

God's Sabbatical Calendar

Revised May 2020

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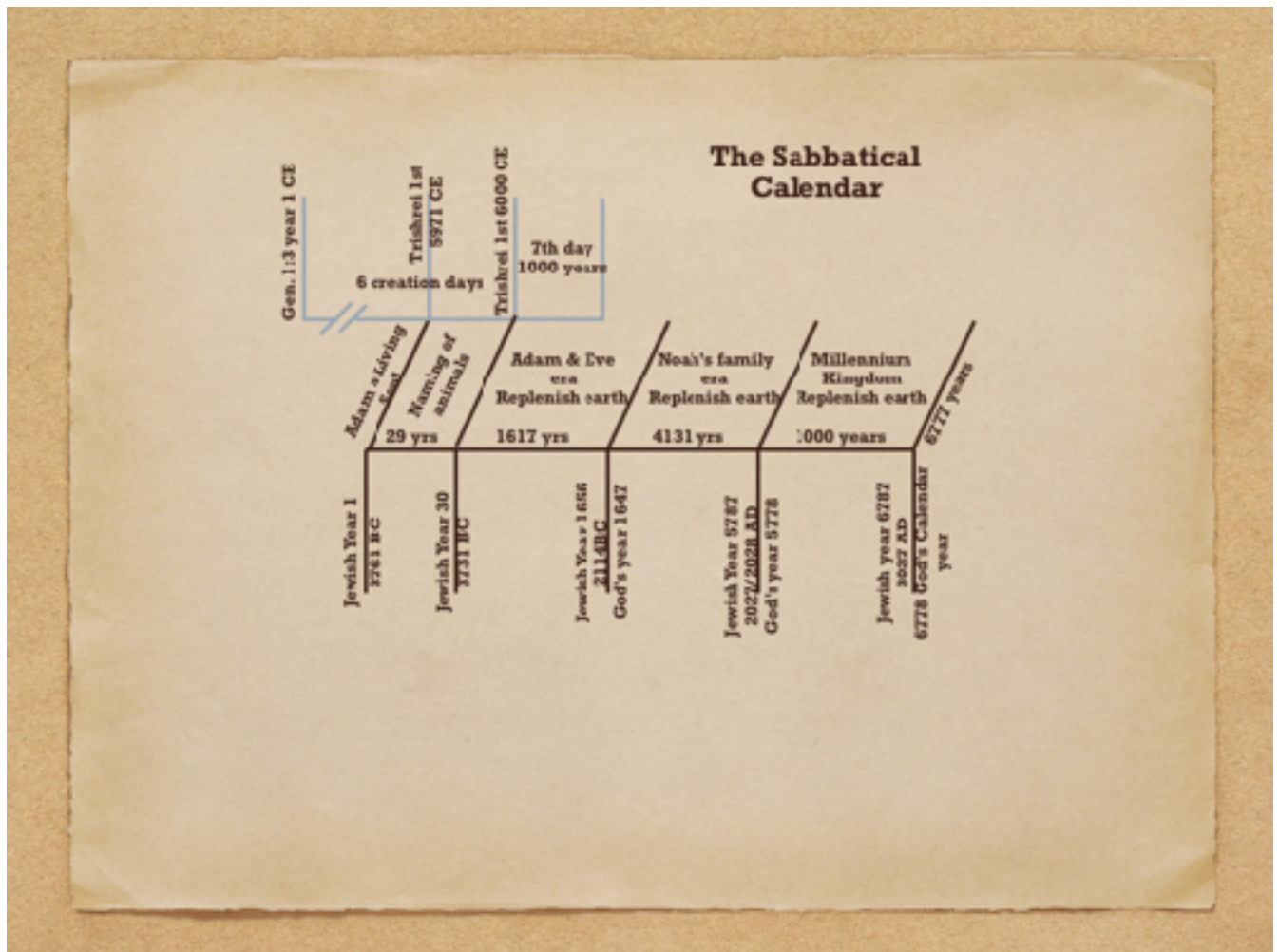
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Introduction

We have a Calendar in the form of a time line as you can see below. This time line will be our focus point in understanding the historical Bible and the prophetic Bible on a time line. For me this is most important for faith unto faith and line upon line.



An Overview

1. Let's take a look at the illustrated time-line on page three. The blue time line representing Genesis 1:3 through 1:31 and is the six creative days that brings the habitat on earth for Adam and Eve's commission to be fulfilled. It then continues on to the seventh day, YAH's day of rest. This creation era is recognized as six creation days. Each day a thousand years long, noting that the seventh day it is not a creation day, rather YAH's day of rest from his creation days work.
2. The creation era time is embedded with Adam's era. The purpose for adding the creation era is to give reference to the date Adam and Eve became a living soul. We see this on the creation calendar as 5971 CE in the sixth day. This is illustrating Adam became a living soul twenty-nine years before the sixth creative day closed.
3. We also notice the Jewish year 30 is the beginning for the seventh day and begins in the year 6001 of the creation era; This beginning the seventh day. This same date, the Jewish year 30 is the first day for YAH's day of rest.
4. Also this 30th year is Genesis 2:25, the first full day of Adam and Eve's marriage and the first day of a one thousand year reign for Adam and Eve, if not for sin.
5. The horizontal time-line in black shows 1,617 years and was the time span for Adam and Eve's covenant in replenishing the earth.
6. Next we have the year of the flood 1647 and Noah's 600th birthday on Trishrei the 1st (likely September) which started that year and a new covenant era.
7. Moving right we see 4,131 years expire and this brings us to the end of Noah and his family's commission to replenish the earth and this brings us to the next era, Christ's millennium.
8. The Hebrew year is 5787 and is corrected to God's year 5778 ending the 70th week of Daniel. YAHSHUA begins His one thousand year reign as King of Kings and the third and last era to replenish the earth begins. Next on the time line is the 6,777 year mark; Representing mankind's time has come to an end. His Kingdom reign along with mankind's finality has come and the eternal age begins, this is God's year 6778.

9. Because YAH's Calendar begins with the year 1 and not zero as we gentiles use calendar time, we must subtract 1 from the last year and this gives us the total number of years for sin natured mankind to live on earth and this would be 6777 years. This is 223 years short of the full 7,000 years and is such because of the sin in Lamech's generation; Lamech died at 777 years of age 223 years before the appointed time of 1000 years old. We will study this further in a few paragraphs from now. But we want to start with Adam and Eve's era, then work through time arriving at Lamech's generation.

Adam a Living Soul: The first 29 years

11. We have Adam and Eve from Genesis 1:27-28 becoming a living soul in the month of Trishrei the 1st creation year 5971. I attained this date from counting the first creation day of seven. The first day begins with Genesis 1:2; the seventh day being a day of rest. These days are one thousand years each in time. We will read Genesis 1:2 and 1:3:

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

13. We see in verse two time continuing as expressed by the word and, this coincides with the closing of the last ice age. Verse 1:3 begins the first day of the seven. What we now want to consider is the next thought, for understanding the word "and". We see the word "and" being used to express time is continuing. That time has elapsed even within the verse. What we are reading is the earth warming itself from the last ice age near eleven thousand five hundred years ago. It expresses this transition in the first part of this second verse. Moses writes that Elohim is controlling this process. There is a reason for the last ice age having a slow ending.

14. Now in verse three we have the first action by Elohim in His account of the first day. This statement is: let there be light, it makes this possible because Elohim is setting the order for the earth coming out of a judgment state and entering a new era of time. We will use the abbreviation "CE" to represent Elohim's Creation Era of seven days on our time chart. This is the creation era which created the habitat for Adam and Eve upon this planet; the Garden of Eden the focal point.

15. I find it interesting how precise the wording is, how deliberate the placing for every word in this story of Genesis. We see an unknown length of time in verse two, as said Elohim was “moving” upon the deep; Elohim’s plan for the Garden of Eden is now at a beginning point; the earth is now in a state that pleases Elohim. His conditions for re-establishing life in abundance on earth to place Adam and Eve.

Verse three brings us to an exact point in time, an exact day Elohim started counting six creation days each an exact count of one thousand years; Just as Hosea and Peter have taught us: a thousand years is as a day and a day as a thousand years. This allows us to have a fixed point on His calendar. IF we know an end point in time, we can calculate backwards and use the genealogy of scriptures, which we have done. We learn that Genesis 1:3 was near 11,739 years ago. We can’t know the exact date until the 70th week of Daniel begins.

17. 1 Corinthians 15:45 And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit.

They were both created in flesh, one from the dust and the second from heaven; both without sin. In this simple thought, we have parallels between the first and second Adam For our opening parallel drawn by Paul, he acknowledges Adam’s similarity too YAHSHUA.

18. YAHSHUA was in His thirtieth year, not that YAHSHUA was thirty but that on His thirtieth birthday He was a full 29 years of age. So, as the scripture states, Jesus was around thirty when He being baptized at 29.5 years old. This is because the Hebrews do not count calendar time as gentiles; they count from one not zero. So it says YAHSHUA to be thirty on His twenty-ninth birthday as Hebrews count.

