

Elohim's Calendar,

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Introduction

Years ago, I wrote the first document on God's Sabbatical Calendar. Today, I will concentrate on improving the document's presentation. The emphasis is not on debating the historical context of Sabbatical festivities and calendars, but rather on exploring the connections between Daniel's 70 Weeks prophecy and Sabbatic counting. For example, can we determine whether the 70 weeks begin on a sabbatical year? Exploring Daniel's 70 Weeks prophecy exposes a web of connections that throw conventional interpretations into question, particularly the year when the 70 weeks began. Was it in relation to a Jewish-recognized sabbatical year?

Examining this extensive history raises the question of whether the prophetic time aligns with the sacred cycles found in the Sabbatical calendar. This inquiry not only broadens our understanding of biblical prophecy, but it also prompts us to consider how these ancient timelines can correspond to Elohim's plan for His kingdom's rest and mankind's third regeneration.

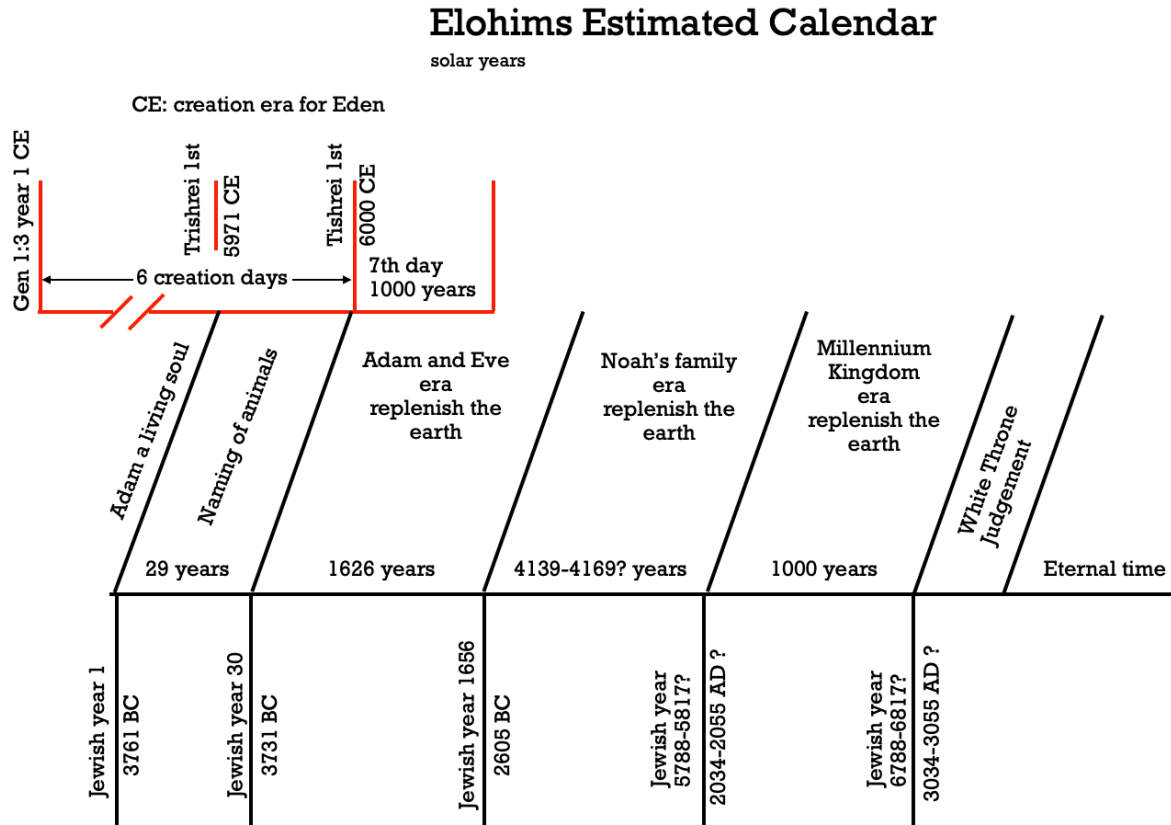
Finally, evaluating whether the last week corresponds to a sabbatical year may reveal important insights into the Bible's scheme of redemption and divine purpose. This new edition of Elohim's Sabbatical Calendar Document encourages us to evaluate how these prophetic patterns apply to our current spiritual journeys. It serves as a reminder that history is more than just a series of events; it is a story created by God to bring us into His fellowship and restoration.

Our calendar is based on the Jewish year 1, which marks Adam's birth as the beginning of a living soul. Scholars have attempted to determine this date using both biblical passages and secular historical information. Year 3,761 BC is Adam's birthday: Jewish historians agree that Hillel II established the calendar in the year 670 of the Seleucid era, which corresponds to 4119 A.M. (359 AD). With this information and our research, I'm in agreement with Hillel II.

The Estimated Calendar: The Solar Years

I primarily use solar years because they are more well-known and easier to track than 360-day years. To obtain ideal accuracy in prophecy, we may convert to 360-day years, and we shall do so in some cases. The chart below will use solar years. The timeline from Genesis

1:3 to 1:31 is highlighted in red. The passage explains the six creative days that produced Adam and Eve's abode on Earth. It then moves on to the seventh day, which Elohim has set aside for rest.



The chart above shows what I believe resembles Elohim's calendar. Let's have a look at it. The transformation of Earth's Mesopotamian region into the Garden of Eden is taking six thousand years of formation. Every day lasts a thousand years, with the seventh day being Elohim's day of rest from His creative work. It marked the beginning of Adam and Eve's headship; what was supposed to be a millennium of royal rule was not a day of rest for them.

The red creation timeline parallels Adam's black timeline, beginning at 3761 BC. This timeline commemorates the transformation of man from a spirit into a living soul during the sixth day. The red timeline runs parallel to the black line from 3761 to 3731 BC, when Adam was still a man and woman in spirit. Twenty-nine years preceded the end of the sixth creative day, marking the beginning of man's existence in Adam and his placement in Eden. Genesis 1:28 states that the Jewish year 30 begins on the seventh day, as we show on the calendar with 3731 BC, YAHWEH's day of rest, and Adam and Eve's day for replenishing

the earth. When we arrive at 3761 BC, or the Jewish year 30, the naming of all creatures was complete. In this 30th year, Genesis 2:25 marks the first day of Adam and Eve's marriage and the first day of their 1,000-year rule, if not for their sins. From 3731 BC, the black horizontal timeline displays Adam and Eve and their progeny fulfilling the covenant era for a period of 1,626 years, repopulating the earth with sons of Elohim.

The next black vertical timeline is the year of the flood, Jewish year 1656, and Noah's 600th birthday on Tishri the 1st, which ended Adam and Eve's covenant (Tishrei is September-October).

Adam, a Living Soul: The First 29 Years

Genesis 1:3 informs us when Elohim began calculating the six creation days. Hosea, Genesis, and Peter taught us that a single day is equivalent to a thousand years. This scripture informs us that His calendar began with a definite point. If we knew when the 70th week began, we could work backwards and apply scripture genealogy to determine when day one began. According to Bible genealogy, Genesis 1:3 was administered approximately 11,739 years ago. Daniel's exact date will be revealed after his 70th week begins. No, the 1,000 years are not a fictitious concept. I will not allow you to justify unbelief using theological arguments that contradict Scripture.

Genesis 1:2. The ground had no shape, and the chasm was black. The Elohim, Spirit, moved across the waters. Elohim said, "Let there be light," and light appeared in Genesis 1:3. Between 1:2 and 1:3, the word "and" implies that time has passed since the last ice age, and light is returning to its full brilliance on Earth. Scientists assume that this period ended around 11,700 years ago. The Late Pleistocene ice age lasted from the conclusion of the Last Interglacial to the beginning of the Holocene, approximately 115,000 to 11,700 years ago.

Verse 1:3 begins a seven-day journey. Genesis 1:2-3 addresses global warming, while Moses tells the tale of Elohim's enormous movement on the waves. The Ice Age lasted 100,000 years. The second verse disputes the widely held belief that it occurred instantly. We must remember that each day of creation is a millennium. Let us study Genesis 1:2-3 from a new angle. Have you observed that there is frequently a strong fog connected with snow-covered land and rising temperatures, particularly in the early morning? Genesis 1:1 and Proverbs 8:22-25 depict the Earth's origins, but the formation of the Garden of Eden began billions of years later. Next, we have Jeremiah 4:23-28, which agrees with Genesis 1:2 and 3.

Jeremiah 4:23. I saw the earth, and it was formless and void, as was the sky, which lacked light. [24] I saw the mountains quake, and all the slopes moved lightly. [25] When I looked

around, I saw that no one was present, and all the birds in the skies had fled. [26] I looked around, and the rich land had become a wasteland, with all of its cities destroyed in the face of YAHWEH and in his wrath. [27] For YAHWEH has said, "The whole land shall be desolate, but I will not make a full end." [28] The world will weep, and the heavens will be black, for I have spoken it, purposed it, and will not repent or turn back.

In Genesis one, verse three, Elohim frees the earth from judgment, marking the beginning of Eden's story. Elohim creates order: "Let there be light." I am enthralled by the excellent wording and phrase structure of Genesis. Elohim has been "moving" on the deep, according to verse two. The Garden of Eden's design is underway, and with verse three, the world begins the six-day restoration period. These six days, or 6,000 years, will once again bring abundant life.

Here's an idea from Jude that references Jeremiah 4:23-28 and Genesis chapter three. Jude 1:4 For there are certain men of old who have slipped in unnoticed, who were beforehand ordained to this punishment, godless men who have turned the grace of our God into lasciviousness and denied the only YAHWEH God and our Master, Yahshua Christ. Interestingly, GreekBible.com translates Jude as follows: One of the human race entered in secretly long ago, as I wrote earlier for her judgment of ungodliness, and I, God, transfer grace among lewdness, and the one master, namely, I, Messiah Yahshua, repudiate. This verse from Jude ties to Jeremiah chapter 4 that we just read.

Scientists think that the last ice age ended 11,700 years ago. When we subtract 11,700 years from the 6,000 creation years to Adam's birth, 3,761 BC years, and 2025 AD years, we have 86 years left; this calendar dating takes us back to the end of the last ice age in Genesis 1:2-3. This yields a non-discrepancy of 86 years. The resulting non-discrepancy prompts reflection on the complexities of Earth's history, as well as the interaction between scientific study and biblical narratives. As we engage on a path of rediscovery, the reconciliation of these timelines may reveal profound insights about our past and future.

While creating this calendar, we took the effort to explain why Adam was 30 years old when the seventh day began, citing Paul's teachings in Corinthians. According to Paul's belief in 1 Corinthians, Elohim created the first and second Adams to rule over their respective kingdoms. First, we'll examine the commonalities between the two Adamses.

First Corinthians 15:45. According to Genesis, God created the first man, Adam, as a living soul and the last man, Adam, as a quickening spirit. [46] However, it was the natural that came first, followed by the spiritual. [47] The first man is earthly, but the second man, Yahshua, came from heaven.

The second man, Adam, was that spirit from heaven; he was begotten by the Father and is eternal, as John concurred with Paul and stated in 1 John 5:1. The first Adam was a spotless Earth spirit created by the Word and placed in flesh, with one man eternal and the other not. Using this simple premise, we may examine the similarities between the first and second Adams. Both Adams took on the role of spiritual monarchs in their realms. In the first parallel, Paul underlines the similarities between Yahshua and Adam. The Bible states that Jesus was baptized at about the age of thirty. Hebrew impacts age calculations in historical documents, which begin with one rather than zero, thus giving us Yahshua's age at baptism. As a result, Yahshua's 30th birthday will coincide with his 29th year of life. The date indicates that Yahshua is now spiritual enough to take on the role of spiritual leader and teacher. (Number 4:3)

Luke 3:23 says, "And Jesus himself began to be about thirty years old." This biblical story emphasizes a profound bond between Yahshua and Adam, particularly through the viewpoint of maturity and leadership. Jesus' baptism at around thirty years of age is a watershed moment in his spiritual path, representing not only the start of his public ministry but also his willingness to take on the role of spiritual leader. Interestingly, the notion that Yahshua's 29th birthday marks his transition into adulthood is consistent with the scriptural account contained in Luke 3:23, which expressly cites Jesus' age at this key occasion. This mix of age, maturity, and leadership reveals a significant theological similarity between Yahshua and Adam. Both are central figures in their respective stories, playing roles related to themes of growth, responsibility, and divine purpose. Through this investigation, it becomes clear that the ages assigned to these characters serve not only as chronological markers but also as reflections of their readiness to fulfill their destinies within the broad tapestry of biblical teaching.

