Elohim’s Prophetic Calendar

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Elohim's Prophetic Calendar: Part 1 of 3

From Creation's Restoration to Noah's Flood

A conversational exploration of how Elohim's thousand-year days, sabbatical patterns, and the ages of thirty and one hundred reveal divine design in biblical history

Let Me Share What Opened My Eyes

I need to tell you about something that is changing how I read the Old Testament. It began with a simple question I could not shake: Why does the Bible give us such specific ages for people? Why mention that Adam was 130 when Seth was born, or that Noah was exactly 600 when the flood came, or that Yahshua was about thirty when He began His ministry?

Initially, I thought it was just record-keeping—ancient genealogies doing what genealogies do. However, the more I examined these numbers, the more I realized they are not random data points. They are part of a calendar system that runs through the entire Bible, from Genesis to Revelation. And once you start seeing the pattern, everything clicks into place in a way that is honestly breathtaking.

Jhn 14:26 "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Let me ask, do you think everything Yahshua taught the apostles is written in their epistles?

Let me walk you through what I have discovered, starting from the very beginning. And I mean the *very* beginning—with an ice age that nobody discusses in Sunday school.

The Ice Age in Genesis 1:2

When you read Genesis 1:2, you encounter Earth in a specific condition: "The earth was formless and empty, darkness was over the surface of the deep, and the Spirit of Elohim was hovering over the waters."

Now, most of us learned that this is the absolute beginning—Elohim creating the universe from nothing. But here's something that changed my perspective: Genesis 1:1 is actually describing the original creation that happened billions of years ago. Proverbs 8:22-25 gives us a beautiful picture of this: Yahshua was there "before the mountains were settled in place, before the hills, I was given birth."

So if verse 1 is the original creation, what's verse 2 describing? Earth's coming out of an ice age.

I know it sounds like I am reading modern science into ancient Scripture, but stay with me. Genesis 1:2 describes a world that's "formless and empty" with "darkness over the surface of the deep." The prophet Jeremiah saw this exact scene in a vision (Jeremiah 4:23-28):

"I looked at the earth, and it was formless and empty; the heavens, and their light was gone. I looked at the mountains, and they were quaking... I looked, and there were no people; every bird in the sky had flown away... all its towns lay in ruins before YAHWEH, before his fierce anger."

This does not describe the universe's birth. This describes judgment—Earth in a state of desolation. And then Genesis 1:3 happens: "And Elohim said, 'Let there be light,' and there was light."

That is not the sun being created for the first time. That is the moment Elohim decides to restore Earth. The ice age is ending. Light can penetrate again. And Elohim begins a restoration project that will take six thousand years.

Six *thousand* years? For six days of creation?

Yes. And here's why.

When Days Are Millennia

Before you think I am twisting Scripture to make it fit scientific dating, let me show you what the Bible itself says about Elohim's timekeeping.

Hosea 6:2, "After two days He will revive us; on the third day He will raise us up, and we shall live in His sight."

Hosea is talking about revival and resurrection using "days" to measure time periods that clearly aren't 24 hours. The "third day" he mentions points to Yahshua’s 1,000-year kingdom reign—Hosea is prophesying about Israel's future revival after *two days* of being torn and smitten.

2 Peter 3:8 - "But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day."

Peter is not being poetic. He is explaining how Elohim measures time. What feels like forever to us is a moment to Him.

Psalm 90:4 - "A thousand years in your sight are like a day that has just gone by, or like a watch in the night."

Moses—the same person who wrote Genesis—understood that Elohim's days operate on a completely different scale than ours.

So when Genesis describes six days of creation followed by a seventh day of rest, we are looking at six thousand-year periods of restoration, then a thousand-year sabbath. This is not some modern compromise with science. This is how Scripture interprets Scripture.

Now, let us do the math. Scientists tell us the last ice age ended approximately 11,700 years ago. If Genesis 1:3 marks the beginning of Earth's six-thousand-year restoration, we can work backward:

- Start: 11,700 years ago (ice age ends)
- Subtract: 6,000 years (six "days" of creation)
- Subtract: 3,761 years (from Adam's creation to BC/AD transition)
- Subtract: 2,025 years (our current AD era)
- Result: 86 years is the difference

Eighty-six years is the margin between Scripture's timeline and scientific dating of the ice age's end. When you are working with spans of 11,700 years, an 86-year variance is remarkably close to alignment.

So Genesis 1:3—"Let there be light"—marks approximately 11,700 years ago, when Elohim began preparing Earth for the Garden of Eden. By 3761 BC, the stage is set. And that is when Adam enters the story.

Why Adam's Age Matters—The Mystery of Thirty

Here's a detail that puzzled me for years: Genesis seems to indicate that Adam was already mature when his commission to "be fruitful and multiply" began. And when I started connecting the dots, I realized he was exactly thirty years old.

Thirty, the same age Yahshua was when He began His ministry (Luke 3:23), the same age that Levites could begin their service (Numbers 4:3). This is not coincidence.

Paul explains in First Corinthians 15:45-47 that there are two Adams.

"So it is written: 'The first man Adam became a living being'; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth; the second man is of heaven."

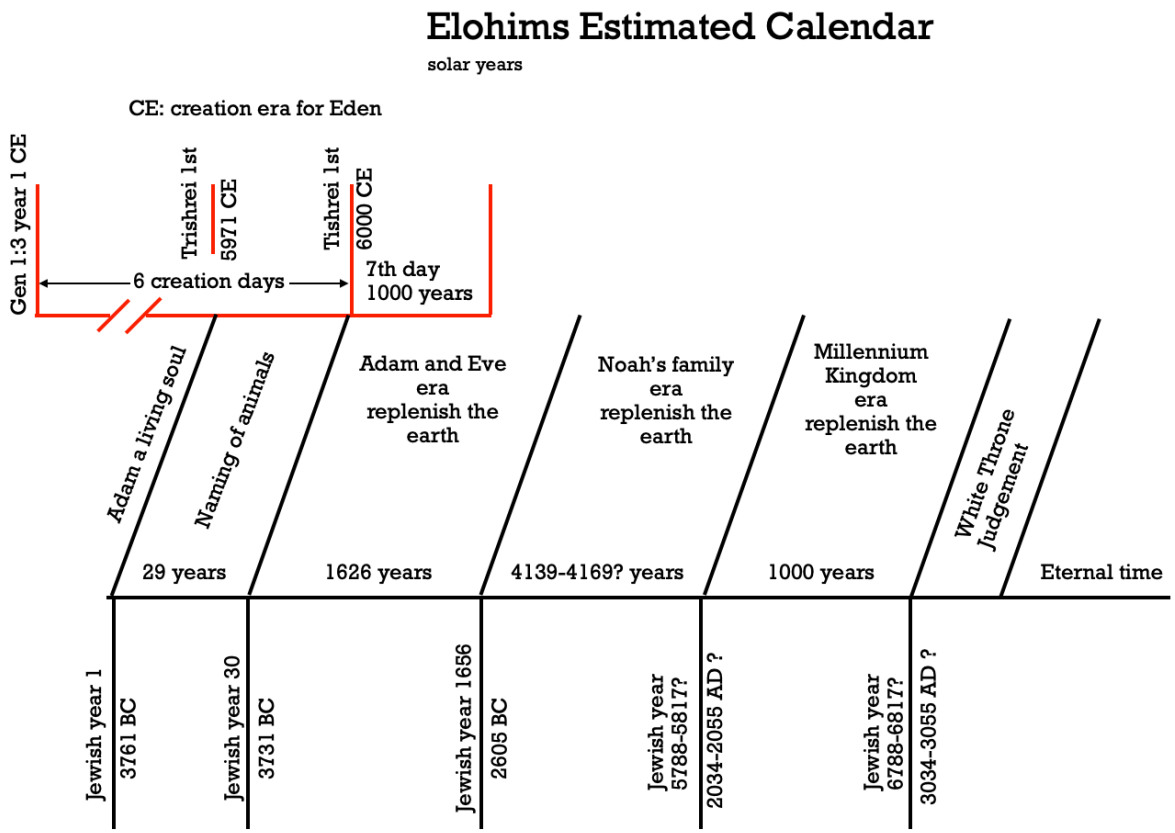
Both Adams were created to rule. Both began their public work at age thirty. Both represent new beginnings for humanity. The parallel is intentional.

https://pastoral-theology.com/2013/06/13/is-there-a-biblical-significance-to-age-30/)

Hebrew culture did not count ages starting from zero like we do—they started at one. So when Luke writes that Yahshua was "about thirty years old," He completed His twenty-ninth year and is entering His thirtieth year. This marked spiritual maturity for leadership (Luke 3:23).

Now, here's where the timeline gets specific. According to the chart I have been working with, below, Adam's timeline (shown in black) runs parallel to the creation timeline (shown in red), both starting at 3761 BC.

For twenty-nine years—from 3761 to 3731 BC—Adam, masculine, feminine, existed as one spirit, he, them, Genesis 1:26. Later manifested in a physical form with Eve, Genesis 1:27, 2:7-24.



Then on Tishri 1 (around September 11 on our calendar), Jewish year 30, which corresponds to 3731 BC, everything aligned:

- Elohim rested from His creative work (the seventh day)
- Adam turned thirty (leadership age)
- Eve was separated from Adam as a distinct individual
- They married
- Their commission to "replenish the earth" began

This was supposed to be day one of their thousand-year reign as humanity's first king and queen. But within their first year of marriage, something went catastrophically wrong in the garden.

Spirit First, Flesh Second—Understanding Eve's Creation

Genesis 2:21-25 describes how Eve was formed from Adam's side. But here is something crucial we often miss: Scripture always describes spirit first, flesh second.

Before Eve became a separate physical being, she existed within Adam—spiritually. They were a singular, unified spirit. Genesis 1:26 says, "Let them rule over the fish in the sea and the birds in the sky." Notice: "Let *them*." Both masculine and feminine are included in the command before Eve's spirit is birthed, separating from Adam. Woman is not flesh, it is feminine spirit.

Together as one spirit, they named all the creatures. But there was a problem: as one body with one united spirit, they couldn't fulfill the command to "be fruitful and multiply." Why? Because Eve existed physically within Adam. They were spiritually and physically complete in Adam, but physically unable to reproduce.

So Elohim separated them. Genesis 2:21-23 describes the process, and verse 24 gives us the conclusion: "Therefore a man shall leave his father and mother and be united to his wife, and they will become one flesh."

Notice Adam's acknowledgment here—he recognizes that Elohim is his "father and mother." This tells us something important: Adam and Eve were commissioned to plant spiritual seed, to restore spiritual life to Earth. They weren't just populating the planet with humans; they were establishing a kingdom of "sons of Elohim." The spirit of Adam and Eve reproduced spirit, therefore they are reflecting the image of Elohim, "let us make man."

On their wedding day—Tishri 1, 3731 BC—they received their commission for replenishing the earth. And approximately two months later, Eve conceived twins.

Genesis 2:1 - The First Pause

Before we continue with the story of Cain and Abel, I need to show you something important about how Moses structured the creation account. Genesis 2:1 says:

"Thus the heavens and the earth were completed in all their vast array."

Look carefully at this sentence. It is the first statement in the entire creation narrative that does not begin with the conjunction "and." Every verse before this has been connected—"and Elohim said," "and there was," "and Elohim saw." But Genesis 2:1 stands alone.

This is a literary pause—a marker that something significant has been completed.

Moses is telling us: The six days of creative work are finished. The restoration project that began when Elohim said, "Let there be light" in Genesis 1:3 has reached its conclusion. Earth has been transformed from a formless, ice-covered wasteland into a prepared garden ready for humanity's story to begin.

Now, here's something crucial to understand: Genesis 2:1 describes the heavens and earth being *restored* over six thousand-year days—not created ex nihilo (from nothing) in that timeframe.

Remember what we established earlier:

- Genesis 1:1 = Original creation (billions of years ago, explained in Proverbs 8:21-30)
- Genesis 1:2 = Earth's condition after judgment (post-ice age, approximately 11,700 years ago)
- Genesis 1:2 through 2:1 = Six thousand years of restoration (approximately 9,700 BC to 3761 BC)

The pause at Genesis 2:1 marks the end of Elohim's active restoration work. Although Scripture mentions a seventh day coming next, Moses emphasizes that this day is different—Elohim rested. The creative labor was finished.