19. The importance is because a Hebrew high priest has recognition as a master and to be a master one had to be 30 years old. YAHSHUA began His ministry at the Hebrew count of 30.

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

20. At thirty years of age YAHSHUA began His ministry and as a master. Adam as YAHSHUA was in his thirtieth year when he began his commission. But as we will see this is only the beginning for the parallels, each will build upon the other. Also we are to learn that the ages of Abel and Cain, along with Cain’s

murder of Abel must fit within a tight time line as the scriptures bring out to us. Seth's birth is a part of this time line too.

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

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

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

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eat thereof thou shalt surely die.

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

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

Gen 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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

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

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

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

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

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

Gen 1:29 And God said, Behold, I have given you every herb bearing seed,

which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

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

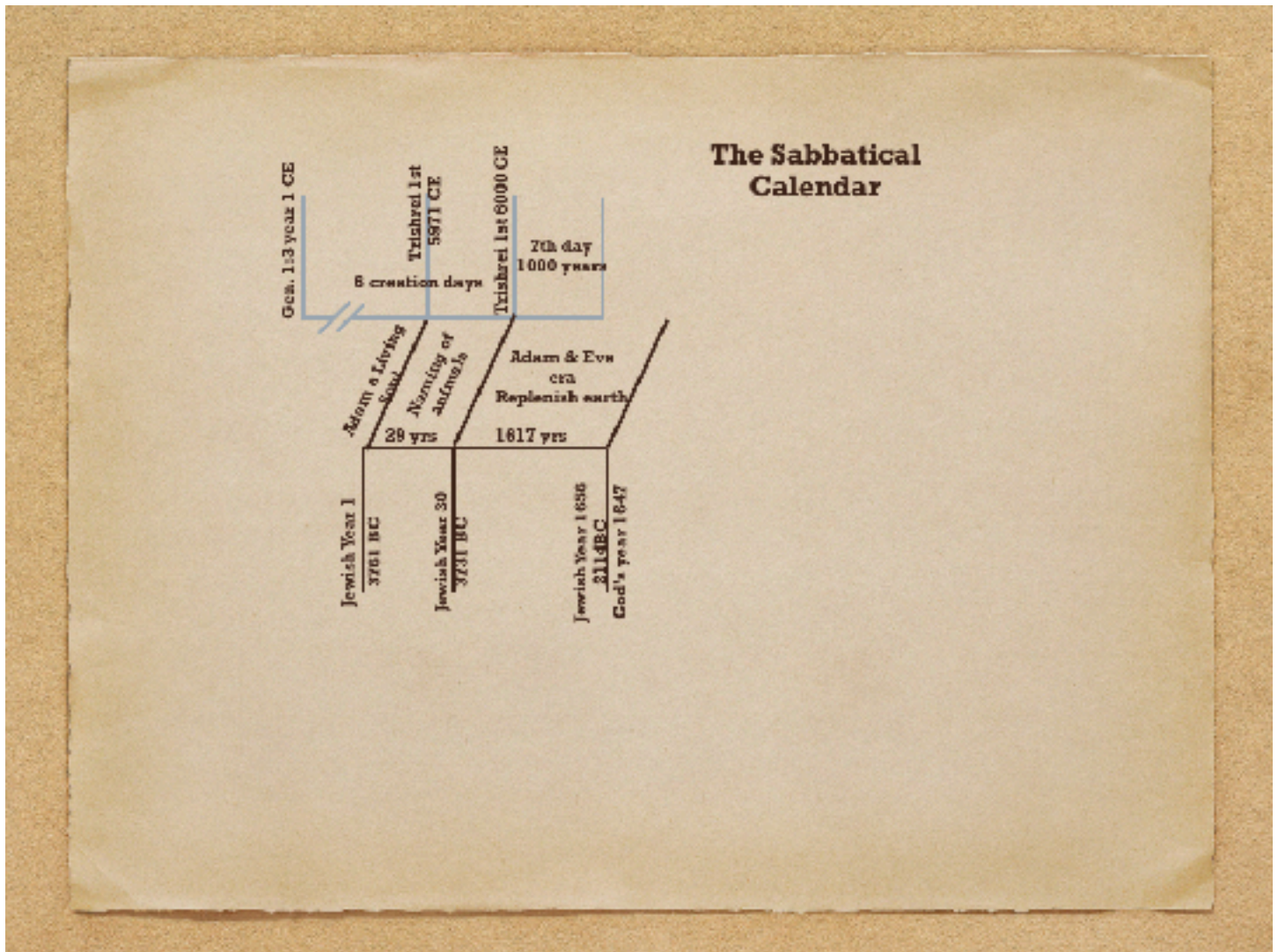
Gen 1:31 And God saw everything he had made, behold, it was very good. And the evening and the morning were the sixth day.

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

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

B. To fulfill the commission for procreation of life is difficult to do when considering Eve was literally in Adam; their spirit was one. Genesis 2:20 - 25 is the account as we read of Eve’s identity being removed from Adam’s inner Man and Eve became a living soul apart from Adam. In the fact of the matter, Eve had to be a living soul when Adam became a living soul; for their spirit was one spirit. Also remember when Adam and Eve were one spirit, being called; him and their name was Adam. Adam and Eve were complete before verse 1:31; And God saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day. Did you see it? Adam and Eve became husband and wife in verse 1:31 in these words; “Behold, it was very good”. I want to point out how important the wording is here: Elohim said;It was very good; this is an exclamation of something more special than the first five creation days. Notice that in each of the first five creation days the scripture said: Elohim saw that it was good. We are saying Elohim created something special at the end of the sixth day. That Adam and Eve became husband and wife... And it was very good.

Adam and Eve: replenish the earth



24. We will continue studying Genesis 1:31 which we have identified as the last day of day six: Adam and Eve became husband and wife, it really says this; let's pick up in Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Who is Adam's Father and Mother: YAHWEH. Adam said their commission to replenish began with verse 2:24.

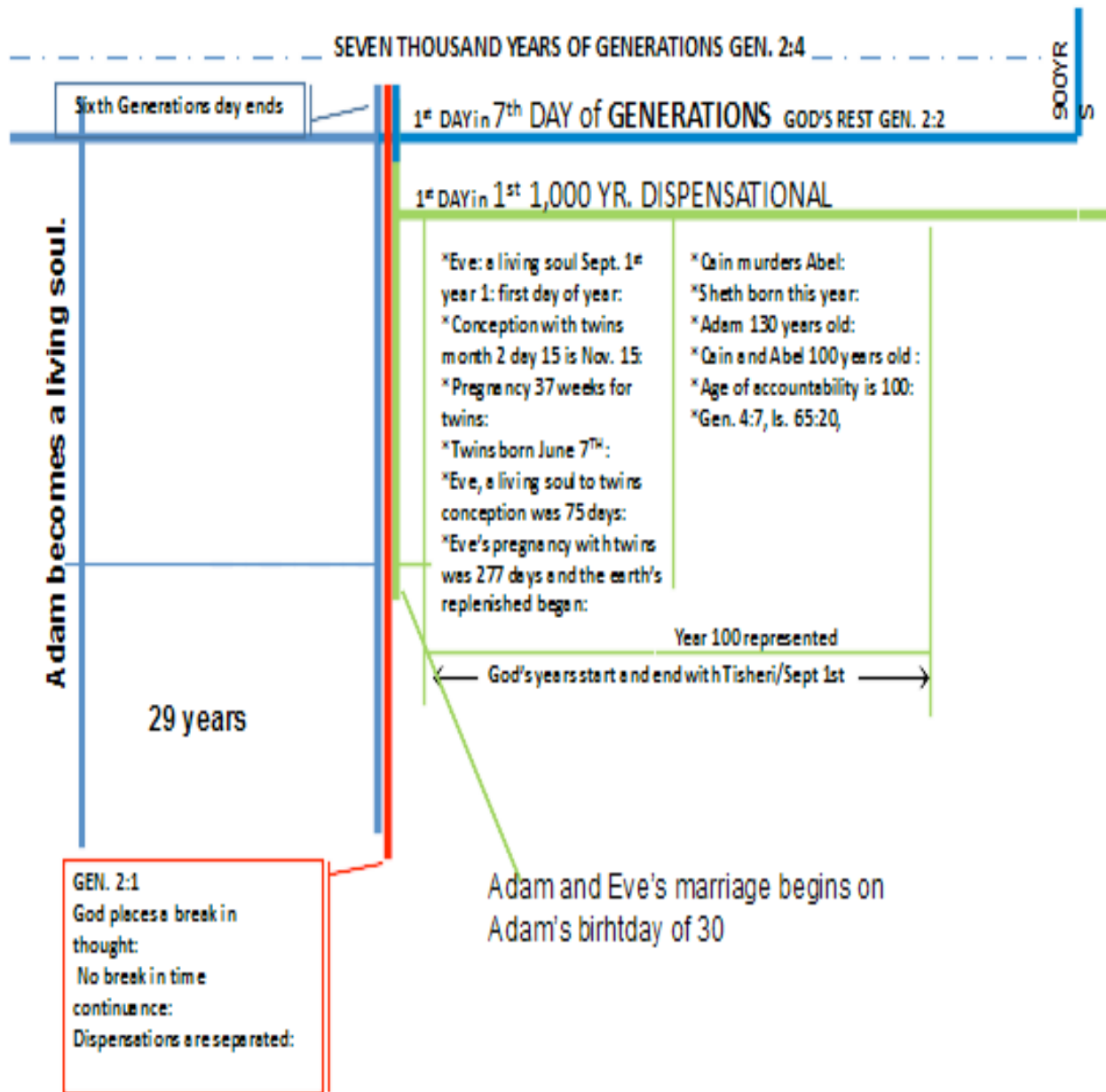
25. When we look at our chart segment for this chapter, we need to notice two things:

A. The first full day of Adam and Eve's commission is the Elohim's day of rest.

Gen 2:2 And on the seventh day God ended his work which he had made and he rest on the seventh day from every work which he had made.