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

This information leads us to conclude that Adam started his commission at the age of thirty. Nonetheless, it is natural that we seek more texts to back up our claims. It is now time to examine the timeline for Adam and Eve's marriage, which includes Eve's development into a distinct living being from Adam. We'll start by reading Genesis 2:15-25, which we've paraphrased in Genesis 2:15. And YAHWEH Elohim brought the man [spirit] into the Garden of Eden to minister to it. And YAHWEH Elohim replied, "It is not good for the man to be alone; I will make a suitable companion for him." YAHWEH Elohim created every beast of the field and every fowl of the air from the ground, and he brought them before Adam to see what he would name each living being. Whatever Adam had named them became their name. Adam named every livestock, bird of the air, and animal of the field, but he could not locate a suitable match. And YAHWEH Elohim caused Adam to slumber. He left the flesh in its place. He took one of Adam's ribs, transformed it into a woman, and brought her to him. Adam observed, "This is now the bone of my bones and the flesh of my flesh; she shall be called Woman, for she was taken" from man: "A man will therefore leave

his father and mother to be with his bride, combining one flesh." The couple felt no shame as they stood together naked.

Everyone is familiar with Genesis 2:2, which describes the first six days. Elohim authored the events described in Genesis 2:21-25, but they took place between Genesis 1:29 and 31, at the end of the sixth day. Now we'll read verses 29-31. In Genesis 1:29, He stated, "Look, I have given you every herb that has seeds on the face of the earth and every tree that has fruit from a tree that produces seeds; you will use them for meat." He gave every green herb to every animal on the planet, every bird that flies, and every crawling thing that lives on the ground for nourishment. Elohim stated that His creation of Adam and Eve is wonderful. And Elohim beheld what he had created, and it was excellent. The important thing about what we have just read is that the subject is always first in describing the spirit of man and woman. The flesh is secondary, as he said, woman—spirit was taken out of man—spirit, and then she became flesh from Adam.

You can combine Genesis 1:29-31 with 2:15-25. They fit perfectly. Read them aloud to discover their shared history. Two things are critical to our investigation: the nature of mankind and the care bestowed upon them. Understanding Adam and Eve's involvement in the Garden of Eden offers more comprehensive knowledge about human purpose and responsibility in God's creation. The story highlights interconnection, not only the harmony of life in the garden but also the moral responsibility that comes with it.

Before Adam became a separate human, Eve and Adam were one spirit that named all of Earth's species. "And let them rule over the fish of the sea, the fowl of the air, the cattle, the earth, and every creeping thing on earth." Elohim declared in 1:26-28, "Let them," man—they begin their mandate to subjugate [establish order] for things on earth, with the exception of repopulating the world. One body, one spirit, cannot fulfill the commandment to generate life because Eve was physically there in Adam, and their spirits are one.

The Commission fulfillment

Genesis 2:20-25 recounts Eve's soul-forming from Adam's inner man, the spirit. Eve came into existence after Adam, but they shared the same spirit. Verse 1:31 distinguishes Adam and Eve's separation but still the unity and essence of that original spirit; they both carry the same name spiritually, man and woman. In this, Elohim thought his creation was magnificent. Adam and Eve's union came before Elohim, and He spoke, "Behold, it was excellent." Please note this sentence's importance. "It was absolutely incredible," Elohim said. This story is about something beyond the first five days.

Understanding how "Elohim saw that it was good" on each of the first five days of creation is vital. This assertion is in stark contrast to His declaration at the end of the sixth day. Particularly, Elohim created man—woman—us for a divine purpose as humans. We celebrate Adam and Eve's unique creation and their reunification in marriage, and this union symbolizes the culmination of creation, where the goodness of Elohim's creation reaches its fullest expression. Their marriage signifies a profound relationship intended to reflect the divine connection between humanity's image and the Creator's image: "Let us" bring forth life as spirit.

Adam and Eve: Replenish the Earth

We will concentrate on Genesis 1:31, which we have concluded is the last day of Eden's creation on Day 6. We'll pick up where Adam and Eve were married in Genesis 2:24: As a result, a man and his wife will become a single entity, leaving behind his mother and father. In Genesis 2:24, Adam stated that Elohim was his mother and father, and Adam and Eve were to plant spiritual seeds to restore spiritual life. Examining the graphic chart on page 9 reveals two key points: First, Elohim's day of rest occurs on the first full day after Adam and Eve begin their kingdom reign. Second, Adam's thirtieth birthday falls on this date. Elohim paused His labor and began His seventh creation day, overseen by Adam and Eve.

We want to put three time aspects on the chart.

The blue horizontal line shows the seven days of creation, which range from 1 CE to 7000 CE.

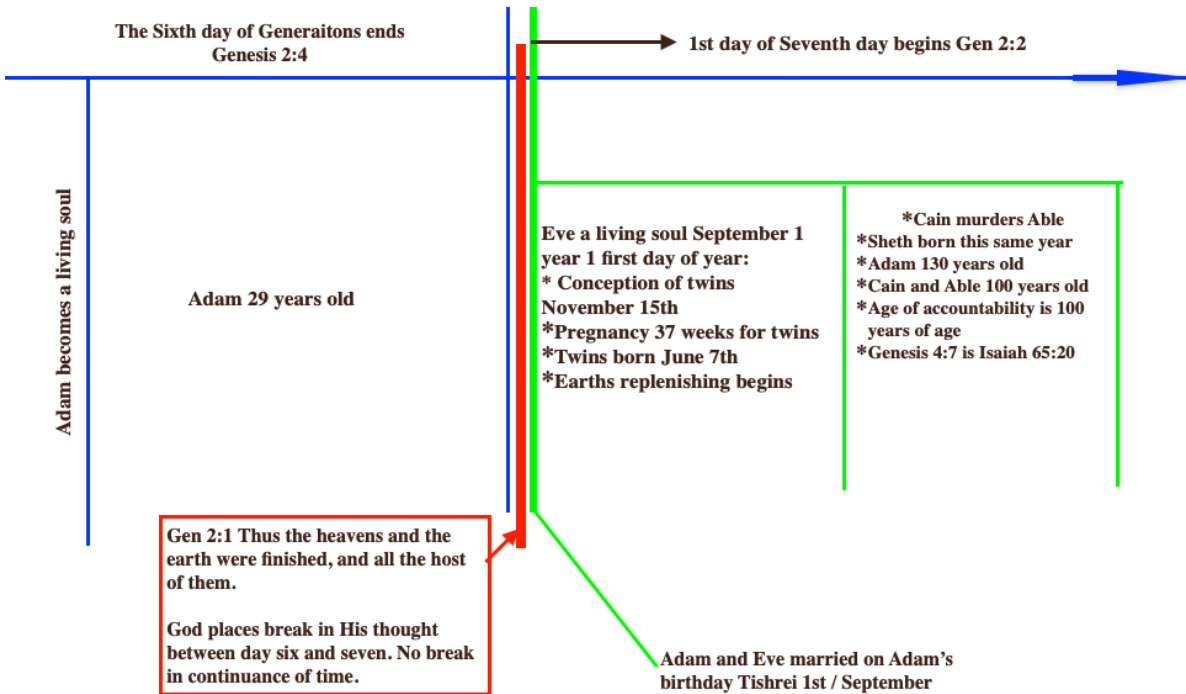
A. The last 29 years of the 6th day stop at the red vertical line. This is Adam's first year as a living soul.

B. The green horizontal line depicts the first 100 years of Adam and Eve's marriage.

C. The red timeline represents a pause in Elohim's chronicle.

Genesis 2:1, Consequently, the earth, atmosphere, and their entirety underwent complete restoration. This text represents the first pause during Eden's seven-day creation. You'll notice that the word "and" did not start this verse; this sentence is the first instance. This stop shows that Elohim completed the first six days of work. There is a seventh day in the story. However, YAHWEH intended to emphasize that Adam and Eve's seventh day differed from the previous six as Elohim rested from His work. The first 100 years of Adam and Eve's kingdom age, their rule, and the earth's replenishing are what we want to focus on now.

The story of Cain and Abel, which we will discuss momentarily, reveals that Adam became a living person at the end of the sixth creation day (Genesis 1:27). We calculated that this period would be the final 29 years of the sixth day. This date corresponds to the 6-day



Creation Era year 5,971 (shown by the vertical red line). However, Scripture instructs us that every doctrine requires two or three witnesses, which we will attempt to obtain. This discussion brings up the timeline of Cain and Abel, as well as Seth's birth following Cain's curse. Cain and Abel are born in Genesis 4:1 and 2. Just so you know, the fourth chapter is about Cain's offspring, not Adam's. Chapter 5 focuses on Adam and Eve's offspring; Adam and Eve's firstborn child, Abel, is not included in this chronology as he never fathered a child. Thus, Chapter 4 introduces Abel and Cain as twin siblings resulting from homopaternal superfecundation, and then it discusses the descendants of Cain.

Genesis 4:1 After birthing Cain, Eve said, "I have gotten a man from YAHWAH." According to Genesis 4:2, Eve gave birth again to Cain's sibling, Abel. Cain toiled as a tiller of the soil, while Abel raised sheep.

The fourth and fifth chapters of Genesis explain the time frame for scriptures 4:1-2. We will begin that discussion with Genesis 4:16: And Cain left the presence of YAHWEH. [4:25] And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." [5:3] And Adam lived a hundred and thirty years, fathered a son in his image, and named him Seth.

According to Genesis chapters 3 and 4, Eve was the mother of all living. Are all living Homo sapiens on earth descendants of Eve, or only those from Cain and Seth's lineage?

What does “all living” pertain to: man’s flesh or our spirit called man? We have seen in Genesis and with John 6:63 that the spirit man is the subject. The second chapter of Genesis makes no mention of Adam's flesh. Furthermore, Genesis 5:3 refers to Seth as the image—spirit—of Adam and Eve, without mentioning his flesh. In Genesis 3:20, Adam separates himself from being Cain's father by stating that Cain and Abel came forth from Eve, who was the mother of all living. Adam did not claim to be the father of all living beings. As we will see in Genesis 5, Abel and Cain did not add to Adam's genealogy.

It's important to remember that Chapter 4 is purposefully designed to depict a specific timeline that connects Abel’s murder, Cain’s transformation into a fugitive, and Adam's second encounter with his wife. Additionally, it establishes a chronology that extends to the birth of Seth in Chapter 5, with the word "and" serving as a link across time. According to Verse 5:3, this story came to an end in the 130th year of Adam.