From this point forward, the narrative shifts; we are no longer watching Elohim work. We are watching Adam and Eve assume their kingdom responsibilities. The first hundred years of their reign—what should have been a time of fruitful multiplication and peaceful dominion—is about to be disrupted by events in the garden that will echo through all of human history.

We are past the pause; humankind’s story begins in earnest.

The Twins Who Changed Everything

Genesis 4:1-2 tells one of the Bible's most troubling stories, but we usually miss something crucial in how Moses presents it:

"Adam knew his wife Eve, and she became pregnant and gave birth to Cain. She said, 'I have gotten a man with the help of Jehovah.' Later, she gave birth to his brother Abel."

Did you catch the asymmetry? Eve makes this specific proclamation about Cain—"I have gotten a man with the help of Jehovah"—but says absolutely nothing about Abel. Not "we have another son!" Not "twins!" Just silence about Abel's paternity.

Why would Eve need to clarify Cain's paternity if both boys came from Adam? She would not. This is Moses showing us something important: these twins had different fathers. Cain came from the serpent's deception in the garden (which connects to Genesis 3 and Jude 1:4). Abel came from Adam. Same mother, different fathers—what biologists call homopaternal superfecundation.

Before Adam and Eve could produce children, the serpent came, tempting Eve. The "beast of the field" mentioned in Genesis 1:24-25 serves as the serpent's agent, as identified in Genesis 3:1. This being represents Homo sapiens pre-Adam—a created being distinct from Adam's spiritual lineage, not physically distinct.

This explains so much:

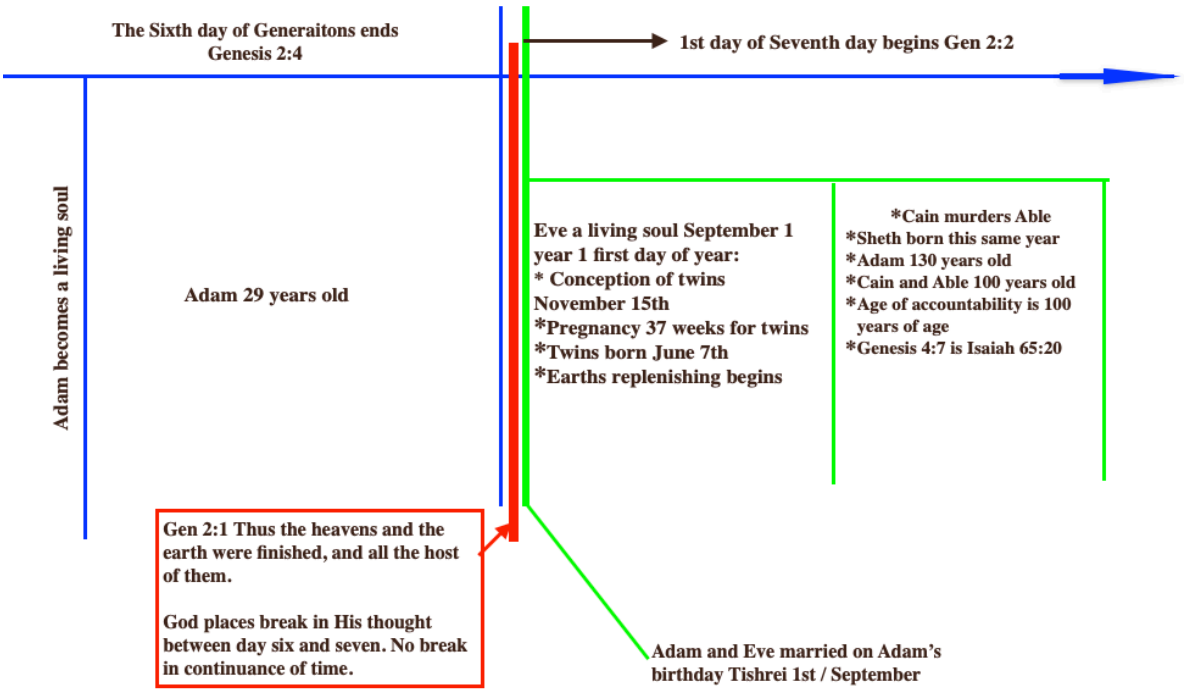
- Why were their spiritual natures completely different?
- Why did Elohim accept Abel's offering but reject Cain's
- Why do the genealogies treat them differently?
- Why does Genesis 4 focus on Cain's descendants separately from Adam's line through Seth?
- Why Eve needed to establish Cain's legitimacy by invoking Elohim's name
-

Look at Genesis 5:3: "When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth." Notice what is emphasized—Seth bears Adam's “likeness in flesh," his “image in spirit.”Adam's image comes from Genesis 1:26. This is spiritual language, not just physical genetics. And neither Cain nor Abel appears in Adam's genealogy—only Seth's line continues.

This is not some wild theory I made up. Genesis 3:20 gives us a clue: "Adam named his wife Eve, because she would become the mother of all living"; not "father and mother of all living"—just mother. Adam distinguishes himself from being called the father of Cain and Abel by emphasizing that they came forth from Eve.

The twins were born approximately June 17 in Adam's thirtieth year. If conception happened about two months after the wedding (mid-November), and the pregnancy lasted 277 days (accounting for the unusual circumstances), the timing works perfectly.

And these boys would live for exactly one hundred years before the tragedy that would establish another crucial pattern.



The Hundred-Year Threshold

Here's where another pattern emerges—one that is so consistent through Scripture, it can't be accidental.

Isaiah 65:20, prophesying about the millennium, says: "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; the one who dies at a hundred will be thought a mere child; the one who fails to worship Elohim reaching a hundred will be considered accursed."

One hundred years, the age when someone "will be thought a mere child." The age when failing to worship results in being "considered accursed."

This is not just about the future millennium. Isaiah is echoing a principle established way back in Genesis 4. When Cain and Abel reached one hundred years old, they built altars (Genesis 4:3). This was the age of spiritual accountability—the age when Elohim held them fully responsible for their choices.

Let me show you the timeline because it's precise:

- Adam at 30: Marriage on Tishri 1, 3731 BC
- Approximately two months later: twins conceived (mid-November)
- Approximately June 17: Twins born (still in Adam's 30th year)
- 100 years later: Twins reach accountability age
- Adam is 130 years old

And what does Genesis 5:3 say? "When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth."

The timeline clicks perfectly:

- Cain and Abel reach 100 (accountability age)
- Abel builds an altar and offers a righteous sacrifice
- Cain builds an altar, but Elohim rejects his offering
- Cain murders Abel (Genesis 4:8)
- Elohim curses Cain (Genesis 4:11)
- Adam and Eve conceive Seth, and he is born as Abel's replacement (Genesis 4:25)
- All of this happens in Adam's 130th year

This establishes a pattern we shall see repeated throughout Scripture:

Age 30: Spiritual leadership begins (Adam's commission, Yahshua's ministry). Age 30-100: After seventy years of spiritual development and restitution. Age 100: They are fully accountable for their choices and actions.

Watch how this pattern repeats:

Noah received his prophetic ministry at age 500, built the ark until age 600. Then, at age 600, after his spiritual maturation, the flood came. After the flood, being 601 years of age, he constructed an altar for sacrifice (just like Abel). After this, Noah received the same commission Elohim gave Adam: "Be fruitful and multiply and replenish the earth." (Genesis 8:20-22; 9:1)

Shem (Genesis 11:10): Noah's oldest son was exactly 100 years old when he fathered Arphaxad. This marked the beginning of his mature commitment to restore life on earth post-flood, demonstrating full accountability.

The number one hundred isn't random. It's Elohim's marker for spiritual accountability. And the seventy years from thirty to one hundred? That's the period of spiritual preparation and restitution (Hint: This connects to Daniel's seventy weeks, but we'll get there.)

When Cain Chose Murder Over Servitude

Genesis 4:5-7 records the moment when everything went wrong. Elohim rejected Cain's offering and confronted him:

"Why are you angry? Why is your face angry? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it."

Elohim gave Cain a choice: rule over sin, or be ruled by sin. Master it, or become its slave.

Cain chose slavery, and he murdered the very brother he was meant to serve.

Genesis 4:11 records Elohim's judgment: "And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand."

Isaiah 65:20 echoes this exact language centuries later: "The sinner a hundred years old shall be accursed." Isaiah is prophesying about the millennium, but he's referencing the pattern established in Genesis 4. At one hundred years old, Cain sinned deliberately against Elohim's clear command and became accursed.

The relationship between Yahshua and Satan parallels the relationship between Abel and Cain—opposing spiritual natures, one righteous and one rebellious, one offering acceptable sacrifice and one rejected. This pattern will exist during Yahshua's millennial kingdom, which is why Isaiah references it.

Now, here's something important to understand about sin and disobedience. The Bible distinguishes between different types of violations:

Eve's situation (Genesis 3:13): She was deceived (beguiled) into disobedience. She did not knowingly rebel; she was tricked. The serpent convinced her that Elohim's word was not trustworthy. This is transgression—stepping over a boundary through deception.

Adam's situation (Genesis 3:6): He disobeyed deliberately, knowing exactly what he was doing. But his motivation was love—he chose to sacrifice his life for his wife rather than abandon her to judgment alone. Still sin, but motivated by love rather than rebellion.

Cain's situation (Genesis 4:5-7): He confronted Elohim directly and deliberately. Elohim warned him explicitly. Cain deceived himself, choosing to believe his own way was better than Elohim's command. This is willful rebellion—the unpardonable sin pattern that Matthew 12:31 warns about.

These are fundamentally different scenarios with drastically different outcomes. Eve returned to the first Adam in repentance and was restored. The second Adam's sacrifice made redemption possible. But Cain? He was driven from Elohim's presence permanently.

After Abel's murder and Cain's curse, Genesis 4:16-17 tells us, "Cain went out from the presence of YAHWEH." Then, using the conjunction "and" that indicates the passing of time between events, but not sequentially. Verse 4:25 records: "Adam knew his wife again, and she gave birth to a son and named him Seth, saying, 'Elohim has granted me another child in place of Abel, since Cain killed him.'"

The three events occurred in Adam's 130th year. And with Seth's birth, a new lineage begins—the spiritual line that will carry the promise forward.

Jump Forward to Noah—Same Pattern, Bigger Scale

Now we jump ahead 1,656 years to Noah, chart on page 4. Genesis 7:11 gives us incredibly specific timing:

"In the six-hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened."

Noah's 600th birthday fell on Tishri 1—roughly September on our calendar. But before the rain started, something happened that served as the final warning to a world that would not listen.

Methuselah died.

Let that sink in. Methuselah—whose name means "when he dies, it shall come"—lived 969 years. His lifespan fell just shy of the prophetic thousand-year "day." For nearly a millennium, his very existence was a walking prophecy. Every time someone spoke his name, they were declaring, "Judgment is coming when he dies."

And when he finally died during the first week of Noah's 600th year, the message became crystal clear: time was up.

Elohim granted Methuselah extraordinary longevity as a sign—to unbelievers who needed warning and to Noah's family who needed confirmation. His life was a countdown clock. When the clock hit zero, the fountains broke open.

The 120-Year Myth

You have probably heard preachers say Noah preached for 120 years. But when you look carefully at Genesis 6, that's not quite what happened.

Genesis 6:10 tells us: "Noah had three sons: Shem, Ham and Japheth."

Then—after mentioning his three sons—Genesis 6:13-14 records Elohim's commission: "So Elohim said to Noah, 'I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. So make yourself an ark of gopherwood.'"

The commission came after the sons were born. If Shem was born when Noah was about 503 years old (Genesis 5:32), and we allow time for Ham and Japheth to be born, Noah probably received the ark instructions around age 505.

That means construction lasted at most 95 years—possibly as few as 88 years if his younger sons needed to be old enough to help effectively.

Not 120 years. Why does this matter?