This first day of Adam and Eve's marriage, is Adam's birthday or very near it. It is his thirtieth birthday and is the "day of rest" for YAH, a thousand-year period. I said that to add this last thought; This first day of Jewish year 30 is the first day in fulfilling Adam and Eve's commission to replenish the earth.

26. Before we find the method for deriving our 1,617 years of Adam and Eve's era we want to add another step that anchors Adam as a living soul for 29 years and on his thirtieth birthday Eve was one day old as a living soul apart from Adam. We will analyze the following illustration on the next page:



27. The illustration above is explained as follows:

A. The dotted blue line represent the seven days of creation or 1 CE to 7000 CE. The green lines represent the beginning of the era of Adam and Eve to replenish the earth.

B. We have a timeline of information written in green and this information represents the first 100 years of Adam and Eve's marriage, which we will talk about in a moment.

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

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them. This is the first time in the account in Genesis that we have a break in the thought pattern. Notice this verse did not start with the word and. The word and in Genesis creation story always is a time continuance; For the first time, it stopped this time continuance in the story. This pause is to bring an explicit thought He has completed the works of the first six days. The story does not end here; there is a seventh day. But YAHWEH wanted to express that the seventh day the same day of Adam and Eve, were to be separate in purpose from the first six days as we have discussed.

28. We now want to focus in on the first one hundred years of Adam and Eve's kingdom age, their reign and replenishing of the earth. It is undeniable that Adam became a living soul at the end of the sixth creation day, Gen 1:27. We identified this time frame as being the last 29 years of the sixth day. The year 5,971 in the Creation Era. But we know by scripture that every doctrine must have a witness by two or three, which we will get too.

29. This brings us to another argument requiring a solution; the birth and death of Abel. Then Cain's curse from YAHWEH followed by the birth of Seth. We will read the chronology for Adam's lineage to begin this inquiry:

Genesis 4:1 and 2 gives us the birth of Cain and Able. We know by other studies that Cain and Able were twins.

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

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

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

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

31. Two males born from Eve both absent from Adam's genealogy; the reason? Each of us surmise the reasons depending on our doctrinal faith, however, we would like to present another thought on this. Both Cain and Able were absent from Adam's genealogy for precisely the same reason; neither male produced offspring, neither Able nor Cain contributed to the progeny of Adam. Cain did not father a grandson for Adam; He was not Adam's son.

32. Adam was specific with naming his wife Eve. Eve carries the meaning as

given by Adam: the mother of all living.

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

We want to take note that not only was Adam specific but YAHWEH his God was specific also as we read: Genesis 4, that Adam only knew Eve once and Eve bare Cain and Able and that the nature of each was vastly different both naturally and spiritually as we read in Genesis 4.

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

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

Just a question here and we are off our subject a bit: why did Eve say to Adam; I have received a man from the LORD, as she spoke of Cain but she made no such comment concerning Able? Why did Eve say; from the LORD and not; I have gotten a man from you, Adam? Why Cain from the LORD but Able was not?

Two more thoughts from Genesis. chapter five:

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

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

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

First thought: YAHWEH spoke and said to Moses; This is the book of the generations of Adam, then YAH said these generations of Adam were in Adam's likeness. Stop just a moment; Gen. 5:2 Male and female created he them; and blessed them and called their name Adam. Did you get that; male and female. Furthermore, Adam's generations were in "their" name of Adam. In each respective generation, "their" is Adam and Eve. So all the generations were sons and daughters of YAH. As the Bible states that Adam was a Son of Elohim. Therefore, the Sons and Daughters of Elohim had the spiritual nature of God and called man or Adam.

Second thought: If Cain is a son of Elohim, that means Adam and Eve are

murders. That Cain should have the very nature to worship the same as Adam and the sons of God, but what does the scripture read and why:

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

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

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

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

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

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

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

Gen. 4:9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

Joh_8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

So if Adam is the father of Cain as some say, then they say the son of God, Adam was a liar and a murder.

We said earlier that Able and Cain were not listed in the genealogy of Adam for they did not add to the lineage of Adam, but Cain had children.

Gen 4:17 And Cain knew his wife; and she conceived, and bare Enoch:

33. So, Cain and Able were twins and Cain murdered Able; These events happened between the day of Adam and Eve's marriage and before Seth was born at which time Adam was 130 years old. Notice the complete account for Adam and Eve's marriage to the animal-man seducing Eve; then Cain and Able were born then Cain murdered Able. Next Cain was cursed; then Cain was driven out and he bare children and built cities; THEN the chronology of Adam and Eve begins in Genesis 5, Seth is born. Clearly Genesis 4 is written with

illustration for Cain's lineage and Adam's lineage as occurring in the same time frame.

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

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

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

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

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

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

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

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

Yes, this verse of prophesy is looking at YAHSHUA's millennium kingdom. We want to appreciate that every scripture must be true by a witness of two or three. We can accomplish this if we look at the language in Genesis 4 and see if this language and the time-line for the lives of Cain and Abel is a witness. It just

could be that the murder and curse for Cain is a witness to Isaiah's prophecy.

37. Gen 4:11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

We read in Isaiah; the sinner being a hundred years old shall be accursed. Now in Genesis, YAHWEH said to Cain: "Now art thou cursed from the earth". We witness the same wording in the same situation; Elohim dealing with sin. Gen. 4:11 gives us the insight that the curse is not death, rather that Cain will be a servant to his brother Able. So what did Cain do: he murdered his brother who he was to serve. This is the exact relationship between Able and Cain still exists between YAHSHUA and Satan. Now in Isaiah, we read that a person who has sin in their heart, which means they have no desire to worship YAHSHUA, will be accursed. Isaiah's prophecy was fulfilled in the life of Cain and now bears a witness to the millennium kingdom.

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

Eve became pregnant and we will illustrate it in the following scenario:

*Conception with twins from two fathers; month 2 day 15 is Nov. 15:

*Pregnancy 37 weeks for twins:

*twins conception was 75 days:

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

*Twins born June 7th

Now remember the Hebrew calendar day for Adam's birthday was Trishrei the 1st and Trishrei is more or less September. We will use Trishrei the 1st as Adam and Eve's wedding day. I believe when Eve became a living soul with her own flesh this is the same day they were husband and wife. Remember, YAHWEH performed no works on His day of rest. This scenario gives enough time for the beast of the field we call "the serpent" to seduce Eve then Adam to be with Eve, this allowing for the full term with twins and still have two months left before the end of the first year of their marriage.

39. So if Eve gave birth to Cain and Able in year 1 and Adam was in his 30th year of age, then using Isaiah's prophesy that a child becomes spiritually accountable at one hundred; Cain and Able is in their 100th year of age: ninety-nine full years and a number of days. Elohim held Cain and Able spiritually

accountable because they were both 100 years.

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

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

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

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

42. So what, you say? Well, we are told that Adam was 130 years of age at the birth of Seth. OK, now we also know that Cain murdered Abel when Adam was 130 years old. This means that verse 4:25 is written telling us that this is the second time Adam knew his wife, this is telling us that Seth is the second born of Adam. This is another clue that ties us back to what we said in line 32 of this letter; Gen. 4:1 and 2, that Adam knew Eve "once" "the first time" and Able was born. now verse 4:25 tells us that Adam new Eve the second time and bare Seth.