Adam named his wife Eve because she was the mother of those who lived in Genesis' two progenies. When we read Genesis 4, we should notice that YAHWEH Almighty was specific: Adam only met Eve once, and Eve gave birth to Cain and Abel. We also want to point out that each of them had a distinct natural and spiritual character. With that said, consider this: why did Eve tell Adam in Genesis 4:1, "I have received a man from YAHWEH," referring to Cain, but she did not say that of Abel? Why did Eve tell Adam, "I have gotten a man from Elohim," instead of, "We have a son, Adam?" Why wasn't Abel from YAHWEH, but Cain was? My rationale is as follows: Cain was made according to the natural law that every seed produces its own kind. Besides the natural law, Adam and Eve had a responsibility to replenish the world with their own seed. So, after giving birth to Abel, Eve felt no need to clarify who the father was. This situation differed for Cain, as Eve's explanation clarified the distinctions between his and Abel's birthrights. Given the boys' status as twins, Eve faced the task of discerning their identities. The precedence of Cain's birth suggested the importance of birth order in the context of inherited rights; nevertheless, he was devoid of the spiritual birthright. This situation bears resemblance to that of Jacob and Esau, in this case the twin brothers who emerged from the same lineage of Isaac. One boy embodied the spiritual heritage that traces back to Seth, whereas the other boy embodied the lineage that originates from Cain. This event emerged when the two lineages of Cain and Seth's spiritual birthrights became interwoven in Genesis Chapter 6.

We will commemorate Adam and Eve's wedding on Tishrei, the first Jewish year, 29 [3731 BC], the day Eve became a live soul. Remember that YAHWEH did not work on His day of rest. This scenario gives the beast of the field known as "the serpent" (homo sapiens pre-Adam) enough opportunity to seduce Eve before Adam and Eve procreate.

The time chart scenario on page 9 allows for a full term with twins while leaving two months before the end of Adam and Eve’s first year of marriage. As a result, if Cain and Abel were 100 years old when they built their altars to sacrifice, they had to be conceived

near the start of Adam and Eve's first year of marriage. During their first year of marriage, and with Adam being 30 years old, we may use Isaiah's prophecy, which states that a child becomes spiritually accountable at the age of 100; we see this pattern from Isaiah 65:20 with Cain and Abel, as they are 100 years old.

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

Elohim held Cain and Abel spiritually accountable because they were both 100 years old and had built altars to mask their sins (Genesis 4:3). We believe Genesis 4 portrays Cain's curse and life of exile from the presence of YAHWEH; it also includes Adam and Eve coming together as one for the second time in his 130th year of existence. Eve gave birth to Seth shortly after Cain began his life as a renegade. Note the exact accounts and wording in Genesis 4:16. And Cain left Elohim's presence, and Adam and Eve copulated, producing a son called Seth. What has been said is that Cain, being a hundred years old, has been cursed for Abel's murder; in this same year, Adam knew his wife Eve again and birthed Seth during Adam's 130th birth year.

We suggest that Seth was born between June 7 and September 11 of a Jewish calendar year, which runs from September to September. This timeframe allowed for the writing of Genesis 5:1-3, which follows Genesis 4:15, giving the order of Adam and Eve's generations. We illustrate this scenario on page 9 of our chronological chart and explain it in the next chapter.

Eve's pregnancy:

- Two men conceive twins in month 2, on day 15, which corresponds to November 15 in the Jewish calendar.
- Twin pregnancy lasts 37 weeks.
- The twins' conception took 75 days.
- Eve's twin pregnancy lasted 277 days, and the earth's replenishment began.
- We estimate that the twins were born on June 17th.

Isaiah's prophecy refers to Yahshua's millennium rule. We must understand that each text requires two or three witnesses to validate it. Ecclesiastes 1:9-10 reiterates the promise for two witnesses: "What must be has been and will be again."

Let us examine the testimonies in the languages used in Genesis 4 and Isaiah. Genesis 4:11: The earth has cursed you, opening its mouth and consuming your brother's blood. Isaiah, echoing Genesis 4:11, predicts that a sinner aged 100 will be cursed during King Yahshua's Millennium. "Now you are cursed from the earth," YAHWEH said to Cain in Genesis.

Isaiah reiterates the issue of sin, which always starts when an individual rejects the commandment of Elohim.

According to Genesis 4:11, Elohim confronts sin by giving Cain the opportunity to serve his brother Abel rather than die. Cain killed his sibling, whom he was supposed to serve, and this fulfilled Isaiah when he said, "A child shall die at one hundred years old."

Yahshua Messiah and Satan share the same relationship as did Abel and Cain. Abel and Cain fulfilled Isaiah's prophecy, which testifies to the same spiritual natures of people during the millennium kingdom of Yahshua. We see the connection profoundly in Eve's disobedience and Cain's absence of faith. Even though she disobeyed by cheating on her husband and birthing Cain, she went back to the Word of Faith. Please think about this: The Bible says in 4:5 that Cain withstood Elohim face to face, but in 3:13 Eve was tricked into disobeying, which led to two very different situations and endings.

What people would rather not see is the first Adam, who deliberately disobeyed God to love his wife and give his life for her. Eve, symbolizing the feminine nature, succumbed to deception and rebelled against God's law. Not following the rules is what the word "transgression" in the KJV Bible means. However, Cain lied when he decided in his heart that Satan's word was more important than Elohim's. This choice cut him off from Elohim and will send him to the lake of fire (Matthew 12:31). Eve would not have turned back to Adam if she had accepted spiritual fraud, and Adam would not have taken her and given up his life for her.

We shall take a moment without diving deeply, bringing in two additional witnesses for 100 years of life and a person being accountable at this age. Genesis establishes the foundation of reality for the biblical story of good and evil. The story of Noah and his family mirrors the way good and evil entered the Garden of Eden. Noah receives his prophetic ministry at the age of 500 (Genesis 5:32; 6:1-14). He demonstrates his faith by building the ark. After this spiritual maturation, and now in his 601st year of existence following the deluge, he is given the same commission as Adam: replenish the earth. In the same year, Noah offers the same altar sacrifice as Abel (Genesis 8:20-22; 9:1-11). Shem, the witness for replenishing the earth, likely carries the seed of Adam/Eve, which survived the flood. We also see Cain's lineage represented in Ham after the flood, as Ham showed no respect toward Elohim's prophet Noah; this behavior mirrors that of Cain, who also withstood Elohim (Genesis 4:5-7).

My final witness is that 100 years of life, which is when accountability begins, aligns with Isaiah 65:20. Genesis 11:10 narrates the account of Noah's oldest son, Shem, who was 100 years old when his son was born. This pledge to restore life begins with Shem's maturity in delegating his duty as a father and his accountability.

Cain and Abel's 100-year ages, as well as Adam's and Yahshua's ages of accountability, must be included in the chart's timeline. Yahshua initiated his ministry at the age of thirty, demonstrating his maturity to hold the title of master. On Adam's 30th birthday, Adam and Eve began the process of replenishing the world with sons of God, symbolizing Adam's authority over his dominion. According to our investigation, Adam was 130 years old when Cain killed Abel. On page 34 of our appendix, REV. MARTIN ANSTEY, B.D., M.A., describes the Adamic lineage for Elohim's sons; this article also points to Noah's New Covenant age in the Jewish year 1656, 2106 BC.

Noah's Covenant Era

Chapters 7:1–12 [1]: YAHWEH told Noah, "You and your family should enter the ark, for I see you are righteous in this generation." [7:11] 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 vast deep burst forth, and the windows of the heavens were opened. [12] And rain fell upon the earth forty days and forty nights. [13] On that same day, Noah entered the ark with his sons, Shem, Ham, and Japheth, along with his wife and the wives of his three sons.

We shall begin discussing Noah's era from Genesis 7:11, which states, "In the six-hundredth year of Noah's life." As it turns out, the word "in" indicates Noah's 600th birthday, which falls on Tishrei the 1st (around September the 11th). We know the date after backstopping the time stamps given to us in this chapter. Now we want to go back to the fifth chapter of Genesis. Noah was 500 years and some unknown number of days old when he begat his son Shem. This means at the flood's start, Shem is 97 years of age, as he fathered Arphaxad at the age of 100 (Genesis 11:10). Genesis 5:32 tells us Noah lived for five hundred years, and beginning in that year, he fathered three sons: Shem, Ham, and Japheth. This verse suggests that when the rain starts and the Ark door is closed, Noah's oldest son, Shem, will be near his ninety-eighth year. I've always heard that Noah preached for 120 years, yet the Genesis story states he began his witness no sooner than his 500th year of life and ended with his 600th birthday.

Before covering the events, let's examine how Noah and his family lived and obeyed, providing a clear example of the future. We are keen to point out that Noah's grandpa, Methuselah, most likely died in the first seven days of Noah's 600th year of life, which happened to be the year of the deluge. I believe this to be the case because Elohim never

gives anything before its time. Methuselah's name translates to "His death shall bring death." And so it did.

Elohim granted Methuselah's life as a sign to the unbelievers but also to Noah and his family. Elohim also demonstrated, for the second time in Genesis, that a day is equivalent to 1,000 years. Methuselah passed away at 970 years of age. His death served as the pivotal marker for the onset of the flood, fulfilling the divine warning that the wickedness of man had reached its peak. This event symbolized the end of an era and acted as a catalyst for the impending judgment upon the earth. While the floodwaters loomed, Methuselah's legacy reminded humanity of their actions and God's grace.

Genesis 7:4: After the next seven days, I will force rain to fall on the earth for forty days and forty nights, and I will destroy every living thing that I have formed. What we are reading is a prophecy to Noah and his family, giving them the final instructions for entering the Ark, which is their salvation. This prophecy was only fulfilled for those who sought it out and lived for it. "And yet seven days" foreshadows the seven church ages as written in Revelation, concluding with chapter ten. These church ages are leading up to the last of the wise and foolish virgins found in Matthew 25:1-13.

James 2:20 gives us the acts of obedience that Noah's family lived. But will you comprehend, O vain man, that faith without works is dead? It requires a profound understanding and commitment to embody the teachings of faith through action. Just as Noah's obedience led to salvation, so too must we demonstrate our faith through our deeds, ensuring we are prepared for the promises yet to come. Before moving on in this chapter of Noah's era, I'd want to mention Noah's prophecy that the deluge will occur after seven days. Verse 7:7 describes how Noah and his family finished putting the animals into the Ark on the eighth day, the day after seven days without rain. The texts state that it rained on the eighth day. With Noah's guidance, they inspected every animal in accordance with God's criteria, anticipating Yahshua's oversight of who would enter the Ark of Safety, their spiritual and physical resurrection above the judgment. What is notable about this story is that it was raining when the last animals entered the Ark, which was "the last act of faith through works" (Genesis 7:10).

Genesis 7:7–10 contains the prophecy of Genesis 7:4. To appreciate the fullness of this prophecy, we go back to the sixth chapter of Genesis, where it began. YAHWEH gave Noah a directive to place animals two by two into the Ark; this was before Noah began building the Ark. However, in the seventh chapter, Noah received further details for the same directive to bring the creatures two by two and seven by seven. We wish to distinguish between the prophecies in Genesis 6:19-22 and the Scriptures in Chapter 7:2-9. The distinctions in these passages highlight the evolving nature of YAHWEH's instructions to Noah, emphasizing the importance of both preservation and preparation. While the initial command focused on pairing the animals for survival, the subsequent directives reveal a deeper strategy for ensuring their abundance and sustainability following the flood.

The first prophecy is in Genesis 6:19. And from every living thing of all flesh, bring two of each kind inside the ark to keep them alive with you; they must be male and female. Of fowls after their kind, of animals after their kind, and of every creeping thing of the earth after their kind, two of each species shall come to thee to keep them alive. 6:21 Gather all the food you consume and store it for you and your family. 6:22 Noah followed all of God's commands.

