startling. The evidence was undeniable. This was the Ark of Noah.



## The Visual Evidence

The first part of the survey was to examine the object and take its measurements. The shape looked like hull of a ship. One end was pointed as you would expect from bow [**below: D**] and the opposite end was blunt like a stern. The distance from bow to stern was 515 feet, or exactly 300 Egyptian cubits. The average width was 50 cubits. These were the exact measurements mentioned in the Bible.



Photo: <http://www.viewzone.com/noahx.html>

On the starboard side (right) near the stern there were four vertical bulges protruding

from the mud [**B**], at regular intervals, that were determined to be the "ribs" of the hull [**see below**]. Opposite to these, on the port side, a single rib [**A**] protrudes from the mud. You can see its curved shape very clearly. Surrounding it are more ribs, still largely buried in the mud, but visible upon close examination.

Remember that this object, if it is the Ark, is extremely old. The wood has been petrified. Organic matter has been replaced by minerals from the earth. Only the shapes and traces of the original wood remain. Perhaps this is why the expedition in 1960 was disappointed. They anticipated finding and retrieving chunks of wood, long since eroded.



Photo: <http://www.viewzone.com/noahx.html>

From the position of the object in the middle of an obvious mud flow, it is obvious that the object slid down more than a mile from its original location. Geologists believe it was originally over 1000 feet higher in the mountain and encased in a shell of hardened mud. They think that an earthquake in 1948 cracked the mud shell and revealed the structure. This is confirmed by stories from the surrounding villagers who tell of its "sudden appearance" around that time.

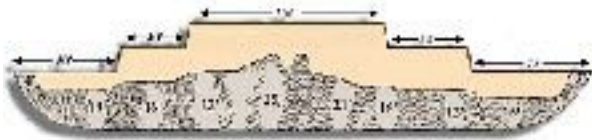


Photo: <http://www.viewzone.com/noahx.html>

Biblical accounts of the Ark describe it as having as many as six levels. The assumed shape of the Ark seems consistent with the bulge [C] in the middle of the object. In fact, as we will soon learn, radar scans of the structure suggest that this bulge is the collapsed debris of these levels.

Although most people think of the Ark as being rectangular, that only applies to the top decks. The sleek shape of the hull is necessary to enable the huge ship to remain stable in the water and survive tremendous waves.



## Ground Penetrating Radar

The human eye needs to see reflected light to recognize an object. To visualize what remains below the earth, scientists use microwaves which can penetrate the ground and bounce back when they hit something solid. This technique is commonly used to locate oil and other minerals. Called Ground Penetrating Radar (GPR), the apparatus is made from an antenna that transmits, then listens to receive the "echo" and prints the result on a piece of paper. The delay and strength of this echo tell the geologists how solid and at what depth the objects are under the earth.

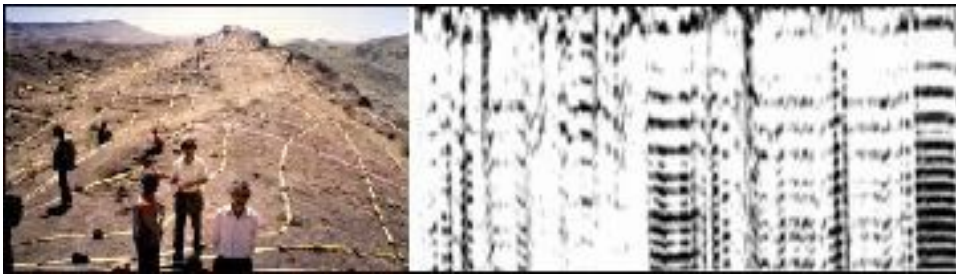


Photo: <http://www.viewzone.com/noahx.html>

The team of geologists didn't scan the entire object. Instead, they marked out lines that crossed the object with yellow tape. Then they dragged the antenna (about the size of a lawnmower) over the lines and watched the output on the paper recorder. When they got a strong "hit" -- meaning there was something solid underneath -- they would record the position on the tape [**above**]. Later, when they made a map of the object, the tape and the location of the "hits" they realized that there was indeed a structure underneath the mud.

"This data does not represent natural geology. These are man made structures. These reflections are appearing too periodic... too periodic to be random in that type of natural pace." - Ron Wyatt of SIR Imaging team

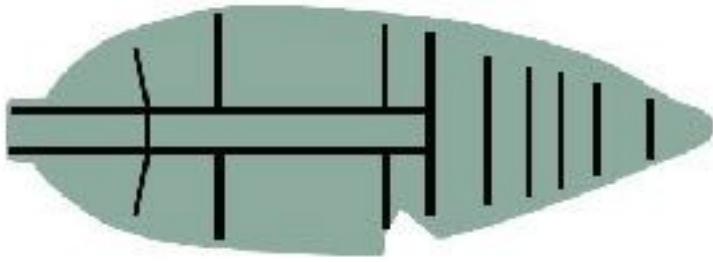


Photo: <http://www.viewzone.com/noahx.html>

The radar cans revealed this structure **[above]** under the mud. The symmetry and logical placement of these objects shows that this is unmistakably a man made structure, most likely the Ark of Noah.