43. All of this happened in the 4th chapter because it happened in the same story line, the same time-line. Our next thought to bring this one major thought together: for Adam to be 130 years of age when Seth was born, these events must have occurred during Adam and Eve's 100th year of marriage, of replenishing the earth. Verse 4:25 means Adam knew Eve again in this same 100th year of marriage as this was Adam's 130th year. YAH gave to Moses the events in the order they occurred, verse 25 happened after the events of verse 16. What were the events? That Cain left the presence of God, then Seth was born; Before Adam turned 131 years of age on his next birthday of Sept the Hebrew month Trishrei the 1st. There is a message in these events of Cain, as Elohim drove him out from the village of Adam and Eve before Seth was born: YAHWEH did not allow a murder to live among the sons of Elohim allowing Satan to strike again. This means Seth was born between June 7th and September 11th. This allows the 5th chapter of Genesis to be written after

chapter four in the Genesis sequence; the generations of Adam and Eve.

44. This brings us to the last question and answer of this time era. How we reached 1,617 years in the dispensation of Adam and Eve on our chart: How did we find this number? We began with the Jewish year of 1656, the year of Noah's flood. This gives us 1626 years from Adam's thirtieth birthday to the beginning of Noah's era. The Jewish year is nine years longer than what we have said because we changed Noah's flood year from 1656 to 1647. Now we have to ask our-self why did we do this; Can we Biblically do this?

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

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

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

On page 60 you will see a chart that adds the age of each generation at birth, which when the ten generations are added together the total number of years is 1,656 years. Methuselah dies then the flood begins. This brings us to the Jewish year is 1,656, counted from the creation of Adam in flesh.

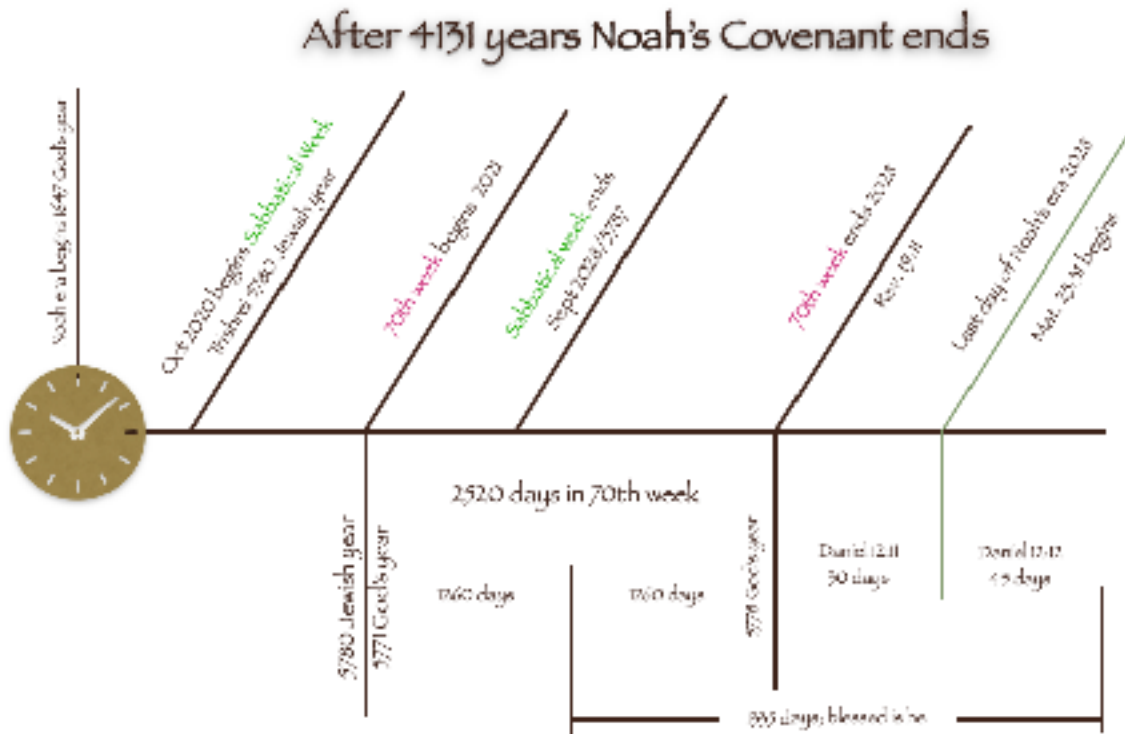
If each of the ten sons was born one day after their father's birthday, there will be 1,646 years from Adam's birthdate to Noah's 600th birthday. If each Son is born 359 days after their dads birthdate then we have 1,656 years from Adam's birthdate to the flood year of Noah; There can be up to ten years' between the Jewish date and the actual date of the flood. To know the exact year of Noah's flood, the beginning of the next era in time, we need to know the end date of Noah's era. This will be the end date for the 70th week of Daniel. This ten year variation in time will not make any conflict for us if we were not in the study of God's Sabbatical calendar. So when creating this calendar it matters to us, and we will see why as we move forward.

The End of Noah's Era & the beginning of YAHSHUA's Millennium

45. Our next step is to find the beginning of YAHSHUA's millennium. A good best date for the close of Daniel's 70th week will be in God's year of 5777 to 5778 which will be 2027 to 2028 AD. (I am using the term God's year representing our adjusted Jewish year.) We chose the year 5778 because we believe the next Sabbatical week could begin the 70th week of Daniel. We base the entire 70 week prophecy on Sabbatical dates and historically every important event for Daniel's Week has occurred on a Sabbatical Week. Not to mention the obvious, that Daniel's 70 weeks prophecy are just what it states, 70 Sabbatical years. We will count the exact number of days with a Julian day counting program from March the 13th 444 BC; The last time that King Cyrus's covenant to the Jews was reinstated. Also this date began the counting of the 70 weeks of Daniel's prophecy. This decree brought the completion for the rebuilding of Jerusalem for the natural 70 years owed Elohim; Specifically the wall was finished by Nehemiah in September of 444 BC, this was a few days before the end of that Sabbatical year. King Artaxerxes issued this decree.

Counting forward from March 13th 444 BC the exact number of days places April the 24th 2020 as the beginning of the next Sabbatical year. I believe the last week of Daniel will begin with a Sabbatical year. So, seven years for this date added to 2020 brings us to 2027. 2027 will be the Jewish year 5787 or as we are counting from the year 1,647, it will be God's year of 5778. The Jewish year 5787 is not a problem, unless we know the end date for the Millennium. If we know this, then the total number of years for each era will need to add together to equal the full calendar years of God's calendar for mankind. This is where the ten year question becomes important. Each of the three commissions to replenish the earth; Adam's, Noah's and YAHSHUA's must add to the sum of YAH's calendar. An important point for looking to the next prophetic Sabbatical week is this Sabbatical year of 2020 beginning on April the 25th. Obviously this means the ending of this Sabbatical year is April the 25th of 2021. This means we will watch 2020/2021 for the start of Daniel's 70th week.

46. As we have said; If Lamech's generation had not committed polygamy with Satans children, the perfect calendar would be 7,000 years in duration. But sin occurred and Elohim's Calendar has been shortened. It was shortened to hinder Satan's crossbreeding program which is intended to breed out the elect of Elohim.



Here is why this study is important and why the wise virgins need to know this. If Elohim's Calendar is not shortened and the 7000 years is the full calendar for Man, then at least a dozen prophecies will fail. YAHWEH becomes a liar. THAT'S IMPORTANT! If the last year for man's time is Jewish year 7001; that is 7000 years since Adam's flesh was created, we will have the following scenario.

Subtract:

1000 years YAHSHUA's millennium

7000 year's total plan for man

6000 years

This means that the Jewish calendar year 6001 is the ending of Noah's era, the ending of the 70th week of Daniel and the beginning of the millennium age.

This means the catching away that Paul and YAHSHUA taught will occur in the Jewish year 5993 which will be 2233 AD. What happens for the prophecy of

YAHSHUA: This generation shall not pass till all these things be fulfilled? It means Christ's prophecy failed because "that" generation was the generation of the 1967 war in Israel that began the tree to bloom. Or, we have no idea for the understanding of this prophecy. One of these two statements must be true.

Now the end date of YAH's calendar as we currently understand it is important, because if we add 1000 years to the end of the 70th week of Daniel, which we have on our calendar, we have the last year for man as 6778. Ask yourself this; Are we about to see the 70th week of Daniel begin or not? If 2020 is the Sabbatical year that starts Daniel's 70th week, our total calendar time will be 6777 years long. Now we have the question, where is the missing 223 years between 6777 and 7000 years? If time was cut short due to sin, which sin or sins was it and when did this time become removed from the original calendar? If we can Biblically find that the calendar is 6777 years instead of 7000 we will know if there were 1,646 years, or up to 1,656 years to the flood, allowing the calendar to fit together.

47. Where are these missing years, how are they accounted for? Well, we need to go to Noah's flood, for it was the flood itself that cut off three generations; but only one of the three generations was not represented in the boat: Lamech's, Noah's dad. The generation of Lamech is the cut off generation we want to use in identifying the missing years. This is the first time in Bible history that time was cut short for "the elect's sake."