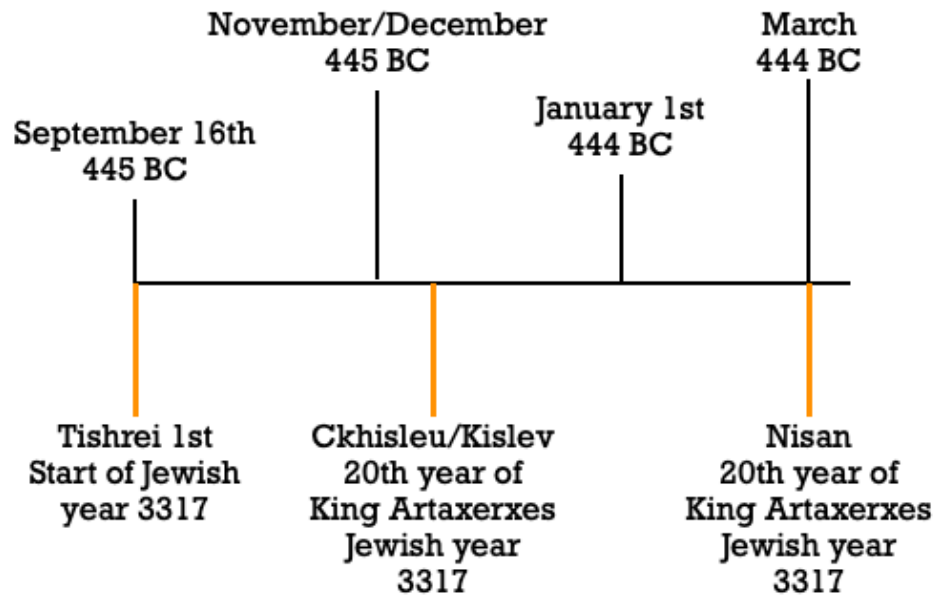
The second prophecy is in Genesis 7:2. Take seven of every clean beast, the male and the female, and two of every unclean beast, the male and the female. Genesis 7:3 The Creator created seven fowls of the air, both male and female, to ensure the survival of seed on the land.

Genesis 7:8-9 mentions both clean and unclean beasts, as well as fowls and other creatures on the land. As Elohim had commanded Noah, the male and female entered the ark two by two. In the ninth verse, it says, "Noah did everything that Elohim commanded him." The original commandment dates back to the sixth chapter. It picks up on the prophecy of 7:4 and covers the details of verses 2, 3, 8, and 9. The same pattern will repeat up to and including the seven thunders of Revelation 10. There was no earth-shattering prophecy in the days of Noah. No, Noah's era added only a few specifics to what had already occurred. Noah's era ends with the 70th prophetic week of Daniel. However, to determine the end of Noah's era, we must first determine the beginning of the first 69 weeks of Daniel's prophecy.

When did Daniel's sabbatical weeks begin?

Why include the first 69 weeks of Daniel's prophecy? Daniel 9:26 states that the crucifixion of the Messiah marks the conclusion of the first 69 weeks. Then, as Hosea said in 6:1-2, after two days, Elohim rescues Israel and shares the gospel with her, precisely as Paul foresaw in Romans 11:11. This period of revival in Israel marks the end of the Gentile Grace Era, often known as the seven Church Ages. Understanding the season of time for Daniel's 70th Sabbatical week allows us to approximate a date range on Elohim's calendar. Let us begin by reviewing Daniel's schedule for the first 69 weeks. Daniel 9:26 says that the Messiah will be crucified after sixty-two weeks, but not for himself.

Despite much debate, I believe historical and biblical evidence indicates that the Messiah was crucified on April 3, 33 AD. Finding the start date for the 62 weeks—or, more precisely, the 69 weeks, because the first seven weeks coincide with the 62 weeks—will allow us to confirm the date of the crucifixion. Nehemiah gets letters from King Artaxerxes, which begin the first 69 weeks of the Bible's time frame for repairing the wall and Jerusalem's gates.



Nehemiah 1:1. I, Nehemiah, Hachaliah's son, made these words in Shushan Palace in the twentieth year, during the Chisleu month (Nehemiah 2:1). And I presented the wine to King Artaxerxes in the month of Nisan, the twentieth year of his reign. I grabbed it up and brought it to the king. I had never felt depressed in front of him until today.

During this engagement with King Artaxerxes, the king sends letters on Nehemiah's behalf, sending him supplies to restore Jerusalem's walls and streets and expressing sympathy for Nehemiah's cause. Nehemiah provides a timeline for this talk using the Hebrew calendar. Consider Nehemiah's narrative of Artaxerxes' 20th year. He learned of the situation in Jerusalem in the ninth month of Artaxerxes' twentieth year, which is also known as Chisleu or Kislev. (December/November)

Nehemiah 2:1 continues with the first month, Nisan [March]; Artaxerxes composed the letters during his twentieth year of power. Kislev, also known as Chisleu, took place between November 10 and December 10, 445 BC, or in the Jewish year 3317. According to the chart below, Nisan falls on March 444 BC, which is also the Jewish year 3317. This dating shows that Nehemiah writes in the Jewish calendar system. Tishrei, the first Jewish month of a regal year, corresponds to September in our AD calendar; thus, the Jewish year typically runs concurrently with the Western calendar from September to September.

Astronomers determined Artaxerxes' rule. (This is an excerpt from an article discovered on the internet.) <http://www.kristenfrihet.se/english/artaxerxes.htm>

The 20th year of Artaxerxes and Daniel's "Seventy Weeks"

The astronomical information found on multiple tablets dated to Artaxerxes' reign provides conclusive proof for the length of his reign. One such piece is the astronomical "diary" "VAT 5047," which is securely dated to Artaxerxes' eleventh year. Despite its degradation, the text contains information about two moon positions relative to planets, as well as Mercury, Jupiter, Venus, and Saturn. This evidence is sufficient to establish that the text dates to 454 BC. As this was Artaxerxes' 11th year, the preceding year, 455 BC, could not have been his 20th year, as claimed by the Watch Tower Society, but rather his 10th year. His 20th year must have been 445/444 BCE. (See Sachs/Hunger, *Astronomical Diaries and Related Texts from Babylonia*, Vol. 1, Wien 1988, pp. 56–59.)

Along with Nehemiah, cuneiform tablets contain a large number of astronomical observations from several eras during the reigns of Xerxes and Artaxerxes. Typically, we can determine the start and end of their reigns using only one or two of these details. We may connect at least forty astronomical observations to their reigns. As a result, changing their reign for even a year is unthinkable! The Watch Tower Society's idea that Artaxerxes' 20th year occurred in 455 BC is clearly incorrect. Naturally, the data shows that they have an erroneous understanding of Daniel's 70 weeks. Over the years, Daniel's 70 weeks have been exploited in a variety of ways. We must instantly disregard some of them, such as those of the Watch Tower Society, because they clearly contradict historically established dates. These interpretations have no basis in reality.

Artaxerxes' 20th year was 445/444 BC; we can confidently begin this year and arrive at Messiah's crucifixion if we utilize a 360-day "prophetic year" rather than a 365.2422-day solar year. The book *The Coming Prince* by Sir Robert Anderson, published in 1895, demonstrated this premise. H. W. Hoehner recently expanded on this application in his book *Chronological Aspects of Christ's Life* (1977) (pp. 135-7). The timing of the Messiah's crucifixion correlates to 483 Jewish prophetic years, each lasting 360 days. 476 multiplied by 365.2422 equals 173,855 days, which is divided by 360 to yield 483 years. With the historical timeframe we've just read, we may confidently begin Daniel's 70-week prophecy at 444 BC. This same year, Nehemiah rebuilds the wall, as promised in Isaiah 44:28. We'll read Isaiah's narrative soon.

For the prophetic period of 69 weeks, we count a 360-day prophetic year rather than 365.2422 days in the solar year. How does this function? Using the process of counting days and then dividing that number by the 360 days that comprise a prophetic year, we arrive at a total of 483 years or 69 weeks. When you multiply this amount by 360, you get a total of 173,880 days. If we count backward this many days, Daniel's prophecy and timeframe will entirely agree. We use the "Julian Day Converter" to count backwards, which gives us the precise day and year in real time. We are certain that King Artaxerxes' letters dated March 13, 444 BC, substantiate Nehemiah's request to the king for the restoration of the wall and city. 173,880 days later, we reach the year 33 AD. The Messiah was crucified on Friday, April 3, 33 AD.

The 70 Years and the 70 Weeks:

Daniel 9:24–27 contains four prophecies. These writings offer a single, comprehensive prophecy for the Jewish people and Jerusalem. The prophecy begins at 9:25, with King Artaxerxes' letter appointing Nehemiah as governor of Jerusalem. Nehemiah is tasked with finishing the rebuilding of Jerusalem's walls and gates. The end of the grace period and the return of the gospel to the Jewish people mark the conclusion of this prophecy. The Millennium Kingdom of Messiah begins at the end of the 70th week.

Dan 9:24 Seventy weeks have been set apart for your people and their holy city to complete the transgression, put a stop to sins, make amends for injustice, establish enduring righteousness, seal the vision and prophecy, and anoint the Most Holy.

Dan 9:25 "So you are to know and understand that there will be seven weeks [of years] and sixty-two weeks [of years] between the issuance of the command to repair and rebuild Jerusalem and the arrival of the Messiah (the Anointed One), the Prince. Even in times of adversity, we shall rebuild it with a city plaza and moat.

Dan 9:26 "Then, after sixty-two weeks [of years], the Anointed One will be cut off but not for himself, and the people of the [other] prince who is to come will destroy the city and the sanctuary." A downpour will usher in its collapse, warfare will rage until the end, and disaster will be unavoidable.

Dan 9:27 "And he will enter into a binding and irrevocable covenant with the many for one week (seven years), but in the middle of the week he will stop the sacrifice and grain offering [for the remaining three and one-half years], and on the wing of abominations will come one who makes desolate, even until the complete destruction, by the one that is decreed, and the blood is again poured out on the one who causes the horror."

"Daniel 9:24 clarifies that this prophecy's primary focus is on the Jewish people during the 70th week." This time commemorates the Jewish people and attempts to put an end to their misdeeds. In Romans 11, Paul states that the Jewish elect, as revealed in the Book of Revelation, shall receive the gospel of salvation and be forgiven for their transgressions. The completion of Daniel's 70th Sabbatical Week ushers in the Millennium Kingdom of the Messiah and His righteousness.

Daniel 9:25 marks the historical beginning of Daniel's 70-week prophecy. Jerusalem's journey from exile to restoration is a complex narrative that weaves together historical events and prophetic declarations. King Cyrus' decision in 537 BC was a watershed moment, kindling optimism among the Jewish people as they returned to rebuild their

sacred city and temple. This restoration set in motion the timetable outlined in Daniel's 70-week prophecy, which began with Artaxerxes' proclamation in 444 BC and represents a divine plan interlaced with human acts. The echoes of this history can be found in the books of 2 Chronicles and Jeremiah, which reveal the events' significance in the larger tapestry of Israel's identity. Meanwhile, secular tales of Israel's Babylonian exile contribute to our knowledge of the cultural and spiritual issues that arose during this turbulent time. Together, these pieces depict not only a historical narrative but also a tribute to perseverance and optimism that has inspired generations.

Counting the 70 Years: Continued

The year 609 BC marks the start of the 70-year servitude to Babylon. This date establishes the upcoming 70-year judgment and commemorates the Jewish diaspora from Jerusalem, which began in 605 BC. The third 70-year event began with the destruction of the first temple in 586 BC, leaving the land to rest.