Because it shows us that Elohim's patience has limits. This was not a gentle, centuries-long warning. This was urgent. The world had descended into wickedness so profound (Genesis 6:5 says "every inclination of the thoughts of the human heart was only evil all the time") that Elohim would soon destroy it, preserving only eight souls.

The ark's construction period was Noah's ministry period—approximately 88 to 95 years. And at the end of those years, when Methuselah died, the door of opportunity closed.

Seven Days That Foreshadow Seven Ages

Genesis 7:4 records Elohim's final prophecy to Noah:

"Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made."

Picture this scene: for seven days, Noah and his family loaded animals into the ark. The sky remained clear, the world watched, the world was mocking. Maybe some of them even helped load animals, thinking it was all a game or some harmless religious ritual.

For seven days, every creature walked past the scoffers and into the ark. For seven days, Elohim's patience held. For seven days, the door remained open.

Then on the eighth day the rain began. Genesis 7:16 tells us: "The animals going in were male and female of every living thing, as Elohim had commanded Noah. Then YAHWEH shut him in."

Elohim Himself shut the door—not Noah, but Elohim.

Those seven days were not just about loading cargo. They were prophetic. They foreshadowed the seven church ages described in Revelation—seven periods of opportunity before judgment falls. Just as Noah's generation had seven days to repent before the door closed, so the church would have seven ages before Elohim's focus returns to Israel and the final judgments begin.

And here's something fascinating about how Elohim works: He gives progressive revelation.

Two Sets of Instructions—The Pattern of Clarification

Genesis 6:19-22 records Elohim's first set of instructions to Noah:

"You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. Two of every kind of bird, of every kind of animal, and of every kind of creature that moves along the ground will come to you to be kept alive."

Simple, clear: two of everything.

But then in Genesis 7:2-3, Elohim refines the instructions:

"Take with you seven pairs of every kind of clean animal, a male and its mate, and one pair of every kind of unclean animal, a male and its mate, and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth."

Wait—now it's seven pairs of clean animals and one pair of unclean? Why did it change?

It's not a change—it's a clarification. Elohim did not reveal everything immediately. The first command established the basic principle: preserve life through male-female pairs. The second command added the critical details Noah needed for what followed the flood—worship (which required animal sacrifices) and food (which would include clean animals).

Elohim revealed information progressively, adding details as they became necessary. And here's the thing: this pattern will repeat at the end of the seventh church age (Revelation 10:4).

No brand-new prophecies will emerge. Instead, existing prophecies from earlier ages will receive additional clarifying details, just like Genesis 7 clarified Genesis 6. The framework is already there in Scripture. At the appointed time, the details will become clear (Revelation 10:7).

Noah finished loading animals on the eighth day (Genesis 7:7-10). After seven days of preparation, the door closed. After seven days of opportunity, judgment fell.

The End of Noah's Era Points to Another End

The era of Noah begins with his 600th birthday and the beginning of the flood. There were forty days of rain. As the rain fell, the fountains of the earth opened. The flood diminished twelve months after the rain began (five represents grace). Genesis 8:13-14 tells us that in Noah's 601st year, on the first day of the first month, the water had dried up. By the 27th day of the second month, the earth was dry.

At age 601—after the flood, after his spiritual testing and maturation—Noah built an altar (Genesis 8:20). Just the same as Abel, just as he had been taught. And Elohim gave him the same commission He had given Adam: "Be fruitful and multiply and fill the earth" (Genesis 9:1).

The pattern repeats. The age markers matter. And Noah's end points forward to another end—the conclusion of the Gentile church age followed by Paul’s catching away (1 Thessalonians 4). Afterwards comes judgment.

Just as Noah's family entered the ark before judgment fell on the earth, so the wise virgins will be removed before Elohim's final judgments begin (Revelation 9:13). The pattern established in Genesis echoes through Revelation.

What We Have Covered So Far

Let me recap what we have discovered in Part 1:

Creation's Timeline: Genesis 1:2-3 describes Earth emerging from an ice age approximately 11,700 years ago, beginning a six-thousand-year restoration project. Each "day" equals a thousand years.

Adam's Commission: At age thirty (3731 BC), Adam married Eve and received the commission to replenish Earth with sons of Elohim. This established thirty as the age of spiritual leadership.

The twins Cain and Abel were born approximately two months after Adam and Eve's wedding. They had different fathers—Cain from the serpent's deception, Abel from Adam's faithful seed.

The Hundred-Year Mark: At age one hundred, Cain and Abel built altars. Elohim accepted Abel's offering but rejected Cain's. Cain murdered Abel, was cursed, and in that same year (Adam's 130th), Seth was born. This established: one hundred years is the age of full spiritual accountability.

The Seventy-Year Pattern: From age thirty (leadership) to age one hundred (accountability) = seventy years of spiritual development. (Remember these patterns—they connect to Daniel's seventy weeks later, 9:24.)

Noah's Timeline: The rain arrived on the eighth day after Noah's 600th birthday, after Methuselah's death ended his 969-year prophetic warning. Noah received his commission to replenish the earth at age 601, following the pattern established with Adam.

Progressive Revelation: Elohim gave Noah two sets of instructions—first the principle, then the details. This pattern will repeat in the end times.

The Seven-Day Prophecy: Seven days of preparation before the flood foreshadow seven church ages before final judgment.

Every piece connects. Every age matters. Every pattern repeats.

And in Part 2, we are going to see how all of this connects to three Persian kings, four royal decrees, and a prophecy so precise it counted down to the exact day of Christ's crucifixion.

The calendar keeps ticking. The patterns keep emerging. And we are just getting started.

Elohim's Prophetic Calendar: Part 2 of 3

Three Kings, Four Decrees, and Daniel's Mathematical Prophecy

How Babylonian exile, Persian restoration, and astronomical precision prove Elohim's prophetic calendar operates with day-perfect accuracy

Welcome Back—Now Things Get Really Precise

If Part 1 stretched your thinking about biblical timelines, Part 2 is going to blow your mind. We are moving from patterns and principles to mathematical precision so exact that it's verifiable through astronomy.

We are going to trace how:

- Judah's seventy-year exile is connected to sabbatical year violations
- Three Persian kings (Gentile monarchs!) fulfilled ancient Hebrew prophecies
- Daniel's prophecy counted 173,880 days from a specific decree to Christ's crucifixion
- Sabbatical year patterns prove this was not a coincidence—it was divine design

Get ready. This is where the calendar becomes a stopwatch.

Two Seventy-Year Periods Nobody Explains Clearly

Let us jump forward from Noah to 605 BC. Judah is being carried into Babylonian captivity. The temple—Elohim's dwelling place—will soon be destroyed. And Elohim's people are about to spend seventy years in exile, before they can return.

Actually, there are *two* seventy-year periods we need to understand; let us not confuse them. Daniel 9:2 shows that Daniel himself understood both:

"In the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of YAHWEH given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years."

Daniel is referencing Jeremiah's writings—but Jeremiah prophesied two distinct seventy-year periods for two different groups.

First Seventy Years: Babylon's Judgment (609-539 BC)

Jeremiah 25:11 prophesied:

"This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years."

Notice—"these nations" (plural) will serve Babylon for seventy years. When did this start?

609 BC—the Fall of Harran: This is when the Assyrian Empire collapsed, and the Babylonian Empire became the dominant power. The northern nations, including eventually Judah, became servants to Babylon.

Jeremiah 25:12 continues the prophecy:

"But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt... and will make it desolate forever."

This was fulfilled on October 12, 539 BC, when Babylon fell to the Mede-Persian Empire. The period from 609 BC to the fall of Harran in 539 BC spans exactly seventy years.

After this, King Cyrus issued a decree allowing the Hebrews to return to Jerusalem (Ezra 1:1, 2 Chronicles 36:22-23). But that decree addressed the temple—it did not address the complete restoration of Jerusalem.

Second Seventy Years: Temple Destruction (586-516 BC)

Jeremiah 25:10 shifts focus:

"I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp."

In 586 BC, Nebuchadnezzar burned the temple. The "light of the lamp"—the menorah—went dark. This started a seventy-year countdown to 516 BC, when the people finished building the temple (Ezra 6:14-16).

The rebuilt temple fulfilled Jeremiah 33:11:

"The voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voices of those who sing... 'Give thanks to YAHWEH of hosts, for YAHWEH is good, for his steadfast love endures forever!' For I will restore the fortunes of the land as at first, says YAHWEH."

- From 586 to 516 = seventy years.

Why Seventy Years? The Sabbatical Connection

Here's what most people miss: These seventy-year periods connect directly to sabbatical year violations.

Second Chronicles 36:21 explains:

"The land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of YAHWEH spoken by Jeremiah."

Elohim had commanded Israel to let the land rest every seventh year—a sabbatical. They did not obey; for how long? If the land needed to rest for seventy years to catch up, that means they had violated ten sabbatical cycles (70 years ÷ 7 years = 10 cycles).

The land got its sabbath rest—forcibly.

The Complete Diaspora Timeline

Now let us trace the full scope of Judah's exile, because understanding when it started and ended matters for calculating sabbatical patterns:

605 BC (October): First deportation, Daniel and his friends taken to Babylon (Daniel 1:1). Nebuchadnezzar besieges Jerusalem, but King Jehoiakim surrenders without a fight. This marks the beginning of Judah's diaspora, **a 70-year count**.

586 BC: The temple is destroyed, major deportation. This starts the **70-year count** for temple desolation, giving their land its rest. Ends in 516 BC with the temple rebuilt.

539 BC (October 12): Babylon falls to the Mede-Persians, then Darius the Mede serves as regent for approximately two years. 609 to 539 **was 70** years ending in judgment

536 BC: King Cyrus issues his written decree to the Jews. The first wave of Jewish exiles returns to Jerusalem (Ezra 1:1-4); this is summer—they arrive, settle in their towns, plant crops, and establish homes.

535 BC (September): The seventh month (Tishri), the people gather in Jerusalem "as one man" (Ezra 3:1). They built an altar and began offering sacrifices. Most of Isaiah 44:26-28 and Jeremiah 33:11-13 is now fulfilled—except the temple foundation has not been laid yet (Ezra 3:6). 605-535 **ends 70 years** of diaspora, in the mind of Elohim. The span between them is 91 years. Which is exactly 13 sabbatical cycles (91 ÷ 7 = 13).

534 BC (April): In the second year, second month, they laid the foundation (Ezra 3:8). Now, Isaiah 44:28 is complete as for King Cyrus's decree: "saying of Jerusalem, 'She shall be built,' and of the temple, 'Your foundation shall be laid.'" 140 years later, arriving at 396 BC, provides 20 sabbatical years or **two 70-year periods** (360-day years). June 29th, 396 BC, Malachi 3:1 starts the 62 weeks of Dan 9:25.

516 BC: Temple completed after years of opposition and delays (Ezra 6:15).

Now, let me show you something fascinating. From October 605 BC (when Daniel was taken) to April 534 BC (when the foundation was laid) = **71 years**. Seventy-one years, which happens to be seven sabbatical years plus one year. Both September

535 BC (Ezra 3:1) and September 444 BC (Nehemiah 8:1) appear to mark sabbatical counting. The patterns begin to emerge. But wait—it gets better.

Counting Backward: The Sabbatical Pattern That Proves Design

From September 444 BC (hold that date in your mind), let us count backward:

535 BC to 444 BC = 91 years = 13 sabbatical cycles

605 BC to 444 BC = 161 years = 23 sabbatical cycles

These are not approximate. They are perfect. 161 divided by 7 equals exactly 23.

This means October 605 BC should have been a sabbatical year—the year when Judah was supposed to let the land rest. But they did not. And that is when their judgment began.

The mathematics are screaming at us: Elohim's calendar operates on sabbatical cycles. The period of exile, the date of return, and the duration of desolation are all divisible by seven.

This is not humans trying to make patterns fit. This is Elohim's fingerprint on history.

Three Persian Kings Enter the Story

Now comes one of my favorite parts of this whole study: how three Gentile kings—Persian monarchs who did not worship the Elohim of Israel—became instruments of prophecy without even realizing it.