48. I suppose the first question is how are the generations of Noah and his sons represented in their respective generations? Quite simply, genetically. Noah and his sons are the first and second generation from the genetic cross breeding that occurred because of Lamech's generation taking wives of the sons of men. Lamech's generation were Sons of God and they knowingly and willingly sinned against Elohim. They did this to enjoy the pleasures flesh; remember the two laws in us from the garden fall. It is good and evil. When they took daughters of men for wives, they directly and willingly struck against the plan of God, the flood cut time short for those generations.

Satan brought the genetic lineage of Adam and Eve to an end and so did YAH's ability to have a direct fellowship with His sons and daughters. This is the same evil act as Cain's conception; Both acts were of the same purpose. We read in Genesis the sixth chapter that the offspring of this generation no longer had a desire to serve God, rather every desire of their heart was evil and there was much violence upon the face of the earth. It was this generation of Lamech that brought man's fulfillment to Romans 3:11.

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understands, there is none that seek after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

Rom 3:13 Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips:

Rom 3:14 Whose mouth is full of cursing and bitterness:

Rom 3:15 Their feet are swift to shed blood:

Rom 3:16 Destruction and misery are in their ways:

Rom 3:17 And the way of peace have they not known:

Rom 3:18 There is no fear of God before their eyes.

They were religious the same as Cain was and violent as their spiritual daddy; Satan. Satan's plan to have humans worship him had succeeded; well almost, God cut Satan's plan short by cutting off the generation that caused this great evil upon the earth, destroying the generations that would propagate this evil cross breeding. But for the elect's sake, which was Noah and family, time was cut short to protect the last of the spiritual seed left on earth. This death curse, this genetic cleansing created the opportunity for the original seed to reproduce and become the family of YAH. Albeit Satan's crossbreeding had its genes in these eight righteous souls too.

49. God YAHWEH found one man and one woman who learned and desired to walk with Him. So He chose Noah and his family to replenish the earth; however the Sons of YAH ended; those that were born knowing how to walk with YAH. Elohim's cross breeding began after the flood. Satan has been attacking this plan continuing the genetic cross breeding of his own. Satan's plan is to bring back the generation of Noah onto the face of the earth; and I believe it is here today.

50. But YAH's Word tells us He impedes Satan's plan, once again for the elect's sake. That He will shorten time. But not His calendar time; Rather the time of persecution and judgement in Rev chapter 14.

51. OK back to the generation cut off by God who were not in the boat of redemption, the Ark. Lamech's generation literally cut off themselves; it was their free will to do good or evil. They through choice ended the lineage of the Sons and Daughters of God; Therefore, their generation is not represented in the Ark built by Noah and family.

52. Because of the crossbred nature that mankind has inherited, his time on earth will be shortened. Time was shortened by how much? This is the very question at hand. There is something that jumps out, right off of the page of

Genesis 5:31: And Lamech lived 777 years. This was the first clue that brought our thinking to this point. Do you see it? God YAH's numerology; 3 is complete and 7 is perfection. This means that 7 is not only showing perfection but provides God's completed work for whatever His business is. In this study of "the calendar of YAH" we see three eras of time that completes the plan of God for mankind in His Sabbatical calendar.

53. I find it striking to see Lamech who chose disobedience to the WORD, die at the perfect number of God; seven hundred and seventy-seven years old. Why did God use a perfect number ending Lamech's life after he committed willful sin, an attack on His plan?

54. This number doesn't represent Lamech's life; Rather, it represents the perfect plan of God. Elohim's perfect plan in correcting or we will say judging the evil of Satan, so to complete the perfect plan in salvation for mankind. Satan cannot and will not defeat YAHSHUA.

55. You're possibly thinking right now: if YAHSHUA's plan was perfect why has it changed and yet still called perfect? Good question; the answer is: because Elohim's plan began from the foundation of the earth and the flood is a judgment, a part of the foreknowledge before the foundation of the earth. That original plan is the plan for free will mankind.

56. The WORD made Every decision before earth was earth.

57. The calendar of YAH before Lamech's generation of sin should be 7,000 years of time; a complete and perfect plan. The calendar of YAH for the perfect plan of salvation under judgment is 6,777 years of time. Where we have a 6, this is man's number and 777 Where there is three dispensations for mankind in our calendar.

58. Oh, you're asking how we got to the number of years 6,777 for the length of God's calendar. Excellent observation and the answer is in the year of Lamech's death at 777 years. It is here that we have the answer to the time cut short of God's perfect calendar; This 223 years is the number of years cut short from 7000 years.

59. Simply this; The perfect life span for the Sons of God was to be 1,000 years as Adam, who was the first Son of God; but for sin no man shall live for a full day and so Adam died short of one day at 930 years of age and as Methuselah's name means, death will come. Methuselah died at 970 years old. Which brings us to the Sons of God dying short of one full day, a 1,000 years. And this brings us to Lamech who not only was under the curse of death spiritually and naturally, but yet Lamech added to his curse by disobedience furthering sin, and he died at 777 years. We have YAH choosing Lamech's death

by the flood in His judgment and becoming part of the parable in YAHWEH's Calendar for mankind. This brings us to the number of years for Adam's era. Adam and Eve's era ended because of Lamech's generation.

61. Lamech brought a curse to the earth. Lamech and his generation died at 777 years by Elohim's judgment as a testimony to future generations. Methuselah died just days before the flood as a witness to the coming judgement. The striking statement by Elohim: Genesis 6:6 And it repented YAHWEH that he had made Man on the earth, and it grieved him at his heart. Man, as defined by Genesis 1:26 is the inner spirit in mankind. This reflection of grief by YAHWEH is his sadness that He must end the lineage for the Sons of Elohim, Adam's heritage from Genesis 5:2.

62. When we subtract Lamech's age from what should have been the perfect age of 1,000 years, you have 223 years removed of what we call the perfect calendar of 7000 years and this brings mankind's days on this earth to 6,777 years lived for mankind.

63. We know the year Adam's era began is year 30 and we know the last year of the calendar for mankind is 6778 and we believe the ending of the Noah era is 5778. With these years, we can now find what year the flood began and the beginning of Noah's era.

$$\begin{aligned}
 &6778 \text{ begins the eighth day, eternal age} \\
 &-1000 \text{ years of the millennium} \\
 &=5778 \text{ the year for 70th week end \& millennium start} \\
 &-4131 \text{ years of Noah's era} \\
 &=1647 \text{ the year beginning Noah's era} \\
 &- 1617 \text{ years of Adam's era} \\
 &= 30 \text{ the year starting Adam and Eve's era} \\
 &- 29 \text{ years of Adam's life as a living soul} \\
 &= 1 \text{ day one of year one, is Adam's birthday} \\
 &0 \text{ the last day of the sixth creation day}
 \end{aligned}$$

Because the calendar ends in year 6778 the year of the flood had to be 1647 not 1656. (If the year that starts the millennium is 5778 then Noah's era is the year 1647.)

64. Hence, we have our answer to the 9 year argument for the flood as the Jewish calendar for the flood is the year 1656. This date begins Noah's era. Elohim hid these years in the fifth chapter of Genesis in the counting of years for

each generation.

65. Until now there was no need for this mystery of exact time, but now we are at the end of the grace age and before the end every mystery should be known to the wise. (no I am not calling myself wise, far from it; but we need to understand that the word “wise” means God’s children who seek to know him in his fullness; they will be wise virgins.)

69. Sometimes it’s confusing to think of Adam’s life beginning with year one, so we will take a moment to explain that.

70. So on Adam’s second birthday, Adam is numerically one-year-old. We will illustrate how Hebrews count people's age: Adam was a living soul in year 1 day 1, this is his birth. Then, 360 days later Adam has his first birthday and is counted the Jewish way as 2 years old:

year 1 day 1: Adam created a living soul (his birth)

- year 2 day 1 Adam has been a living soul for 1 year

1 year lived, on his second birthday dated as 2 years old.

This means on Adam’s 930th birthday he had lived 929 years. And the Bible states that Adam died at 930 years; So Adam was 929 years and an unknown number of days “in” his 930th year of life, and he died.

NOAH’S Covenant Era

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

76. We will begin reading Noah's era with Genesis 7:11, "In the sixth hundredth year of Noah's life".

As it turns out, the word "in" sets the time to Noah's 600th birthday, on Trishrei the 1st (near September the 11th).

77. Now going back to the fifth chapter of Genesis Noah was in his 500th year of life when he begat his sons:

Gen. 5:32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

This tells us that Noah's oldest son will be in his ninety-ninth year or less in life when the rain started and the Ark was closed. I've always heard that Noah preached 120 years but according to Genesis chapter six Noah received a covenant and the commandment to build the Ark after his sons were born, not before. Therefore, the longest time frame Noah could have preached before the flood was ninety-nine years, and I think less than that if we had time to analyze the sixth chapter.