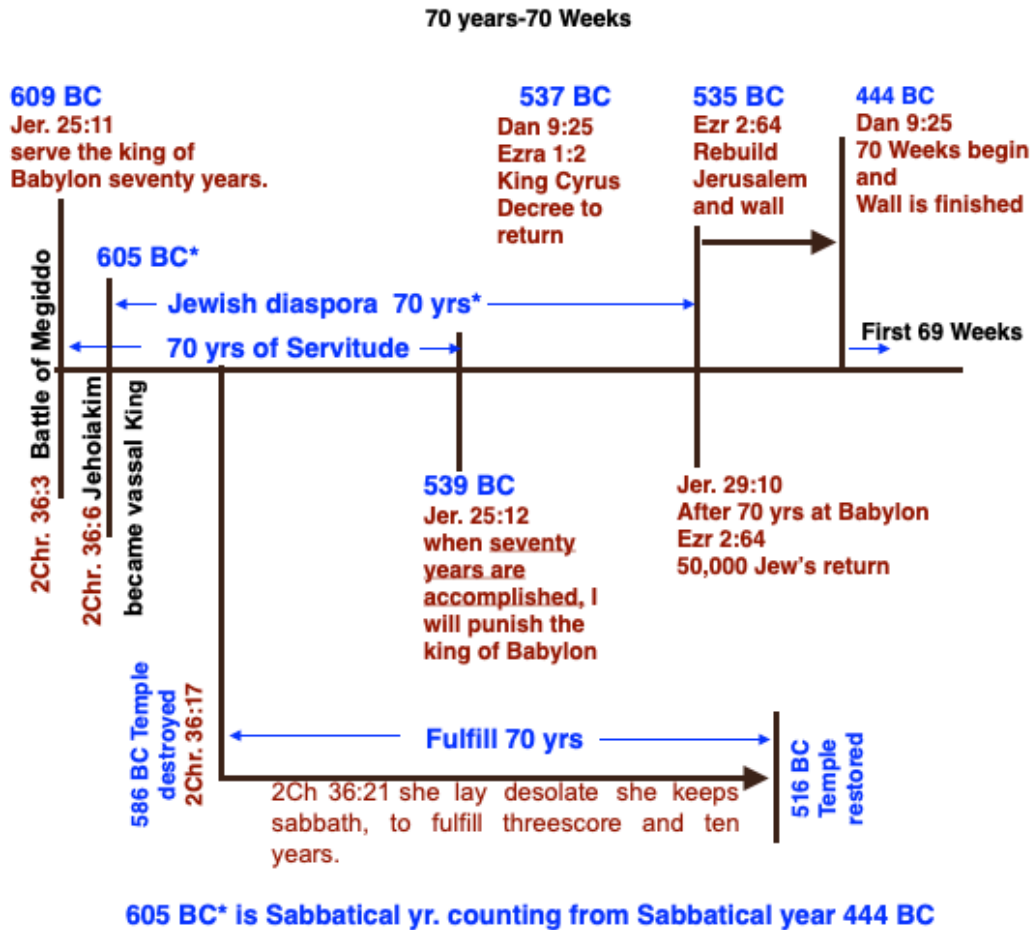
First judgment: 609 BC: 70 Years of Servitude: 609 BC is the year mentioned in 2 Chronicles 36:3-4. And the king of Egypt removed Jehoahaz from power in Jerusalem, imposing a penalty on the land equal to a hundred talents of silver and one talent of gold. 36:4 The king of Egypt then nominated his brother, Eliakim, as king of Judah and Jerusalem and changed his name to Jehoiakim. Necho apprehended Jehoahaz and transported him to Egypt.

Jeremiah 25:2-9 presages verses from 2 Chronicles 36:3-4, which we shall now study. Jeremiah 25:2 Jeremiah prophesied to the people of Judah and Jerusalem: "Behold, I will send and take all the families of the North, says YAHWEH, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against its inhabitants, and against all these nations round about." This piece of the verse first appears around 609 BC, at the battle of Megiddo. 2 Chronicles provides the start date for Israel's servitude to Babylon; however, Jeremiah 25:12 specifies the period of that servitude.

Jeremiah 25:12. And when seventy years have passed, I will bring judgment on the king of Babylon and that people, declares YAHWEH, for their evil, as well as the Chaldeans' land, and I will destroy it forever. In 539 BC, King Cyrus conquered Babylon.

Here's a link providing history to 2 Chronicles 36:3, which ties to the original thought expressed in Jeremiah 25:9.

https://en.wikipedia.org/wiki/Battle_of_Megiddo_%28609_BC%29



The Battle of Megiddo is said to have taken place in 609 BC, when Pharaoh Necho II of Egypt sent his armies to Carchemish in northern Syria, intending to align with the waning Neo-Assyrian Empire against the expanding Neo-Babylonian Empire. This required traveling through territory governed by the Kingdom of Judah. Josiah, the Judaeen monarch, denied the Egyptians access. The Judaeen army attacked the Egyptians at Megiddo, resulting in Josiah's death, and he turned his kingdom into a vassal state of Egypt. The Hebrew Bible, Greek 1 Esdras, and Josephus' works all document the battle.

As Necho II assumed control of the Kingdom of Judah, the Babylonians destroyed Assyria and Egypt's allied forces at the Battle of Harran, resulting in Assyria's substantial demise as an independent power. Egypt eventually gained power and influence over Judah. When Necho II returned from Syria and Mesopotamia, he captured and deposed Jehoahaz, Josiah's son, who had lately succeeded to the throne after his father's reign. The pharaoh levied a payment of 100 talents of silver (about 3.4 metric tons) and a talent of gold (around 34 kilos or 75 pounds (ca. 34 kg)) on the kingdom, appointing Jehoahaz's older brother Eliakim as ruler. Necho also renamed the new king Jehoiakim. They took prisoner Jehoahaz and sent him to Egypt, making him the first king of Judah to die in exile.

Second judgment. Seventy years of diaspora (exile): On October 6, 605 BC, Israel entered a second 70-year period of servitude. King Nebuchadnezzar advanced on Jerusalem in 605 BC as a result of King Jehoiakim's resistance to Babylonian authority, according to 2 Chronicles 36:6. Babylon captured Daniel and others this year, ushering in the 70-year Jewish dispersion. Let us read these Scriptures: 2 Chronicles 36:6. Nebuchadnezzar, King of Babylon, approached him and put him in chains, ready to transport him to Babylon. Dan 1:1 During the third year of Jehoiakim's tenure as king of Judah, Nebuchadnezzar, king of Babylon, came to Jerusalem and laid siege to it.

Note: According to the biblical account in Daniel 1:1, the 70-year exodus began in 606 BC, although secular history dates the fourth year of Jehoiakim's rule to 605 BC. The distinction is in how the Hebrews determined the start dates for monarchy. King Jehoiakim surrendered to King Nebuchadnezzar without a fight. As a sign of goodwill, King Jehoiakim released a small group of prisoners to King Nebuchadnezzar. There were four in this group. Daniel, Shadrach, Meshach, and Abednego were the lads chosen to be Elohim's prophets for Israel during the 70-year exile (Daniel 1:4).

Next, we'll read Jeremiah 29:10, which concludes Israel's 70-year diaspora: Jeremiah 29:10 For thus says YAHWEH, "After seventy years in Babylon, I will visit you and fulfill my good promise to you by returning you to Jerusalem."

We have a 70-year era between 605 BC and 535 BC. Counting solar years, the year 535 BC marks the end of those 70 years, after which YAHWEH will carry out His beneficent work for the Jews who return to Jerusalem, as they did. However, the initial caravan of returning Jews began around 536 BC, lasting 69 years. This year, only 1,000 men with families returned with Zerubbabel, which looks to be a small quantity for repopulating and reconstructing Jerusalem. According to Ezra 2:64-65, 50,000 Jews returned to Jerusalem in 535 BC, marking the first significant return to the city and providing a large workforce for rebuilding efforts. Nonetheless, the initial little caravan returned in 536 BC.

One point we'll look into is how we interpret the phrase "after" regarding the 70-year timeframe mentioned by Jeremiah. According to Jeremiah 29:10, "After 70 years, you will return." Counting from 605 BC presents us with two intriguing numerical observations, both related to sabbatical years.

Numerical insights:

Counting from 605 to 536 BC, the first year of the Jews' return, yields a total of 69 years. However, if we consider the prophetic time of a 360-day year, we get 70 years. We can see 605 as a prophetic marker for the duration of this 70-year exile, emphasizing its significance.

The second noteworthy detail for 605 BC is the time frame of 605 to 444 BC. The sabbatical count from 605 to 444 BC, utilizing prophetic years counting, clearly shows that 605 BC is not a sabbatical year because it does not divide evenly by the 7-year cycle. When we look at this time in solar years rather than prophetic years, we can observe that there are 23 Sabbaticals between October 6, 605, and September 11, 444 BC. This evidence implies that 605 BC was a sabbatical year, at least in the eyes of Elohim, albeit it is not linked to prophetic time. Nonetheless, the 70 years of exile appear to be equivalent to ten prophetic Sabbatical cycles.

This begs the question of why the 10 sabbatical cycles of 70 years in solar time are linked to the 10 prophetic sabbatical cycles of 70 years. To answer this question, consider the month of September in 444 BC, which marked the start of a sabbatical year set by Elohim. We recognize 444 BC as a sabbatical year in two ways: March 13, 444 BC, is notable because it marks the beginning of Daniel's prophetic Sabbaticals of 70 weeks. September of the same year marked the start of a recognized sabbatical year, as described in Nehemiah chapter eight and demonstrated by Ezra, who carried out the directive given in Deuteronomy 31:10-13.

Nehemiah completed the wall on September 15, 444 BC. The construction of the wall is significant because it fulfills Daniel's prophecy of Daniel 9:25. This verse, 9:25, serves as a prophetic time marker, kicking off Daniel's 70 weeks and the beginning of Daniel 9:24. The wall is finished, and the observance of a sabbatical year occurs in the same week of September 444 BC. Nehemiah Chapter 8 offers a brief history of Sukkoth and mentions the celebration. Sukkot is part of the Sabbatical feast.

Sukkot begins on the fifteenth day of Tishri. Ezra read the law every day, as required during a sabbatical year. Deuteronomy 31:10–13: On the second day of Sukkot, at the end of each sabbatical year, the entire community was expected to gather for a public reading of Deuteronomy. The fact that Hebrews observe two new years confuses us gentiles when it comes to reading the law after a sabbatical year. The first New Year begins in Nisan/March, while the second occurs in Tishri/September. Sukkot follows after the first new year ends. The Jewish community marks the start of the second new year and a sabbatical year in the month of Tishrei. In 444 BC, the month of Tishrei fell between the 11th and 16th day of September. September 444 BC marked the start of a renowned Sabbatical year, which corresponded to the Jewish year 3318, as described in Nehemiah Chapter 8.

From 605 BC, the start of the diaspora, until 444 BC, there are 23 Sabbaticals in solar time. There are ten Sabbaticals in prophetic time, from 605 to 536 BC, when King Cyrus gave his order that people could return and worship in their homeland, and the Jews could rebuild their temple. Jeremiah promised that after 70 years, he would give his good word to you. As previously said, His good word began with the return of the Jewish people and the

restoration of the temple and continued until the final caravan and the completion of the wall in September 444 BC.

In 605 BC, the countdown began leading to the start of the prophetic 70 Weeks of Sabbaticals, which included all of the good works of Elohim for Jerusalem. The event culminated on March 13, 444 BC, and September 15, 444 BC, when the natural year counting coincided with the spiritual promise. The Israeli calendar commemorates the new year in Nisan (March) and Tishri (September). Nisan is the Passover for remission of sins, while Tishri is honoring a new king. We can see how the two new years will commemorate the elect's rescue of Israel in the 70th week.

In our research, it is critical to remember that when Israel is in diaspora, Jews do not observe Sabbatical years or the associated regulations. Daniel takes interest in the 70 years of desolation for the land to rest, as mentioned in chapter 9:1. Sabbatical years were not observed between 586 and 444 BC. The diaspora began in 605 BC, allowing the temple to remain active until 587/6 BC.

I'd like to draw our attention to the fact that, just as Elohim brought forth a sabbatical year out of season in 701-ish BC. He did the same in 444 BC, establishing His sabbatical counting for the fulfillment of Daniel 9:24. Let us read history from Isaiah for bringing about this enforcement of a Sabbatical Year celebration in 701 BC. According to Assyrian cuneiform records, 701-ish BC was the time YAHWEH forced a sabbatical year, as predicted by Isaiah, bringing King Sennacherib's conquest of Israel. This was Elohim's judgment and salvation, and he instituted a sabbatical year. Interestingly, the judgment was administered for the same reason He judged Israel in 586 BC: the Jews were apostates. Isaiah 37:29-31 describes how YAHWEH would impose a Sabbatical year outside of the normal season for the benefit of the remnant. Let us continue to observe this historical story.