Ezra 6:14 records something that puzzled me for years:

"So the elders of the Jews built and prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished it, according to the commandment of the Elohim of Israel, and according to the decree of Cyrus, Darius, and Artaxerxes, king of Persia."

Wait, the temple was completed in 516 BC under Darius. So why does Ezra include Artaxerxes, who came *after* Darius and had nothing to do with finishing the temple?

Because complete restoration involved more than just the temple. It required rebuilding the city, including its defensive walls. And that did not happen until Artaxerxes' reign.

Each king played a distinct role:

Cyrus (536 BC) - First decree (Ezra 1:1-4, 2 Chronicles 36:22-23)

- Authorized temple reconstruction
- Returned sacred vessels that Nebuchadnezzar had taken
- His name had been prophesied by Isaiah 150 years earlier (Isaiah 44:28)

Think about that. Isaiah 44:28 says: "Who says of Cyrus, 'He is my shepherd, and he shall fulfill all my purpose'; saying of Jerusalem, 'She shall be built,' and of the temple, 'Your foundation shall be laid.'"

Isaiah wrote that around 700 BC. Cyrus wasn't born until around 600 BC. Elohim named him a century before he existed.

Darius I (520 BC) - Second decree (Ezra 6:1-12)

- Confirmed Cyrus's authorization when opposition arose
- Provided resources to complete the temple
- Temple finished in 516 BC

Artaxerxes Longimanus (457 BC and 444 BC) - Third and fourth decrees

- 457 BC (Ezra 7:11-26): Provided financing for temple worship, resources for sacrifices
- 444 BC (Nehemiah 2:1-8): Authorized rebuilding Jerusalem's wall

That fourth decree; that is the one that starts Daniel's prophetic stopwatch.

Why Four Decrees from Three Kings?

Here's the question I had to wrestle with: Why did it take four separate royal decrees to accomplish what Elohim had promised?

Politics.

Rebuilding a temple? That's religion. It poses no military threat. Your neighbors might grumble, but they won't mobilize armies against a people rebuilding their place of worship in a city with no walls.

But rebuilding fortified walls? That's defense. That's military capability. That transforms Jerusalem from a harmless religious site into a potentially hostile fortress. Neighboring peoples—who'd been encroaching on Judean territory and had no desire to see a strong Israel reemerge—would view this as a direct threat.

So Cyrus could authorize the temple (religious restoration) without triggering international conflict. Darius could confirm this. Artaxerxes could provide financing for worship. But authorizing wall reconstruction? That required the political situation to change, which did not happen until 444 BC.

When Artaxerxes finally issued that authorization on March 13, 444 BC, he fulfilled multiple ancient prophecies—and started a countdown that would tick for exactly 483 years; then continuing for more than two more millennia by Hosea 6:2.

Isaiah's Open Gates

Isaiah 45:1 contains a fascinating detail about Cyrus:

"Thus says YAHWEH to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open gates before him that gates may not be closed..."

This prophecy found immediate fulfillment when Cyrus's army entered Babylon in 539 BC. Historical records indicate the gates were left open—whether through treachery, negligence, or divine intervention, we are not entirely sure. But the gates stood open.

Yet, there is a deeper symbolism here. Think of each royal decree as an open gate—a divinely ordained opportunity for Jewish people to return home. For ninety-five years, from 539 BC (Gates of Babylon were opened) until 444 BC (the final wave arriving for Nehemiah's work), these "gates of opportunity" remained open.

Four major waves of faithful Jews passed through these opportunities:

1. Under Cyrus's decree (536 BC) - First return
2. Under Darius's confirmation (520-516 BC) - Supporting the builders
3. Under Artaxerxes' first decree (457 BC) - Ezra's group
4. Under Artaxerxes' second decree (444 BC) - Nehemiah's group

The gates remained open for nearly a century, just as Isaiah prophesied.

March 13, 444 BC—The Day That Started the Countdown

Now we arrive at the most precise prophetic calculation in Scripture. Daniel 9:25 declares:

"Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times."

Let us unpack this carefully because every word matters.

"From the going forth of the command" - A specific decree at a specific time "to restore and build Jerusalem" - Not just the temple, but the city itself "until Messiah the Prince" - Until the Anointed One appears "there shall be seven weeks and sixty-two weeks" - 69 "weeks" total (a "week" = 7 years)

So: 69 weeks × 7 years = 483 years

But here's where it gets interesting. Biblical prophecy uses 360-day years, not 365-day solar years. This is consistent throughout Scripture—from the flood account to Revelation's timelines.

483 years × 360 days = 173,880 days

Now, if we count forward exactly 173,880 days from March 13, 444 BC, where do we land?

April 3, 33 AD.

The historically confirmed date of Christ's crucifixion.

I need to say that again because it is absolutely stunning: A prophecy given approximately 500 years before the event counted down to the exact day when Yahshua would be "cut off" (Daniel 9:26).

The Astronomical Proof

Before you ask, "How do we know March 13, 444 BC is the right date?" let me show you the evidence.

Nehemiah gives us precise Hebrew calendar references:

Nehemiah 1:1 - "In the month of Kislev in the twentieth year, while I was in the citadel of Susa" (Kislev = November/December 445 BC)

Nehemiah 2:1 and 8-"In the month of Nisan in the twentieth year of King Artaxerxes" (Nisan = March 444 BC)

Both dates fall within Artaxerxes' twentieth year because the Jewish civil year runs from Tishri to Tishri (September to September), not Nisan to Nisan. So Kislev 445 BC and Nisan 444 BC are both within Jewish year 3316.

Gregorian Calendar

Date: -444 March 13

Leap year

0 : 00 : 00

Weekday: Tuesday

Calculate

Hebrew Calendar

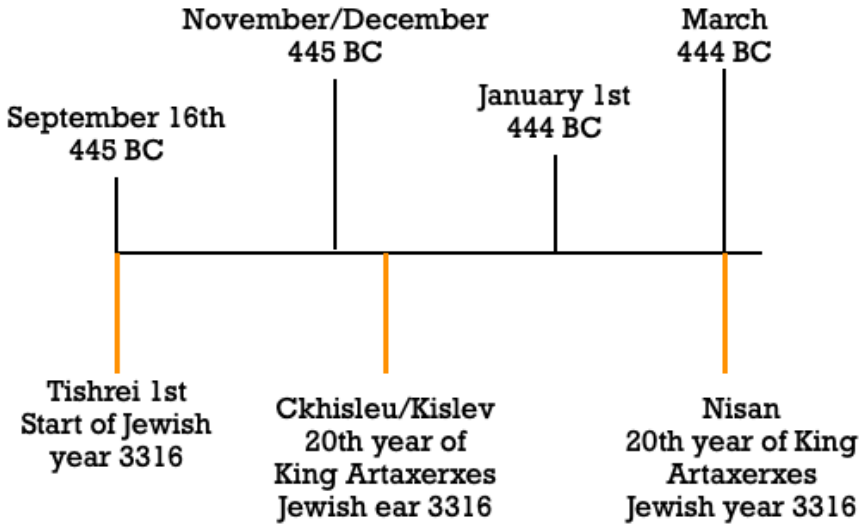
Date: 3316 Nisan 6

Common regular (354 days)

Hebrew month: ניסן

Calculate

Artaxerxes I was the fifth King of Kings of the Achaemenid Empire, from August 465 to December 424 BC. He was the third son of Xerxes I.



But how do we know which year was Artaxerxes' twentieth year? Astronomy.

Archaeologists have found cuneiform tablets containing astronomical observations from Artaxerxes' reign—specific records of:

- Lunar positions relative to planets
- Observations of Mercury, Jupiter, Venus, and Saturn
- Lunar eclipses

- Planetary conjunctions

One crucial tablet, designated VAT 5047, is securely dated to Artaxerxes' eleventh year. The astronomical data—which is independently verifiable by modern calculations—establishes this as 454 BC.

If 454 BC was his eleventh year, then his twentieth year was 445/444 BC.

Scholars have found at least forty independent astronomical observations that correlate to the reigns of Xerxes and Artaxerxes. You cannot move these dates by even one year without contradicting the stars themselves. http://www.kristenfrihet.se/english/artaxerxes.htm:

The Julian Day Converter and Perfect Precision

We want to calculate 69 prophetic weeks of Daniel, which is 173,880 days.

To calculate exactly 173,880 days, we use something called the Julian Day Converter—an astronomical tool that allows precise date calculations across different calendar systems.

Here's how it works:

Starting point: March 13, 444 BC (Julian date) Add: 173,880 days Ending point: April 3, 33 AD (Gregorian/Julian date)

The precision is stunning. From the decree authorizing Jerusalem's wall reconstruction to the day Christ was crucified during Passover week, exactly 173,880 days.

Sir Robert Anderson first worked this out in 1895 in his book *The Coming Prince*. H.W. Hoehner refined the calculations in 1977 in *Chronological Aspects of Christ's Life*. The math holds.

Daniel's prophecy was not vague symbolism. It was a mathematical countdown given centuries in advance.

Two Prophecies in One Verse

Now here's something most people miss. Daniel 9:25 contains two distinct prophecies launching from the same decree:

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:

First Prophecy: "The street shall be built again, and the wall, even in troublesome times." The decree was issued by King Artaxerxes. The total duration is 69 weeks (483 years, 173,880 days), beginning on March 13, 444 BC. This begins the 70 weeks of Daniel 9:24-25.

This addresses the physical restoration of Jerusalem up to the time of the wall's completion—when Nehemiah finished the wall in September 444 BC, within the same year of the decree.

The second prophecy, which says, "From the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks," predicts the Messiah's appearance, which began with His baptism in 26 AD.

But the prophecy does not end with verse 9:25; verse 9:26 continues: after the sixty-two weeks, the Messiah shall be cut off but not for Himself. This is the Prophecy of the Messiah's crucifixion date, launched from the same starting point: March 13, 444 BC, ending on April 3, 33 AD.

The First Seven Weeks (444-396 BC)

In Daniel 9:25, the sixty-nine weeks are separated as "seven weeks and sixty-two weeks." Many scholars have wondered: What's special about the first seven weeks?

I believe this initial period (49 years) provided Israel with one final opportunity to hear a prophet announce the coming Messiah before centuries of silence. The number seven represents completeness and perfection in biblical numerology—these seven weeks marked the completion of physical restoration promised in Isaiah 44:28 and Daniel 9:25. The wall was finished in 444 BC; however, we do not know that the streets were finished, Ezra 9:9, Daniel 9:25.

To calculate when the seven weeks ended, subtract 49 years, 17,640 days from March 13, 444 BC:

444 BC - 49 years = June 29, 396 BC (using the Julian Day Converter for precision)

This date marks both:

- The conclusion of the first seven weeks
- When Malachi delivered his prophecy, initiating the final sixty-two weeks

Malachi—The Last Prophet Before Silence

On June 29, 396 BC, the prophet Malachi delivered the message recorded in Malachi 3:1:

"Behold, I will send my messenger, and he will prepare the way before me. The Lord, whom you seek, will suddenly appear at his temple—even the messenger of the covenant, in whom you delight. Behold, he is coming, says YAHWEH of hosts."

This is the prophecy of John the Baptist ("I will send my messenger") and Yahshua ("the Lord... will suddenly appear at his temple").

But Malachi immediately follows with a sobering question in verse 2: "But who can endure the day of his coming? And who can stand when he appears? For he is like a refiner's fire and like fullers' soap." The Messiah would bring both salvation and judgment, fulfillment and testing.

From June 30, 396 BC, the final sixty-two weeks began:

- 62 weeks × 7 years × 360 days = 156,240 days
- June 29, 396 BC + 156,240 days = April 3, 33 AD

The sixty-two weeks counted down to the moment when Messiah would "suddenly appear at his temple"—not as an infant in Bethlehem, but as a man ready to begin His ministry.