78. Now we have our setting but before we look at the events that Noah and his family lived and obeyed and that set up the perfect shadow of things to come; we just want to mention that Noah's grandfather, Most likely Methuselah died in the first seven days of Noah's 600th year of life. This being the year of the flood and being the year 1647 and the first week of that year. I believe this because YAH provides nothing before it's time. Methuselah's name means "his death shall bring." And so it did. God YAH gave Methuselah's life as a sign to the unbelieving world; one more thing to say for Methuselah, because he died during the first seven days of God's year, 1647. He lived to hear the perfection prophecy given to Noah and the family. So Methuselah knew he reached the end of his life and this prophetic name being fulfilled he died. (Reference "The Gospel in Genesis" article at end of study)

79. We started this chapter with Genesis 7:11 and said this was Noah's birthday. Also Genesis 7:4 is the same day as the introduction in verse 7:11. Which means on Noah's 600th birthday, the first day YAH's new covenant that He promised Noah. This new covenant era began with a prophecy, let us read this:

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

Genesis 7:11 In the six hundredth year of Noah's life...

80. For yet seven days; Then the rain will begin and the rain will continue for forty days and forty nights. It is important in realizing this prophecy that Noah and His family obeyed unto their salvation, finding safety in the Ark. This set a type for the identity of the wise virgins we read in Matt. 25:1-13. We must find

ourselves as Noah and his family were found righteous. We must learn to walk with Elohim who is the WORD. Noah and family obeyed YAHWEH, and they lived their faith in works of obedience. Noah had to wait and so shall we for the promise of salvation from this world by a miraculous event. What we are reading is; This prophecy to Noah and family gave the last instructions required for entering the Ark: this their salvation. This prophecy only came to the few looking for it and lived for it and this prophecy “and yet seven days” is setting the identity towards the prophecy for the wise virgins who are awaiting the seven thunders as we read in Rev. 10:4. In James 2:20 we read the lives of Noah and family: But wilt thou know, O vain man, that faith without works is dead?

81. God YAHWEH gave a sign to the unbelieving generations in the day of Noah, in Methuselah. Likewise He has given a sign to this unbelieving world for today; “this generation shall not pass away”; but only the wise virgins of Matthew 25 will receive the perfect understanding of this sign.

82. But before we move on in this chapter of Noah’s era, I will mention the prophecy of Noah, that seven days will pass, then the flood. How that Noah and his family finished bringing in the animals into the Ark on the eighth day, the day after he gave the prophecy. The scriptures read that it was raining on the eighth day with Noah’s guidance they inspected every animal as to God’s requirements as given to Noah; Noah foreshadowing YAHSHUA to oversee who will go into the rapture (Ark of safety), as per His Father’s WORD requirements: Matthew 22:12.

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

84. Genesis 7:7 through 7:10 are the prophecy of Genesis 7:4. When we go back to the 6th chapter of Genesis, God YAH gave a command to Noah telling Noah to place animals two by two into the Ark; this was way back when Noah began building the Ark. But here in the seventh chapter Noah received greater detail for the same commandment for bringing the wildlife two by two. We want to notice the distinction between 6:19 through 22 and then 7:2, 3, 8 and 9.

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

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

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

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

he.

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

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

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

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

Notice in the 9th verse that God said: “Noah did everything that God commanded him”. That goes back to the sixth chapter with the original commandment. It picks up the prophecy of 7:4 which includes the details of verses 2, 3, 8 and 9. The same pattern will repeat up to and with the seven thunders of Revelation 10.

85. Next, in reviewing the year of the flood we will read four verses written in a parable and we hope to learn more in this flood time:

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

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

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

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

86. And using these scriptures, we want to learn when Noah's birthday was. We will read in verse 7:6 that Noah was six hundred years old; (past tense), then this verse tells us a time frame, “The flood of water was (past tense) upon the earth.

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

So Noah's birthday was before the waters were upon the earth; This is our first clue to Noah's birthday. Now for our next clue we want to move to verse ten: as it fulfills the prophecy of 7:4, “Yet seven days”. Verse 7:10 is the eighth day; Why is verse 7:10 not nine or ten days? Well, because YAH said, yet seven days then I will cause it to rain. So that can only be the eighth day after he gave the

prophecy. The first day of the prophecy began the day after the prophecy was spoke.

87. Now back to verse ten; The second part given us in this verse is the same language we from verse six; waters of the flood were (present tense) upon the earth. This tells us that Noah was six hundred years old eight days after the prophecy of 7:4.

With this said, we look at 7:11 for our third clue, and it reads that in the 600th year of Noah's life, the seventeenth day of the second month; This is 47 days from Noah's birthday. Remember now that before the flood each month was 30 days. This brings us to the 47th day that the fountains of the great deep broke up, this speaking of the ocean coming out of its boundaries and flooding the earth. (There is an article at the end of this study providing proof of this event.)

Now if we go back to verse 7:12, it reads: And the rain was upon the earth forty days and forty nights. We realize that the forty days of rain started on the eighth day after the prophecy.

Trishrei 1st = Noah's birthday & prophecy, 7:4

Trishrei 9th = The eighth day after prophecy; rain began, 7:10

Kislev 17th = The day the fountains opened; 47 days from Noah's birthday, 7:11

Kislev 19th = Last day of the rain, 7:12

So what we can derive from this time line of verse 7:11 is Noah's birthday. Because it tells us 47 days from Noah's 600th year. We also see that the last day of rain is 49 days from Noah's birthday. Now we know for sure that Noah's era started on his 600th birthday.

88. Verses 7:4, 7, and 13 are all the same day: the eighth day after the prophecy of 7:4.

89. Verses 7:13, 14, 15, 16 are completed during the entire prophecy of seven days and they finished with entering the Ark on the eighth day as the rain started falling on their heads. We want to remember there had never been rain on the earth from Genesis 1:3 (The Bible does not tell us if it rained before that time.) For 98 years Noah's family, by faith lived Elohim's prophecy given when Noah was 500 years old. They fulfilled the final prophecy as they became wet from rain. They saw the prophecies given them over their 98 years fulfilled. We see the seal of YAHWEH in verse 16 "and YAHWEH sealed him in". How many believe we are sealed by the WORD?

Genesis 7:13 In the selfsame day entered Noah, and Shem, and Ham, and

Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

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

Genesis 7:15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

Genesis 7:16 And they that went in, went in male and female of all flesh, as Elohim had commanded him: and YAHWEH shut him in.

91. The final prophecy given to the wise virgins is the thunder from the seven thunders from Revelation 10:3.

92. Notice now; The final prophecy given to Noah 7:4 contained details that were not part of the prophecies given to him 98 years prior. The final message for the believers occurred a few days before they needed it. But it wasn't contrary to the WORD given 98 years prior; it fit with the original prophecies given. It didn't change the message; it added to it. This is what the wise virgins of Matthew 25 will hear from the seven thunders. It will be so simple that people will walk right over it.

93. Ok, now verse 7:11, 17, 18, 19, and 20 are together. Verse 11 states the fountains of the deep were opened; This differs from the forty days of rain. Attached to this study is an article titled Noah's Flood Was a Tsunami Caused by a Comet: A Retranslation of Genesis 7:11. I hope you enjoy this reading.

Now moving on with our thought; The forty days of rain were not to flood the earth; Rather, the prophecy that rain will come was a promise to the believing and a sign to the unbelieving. They both experienced the rain; eight unto life and the others unto death. As it was in the days of Noah, so shall it be.

94. In verses 7:11 & 17 the Ark began to float not by the forty days of rain but by the fountains of the deep.

95. We will jump over to Genesis 8:4 now, but only to tell you there is a good article for the actual Ark at the end of this study titled: Noah's Ark has been found.

96. We are nearly finished with the important highlights for the year of the flood which starts Noah's covenant era. We live under this era and will continue until YAHSHUA's Millennium era, the third covenant era to replenish the earth. Adam and Noah set types to YAHSHUA's Millennium reign. It's time to move on to our next thought. In the eighth chapter of Genesis Noah released the raven once, and the raven to and fro searching for dry land. As the scripture reads the raven never returned to the Ark. I can only express that the raven had no interest in the

Ark or Noah but only was interested in self-preservation. The raven served his own interest. The Ark representing the WORD was a convenience for his purpose.

97. However, the dove behavior was different and we see this in two ways. First, when the dove returned it must have gravitated towards Noah in that Noah held the dove in his hand and brought the dove into the Ark both the first and second time when the dove returned to the Ark. We know that Noah sets a type for YAHSHUA our LORD and the dove is a sign of peace. This relationship between Noah and the dove is the relationship between the believer and the Savior. How the believer returns to their God and how YAHSHUA receives them and brings them into the safety of the WORD (Ark); a place of refuge for the soul.

98. Second, when the dove returned the second time it brought a leaf of the olive tree. The dove could have been as the raven and just went on its way for dry ground but it didn't, the dove found the evidence of things hoped for and things not seen and returned to the one who gave it life in the storm's midst: Hebrews 11:1

99. Now the third time Noah sent the dove, the dove did not return, nor did it need to. For the dove was faithful returning the second time with the evidence of dry land. Now Noah knowing there was dry land sent the dove out the third time as there is the commandment not only to Noah and family to replenish the earth but also to the animal kingdom itself. Noah keeping the WORD and taking nothing for granted set the dove free knowing the commission to replenish the earth is for all living things in the Ark; Genesis 8:6–12.