70 Years of Desolations: the Third Judgment

Jerusalem, including its temple, was in ruins in 586 BC, marking the start of a 70-year period that would lead to Daniel's realization of his purpose in Babylon. Dan 9:2 In the first year of his reign, I, Daniel, recognized through the writings the duration of years, as revealed by YAHWEH's word to Jeremiah the prophet, indicating that seventy years would pass following the destruction of Jerusalem. The seventy-year period of desolation began in 586 BC. Second Chronicles 36:17. Thus, he gave them into the hands of the Chaldean monarch, who slaughtered their young men with the sword within the sanctuary and showed no mercy to young men or maidens, the elderly, or the feeble of age; he surrendered them all to his control. 36:18 He transported all of the vessels from God's house, large and

small, as well as the treasures of YAHWEH, the king, and his princes, to Babylon. 36:19 They set fire to God's house, tore down Jerusalem's walls, burned all of its palaces, and destroyed all of its valuable vessels. 36:20 Those who escaped the sword went to Babylon to serve him and his sons until Persia's reign. 36:21 YAHWEH's command, as uttered through Jeremiah, was carried out until the land had experienced its sabbaths; for as long as the land was desolate, it kept the sabbath, which lasted seventy years.

As Daniel discovered in the books, let us join him in reading Jeremiah's prophecy that brought the land to rest (Jeremiah 25:1.) The word that came to Jeremiah regarding all the people of Judah in the fourth year of Jehoiakim, the son of Josiah, king of Judah, corresponded with the first year of Nebuchadnezzar, king of Babylon; Nebuchadnezzar's reign began in February 604 BC. It is important to note that the 70-year period of service began in 609, at which point Israel lost its sovereignty. In 605 BC, the Jewish Diaspora began. Following this, Jeremiah 25:9 expressly mentions the destruction of the first temple in 586 BC.

From 609 to 587 BC, Jeremiah 25:2 records the word that Jeremiah the prophet spoke to all the people of Judah and Jerusalem, saying in verse 25:9, "Behold, I will send and take all the families of the North," says YAHWEH, "and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land, and against its inhabitants, and against all these nations round about." I will annihilate them, making them an amazement, a hissing, and a permanent devastation. Jeremiah The battle of Megiddo, mentioned in verse 25:2, took place in 609 BC.

Nebuchadnezzar was a key figure in the major events of Jeremiah 25:9, which occurred in 587/6 BC when Jerusalem was set on fire and the temple was destroyed. The destruction of the temple marks the beginning of the third 70-year dispensation judgment, which results in a period of rest for the region. This interpretation is consistent with 2 Chronicles 36:17-21. The era from 586 to 516 lasts 70 years. The Second Temple was completed around 516 BC. Jeremiah remains consistent during this time (Jeremiah 25:10). In addition, I will eliminate the sounds of joy and gladness, the groom's and bride's voices, the clatter of the millstones, and the brilliance of the candles. 25:11 And the entire land will become desolate and a source of amazement; these countries will serve the king of Babylon for seventy years.

Jeremiah stated that the bridegroom's and bride's voices will cease. The incident occurred when Babylon deported the ultimate prophet, Ezekiel, and the loyal saints. All nations will serve Babylon for seventy years, from 609 to 539 BC. The age of desolation for Israel, as described in verses 25:10-11, began with 2 Chronicles chapter 36, which was prompted by the land's desire for rest.

Looking for the Beginning of the 70th Week

We now know that sabbaticals are significant to Elohim. He set three 70-year intervals in the Israel judgment. The rulings were based on Israel's inability to obey the Sabbatical law, which requires a seven-year rest period. The sabbatical law originated during the first seven days of creation. Daniel's prophecy about the final week, the 70th Sabbatical, marks the end of the Gentile grace period and Israel's deliverance.

The year 605 BC is one of three 70-year judgments associated with a Sabbatical year dating forward to 444 BC. The goal of this exercise is to see if God employed Sabbatical counting not only for the land's rest but also for Daniel's vast prophecy leading up to Yahshua's millennium. The upcoming 70th week is crucial to us; will it coincide with a sabbatical year? At this point in our study, we are looking for the end of Noah's era, which will be followed by the millennium-long reign of King Messiah.

In addition to our findings on the Babylonian diaspora, there is a significant relationship to the Jewish diaspora of 722 BC, when the Assyrians attacked Israel but spared Jerusalem. Descendants of the Jewish tribes from 722 BC may yet survive. The exiled Babylonian Jews returned to Jerusalem under King Cyrus' order in 536 BC, which may have included Assyrian diaspora Jewish ancestors from 722 BC. The Assyrian Empire ended between 612 and 609 BC. King Cyrus ruled over the newly founded Achaemenid Empire, which included the area of the former Assyrian Empire. Under King Cyrus' order in 536 BC, the Jewish ancestors from 700 BC who lived in the Mesopotamian region were allowed freedom to return to Jerusalem alongside the Babylonian Jews.

The Achaemenid Empire permitted all people to return to their homelands and freely practice their religion. Is there a blueprint provided by YAHWEH for Israel's restoration in the end times based on these two exiled communities from antiquity? My research originates from the Jewish tribes' dispersion over two unique historical periods and geographical places. Prophecy and history repeat this cycle, with Jerusalem's inhabitants scattering once more in the desolation of 69/70 AD. The British Mandate of Palestine (1920-1948) granted Jews the right to return to Jerusalem if they so wished. Their return to Jerusalem offered them hope for both worship and the reconstruction of the city. Are we witnessing such an occurrence right now in 2025 AD?

Jeremiah chapter 29 describes how Elohim will restore Jerusalem and return the tribes of Israel in the latter times. Did Jeremiah's prophecy include both the restoration of the second temple from 535 to 444 BC and the projected restoration of the third temple and city, shortly before the 70th week of Daniel? I feel the answer is positive, as we will soon analyze Jeremiah 29.

I'd like to point out that the time from 535 BC, when 50,000 Jews returned to Jerusalem, until 444 BC, when the wall was completed, lasted 91 solar years, or 13 Sabbatical years. The restoration of Israel was a long process. This episode takes us to modern Israel. According to Old Testament prophecies, Israel would achieve statehood in 1948. However, political empowerment for Israel's statehood began much earlier; between 1882 and 1903, around 25,000–30,000 Jews came to Palestine during the First Aliyah.

Israel established a state in 1948, 77 years ago. How long will it be until the reconstruction of the third temple begins? The only pieces missing are the temple's renovation and the start date of the 70th week, which is the final section of Daniel's prophecy in Daniel 9:27. In the 27th verse, "He will establish a covenant with many for one week." We are excited for the start of the sabbatical week. Jeremiah 29:14, Isaiah 11:12, and Ezekiel 3 are a few of the prophecies concerning the return of all the tribes to Israel during Daniel's 70th week.

Jeremiah 29:14. And I will be discovered by you, says YAHWEH; I will turn away your captivity and gather you from all the nations and regions where I have driven you, says YAHWEH; I will return you to the spot from which I took you captive.

Isaiah 11:12. He will raise a banner for the nations and gather Israel's outcasts, as well as Judah, from all over the world.

The assembly of the Hebrew people has its roots in the Roman plunder of the Second Temple in 69/70 AD, as prophesied in Daniel 9:26 and Leviticus 26:28, and is targeted toward the reconstruction of the Third Temple. The scattered tribes are required to return to Jerusalem to restore the temple and exercise worship. We are now moving on to the next part of our research, which focuses on how to position the final week of the 70-week period inside the acceptable timeframe. No, I'm not projecting a precise "day and hour," but rather trying to understand the season.

The Return to Jerusalem

Next we will read Ezra, who offers specifics on the Israelites' restoration of the temple.

Ezra 1:2, Cyrus, king of Persia, speaks thus: YAHWEH, God of heaven, has given me rule over all the kingdoms of the earth, and He has ordered me to build a house for Him in Jerusalem, in Judah. (539–537 BC) Ezra 1:7 Moreover, King Cyrus brought out the vessels of the house of YAHWEH that Nebuchadnezzar had taken from Jerusalem and placed in the house of his gods.

Ezra 6:14, And the Jewish elders built and prospered amid the prophetic messages of Zechariah the son of Iddo and Haggai the prophet. And they built and finished it under the

direction of the God of Israel and the decrees of Cyrus, Darius, and Artaxerxes (three Persian kings).

Ezra 6:15 King Darius completed this house on the third day of Adar, during his sixth year of rule, 516 BC.

Ezra's sixth chapter covers temple reconstruction and the start of temple worship. This chapter does not include the events that occurred during the city's reconstruction. In the sixth chapter, Ezra presents a contradiction: he notes King Artaxerxes in verse fourteen alongside King Cyrus and Darius. King Darius was the one who completed the temple's construction in 516 BC, not King Artaxerxes. However, what King Artaxerxes did contribute was a decree providing animals and supplies for temple worship. This episode took place after King Darius's mandated building of the temple. During this period of temple restoration, the Jewish people began to revert to apostasy; this condition continued for some years until the letters from King Artaxerxes in 444 BC, bringing about the observance of a sabbatical year and also allowing for the reconstruction of the gates and walls.

Ezra seems to have found three kings in agreement with Daniel 9:25, and this fits Isaiah 44:28, declaring the wall and temple's restoration. Then with Isaiah 44:26, [YAHWEH] is saying to Jerusalem, You shall be inhabited, and to the cities of Judah, You shall be rebuilt, and I will restore the desolate areas thereof. He confirmed the words of his servant and carried out the advice of his messengers. 44:28 Cyrus, then, is my shepherd; he will satisfy all of my needs, even declaring to Jerusalem, "You shall be rebuilt," and to the temple, "Your foundation shall be established." Dan: 9:25, It will take 69 weeks from the declaration until the Messiah is crucified; they will rebuild Jerusalem, the streets, and the wall, even in difficult times.

Isaiah chapter 44 contains the same restorations mentioned in Daniel 9:25. Note verse 44:26; Elohim talks about messengers instead of one messenger. These next scriptures identify the messengers who provide Jerusalem's restoration. The four royal decrees presented here are the product of these three king-messengers, as indicated by Isaiah. Cyrus first issued his decree in 536 BC (2 Chronicles 36:22–23; Ezra 1:1–4; 5:13). The second was the 520 BC decree of Darius I (522–486), Ezra 6:1–12. The third was Artaxerxes Longimanus's (464–424) decree in 457 BC (Ezra 7:11–26).

While the third decree addresses the financing for animal sacrifices at the temple, the first two decrees center on the rebuilding of the Jerusalem temple. These three decrees neglect to discuss Jerusalem's wall reconstruction or gate rebuilding. At the time of Jerusalem's restoration, there was political opposition to it. The construction of a defensive wall posed a military threat to Israel's half-brothers. Having an unwallled city presented no threat to

military forces; they were able to rebuild a religious temple. None of these three decrees started the seventy prophetic weeks that Daniel set forth.

King Artaxerxes Longimanus published his fourth decree on March 13, 444 BC (Nehemiah 2:1-8). On this occasion, Artaxerxes gave the Jews clear permission to rebuild Jerusalem's walls. But Ezra included Artaxerxes as the third king in his chronology of verse 6:14 because he provided the means for sacrificial worship. The aim was to realize temple reconstruction with Jerusalem's temple worship.

This span of time highlights the enduring faith and hope of the Israelites as they awaited the fulfillment of divine promises amidst their exile. Ultimately, it emphasizes the significance of Cyrus's role in realizing God's intentions for Jerusalem and its people.

Isaiah 45:1, YAHWEH thus speaks to his chosen one, Cyrus, whose right hand I have seized, to conquer countries before him; and I will loosen the belts of kings to open before him the double gates that shall remain open.