Daniel 9:24—The Purpose Statement

Before we conclude Part 2, we need to understand what all this is accomplishing. Daniel 9:24 outlines six purposes for the seventy weeks:

"Seventy weeks are decreed for your people and your holy city:

1. To finish the transgression
2. To put an end to sin
3. To atone for iniquity
4. To bring in everlasting righteousness
5. To seal both vision and prophet
6. To anoint a most holy

The first 69 weeks accomplished items 3 and 5:

- Christ's atoning sacrifice (to atone for iniquity)
- Fulfilling the prophecies about the Messiah's first coming (sealing vision and prophet regarding His suffering servant role)

The 70th week—still future—will accomplish items 1, 2, 4, and 6:

- Finishing Israel's transgression

- Putting an end to sin
- Bringing in everlasting righteousness
- Anointing the Most Holy (Messiah's millennial reign begins)

We will explore this more in Part 3. For now, understand this: the seventy weeks are not just about predicting when the Messiah comes. They are about accomplishing Elohim's complete redemptive plan for Israel.

What We've Covered in Part 2

Let me recap the major points:

Two Seventy-Year Periods: Babylon's judgment (609-539 BC) and temple desolation (586-516 BC).

The Complete Diaspora: From 605 BC (Daniel taken) to 534 BC (foundation laid) = 71 years, corresponding to seven sabbatical cycles.

Sabbatical Patterns: Perfect seven-year divisions from 605 BC through 535 BC through 444 BC, proving divine design.

Three Kings, Four Decrees: Cyrus, Darius, and Artaxerxes (twice) each played specific roles in fulfilling Isaiah's prophecies about restoration.

March 13, 444 BC: The fourth decree launched Daniel's 69-week countdown.

173,880 Days: From March 13, 444 BC to April 3, 33 AD—exact mathematical fulfillment of Daniel's prophecy.

Astronomical Confirmation: Cuneiform tablets with astronomical observations prove Artaxerxes' twentieth year was 445/444 BC.

The First Seven Weeks: 444-396 BC, ending when Malachi prophesied about the coming messenger.

The Sabbatical Connection: September 444 BC marked both wall completion and a sabbatical year, connecting to the patterns from 605 BC.

Daniel's Purpose Statement: Six goals for the seventy weeks—two accomplished in the first 69, four awaiting the 70th.

The precision is undeniable. The pattern is consistent. And everything points toward one conclusion: Elohim’s prophetic calendar operates with mathematical exactness, structured around sabbatical cycles.

But here's the question that drives Part 3: If the first 69 weeks can be calculated this precisely, what does that tell us about the 70th week that is still future?

And where are we right now on Elohim's prophetic timeline?

That is what we will explore next.

Continue to Part 3: Hosea's Two Days, the Current Era, and the Coming 70th Week

Elohim's Prophetic Calendar: Part 3 of 3

Hosea's Two Days, Where We Are Now, and What Comes Next

Understanding the two-thousand-year gap, recognizing our current prophetic position, and identifying why the 70th week should begin with a sabbatical pattern

The Gap Between Week 69 and Week 70

Welcome to the final section of our journey through Elohim's prophetic calendar. We have traced the timeline from Earth's restoration after the ice age, through Adam's commission at age thirty, through Noah's flood, through Israel's exile and return, all the way to Daniel's 69 weeks, counting down precisely to Christ's crucifixion on April 3, 33 AD.

Now comes the question that changes everything: What happened after Week 69?

Daniel's prophecy mentions seventy weeks in total. We have accounted for sixty-nine. Where is the seventieth week?

The answer is: It has not happened yet.

Between Week 69 and Week 70, there is a gap—an interlude—a pause in Elohim's prophetic clock for Israel. And we are living in it right now. This is the Church Age, the age of Gentile salvation, the time Paul described when he declared in 52 AD: "I turn to the Gentiles" (Acts 13:46).

But here's the critical question: How long is this gap supposed to last? Are we near its end? And what signs should we watch for indicating the 70th week is about to begin?

To answer these questions, we need to understand a prophecy that Hosea gave about Israel—a prophecy about "two days" that connects directly to where we are right now.

Hosea's Two-Day Prophecy

Hosea 6:1–2 contains one of the most intriguing prophetic passages in Scripture:

"Come, and let us return unto YAHWEH, for He has torn, and He will heal us; He has smitten, and He will bind us up. After two days, He will revive us; on the third day He will raise us up, and we shall live in His sight."

On first reading, this sounds like encouragement to repent. However, look at the details:

- Elohim has "torn" and "smitten" His people
- After "two days," revival comes
- On the "third day," then they will "live in His sight."

The language of tearing and smiting indicates judgment. And if we understand "days" prophetically (one day = 1,000 years, as we established in Part 1), we are discussing a two-thousand-year period. This uses the same prophetic language as Genesis, where a day represents a thousand years.

Two thousand years of what, and starting when?

When Does the Countdown Begin?

This is crucial, so let us think it through carefully. Hosea's prophecy addresses the Jewish nation of Israel—not the church, not Gentile believers. The gospel first came to Israel through Yahshua's ministry, beginning with His baptism around 26 AD. But the decisive moment—the time when Elohim "tore" and "struck down" His people—was the desolation of Jerusalem in 70 AD, as we read in Daniel 9:26: "The people of the prince who is to come shall destroy the city and the sanctuary."

Daniel 9:26 prophesied: "And after the sixty-two weeks Messiah shall be cut off, but not for Himself." "Cut off." Rejected. Executed. This is the language of judgment.

When Israel as a nation rejected their Messiah and demanded His crucifixion, Elohim tore and struck them. The temple would be destroyed forty years later (69/70 AD). The nation would be scattered to the ends of the earth. And for two thousand years, Elohim's primary focus would shift to the Gentiles.

Understanding "After"—The Pattern from Jeremiah

Before you think I am setting dates, let me show you what "after" means in biblical prophecy.

Jeremiah 29:10 prophesied:

"For thus says YAHWEH, that after seventy years are accomplished at Babylon, I will visit you and perform my good word toward you in causing you to return to this place."

"After seventy years" sounds precise, right? The seventy years end, and does Elohim act immediately? Not quite.

We covered this in Part 2, but let me remind you: The return from Babylon did not happen instantaneously when the clock struck seventy. The fulfillment unfolded progressively:

- 539 BC: Babylon falls (seventy years after 609 BC)
- 536 BC: First wave returns under Cyrus's decree
- 535 BC: People gather in Jerusalem "to this place" and built an altar
- 534 BC: Temple foundation laid
- 516 BC: Temple completed

- 444 BC: Wall rebuilt, complete restoration achieved

From 535 to 444 BC equals 91 years of progressive fulfillment after the "seventy years" ended.

"After" doesn't mean immediate, instantaneous fulfillment. It marks the beginning of a season when Elohim progressively accomplishes His promises. The seventy years established when Elohim would start acting, but complete restoration unfolded over subsequent decades.

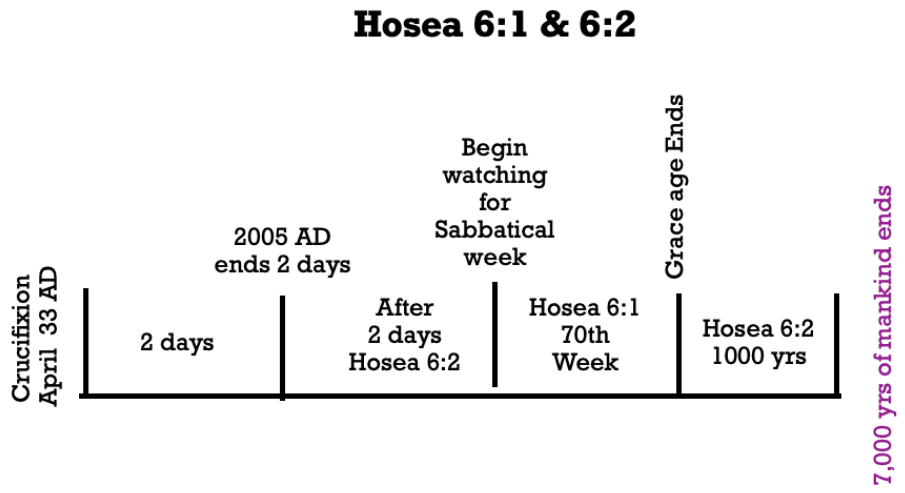
Similarly, Hosea's "after two days" means we have entered the season that will bring Elohim's renewal of His focus on Israel. But the exact timing—when the 70th week actually begins—remains in His sovereign control.

How to Calculate the Two Days

How do we measure Hosea's two days? We use prophetic years (360 days)?

Using Prophetic Years: 33 AD + (2,000 × 360-day years) is approximately 2005 AD.

The prophetic year calculation illustrates that we have surpassed the two-thousand-year milestone. We are in the "after" period. We are in the season of delay that Matthew 25:5 describes: "While the bridegroom delayed, they all slumbered and slept."



Where Are We Right Now? Matthew 25:5

Let me paint a picture of our current prophetic position using Yahshua's own words.

Matthew 25:1–13 tells the parable of ten virgins awaiting the bridegroom. Five were wise, five were foolish. They all brought lamps, but only five brought extra oil. And verse 5 describes what happened:

"While the bridegroom delayed, they all slumbered and slept."

That is where we are. The bridegroom is coming—absolutely, definitely, without question. But He has delayed. And during the delay, people get drowsy. They stop watching. They stop preparing. They assume tomorrow will be like today. This means we have entered the period Paul described in 1 Thessalonians 5:1 regarding "times and seasons." More specifically, our current situation aligns with Matthew 25:5, which states, "While the bridegroom delayed, they all slumbered and slept."

But then verse 6: "At midnight there was a cry: 'Behold, the bridegroom is coming; go out to meet him!'"

The delay ends, the cry goes out, and only those who were ready could enter the wedding.

We are in the delay period right now. Hosea's two days have passed. Daniel's 69 weeks ended in 33 AD. The church age has lasted nearly two thousand years. Israel exists as a nation again (since 1948) after millennia of dispersion. The stage is being set.

But the 70th week has not started yet. We are watching. We are waiting. And we are seeking specific signs.

What We Are Watching For

During this delay period, several things need to happen before Daniel's 70th week can begin. Let me walk through them:

1. Israel's Return to Her Biblical Borders

Elohim promised specific land boundaries to Abraham, Isaac, and Jacob. Genesis 15:18 describes "from the river of Egypt to the great river, the Euphrates." Numbers 34 provides detailed boundaries. These have not been fully restored yet.

Israel's current borders are far smaller than what Scripture promises. Before the 70th week begins, we should expect Israel's territorial situation to align more closely with biblical promises through military victory. Israel must conquer her adversaries and have a time of peace within her borders (Ezekiel 38:14; Obadiah; Isaiah 11:11–16; Jeremiah 48–49).

2. The Battle of Gog and Magog

Ezekiel 38–39 describes a massive coalition of nations attacking Israel. The description includes:

- Gog, prince of Rosh, Meshech, and Tubal
- Persia, Ethiopia, and Libya are joining the coalition
- An attack coming "from the far north."
- Elohim intervenes supernaturally to destroy the invaders
- Israel will burn weapons for seven years

This battle has not happened yet. When it does, it will establish several things:

- Israel's security will be confirmed
- Elohim's power will be unmistakably displayed
- The world will recognize Israel's unique relationship with Elohim
- Conditions will exist for the peace agreement Daniel mentions
- The Muslim spirit will be broken
- Israel will realize the fullness of her promised boarders

3. A Deceptive Peace Agreement

Daniel 9:27 describes the beginning of the 70th week:

"Then he shall confirm a covenant with many for one week; but in the middle of the week, he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate."

"He" refers to "the prince who is to come" mentioned in verse 26—the figure we often call the Antichrist. This person will broker a peace agreement ("confirm a covenant") with Israel for "one week" (seven years).

This event, the covenant-signing, starts the 70th week. It is not marked by random wars or the rapture.

Halfway through (3.5 years), this leader will break the covenant, stop temple sacrifices, and establish "the abomination of desolation" Yahshua warned about (Matthew 24:15).

We are watching for this agreement. When it is signed, we will know the 70th week will soon begin.

4. A Sabbatical Year Beginning

This is where my research has led me to a specific expectation: I believe the 70th week will begin during a sabbatical year, just as the first 69 weeks began with sabbatical patterns in 444 BC.