100. My last thought for the dove is Noah sent the dove three times and the numerology of YAHWEH for the number three shows something is complete. God completes everything in threes. Thus the dove went forth three times proving the flood subsided.

101. We show the time line ending the Noah covenant era in God's calendar year of 5777/5778, or 2027/2028 AD.

102. We now want to investigate the year 5778 that we just mentioned. I will assume we are in agreement at least in general terms, that the scripture Hosea 6:2 provides the language that outlines the gentile grace age that will run two days this is by interpretation 2,000 years. Also, it sets the 70th prophetic week of Daniel in its proper time slot, with the statement "after two days". The two days will not be exactly two thousand years because we have a prophecy that states; This generation shall not pass away once the fig tree begins to put forth leaves. The 2 day counting began in 52 AD as we read it:

Act 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that we have spoken the word of God to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, we turn to the Gentiles.

History teaches us Paul spoke this between in June 52 AD. This began Hosea's Prophetic two days in verse 6:2.

103. For this study, we want to look at the Sabbatical counting of time for Hosea's prophecy. We will start a subchapter called:

Counting Sabbatical Years

104. We will start off with the obvious question: In counting Sabbatical years, don't we simply add the total years and divide by seven? We know a Sabbatical year occurs once every seventh year. Answer: only for short periods of time; I wish it was easy, if it were that simple we would not have at least a dozen or more opinions and books written on this subject and everyone has proven themselves correct by simple reasoning from histories. Many Histories, none of which agree with one another and then the artifacts which prove everyone wrong time and again. It is a complicated problem for counting these Sabbaticals.

105. Step one: looking into the difficulties of counting from one date to another: We will start with Raymond Jackson's work "The Count Down is on," this is a timeline showing the beginning and ending of the 69 weeks prophecy that ends with the crucifixion of Christ and began he said in 445 BC.

106. Now, the scriptures of Daniel chapter 9:26 state "after 62 weeks the Messiah will be cut off". We know they crucified YAHSHUA on April the 3rd 33 AD. Now count backwards in time; $69 \text{ weeks} \times 7 = 483 \text{ years}$. OK, that is easy it puts you in year 453 BC and that should answer that. What we need now is the year King Artaxerxes signed the decree. History tells us he signed the decree in March 444 BC. We are not going into great detail on this because it's too involved for this current study.

107. So when did King Artaxerxes issue the decree? It was March the 13th 444 BC, which is not even close for our count of 453 BC, so what went wrong and how do we resolve it. Well, we have a two-part answer.

First, we have the natural events of the 70 years in exile owed to YAHWEH due to the Jews not keeping the Sabbaticals (2nd Chronicles 36:21). Second, we have a prophetic time frame of 70 weeks or 490 years.

108. As Brother Jackson taught the prophetic time of 69 weeks he used the count for a prophetic 360 day-year and not the solar year of 365.25 day-year; and I agree. So how does this work? The only method I know is to count days then divide them by the 360-day year. So we have: 69 weeks or 483 years multiplied by 360 days; This sum equals 173,880 days. Now we just have to count backwards this number of days bringing Daniel's prophecy and history to a perfect agreement. To count backwards, we use the "Julian Day Converter" it makes counting so much easier and quick and perfect.

109. If we don't use a program that counts time, we have decisions to make. As we count, we reach the BC era and we must decide if we are counting in the Georgian, Julian, Roman, or AD calendar. This is important because the AD calendar counts to year 1 and then picks up in BC 1, whereas the other calendars count to year 1 then to year 0 then year 1 BC thus adding a year to the calendar dates. This is the method Brother Jackson used in his chart "The countdown is on". I used the AD calendar method and for the same count of days we show a 1 year conflict for the decree by King Artaxerxes; 445 BC and 444 BC. This is one of many problems in counting years. Another problem if you count with a pencil and pad don't forget the leap years and how they change the dates and years of ancient history. As it is, historians don't agree on exact dating for events for the 70 week events nor do any two calendars agree on dates. Also there is no clear timeline to what king ruled for what years because how different nations counted king years. So what to do? (75% of the historians agree on the year 444 BC for King Artaxerxes decree and the Julian day converter agrees). There have been many arguments if 444 BC was the twentieth year of King Artaxerxes second decree the one that began the countdown for the 69 weeks. Here is evidence that I believe is correct:

Artaxerxes' reign astronomically fixed.

(this is a clip from an article found on the internet)

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

One such text is the astronomical “diary” “VAT 5047,” clearly dated to the 11th year of Artaxerxes. Although the text is damaged, it preserves information for two lunar positions relative to planets and the positions of Mercury, Jupiter, Venus and Saturn. This information suffices to identify the date of the text as 454 BC. As this was the 11th year of Artaxerxes, the preceding year, 455 BC, cannot have been his 20th year as the Watch Tower Society claims, but his 10th year. His 20th year must have been 445/44 BC. (See Sachs/Hunger, *Astronomical Diaries and Related Texts from Babylonia*, Vol. 1, Wien 1988, pp. 56-59.)

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

Here is the Bible account:

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

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

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

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

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

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

110. The Bible must be the standard, and we must find a tool that we can count days into years over hundreds or thousands of years solving different calendar disagreements. Fortunately we have just such a tool. This tool is called the Julian day converted counter. This calculator counts time by the earth's rotation around the Sun precisely. Astronomers developed this math program to know the position of planets and stars over thousands of years within a few seconds of time. Included in this program different calendars are available, so we can know the years by solar time. If you count years and divide by seven, you will never find the Sabbaticals as God keeps time; i.e., $444 \text{ BC to } 33 \text{ AD} = 477 \text{ years} / 7 = 68.14289$ Sabbatical weeks is short by 6 years. $483 / 7 = 69$ Sabbatical years. If you use the Julian day converter program and tell it to count from the crucifixion date of April the 3rd, 33 AD back 173,880 days you arrive at March the 13th 444 BC which Biblically must be correct and it lines up with histories.

111. 173,880 days are a prophetic time for sixty-nine Sabbatical weeks as contained in Daniel chapter 9:26.

Understanding the language:

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

History explaining Dan 9:25 the wall:

When the Assyrians threatened to attack in 710 BCE, Hezekiah repaired the original, Jebusite, wall on the eastern side of the city that had been constructed between the top of the ridge and the bottom of the valley (the mid-slope wall). Hezekiah's wall was very strong, being five meters (16.4 ft) wide entirely around the city. Archaeologists have uncovered large portions of it that have survived to this day. It was this wall with its gates that Nehemiah repaired after his return from Babylon. Haggai the prophet spoke to Zerubbabel because he was building up his own house, and not the house of the Lord (Haggai 1:4). Ezra 3:8 says, "Now in the second year of their coming unto the house of God at Jerusalem... began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak... to set forward the work of the house of the Lord." It was during this two-year period, before starting work on the Temple, that Zerubbabel began to rebuild the palace and to fortify it. Ezra 4:12 says, "Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations." Ezra 5:23 says, "Now when the copy of king Artaxerxes' letter was read ... they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power." In 458 BCE Ezra brought another group of captives from Persia to Jerusalem, and in 444 BCE, the final expedition of Jews came to Jerusalem under the leadership of Nehemiah. Artaxerxes agreed to send Nehemiah to Jerusalem, appointed him as Civil Governor for 12 years, and authorized him to complete the rebuilding of the wall (and gates) of the city, a task that took him but 52 days to accomplish (Neh.6:15).

Moving on now; Maybe a good place to start our understanding of the 70 weeks countdown is with a thought and statement by Ezra himself as he was part of the seventy year dispersion and more importantly that the land should rest for 70 years and the last year of rest ended in 516 BC. (The seventy years of rest for the land began in 586 BC and ended in 516 BC. But the building continued for restoring the city as the wall was finished in 444BC, Daniel 9:25.) He also played a big part returning two groups to Jerusalem. Ezra was a big part of the prophecy which begins the seventy weeks counting. He ties both the dispersion of seventy years and the start for the seventy weeks of Daniel's prophecy in chapter six of the book Ezra with verse 6:14. How does he do this? Ezra ties these events together by including King Artaxerxes who had nothing to do with the temple rebuilding but he begins the official start for the city and wall

restoration which began the first seven weeks counting of Daniel 9:25. Here is what Ezra had to say:

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

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

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

Ezr 6:15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. 516 BC

This sixth chapter of Ezra relates to the rebuilding of the temple and the establishment of temple worship. It does not cover the events that are the rebuilding of the city. With that said, we have Ezra making a statement that almost seems out of place in this sixth chapter.