Ezra records Isaiah's prophecies in real time with verse 6:14. The Jewish elders built and prospered on the prophetic messages of Zechariah, the son of Iddo, and Haggai the prophet. King Darius and King Artaxerxes completed the work initiated by King Cyrus; all were Persian kings. This passage highlights the fulfillment of prophetic messages that guided the Jewish elders in their efforts to rebuild and prosper after exile.

Isaiah spoke in 45:1 for the gates to remain open; King Cyrus discovered the gates of the city open when Babylon fell to his army in 539 BC. The passage makes us consider the symbolic meaning of these gates remaining open during the reigns of the three identified kings. Can one consider the decrees of the three anointed kings as open gates? Why is this passage relevant? We want to identify the four notable Jewish caravans that returned to Jerusalem during the rule of these monarchs. These gates symbolically remained open, allowing the Jewish faithful to return to Jerusalem by the decree of the king over a period of 93 years. The last caravan arrived in Jerusalem in 444 BC. This incident highlights the importance of the kings' decrees in facilitating the return of the Jewish people to their homeland. The open gates metaphorically represent the opportunity for restoration and renewal during a significant historical period.

Isaiah reveals what is now history through the three kings; each received the same anointing, beginning with King Cyrus—the fulfillment of two prophecies for Jerusalem. Cyrus first published his decree in 537 b.c., as recorded in 2nd Chronicles, 36:22–23; Ezra 1:1–4 & 5:13.

I want to draw attention to the fact that King Cyrus's decree, as recorded by Ezra specifically for Jerusalem, has not yet been found by archaeology. As Ezra 6:3 notes, a mandate concerning Jerusalem's house of God is specific, as compared to King Cyrus's decree that has been discovered being etched on a clay cylinder between 538 and 536 BC, which is not specific to Jerusalem. This cylinder is on display in a British museum; it suggests that King Cyrus, King of Persia, let every nation rebuild their temples and worship in their religion inside their borders. While some academics believe this decree covered Israel, others disagree and argue that the clay cylinder is not Ezra's account in verse 6:3. Ezra makes me believe that, as a scribe known for his exact record keeping, there must be a separate decree for Jerusalem. We might never know its fate. Please note Ezra's perspective on this subject in these additional scriptures:

Ezra 1:2, Cyrus, king of Persia, speaks thus: YAHWEH, God of heaven, has given me rule over all the kingdoms of the earth, and He has commanded me to build a house for Him in Jerusalem, which is in Judah. Ezra 1:7 reveals that King Cyrus brought out the worship utensils from the house of YAHWEH, which Nebuchadnezzar had acquired from Jerusalem and arranged in his house of gods.

Examining the decrees and kings who fulfilled Isaiah's prophecy for Daniel 9:25, we previously discovered that the fourth decree began the countdown to Daniel's 70 Weeks, with the first seven sabbatical weeks commencing in March 444 BC. This order repaired the city and finished building the wall and gates. This monumental task was completed under the leadership of Nehemiah, who played a pivotal role in rallying the people to restore their homeland. As the walls stood strong and the gates were secured, the Jewish community began to regain a sense of identity and hope, setting the stage for the prophetic timeline laid out by Daniel. In what ways does this episode assist us in understanding the 62-week period? Daniel's 9:25 Recall and comprehend that seventy-two weeks will elapse from the date of the decree's issuance. Malachi 3:1 prophesies in 396 BC that the next 62 weeks begin immediately after the first seven weeks, acknowledging, Behold, I will send my messenger, and he will prepare the way before me.

We must ask the same question that many others have asked: what do the seven weeks mean when they are called out of the sixty-nine weeks? In part, I believe it was to provide Israel a last opportunity to hear a prophet announce the coming Messiah. Furthermore, I think the use of the number 7, representing perfection in this prophecy, tells us “seven weeks” will accomplish Isaiah’s 44:26-28 prophecy; rebuilding Jerusalem and the temple is now considered complete, initiating the next 62 weeks with Malachi 3:1’s announcement.

We will use the following method to arrive at Malachi's prophecy that began the 62-week count. By subtracting 49 years from King Artaxerxes' order of March 13, 444 BC, we can compute the number of days in Daniel's first seven weeks. I used the Julian Day Counter, a

date converter, to determine the exact date. The date was June 29, 396 BC. The occasion marked the end of the first seven weeks of Daniel's 70 weeks and the beginning of the 62-

week countdown described in Daniel 9:25. Keep in mind that, in total, 69 weeks equal 173,880 days. The seven weeks, which lasted for forty-nine years, total 17,640 days, and the sixty-two weeks commenced the day after. This transition signified a crucial moment in the prophetic timeline, as the focus shifted toward the period leading up to the coming of the Anointed One and His crucifixion.

Let's revisit Micah's prophecy, including verse 3:2, which amplifies the purpose in fullness for the 69 weeks: Malachi 3:1. Pay heed; I will send my messenger, and he will be ready before me; YAHWEH, whom you seek, will unexpectedly appear at his temple—even the covenant messenger, in which case you will exult. Remember that YAHWEH of hosts has stated that he will arrive.

Malachi 3:2. Who can stand the day he arrives? When he arrives, who will welcome him? This is because he resembles the fire of a refiner and the soap used by fullers (Exodus 23:21). Daniel 9:24 Your people and holy city have seventy weeks to complete the transgression, atone for wrongdoing, bring everlasting righteousness, seal up this vision and prophecy, and anoint the most holy.

Hosea 6:2

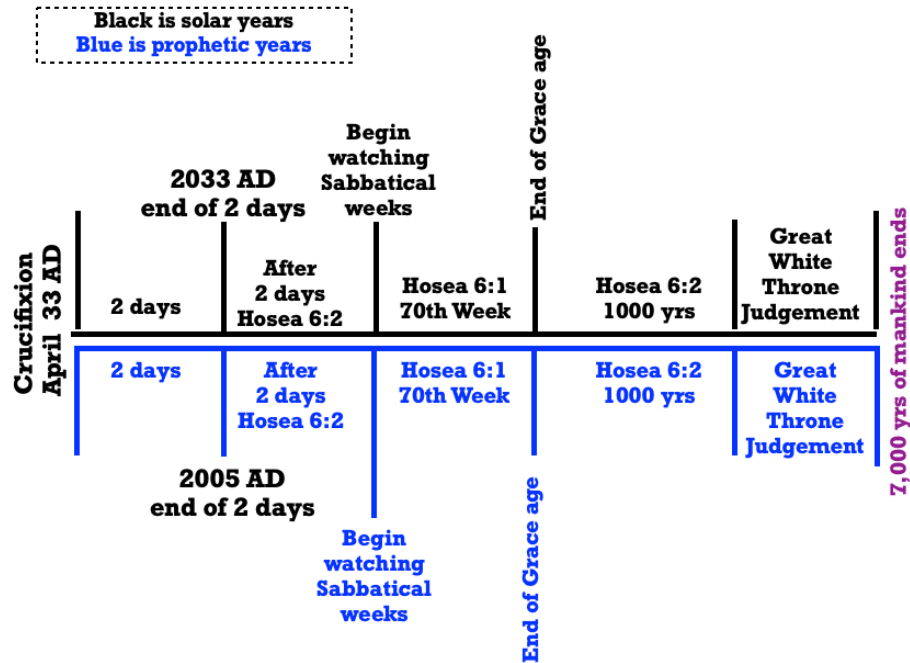
Hosea 6:1 Come, and let us return unto YAHWEH, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 6:2 After two days He will revive us; on the third day He will raise us up, and we shall live in His sight.

Hosea 6:2 states that after two days, He will revive us. This is Israel's revival, the last week of Daniel's prophecy, the 70th week of verse 9:24. Hosea's prophecy specifically addresses the Jewish nation of Israel. The question I would like to ask is when do we begin counting the two days, the two thousand years? In 52 AD, Paul said, "I turn to the Gentiles," grafting them into the vine (Acts 13:46). This began the first church age and the dispensation for the gentiles. We just said this prophecy is to Israel, not the gentiles. The gospel came to Israel in 26 AD with Yahshua's baptism. The New Testament era for the Jews began in 33 AD. Daniel 9:26 prophesied the Messiah's crucifixion, which marked his severance. The crucifixion seems to be the most likely date to begin Hosea's two days.

The prophecy of Hosea reads, After two days He will revive us. This puts us after the date 2033 AD and returns the gospel to the Jews. The first sabbatical year after 2033 is 2035. If

we count the two days using 360-day prophetic years, the result will bring us to the year 2005 AD.

Hosea 6:1 & 6:2



I would also like to point out the language similarity between Hosea 6:2, "After two days will he revive us," and Jeremiah 29:10: For thus saith YAHWEH, that after seventy years are accomplished at Babylon, I will visit you and perform my good word toward you in causing you to return to this place. Once they had spent 70 years in Babylon, Elohim promised to bring them back to Jerusalem. The Jewish return after 70 years is a 91-year period, from 536 to 444 BC.

When do we start counting two days and two thousand years?

According to Daniel 9:26, Yahshua is cut off by the twelve tribes of Israel. Hosea 6:1 says, "Let us return to YAHWEH, for He has torn us and will heal us; He has struck us down and will bind us up." 6:2 He will revive us in two days; on the third day, He will raise us up, and we will live in his sight. This week in January 2022, I learned that Hosea 6:1 corresponds to Daniel's 70th week, as it says, "He will heal us and bind us up." Furthermore, Hosea 6:2 speaks to Yahshua's Millennium Kingdom, stating, "We shall live in His sight." The gospel is frequently so plain that I miss it.

Engaging in a discussion about extending the duration beyond two days may not be productive. But understanding when the two days end is important. In a prior study, we discovered that the Gentile grace age coincides with the revival of the Jewish people (70th week of Daniel). The Gentile grace age has no fixed duration, but it does usher us into the season. As with the ten virgins in Matthew 25, the Jewish people must wait. What we need to understand is the era in which we live; we are past Hosea's two days but before the times and seasons described by Paul in 1st Thessalonians 5:1. This puts us squarely in Matthew 25:5: While the bridegroom delayed, they all slumbered and slept.

The chart on page 30 reveals that we have passed the 2,000-year milestone of Hosea and are now in the setting of Matthew 25:5, with the Bridegroom delaying His return. In our time of waiting, we anticipate Israel's return to her promised borders, followed by the foretold Gog and Magog battle. The signing of a hoax peace accord will signal the soon start of Daniel's 70th week. This study aims to shed light on when we can expect these forecasts.

Daniel's prophetic 69 weeks ended with Yahshua's crucifixion, which did not correspond to the regular Jewish Sabbatical year. In my faith, I await the commencement of the 70th week of Daniel's Weeks, which corresponds to a Sabbatical week that began the first 69 weeks in 444 BC. Daniel 9:24: Elohim has set aside seventy weeks for your people and holy city to complete the transgression, put an end to sins, reconcile for iniquity, establish everlasting righteousness, seal up the vision and prophecy, and anoint the Most Holy.

The 70th week aims to put an end to sin and bring reconciliation. After the 70th week, a jubilee year will begin. If the first 69 weeks are associated with sabbatical meanings, and the 70th week is similarly associated, shouldn't the counting for sabbatical weeks be employed? After the 70th week, a Jubilee year by YAHWEH's commandment begins His Millennium with the objective of anointing the Most Holy and facilitating reconciliation. (Leviticus 25:8-55)

According to Daniel, the 70th Sabbatical prophetic week marks the anointing of the Most Holy. This ceremony is not His baptism, as many believe; rather, it marks the beginning of His millennium reign in the temple as King of Kings. The Holy Spirit ordered Daniel's 70 prophetic weeks. He chose Sabbatical counting to secure the destiny of the Hebrew people. We locate the Gentiles between the close of the 69th and the beginning of the 70th weeks. Sabbaticals are irrelevant to us. Years are counted in prophetic time in Adam and Eve's era until the flood and the 70 weeks, and this 360-day year counting will continue through Yahshua's millennium. The Jewish calendar for feasts and months follows this 360-day year pattern. This reasoning leads us to conclude that the period following Hosea's two days guides us to the start of the 70th week. While we do not have a specific time, we do have prophecies to enlighten us for this season.