Why? Consider the consistent patterns we have seen throughout this study:

- The exile periods connected to sabbatical violations
- The return from exile aligned with sabbatical cycles
- Daniel's 69 weeks launched from a sabbatical year
- Elohim structures His prophetic calendar based on these seven-year patterns

If the pattern held for the first 69 weeks, should we not expect it to hold for the 70th?

Let me walk you through the theological reasoning behind this expectation.

Daniel 9:24 lists six purposes for the seventy weeks—remember these from Part 2?

The 70th week will accomplish the remaining items: finishing Israel's transgression (national repentance), putting an end to sin (final judgment of evil), bringing in everlasting righteousness (Messiah's reign), and anointing the Most Holy (Messiah enthroned as King).

After the 70th week, Leviticus 25:8-55 describes what happens: a jubilee year begins. After seven sabbatical cycles (49 years), the 50th year is proclaimed as a jubilee—a year of release, restoration, and return.

Think about the structure:

- 69 weeks (483 years) counted from a sabbatical pattern
- 1 week (7 years) remains—the 70th week
- After the 70th week, 490 years, the jubilee begins
- Jubilee inaugurates Messiah's millennial reign

What If

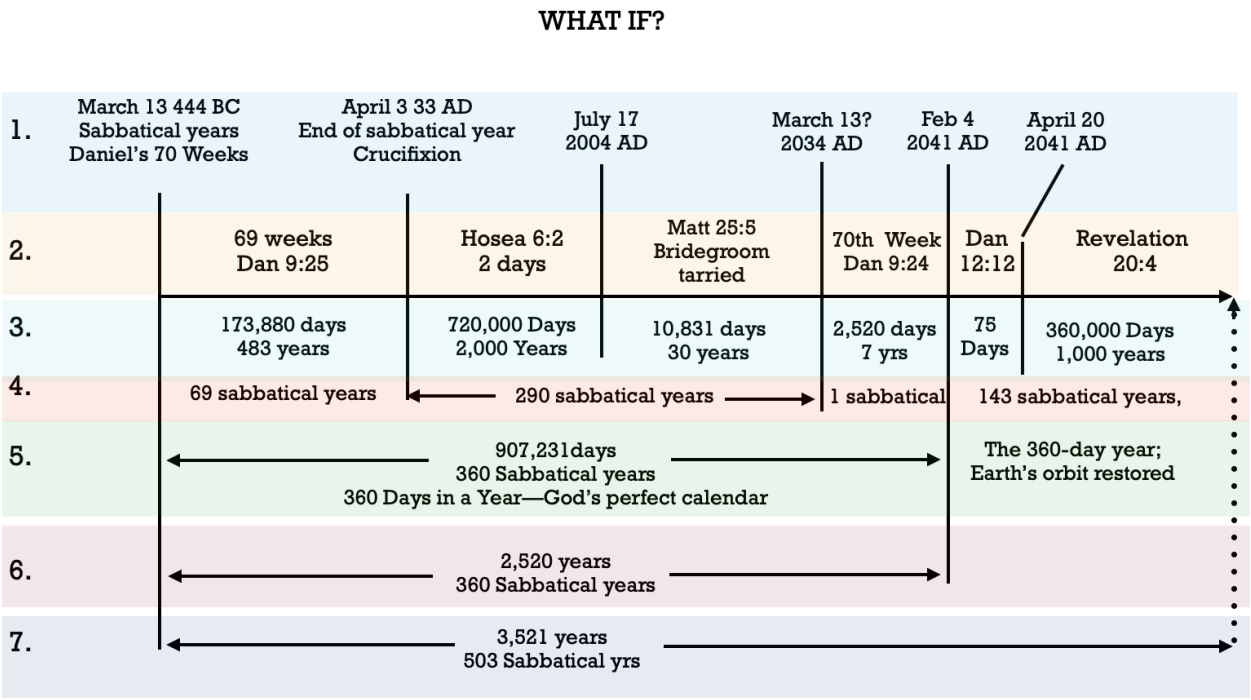
What if the entire plan of salvation for Israel and the Gentiles is counted in sabbatical years?

We have encountered the number 7 multiple times in our study. Below we have a chart, and it is busy, so I assigned each horizontal row on the chart a number. We will use these numbers as individual talking points for their respective rows. I used the Julian Day Calculator to provide exact dating: https://core2.gsfc.nasa.gov/time/julian.html

1. Each of these dates corresponds to a scripture, as they all fall in line with Daniel chapter nine.
2. Each of these scriptures provides an event on Elohim's sabbatical calendar.
3. Each of the events has its given time; each establishes the next event.
4. Israel's redemption calendar is represented by the 69 weeks and the 70th week, marking the end of their grace age.
   - The Gentiles' grafting into the vine happens between the 69th and 70th week. Yahshua's millennial reign follows these eras. These eras have their sabbatical years.
   - Israel and the Gentile salvation plan is 290 sabbatical years.
   - There are 143 sabbatical year counts for the millennium
5. This horizontal line offers some interesting numbers. The full redemption plan for all Israel is 360 sabbaticals, the same number represented in Elohim's original solar year, which was perfect. The calendar time Israel continues to use today.
   - Yahshua’s millennial reign will operate on a 360-day calendar.
6. This horizontal line has a period of 2,520 years, corresponding to the days of the 70th week (7 years), and it represents perfection.

7. There are 3,521 years from 444 BC to the end of the millennium, which is 503 sabbatical years.

"WHAT IF?" detailed sabbatical timeline chart



The Anointing of the Most Holy

This anointing marks the beginning of the Messiah's millennial reign in the temple as King of Kings. It is not the same anointing that began His ministry of suffering (His baptism). It is the anointing that begins His triumphant reign, Ezekiel 43:1-7.

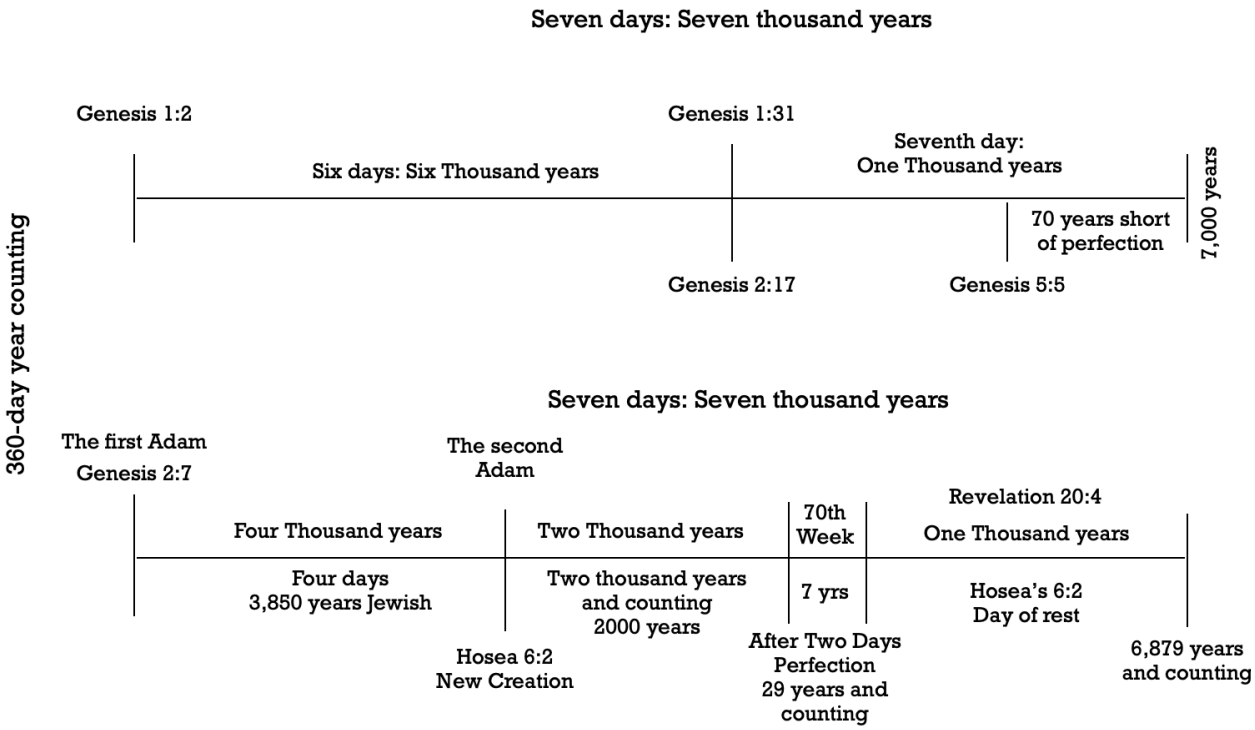
Revelation 20 describes this thousand-year period when Christ rules from Jerusalem. This is the "third day" Hosea prophesied—the day when Israel will "live in His sight."

The timeline flows like this:

Two days (2,000 years) after the crucifixion: Revival comes to Israel, 70th week (7 years): Transgression finished, sin ended, and the Jubilee begins. The Messiah anointed as King for the Third day (1,000 years): Millennial reign.

Everything connects. Every pattern points to the same conclusion. The chart on this page illustrates Ecclesiastes 1:9-10: "There is nothing new; what has been must be again."

The seven days of generations in Genesis chapter one set a typology for the plan of salvation on a timeline. Peter has been telling us this for two thousand years (2 Peter 3:8). Peter said that one day is as a thousand years and a thousand years as a day. He is telling us Hosea's two days are the same language as Genesis' seven days. Hosea's two days are two thousand years. The third day of Hosea is a thousand years, Revelation 20:4. The chart illustrates that humanity's lifespan might not reach seven millennia. Maybe the remaining years will be the time of the Great White Throne Judgment?



What About Gentiles and Sabbatical Counting?

Here's something important to understand: Gentile believers occupy the space between Week 69 and Week 70. We are in the gap. Counting sabbatical years holds no specific covenant relevance for us.

These patterns belong specifically to Israel's relationship with Elohim. They are part of the covenant framework Elohim established with Abraham, Isaac, and Jacob. When Paul writes about the "mystery" of the church in Ephesians 3, he is describing something that was not fully revealed in the Old Testament—Gentiles being grafted into salvation through Christ.

But that does not mean the sabbatical patterns are irrelevant to us. Understanding them helps us recognize where we are on Elohim's prophetic timeline. We are witnesses of an amazing moment in history when ancient prophecies converge toward fulfillment.

Throughout Scripture, prophetic time uses a 360-day year calculation. This appears in the flood account (Genesis 7–8), in Daniel's prophecies, and in Revelation's timelines: 42 months = 3.5 years = 1,260 days.

This consistency demonstrates intentional design. Elohim's prophetic calendar operates on fixed principles that span from Genesis to Revelation.

Living in the Delay—What Should We Do?

So, where does all this leave us practically?

We are living in Matthew 25:5—the delay period. Hosea's two days have passed. Daniel's 69 weeks ended almost two thousand years ago. Israel exists as a nation again. The stage is set. But the exact timing of when the 70th week begins remains in Elohim's hands.

Yahshua was clear about this. Matthew 24:36 says: "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only."

We cannot set dates. We should not try. Anyone who tells you they know the exact day the 70th week begins is wrong—period.

But we can watch. We should watch. Yahshua commanded it: "Therefore, stay awake, for you do not know on what day your Lord is coming" (Matthew 24:42).

What does faithful watching look like?

Study Scripture: understand the prophetic framework, so you recognize signs when they appear. Don't be like the foolish virgins who were not prepared.

Watch World Events: focus on Israel's situation—territorial changes, peace negotiations, temple preparations, and international coalitions forming. These are not random; they are prophetically significant.

Live Ready: Don't get so caught up in delay that you stop preparing. The wise virgins brought extra oil. They were ready when the cry went out at midnight.

Avoid date setting for the day and the hour: recognize the season without claiming to know the day. There is a huge difference between "we're close" and "it happens on this date."

Share What You Know: Help others understand these patterns. Many believers have no idea where we are on Elohim's timeline. They need teachers who can explain these things clearly.