### **Artifacts Retrieved From The Ark**

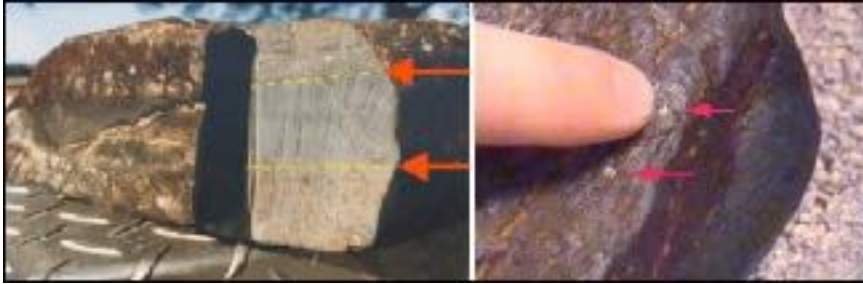
Using the GPR, Ron Wyatt discovered an open cavity on the starboard side. He used an improvised drill to make core sample inside this cavity and retrieved several very interesting objects. Below you can see the artifacts which were sent for laboratory analysis. On the left is the bore hole **[see below]**, followed by what turned out to be petrified animal dung, then a petrified antler and lastly a piece of cat hair.



Photo: <http://www.viewzone.com/noahx.html>

Perhaps the most significant find from the Ark itself is a piece of petrified wood. When this was first found it appeared to be a large beam. But upon closer examination it is actually three pieces of plank that have been laminated together with some kind of organic glue! This is the same technology used in modern plywood. Lamination makes the total strength of the wood much greater than the combined

strength of the pieces. This suggests a knowledge of construction far beyond anything we knew existed in the ancient world.



Tests by Galbraith Labs in Knoxville, Tennessee, showed the sample to contain over 0.7% organic carbon, consistent with fossilized wood. The specimen was once living matter. Photo: <http://www.viewzone.com/noahx.html>

Examination reveals the glue oozed from the layers. The outside of the wood appears to have been coated with bitumen.

Even more surprising were laboratory analyses which not only revealed that the petrified wood contained carbon (proving it was once wood) but there were iron nails [**above right**] embedded in the wood!

We like to imagine that humanity evolved in a neat sequence of eras, each named after the technology that was discovered. We have the Stone Age (where man developed arrows and stone tools), the Bronze Age (where metals were combined and heated to make tools and household items) and lastly the Iron Age (where iron and steel objects were made by heating iron ore and adding other material -- like charcoal -- to strengthen it). The Iron Age is usually placed at 1200-1000 BC, yet we have iron nails being used in this extremely old construction

### **But Wait... There's More!**

The most surprising find was discovered with sensitive metal detectors. The team located several strong "hits" that, when dug up, revealed large disc shaped rivets. From simple observation of the metal it was possible to see where the rivet had been hammered after being inserted through a hole [**below**].



Photo: <http://www.viewzone.com/noahx.html>

If rivets being used in ancient construction doesn't impress you, this surely will.

An analysis of the metal used to make the rivets revealed that they were a combination of iron (8.38%), aluminum (8.35%) and titanium (1.59%). Remember these trace metals have survived petrification and so do not indicate the exact content in the original material. (see [\*Report from Galbraith Labs\*](#))

We know the aluminum was incorporated in the metallic mixture because it does not exist in metallic form in nature. This implies an extremely advanced knowledge of metallurgy and engineering. Characteristics of an iron-aluminum alloy have been investigated in *The Russian Chemical Bulletin* (2005) and reveal that this alloy forms a thin film of aluminum oxide which protects the material from rust and corrosion. The addition of titanium would provide added strength. This seems to have worked. The rivets have survived from antiquity!

## **The Surrounding Areas**

Several miles from the location of the Ark, huge stones were discovered, some standing upright while others lying on the ground. These stones, weighing many tons, have holes carved in them. Scientists have determined that they were anchors and the holes would have been their attachment to a ship with hemp rope.

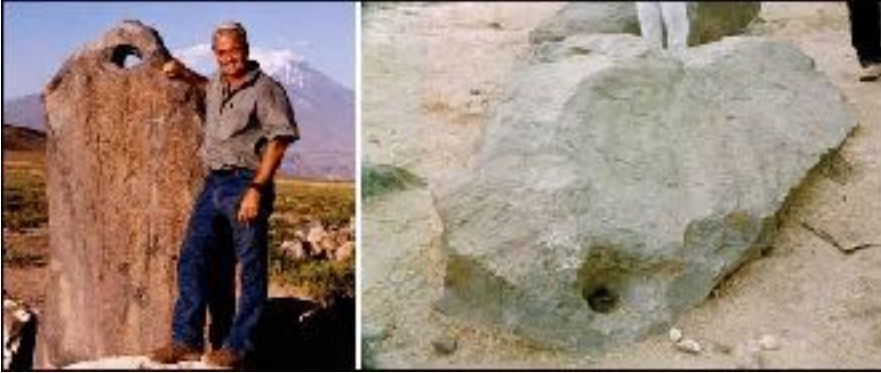


Photo: <http://www.viewzone.com/noahx.html>

Often these stones will have crosses carved in them, from centuries ago when pilgrims made the journey to visit the Ark. Yes, the Ark was well known in the Middle Ages and even before. And its location was recorded in many historical documents.