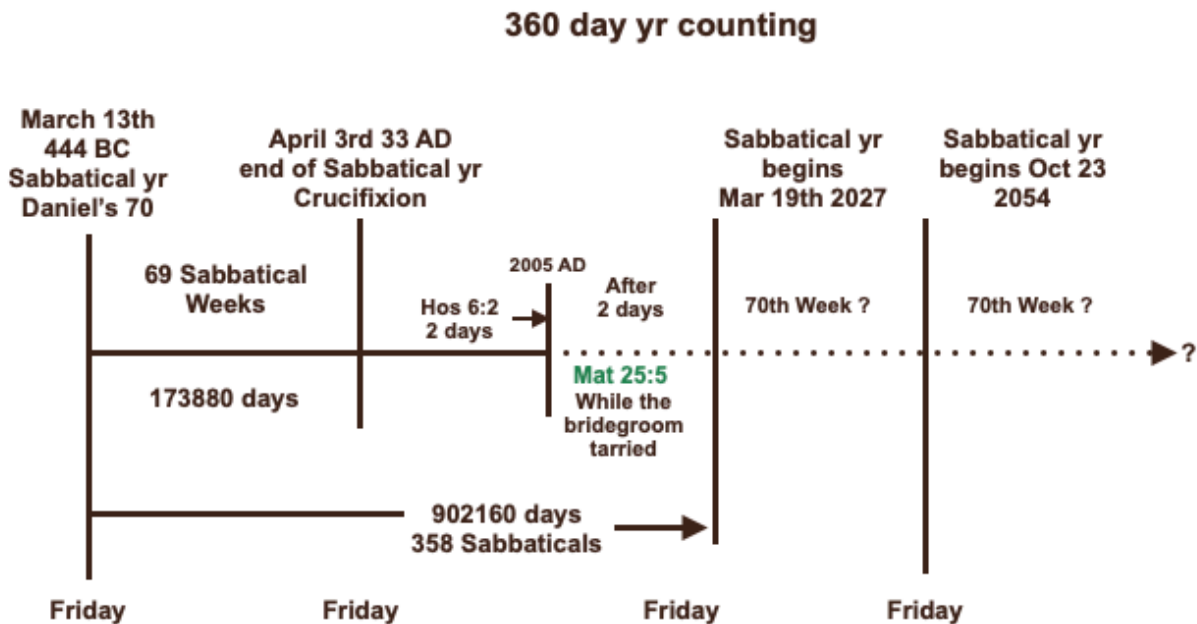
Brian Neill
 April 2015
 Revised: June 2025

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The year for Yahshua's baptism

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

All year dates are given in current Jewish calendar years.

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

HOMINIS EVENT REFERENCE

0 Adam created Gen. 5:1

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

130 Seth born

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

235 Enos born

90+ Add age of Enos at birth of Cainan Gen. 5:9

325 Cainan born

70+ Add age of Cainan at birth of Mahalaleel Gen. 5:12

395 Mahalaleel born

65+ Add age of Mahalaleel at birth of Jared Gen. 5:15

460 Jared born

162+ Add age of Jared at birth of Enoch Gen. 5:18

622 Enoch born

65+ Add age of Enoch at birth of Methuselah Gen. 5:21

687 Methuselah born

187+ Add age of Methuselah at birth of Lamech Gen. 5:25

874 Lamech born

182+ Add age of Lamech at birth of Noah Gen. 5:28

1056 Noah born

600+ Add age of Noah at the Flood Gen. 7:6

1656 The Flood

The Flood Judgement

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

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

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

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

Noah's Flood Was Really a Tsunami Caused by a

Comet: A Retranslation of Genesis 7:11

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

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

If all the water in underground aquifers were to rise, and all the water locked up in polar ice and glaciers were to melt, and all the water in the atmosphere and biosphere were to fall to Earth; the oceans would only rise about 140 feet. This would not be enough water to cover mountains.

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

Genesis 7:11 – traditional translation

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

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

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

The Hebrew word translated as “windows” or “floodgates” can also mean “to lurk or lie in wait,” and the word translated as “opened” basically means “loosed.” Astronomers now know that the solar system is surrounded by a great “storehouse” of comets (the Oort Cloud), out of which comets “are loosed” to come into the inner

solar system and go on to strike the earth. Job 38:22 NIV asks, “Have you entered the storehouses of the snow (comets) or seen the storehouses of the hail (comets can be surrounded by a huge cloud of basketball sized hailstones) which I reserve for times of trouble . . . ?” The time of Noah’s Flood was a time of trouble!

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

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

Genesis 7:11 – retranslation

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

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

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

The new translation of *Genesis 7:11* is also consistent with a commentary in the Jewish Babylonian *Talmud* about the Flood. In this passage Rabbi bar Nachmani, the Director of the Academy at Pumbedita in the third century AD, wrote, “For at the time when the Holy One, blessed be He, wanted to bring a flood upon the world, He took two stars (‘comets’-because in the ancient world the word ‘star’ was used for any luminous body in the heavens) from *Khima* (‘the stored aways’ #3598 and #3558 in

Concordance), and brought a Flood upon the world.”

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

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

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

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

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

December 13, 2013

Written by Dan Eden for ViewZone

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

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

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

How It Was Discovered

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



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

Capt. Durupinar was familiar with the biblical accounts of the Ark and its association with Mount Ararat in Turkey, but he was reluctant to jump to any conclusions. The region was very remote, yet it was inhabited with small villages. No previous reports of an object this odd had been made before. So he forwarded the photographic negative to a famous aerial photography expert named Dr. Brandenburger, at Ohio State University.

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



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

In 1960 the picture [above] was published in LIFE magazine under the heading of **Noahs Ark?** That same year a group of Americans accompanied Capt. Durupinar to the site for a day and a half. They were expecting to find artifacts on the surface or something that would be unquestionably related to a ship of some kind. They did some digging in the

area but found nothing conclusive and announced to the anxiously waiting world that it appeared to be a natural formation.

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

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

The Visual Evidence

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



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

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

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

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

eroded.



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

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

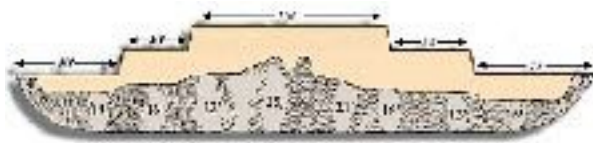


Photo: <http://www.viewzone.com/noahx.html>

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

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

Penetrating Radar

The human eye needs to see reflected light to recognize an object. To visualize what remains below the earth, scientists use microwaves which can penetrate the ground

and bounce back when they hit something solid. This technique is commonly used to locate oil and other minerals. Called Ground Penetrating Radar (GPR), the apparatus is made from an antenna that transmits, then listens to receive the "echo" and prints the result on a piece of paper. The delay and strength of this echo tell the geologists how solid and at what depth the objects are under the earth.

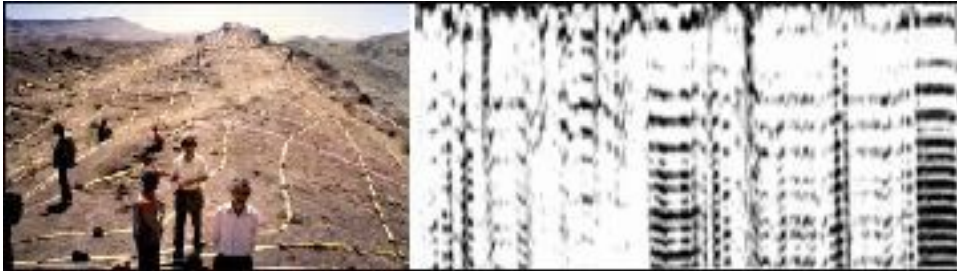


Photo: <http://www.viewzone.com/noahx.html>

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

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

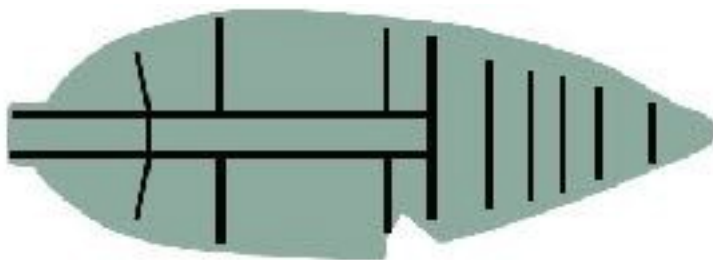


Photo: <http://www.viewzone.com/noahx.html>

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

Artifacts Retrieved From The Ark

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



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

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



Tests by Galbraith Labs in Knoxville, Tennessee, showed the sample to contain

over 0.7% organic carbon, consistent with fossilized wood. The specimen was once living matter. Photo: <http://www.viewzone.com/noahx.html>

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

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

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

But Wait... There's More!

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



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

If rivets being used in ancient construction doesn't impress you, this surely will. An analysis of the metal used to make the rivets revealed that they were a combination of iron (8.38%), aluminum (8.35%) and titanium (1.59%). Remember these trace metals

have survived petrification and so do not indicate the exact content in the original material. (see [*Report from Galbraith Labs*](#))

We know the aluminum was incorporated in the metallic mixture because it does not exist in metallic form in nature. This implies an extremely advanced knowledge of

metallurgy and engineering. Characteristics of an iron-aluminum alloy have been investigated in The Russian Chemical Bulletin (2005) and reveal that this alloy forms a thin film of aluminum oxide which protects the material from rust and corrosion. The addition of titanium would provide added strength. This seems to have worked. The rivets have survived from antiquity!

The Surrounding Areas

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

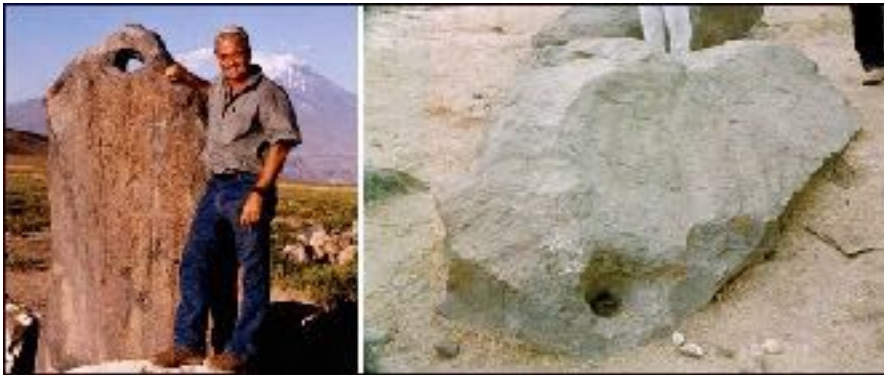


Photo: <http://www.viewzone.com/noahx.html>

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

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

The Gilgamesh Epic (650 BC) gives Mt. Nisir as the landing place of the Ark. The local name for the town where the Ark was found is Nasar. The annals of Ashurnasurpal II of Assyria (833-859 BC) places it south of the Zab river (correct).

Theophilus of Antioch (115-185 AD) said the Ark could be seen in his day in the Arabian mountains. Later Church Fathers also mention the Ark as late as the mid 7th

century. In the 13th century, Willam, a traveler, stated for the first time that Mt. Masis was the Ark location (present-day Mt. Ararat).

Ptolemy's *Geographia* (1548) mentions the mountains of Armenia as the place of landing. So does the traveler Nicolas de Nicolay (1558).

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



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

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

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