The Complete Framework—Creation to Millennium

Let me bring every thread together one final time. We have traced a timeline that spans:

Creation's Restoration: Genesis 1:2–3 describes Earth emerging from an ice age approximately 11,700 years ago, beginning six thousand-year "days" of restoration.

Adam's Era: Beginning 3761 BC, with marriage and commission at age 30 (3731 BC), establishing thirty as the age of leadership and one hundred as the age of accountability.

Noah's Era: Flood arriving on his 600th birthday (2105 BC), after Methuselah's 969-year prophetic life ended. The pattern of progressive revelation is established.

Babylonian Period: 609–539 BC, seventy years during which nations served Babylon, connected to sabbatical violations.

Temple Desolation: 586–516 BC, seventy years during which the temple lay in ruins, again connected to sabbatical patterns.

Complete Diaspora: 605–444 BC, spanning 161 years (exactly 23 sabbatical cycles), from initial deportation through complete restoration, including walls.

Three Kings, Four Decrees: Cyrus, Darius, and Artaxerxes (twice) fulfilling Isaiah's prophecies about restoration, with astronomical confirmation of dates.

Daniel's 69 Weeks: March 13, 444 BC to April 3, 33 AD—precisely 173,880 days counted with mathematical accuracy to the crucifixion.

Hosea's Two Days: 33 AD to approximately 2005 AD—two thousand years after which Elohim renews focus on Israel's revival.

Church Age: 33 AD to present—the gap between Week 69 and Week 70, the period of Gentile salvation, the delay Yahshua described.

Current Position: We are past the two-thousand-year mark, watching for signs that indicate the 70th week's approach.

Daniel's 70th Week: The future seven-year period that will accomplish finishing transgression, ending sin, bringing righteousness, and preparing for the Messiah's reign.

Messiah's Millennium: The thousand-year reign following the 70th week, when Christ rules from Jerusalem, and Israel lives "in His sight."

Through sabbatical counting, every piece connects. Every calculation uses a 360-day prophetic year. Mathematical precision appears in every fulfillment.

The Evidence of Divine Design

Throughout this three-part study, we have seen evidence that demands an explanation:

Perfect Sabbatical Divisions: 605 BC to 535 BC = 10 sabbatical cycles, 535 BC to 444 BC = 13 sabbatical cycles, 605 BC to 444 BC = 23 sabbatical cycles. These are not approximate; they are exact.

Day Perfect Fulfillment: Daniel's 69 weeks counted 173,880 days to the crucifixion—verifiable through astronomical records and the Julian Day Converter.

Consistent Use of 360 Day Years: From the flood account through Daniel through Revelation—prophetic time always uses this calculation.

Pattern Repetition: Ages of maturity (30, 100) appearing consistently. Progressive revelation (Noah's two sets of instructions, prophecies clarifying prophecies), Seventy-seven-year periods connecting to sabbatical violations, Seven-day prophecies foreshadowing seven church ages

Astronomical Confirmation: Cuneiform tablets with planetary observations lock in Artaxerxes' dates with scientific certainty.

Fulfillment of Named Prophecies: Isaiah named Cyrus 150 years before his birth. Daniel counted days to the Messiah centuries in advance.

This is not numerology. This is not pattern seeking gone wild. This is the fingerprint of divine authorship on human history.

A Personal Reflection

I started this study asking simple questions about ages—why thirty for Yahshua's ministry, why one hundred for Cain and Abel's accountability. Those questions led me down a path I never expected.

What I have discovered is a calendar system so intricate, so mathematically precise, so consistent across millennia, that it defies any explanation except intentional divine design.

Elohim did not just inspire the Bible's words. He structured history itself according to patterns that prove His sovereignty over time.

The seventy years in Babylon were not an arbitrary punishment—they were calculated rest for sabbatical violations. Daniel's 69 weeks were not symbolic—they were a mathematical countdown. Hosea's two days were not poetic language—they were a literal two-thousand-year prophecy.

And we are living on the edge of it all.

We have passed Hosea's two-thousand-year milestone. Daniel's 70th week is still future but approaching. Israel exists as a nation again after two millennia of dispersion. The conditions described in Ezekiel and Daniel are aligning.

I cannot tell you when the 70th week begins; nobody can. But I can tell you we are in the season Yahshua described—the delay before the midnight cry.

The bridegroom is coming. The calendar is counting down. And those who understand the times have the privilege of watching faithfully.

The Calendar Keeps Ticking

From the ice age to the millennium. From Adam's thirtieth birthday to Christ's return. From Methuselah's 969-year warning to the two-thousand years since the crucifixion.

Elohim's calendar has been ticking since before recorded history. Every prophecy has its appointed time. Every pattern points to fulfillment. Every calculation proves precision.

We do not know the day or hour. We cannot set dates. But we know the season. And brethren, the season is very late.

The first 69 weeks counted down exactly. The 70th week is coming. The patterns suggest it will begin with a sabbatical year. The signs indicate we're close.

So we watch. We study. We prepare. We share what we know. And we wait with patient hope for the bridegroom's return.

Because one day—maybe sooner than we think—the midnight cry will go out: "Behold, the bridegroom is coming!"

And only those who were watching will be ready.

Conclusion: The Question That Remains

I'll leave you with one final thought.

We've traced Elohim's calendar through thousands of years. We've seen mathematical precision that defies coincidence. We've watched patterns repeat with stunning consistency. We've calculated prophecies fulfilled to the day.

And all of it points to one conclusion: Elohim's prophetic timeline is real, it's precise, and it's still operating.

The 69 weeks are history. The church age is winding down. Hosea's two days have passed. The conditions for the 70th week are aligning.

So here's the question: What are you going to do with this knowledge?

Will you dismiss it as interesting but irrelevant? Will you use it to set dates and make predictions Yahshua said nobody can know? Or will you let it motivate you to watch faithfully, live ready, and share these truths with others who need to understand the times?

The calendar is counting down.

The bridegroom is coming.

The question is: Will you be ready when He arrives?

"For you yourselves are fully aware that the day of YAHWEH will come like a thief in the night. While people are saying, 'There is peace and security,' then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness." (1 Thessalonians 5:2–5)

Brother Brian Neill

April 2015 Last edit: December 2025

Appendix

PART 4: DANIEL'S 69 WEEKS - Mathematical Precision

A. Nehemiah's Chronology (CONSOLIDATE CALENDAR DISCUSSIONS)

The Hebrew Calendar Context (ONE COMPREHENSIVE EXPLANATION)

- Two New Year systems:
  - Tishri (September/October) = Civil New Year, regnal year for kings
  - Nisan (March/April) = Ecclesiastical New Year, religious calendar

- Jewish year runs from September to September

- Why Nehemiah's dates matter:
  - Nehemiah 1:1: Kislev (month 9), Artaxerxes's 20th year = Nov/Dec 445 BC
  - Nehemiah 2:1: Nisan (month 1), Artaxerxes's 20th year = March 444 BC
  - Both dates fall within the same Jewish year 3316
  - This confirms that Nehemiah uses the Jewish civil calendar

The Artaxerxes Timeline
- Nehemiah learns of Jerusalem's condition: Kislev (Nov/Dec 445 BC)
- King issues letters: Nisan (March 444 BC)
- Specific date: March 13, 444 BC

B. Astronomical Confirmation

The Evidence
- Source: http://www.kristenfrihet.se/english/artaxerxes.htm
- Cuneiform tablet VAT 5047: Artaxerxes's 11th year
- Contains: Lunar positions, Mercury, Jupiter, Venus, Saturn observations
- Dates to: 454 BC conclusively
- Therefore: 20th year = 445/444 BC (not 455 BC as Watchtower claims)

The Weight of Multiple Witnesses
- 40+ independent astronomical observations
- Confirms both Xerxes and Artaxerxes reign dates
- Impossible to alter dates by even one year
- Multiple lines of evidence converge

- Reference: Sachs/Hunger, Astronomical Diaries and Related Texts from Babylonia, Vol. 1, Wien 1988, pp. 56-59

Rejecting False Interpretations
- Watchtower Society: 455 BC claim is demonstrably wrong
- Any interpretation contradicting established dates must be rejected
- Historical documentation takes precedence over speculative theology

C. The 69 Weeks Calculation

The Foundational Principle
- Using 360-day prophetic years (not 365.2422-day solar years)
- Biblical pattern throughout Scripture
- Required for mathematical precision

The Mathematics
- 69 weeks × 7 years/week = 483 prophetic years
- 483 years × 360 days/year = 173,880 days
- March 13, 444 BC + 173,880 days = April 3, 33 AD

For Reference: Solar Year Comparison
- 476 solar years × 365.2422 days = 173,855 days
- Difference: 25 days (due to shorter prophetic year)
- 173,880 ÷ 365.2422 = 476.06 solar years

Using the Julian Day Converter
- Astronomical tool for precise date calculation
- Accounts for calendar system changes
- Confirms exact day-to-day count
- Verifiable by anyone with the tool

The Result
- Starting point: March 13, 444 BC (astronomically confirmed)
- Prophetic period: 173,880 days exactly
- Ending point: April 3, 33 AD (historically confirmed crucifixion)
- Precision: Exact fulfillment of Daniel 9:25-26

The Crucifixion Date Debate
- April 3, 33 AD (14th Nisan) vs. April 4, 33 AD (15th Nisan)
- Complex calculations regarding Passover timing
- Preponderance of evidence supports April 3
- Reference: https://christianity.stackexchange.com/questions/39619/
- What matters: Counting 173,880 days lands in Passover week 33 AD

The Remarkable Precision
- Not vague symbolism
- Mathematically exact prediction
- Given centuries in advance (Daniel written ~530 BC)
- Fulfillment documented in history

- Demonstrates divine inspiration of Scripture

D. The Sabbatical Connection

444 BC: A Dual-Significance Year
- March 13, 444 BC: Decree issued, 69 weeks begin
- September 15, 444 BC: Wall completed, sabbatical year celebrated

Evidence for 444 BC as Sabbatical Year
- Nehemiah 8:1: Seventh month gathering (Tishri/September)
- Deuteronomy 31:10-13: Sabbatical year law reading requirement
- Ezra reads law to assembled people
- Sukkot celebration (15th of Tishri)
- Corresponds to Jewish year 3318

The Backward Calculation
- From 444 BC to 535 BC: 91 years ÷ 7 = 13 sabbatical cycles (exact)
- From 444 BC to 605 BC: 161 years ÷ 7 = 23 sabbatical cycles (exact)
- Conclusion: 605 BC and 535 BC were sabbatical years in Elohim's eyes
- But: Judah failed to observe them (2 Chronicles 36:21)
- Result: Land forcibly rested during 70 years of exile

Pattern Established
- Daniel's 70 weeks began with sabbatical year (444 BC)
- Suggests 70th week will also align with sabbatical pattern
- Elohim's prophetic calendar aligns with creation sabbatical cycles
- Demonstrates unity of redemptive plan across all ages

Eliminates 3 separate discussions of sabbatical counting

E. The Two Prophecies in Daniel 9:25

Understanding the Structure Daniel 9:25 contains two distinct but related prophecies:

"Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times."