"And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen." - Genesis 8:4-5

The Gilgamesh Epic (650 BC) gives Mt. Nisir as the landing place of the Ark. The local name for the town where the Ark was found is Nasar. The annals of Ashurnasurpal II of Assyria (833-859 BC) places it south of the Zab river (correct). Theophilus of Antioch (115-185 AD) said the Ark could be seen in his day in the Arabian mountains. Later Church Fathers also mention the Ark as late as the mid 7th century. In the 13th century, Willam, a traveler, stated for the first time that Mt. Masis was the Ark location (present-day Mt. Ararat). Ptolemy's Geographia (1548) mentions the mountains of Armenia as the place of landing. So does the traveler Nicolas de Nicolay (1558).

Pilgrims to the site would gather bits and pieces of the petrified wood which would be used as charms to ward off evil. When they encountered the anchors, they had no doubt about their association with the Ark. They often carved one big cross to represent Noah and smaller crosses representing his family.



Photo: <http://www.viewzone.com/noahx.html>

The huge anchors would have been suspended from the keel of the ship. This was a common practice among ancient mariners to stabilize a heavy ship and ensure that the bow is always facing the on-coming waves. A "top heavy" ship, such as the Ark, could easily be capsized by a wave approaching from the side. This is yet further proof that Noah's Ark was a reality and that it has indeed been found in Turkey.

<https://www.bible.ca/archeology/bible-archeology-josiah-king-of-judah-hilkiah-high-priest-find-lost-book-law-of-moses-seal-bulla-640-609bc.htm>




610

600

590

587

**Pharaoh Psamtik I**  
664-610 BC  
Conquers Ashdod in 610



**Pharaoh Neco II**  
610-595 BC  
2 Chr 35:20-25  
Jer 46:2



**Premillennialism is wrong**  
Jesus cannot be king on earth.  
(Jer 22:24-30 + Mt 1:11-12)  
Jesus is king of the church kingdom in heaven now. King 33 AD - 2nd coming Church/Kindom Col 1:13



609 Neco II 610-595 (Egypt) Kills Josiah in battle of Carchemish at Mediddo in 609: 2 Chr 35:20-27  
**Jehoiachin** (Shallum) (deposed by Neco II after 3 months)

**Jehoiakim** (Eliakim) (appointed by Neco II in 609 BC, deposed by Nebuchadnezzar 9 Dec 598)

605 (Summer 605- Feb 604 BC)  
 Dec 605: Jehoiakim burns Bible (Jer 36:29)

**Azariah** (Jehoiakim's HP) 605BC Ezra 7:1

**Jerahmeel** (Jehoiakim's son) 605BC Jer 36:26

**Gemariah** (Jehoiakim's scribe) 605BC Jer 36:10-27

**Elishama** (Jehoiakim's scribe) 605BC Jer 36:12,20-21

**Hanan** (Priest) 605BC 2 Chr 34:14

**Babylonian Chronicles 605-594**  
Battle of Carchemish in 605 BC

Capture of Jehoiachin and appointment of Zedekiah on March 16, 597 BC

Early 605 Nebuchadnezzar defeats Neco II at Carchemish & learns Nabopolassar has died. He returns to Babylon and ascends to the throne then returns to attack Jerusalem

**Nebuchadnezzar 605-562 (Babylon)**  
 Attacks Jerusalem in Oct 605 - Feb 604 (Dan 1:1; Jer 36)

**Jehoiachin** (Jeconiah, Coniah) 9 Dec 598- 16 March 597

**Zedekiah** (Mattaniah)

**Hananiah** (false prophet) 594BC Jer 28

**Malchijah** (Zedekiah's son) 589BC Jer 38:6

**Pedaiah** (Jehoiachin's son) 587BC 1 Chr 3:18

**Pharaoh Psammethichus II** 595-589 BC  
Nubian campaign Stele Ezek 17:5 (Psamtik II)

**Pharaoh Hophra** 589-570 BC  
Sphinx of Hophra (Apries)

**Pharaoh Hophra** (King of Egypt) 589 Jer 44:30

Nebuchadnezzar Attacks Jerusalem 9 Dec 598. Jerusalem falls 16 March 597 (2 Ki 24:12)  
 Nebuzaradan deports 3023 Jews to Babylon Jer 52:29: 598

Nebuchadnezzar Attacks Jerusalem: 27 Jan. 589 (2 Ki 25:1-7, Ezek 24:1)  
 589 Hophra [Apries] (Egypt) defends Jerusalem but retreats 589-570 BC (Jer 37:5; 44:30)

**Temple burned Monday 28<sup>th</sup> August 587 BC (10<sup>th</sup> Av)**

587 832 Jerusalemites deported: Jer 52:29  
 Gedaliah appointed governor (4 months) by Nebuchadnezzar in 3rd month  
 Baalis (Ammon) via Ishmael, assassinates Gedaliah in 7th mth: Jer 40:14