First Prophecy: 69 Weeks to Messiah
- From: March 13, 444 BC
- Duration: 7 weeks + 62 weeks = 69 weeks total
- To: Messiah's crucifixion, April 3, 33 AD
- Continues: Daniel 9:26 - Messiah cut off, city/sanctuary destroyed
- Further: Jerusalem falls to Rome, 70 AD
- Conclusion: Final desolation at end of 70th week (Daniel 9:27)

Second Prophecy: Jerusalem's Physical Restoration
- "The street shall be built again, and the wall, even in troublous times"

- Connects to Daniel 9:2: "Seventy years in the desolations of Jerusalem"
- "Desolations" (plural) = multiple 70-year periods
- Three periods already discussed: 605-535/534, 586-516, 516-444 BC
- Fulfillment: September 15, 444 BC - Nehemiah completes wall
- Completes: Isaiah 44:24-28 fully realized

Numerological Note

- 444 BC: Number 4 appears three times
- 4 = natural world/creation
- 3 = completeness/divine perfection
- 444 = complete salvation plan in natural world
- Aligns with Daniel 9:24: Plan begins, runs to King of Kings

PART 5: THE 70TH WEEK - Future Fulfillment

A. Why the 70th Week Remains Future

The Gap Between Weeks 69 and 70

- Week 69 ended: April 3, 33 AD (Messiah cut off)
- Week 70: Still future, not yet begun
- Biblical basis for gap:
    - Romans 11:11 - Israel's stumbling brought salvation to Gentiles
    - Romans 11:25 - Blindness in part until fullness of Gentiles comes in
    - Hosea 6:1-2 - "After two days He will revive us" (after 2,000 years)

The Church Age (33 AD - Present)

- Transitional period between weeks 69 and 70
- Elohim dealing primarily with Gentiles
- Israel set aside temporarily, not permanently
- Sabbatical counting irrelevant to Gentiles
- Pattern: Like wise/foolish virgins waiting (Matthew 25)

Daniel 9:24's Unfulfilled Purposes The 70th week will accomplish:

1. Finish transgression
2. Put an end to sin
3. Atone for wickedness
4. Bring in everlasting righteousness
5. Seal up vision and prophecy

6. Anoint the Most Holy Place

None of these fully accomplished yet

B. Hosea's Two Days (CONSOLIDATE ALL HOSEA DISCUSSIONS)

The Prophecy

- Hosea 6:1: "Come, let us return to YAHWEH, for He has torn...He will heal"
- Hosea 6:2: "After two days He will revive us; on third day He will raise us up"

Interpretation Framework

- One day = 1,000 years (2 Peter 3:8, Psalm 90:4)
- Two days = 2,000 years
- Third day = Millennium (1,000-year reign)
- Genesis 2:4

Starting Point: The Crucifixion (33 AD)

- Daniel 9:26: Messiah cut off (rejected by Israel)
- Hosea 6:1: Language of tearing/striking matches crucifixion
- NOT Paul's turning to Gentiles (52 AD)
- NOT Yahshua's baptism (26 AD)
- The cutting off = the appropriate starting point

Two Calculation Methods

1. Solar years: 33 AD + 2,000 years = 2033 AD
    - First sabbatical after: 2035 AD
2. Prophetic years (360 days): 33 AD + 1,972 solar years = 2004.48 AD
    - Using 2,000 × 360 = 720,000 days ÷ 365.2422 = 1,972 years

The "After" Pattern Applied

- Like Jeremiah 29:10: "After 70 years" began a season (539-534 BC)
- Like Judah's return, spread over 95 years after Babylon fell
- Hosea's "after two days" likely begins a season, not instant fulfillment
- We passed the 2,000-year threshold (2005).

Our Current Position

- Matthew 25:5: "While the bridegroom delayed, they all slumbered and slept."
- 1 Thessalonians 5:1: "Times and seasons" period
- Beyond Hosea's two days, before 70th week begins
- Watching for prophetic markers

What We are Watching For

1. Israel's return to promised borders (ongoing)

2. Gog/Magog battle (Ezekiel 38-39)
3. Deceptive peace agreement (Daniel 9:27)
4. Gospel returning to Jewish people (Romans 11:11-12)
5. Recognition of sabbatical year patterns

C. Characteristics of the 70th Week

Duration and Structure

- 7 years (one week of years)
- 2,520 days using 360-day years
- Divided into two 3.5-year periods (Daniel 9:27)
- Final period = "Great Tribulation" (Matthew 24:21)

Purposes (Daniel 9:24)

- Complete Israel's spiritual restoration
- End sin and bring everlasting righteousness
- Seal up all vision and prophecy
- Anoint Most Holy Place (not Yahshua's baptism)

The Anointing Clarified

- Daniel's anointing ≠ Yahshua's baptism (26 AD)
- This anointing = Beginning of millennial reign
- King of Kings assumes throne in temple
- Different event, different purpose

Sabbatical Pattern Expected

- The first 69 weeks began with a sabbatical year (444 BC)
- The pattern suggests the 70th week will also align with the sabbatical
- Prophetic calendar consistent across all ages
- 360-day years throughout

Followed by Jubilee

- Leviticus 25:8-55: Jubilee after 7 sabbatical cycles
- After 70th week: Jubilee year begins millennium
- Year of release, restoration, return
- Messiah's 1,000-year reign was inaugurated

Why Sabbaticals Do Not Apply to the Church

- Sabbatical cycles = Israel's covenant relationship
- Gentiles = between weeks 69 and 70
- No sabbatical requirements for church age

- Pattern resumes when Elohim returns focus to Israel

Historical Sidebar: The Battle of Megiddo and Egypt's Role (609 BC)

Optional Deep Dive - For History Enthusiasts

This section provides additional historical context for the events of 609 BC mentioned in Part 2. It's not essential for understanding the prophetic timeline but offers valuable background for those interested in the geopolitical situation.

The Death of King Josiah

The year 609 BC marked a pivotal turning point not only for the Assyrian and Babylonian empires but also for the kingdom of Judah. While the Fall of Harran ended Assyrian dominance, another battle that same year dramatically altered Judah's fate.

The Battle of Megiddo (609 BC)

Pharaoh Necho II of Egypt was marching his army northward through the Levant, heading to Carchemish in Syria to aid the remnants of the Assyrian forces against the rising Babylonian threat. To reach Carchemish, he needed to pass through Judean territory.

King Josiah of Judah—one of the most righteous kings in Judah's history, who had led sweeping religious reforms—made a fateful decision: he would not allow Egypt's army to pass through his land. His motivations remain debated by scholars. Perhaps he saw Egypt as a threat. Perhaps he had political alliances that required him to oppose Egypt's northward march. Perhaps he believed God would grant him victory as He had for earlier kings.

Whatever his reasoning, Josiah assembled his forces and confronted Pharaoh Necho II at Megiddo, a strategic northern city in Israel that had witnessed countless battles throughout history.

The confrontation was swift and decisive—but not in Judah's favor. King Josiah was killed in the battle. Second Chronicles 35:23-24 records: "Archers shot King Josiah, and he told his officers, 'Take me away; I am badly wounded.' So they took him out of his chariot, put him in his other chariot and brought him to Jerusalem, where he died."

Egypt's Vassal State

With Josiah dead and Judah's army defeated, Egypt conquered Judea. This victory transformed the geopolitical landscape:

Immediate Consequences:

- Israel became a vassal state to Egypt
- Judah lost its brief period of independence
- Egypt now controlled the strategic corridor between Egypt and Syria

The Fate of Jehoahaz:

After Josiah's death, the people of Judah crowned his son Jehoahaz as king. He was 23 years old. But his reign lasted only three months.

Pharaoh Necho II had other plans. Second Chronicles 36:3-4 records what happened:

"The king of Egypt dethroned him in Jerusalem and imposed on Judah a levy of a hundred talents of silver and a talent of gold. The king of Egypt made Eliakim, a brother of Jehoahaz, king over Judah and Jerusalem and changed Eliakim's name to Jehoiakim. But Necho took Eliakim's brother Jehoahaz and carried him off to Egypt."

Understanding the Move:

- Necho II imprisoned and removed Jehoahaz after just three months
- Necho installed Jehoahaz's brother Eliakim as puppet king
- Changed his name to Jehoiakim (asserting Egyptian authority)
- Imposed heavy tribute: 100 talents of silver and 1 talent of gold
- Took Jehoahaz to Egypt, where he would die in captivity

This demonstrates Egypt's complete control over Judah. By removing the people's chosen king and installing his own choice, Pharaoh Necho II made Judah's vassal status unmistakable.

The Broader Context: Egypt vs. Babylon

Egypt's control of Judah in 609 BC was part of a larger power struggle:

Egypt's Goal: Support the failing Assyrian Empire to maintain regional balance of power and prevent Babylonian dominance

The Problem: The Neo-Babylonian Empire under Nabopolassar (and soon his son Nebuchadnezzar) was rising rapidly in power

The Showdown: This conflict would reach its climax at the Battle of Carchemish in 605 BC

The Battle of Carchemish (605 BC)

Four years after conquering Judah, Egypt's fortunes changed dramatically. In the spring of 605 BC, Egyptian and Assyrian forces faced the Babylonians and General Nebuchadnezzar at Carchemish in northern Syria.

The result was catastrophic for Egypt:

- The Babylonian army decisively defeated the Egyptian-Assyrian coalition
- This victory ended Egypt's involvement in Near Eastern affairs
- Babylon became the undisputed regional superpower
- The path was now clear for Nebuchadnezzar to march south

From Egyptian to Babylonian Control

Within months of Carchemish, the power transition was complete:

October 605 BC: King Nebuchadnezzar arrived at Jerusalem. King Jehoiakim—the Egyptian puppet—had no choice but to surrender to his new overlord. Judah transitioned from Egyptian vassal to Babylonian vassal without a fight.

Nebuchadnezzar took hostages as a gesture of goodwill from Jehoiakim. Among them: Daniel, Hananiah, Mishael, and Azariah—young men destined to become prophets during Israel's 70-year exile (Daniel 1:6).

Why This Matters for the Prophetic Timeline

These events establish the geopolitical context for:

1. **The 70-Year Count Beginning in 609 BC:** When Harran fell and the Assyrian Empire ended, Babylon became the dominant power. Nations, including Judah (though briefly under Egypt), would "serve the king of Babylon seventy years" (Jeremiah 25:11).
2. **The First Deportation in 605 BC:** Daniel and others were taken to Babylon, marking the beginning of Judah's diaspora—the personal exile experience that would culminate in 586 BC's temple destruction.
3. **God's Sovereignty Over Nations:** Despite Egypt's temporary control (609-605 BC), God's prophetic word through Jeremiah would be fulfilled. Babylon—not Egypt—would be His instrument of judgment.
4. **The Sabbatical Connection:** The transition from independence (under Josiah) to Egyptian control (609 BC) to Babylonian control (605 BC) all happened during the years when Judah should have been observing sabbatical rests but was not.

Connecting to 2 Chronicles 36:6

The passage referenced in the main text—2 Chronicles 36:6—describes what happened when Nebuchadnezzar arrived in 605 BC:

"Nebuchadnezzar king of Babylon attacked him and bound him with bronze shackles to take him to Babylon."

Interestingly, Nebuchadnezzar apparently decided not to take Jehoiakim to Babylon at this time. Instead, he took hostages (including Daniel) and temple articles, leaving Jehoiakim as a Babylonian vassal. Jehoiakim would rebel later, leading to further judgment, but in 605 BC, the transition was relatively peaceful—likely because Jehoiakim had learned from his father Josiah's fatal mistake of resisting a superior military power.

Summary Timeline of Judah's Descent

627 BC - Josiah begins religious reforms, one of Judah's most righteous kings

609 BC - Fall of Harran; Assyrian Empire ends. **609 BC** - Battle of Megiddo; Josiah killed, Egypt conquers Judah. **609 BC** - Jehoahaz reigns 3 months, then taken to Egypt; Jehoiakim is installed as Egyptian puppet

605 BC - Battle of Carchemish; Egypt was decisively defeated by Babylon. **605 BC** - Nebuchadnezzar arrives at Jerusalem; Jehoiakim becomes a Babylonian vassal; Daniel is taken

586 BC - After multiple rebellions, Nebuchadnezzar destroyed Jerusalem and the temple

For Further Study

Biblical References:

- 2 Kings 23:29-37 (Josiah's death and its aftermath)
- 2 Chronicles 35:20-36:8 (Detailed account of this period)
- Jeremiah 22:10-12 (Prophecy about Jehoahaz's fate)
- Daniel 1:1-6 (Daniel's deportation in 605 BC)

Historical Note: The dating discrepancy between Daniel 1:1 (which dates Nebuchadnezzar's arrival to Jehoiakim's "third year") and Jeremiah 25:1 (which dates it to Jehoiakim's "fourth year") likely stems from different calendar systems—Daniel may have used the Tishri calendar (beginning in October) while Jeremiah used the Nisan calendar (beginning in April).

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

https://www.bible.ca/archeology/bible-archeology-josiah-king-of-judah-hilkiah-high-priest-find-lost-book-law-of-moses-seal-bulla-640-60