The reason it seems out of place to me is that King Artaxerxes is included in verse fourteen with King Cyrus and Darius. King Artaxerxes did not contribute to the temple building. They finished the temple in the year 516 BC under King Darius. King Artaxerxes issued two decrees. The first supplied animals for temple worship. This was after the temple construction by King Darius's decree. The Jewish people were drifting back to apostate living. The second decree by Artaxerxes allowed rebuilding of the city, including the walls. It seems that Ezra recognized three Kings fulfilling Daniel, 9:25 and agrees with Isaiah 44:28. Who states the temple and wall restoration will occur separately.

Here are the four different royal decrees from these three kings.

1. The first was Cyrus' decree in 536 b.c. (2 Chron. 36:22-23; Ezra 1:1-4; 5:13)
2. The second was the decree of Darius I (522-486) in 520 b.c. (Ezra 6:1, 6-12). This decree actually was a confirmation of the first decree.

3. The third was the decree of Artaxerxes Longimanus (464-424) in 457 b.c. (Ezra 7:11-26). The decree of Artaxerxes to Ezra, 458 or 457 B.C. (Ezra 7:11-26).

The first two decrees pertain to the rebuilding of the temple in Jerusalem and the third relates to finances for animal sacrifices at the temple. These three say nothing for the rebuilding of the city itself. Since an un-walled city was no threat to military powers, they could rebuild a religious temple without jeopardizing the military authority of those granting permission to rebuild it. None of these three decrees was the decree that began the 70 prophetic weeks of Daniel.

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

It suggests that Ezra included the three kings in this fourteenth verse for a purpose. To bring together the entire fulfillment of the restoration for Jerusalem and the temple. However, this chapter only details temple restoration and temple worship. Why did he include the building of the wall by king Artaxerxes in this one verse? The dilemma in finding this answer is that we don't know the exact year that Ezra wrote this; we don't have dating verification. We have several opinions and arguments for this dating and possibly that Ezra isn't the author as said by a few scholars. We know that the book of Nehemiah and the book of Ezra were at one time a single book from the early Hebrew manuscripts.

Without specific dating for the book of Ezra, Ezra leaves us with his life and his records but not the specific date for verse 6:14, the kings and their decree. But, we have one important clue to the writings of Ezra, that Ezra was a scribe, as said in the scriptures. To me Ezra being a scribe is important for the simple commonsense reason: Ezra being a scribe was a disciplined and educated man in the way of writing and keeping records. With this, Ezra kept chronologic records throughout his educated life until his death. Principally because he understood he was a witness for Daniel's seventy-year prophetic dispersion and he personally knew Daniel. This should have motivated him to be even more diligent and inspired to keep records. I believe Ezra recorded chapter six during its time, not later in life as many scholars argue. Later in Ezra's life he may have included the events of Nehemiah's life into the single book. These combined records provided a broader understanding in a historical record for the seventy sabbatical weeks as they played out. For me this seems to be the case, but when and how Ezra assembled his records into a single book and then later

other scribes separated the two books, we will never know. I don't want to understate that Daniel's prophecies are critically important to Paul and his teaching to us the gentiles and a witness to the letter of Revelation from John. The point I'm after here is that Ezra was deliberate and for good reason he includes King Artaxerxes with Kings Cyrus and Darius. Ezra possibly was influenced by Isaiah to tie together part of the histories during the Jewish diaspora as Isaiah included the temple construction with the city rebuilding in a single verse, Isaiah 44:28. Importantly, Ezra was present for both the temple completion and the wall of Nehemiah. To find Ezra's thinking, we need to investigate a prophecy that Ezra should have been familiar with and I believe he referenced to it in verse fourteen.

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

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

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

We see that King Cyrus is the LORD's chosen vessel to accomplish two things. Jerusalem shall be built and the temple foundation shall be laid. Now in the book of Ezra, who is a living witness for this prophecy and understood the commandment that Isaiah spoke, reported the history as a trained scribe. We will read Ezra again:

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

When we read YAHWEH's promise and a commandment, how He will use King Cyrus in a two-part process for Jerusalem. We see in Isaiah 45:1 YAHWEH will use more than one king in fulfilling this prophecy. I have read that the leaved gates were the gates of Babylon. On the night Babylon fell to King Cyrus they say this gate was left open and I believe that to be true.

However, the night Babylon fell to King Cyrus, he became king to begin the return of the Jews to Jerusalem. But this prophecy speaks of kings plural. This leads us to consider that these gates are open during the reign of multiple kings and that during the reign of these kings, the gates should stay open. This looks odd that the gates should stay open for at least ninety years. Could we consider that three anointed kings were used to fulfill Isaiah 44:28? And in this, there were four noteworthy returning caravans of the Jewish faithful to Jerusalem. These gates were open to King Cyrus causing Babylon to fall then remained open metaphorically speaking; Allowing the Jewish faithful to return to Jerusalem by the decree of King Cyrus. The first Jewish group returned in 536/535 BC. The last caravan was 443/444BC.

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

When we read King Cyrus's decree in the sixth chapter of Ezra, we read that King Cyrus only gave a commandment for the rebuilding of the temple. It did not include the city and walls. As we read further, we read that King Darius found the original decree of King Cyrus and with this discovery re-established it to continue building the temple. By the time King Artaxerxes became king in 464 BC, the construction of the temple had been completed in 516BC; But the city and walls were not. What Ezra may have viewed in contrast to most people is that YAHWEH commanded the city and the temple to be built under King Cyrus. But, there would be two other kings under the same anointing as was upon King Cyrus, to fulfill the will of Elohim as we read this in the two verses of Isaiah.

King Cyrus only fulfilled his part in setting the foundation for the walls for the temple. The anointing to fulfill the completion of Jerusalem by Isaiah's prophecies by two more kings. The commission by Isaiah's prophecy was that more than one king would fulfill the anointing of King Cyrus. This came in a second prophecy by Isaiah. It takes two prophecies by Isaiah to see the

fulfillment for Jerusalem by three kings each under the one anointing that fell on King Cyrus and his decree.

This second decree by King Artaxerxes also started Daniel's 70 week prophecy, starting the first 49 year countdown, Daniel 9:25; The rebuilding of the city walls and gates. We can now see and understand the perfect will and fulfillment of the commandments given by Isaiah by the anointed hand of Ezra, We understand Isaiah's prophecy with the help of Ezra 6:14. Next, we will read a short brief for the dates and actions for the four decrees written by the three kings of Persia.

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

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

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

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

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

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

2. The second the decree of Darius I (522-486) in 520 b.c. (Ezra 6:1, 6-12). This decree actually was a confirmation for the first decree.

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

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

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

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

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

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

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

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

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

3. The third was the decree of Artaxerxes Longimanus (464-424) in 457 b.c. (Ezra 7:11-26). The decree of Artaxerxes to Ezra, 458 or 457 BC (Ezra 7:11-26).

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

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

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

Ezr 7:14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

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

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

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

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

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

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

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

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

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

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

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

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

We have read and learned about the decrees and kings that fulfilled Isaiah's prophecy and began Daniel 9:25 and how that the fourth decree began the 70 weeks countdown with the first 7 weeks beginning in March of 444 BC as this was the decree which began the fulfillment for the rebuilding of the city.

So how does this help us understand the 62 weeks? I'll have to say, all of this brings us to the understanding for the start of the 70 weeks count. And after 7 weeks or 49 years the 62 weeks began. It is Micah's prophecy that marks the end of the first 7 weeks and begins the next 62 weeks as prophesied by Daniel 9:25.

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

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

We must ask the question that so many have ask before me; what is the significance of the seven weeks? Why was it separated from the sixty-two weeks? It is specific in its length of time as we can calculate it:

360 prophetic days multiplied by 49 years = 17,640 days; counting from March the 13th 444 BC, this brings us to June the 29th 396 BC.

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

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

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

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

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

To separate the first 7 weeks of Daniel, we subtract 49 years from King Artaxerxes decree of 444 BC This brings us to 395 BC. But today, as I revise this

study, I used the Julian day counter and date converter to calculate the date using prophetic time counting. This brought us to June the 29th 396 BC. This could be near the end of Malachi's life. If we consider chapter 3:1 of Malachi to have occurred as one of his last prophecies on June the 29th 396 BC, and this brought the 7 weeks of Daniel to a close and began the 62 weeks countdown of Daniel 9:25. We want to keep in mind that the 69 weeks make up 173,880 uninterrupted days. This means the last day for the 7 weeks of 49 years brought the first day for the 62 weeks, the very next day. Let's read this prophecy:

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

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

(Exodus 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 23:21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.)

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

A few paragraphs ago we began this 7 week/49 year discussion, we said there were two possibilities to consider. We just finished the first thought, and I believe the correct decision for the end of the 7th week. We will now consider the second thought for the 7 weeks being separated from the 62 weeks. King Artaxerxes decree mentioned walls and streets. We have read in Nehemiah 6:15 that he oversaw building the wall and finished the wall; but without mention in scripture or history for the rebuilding of the streets. Some suggest that it was the completion of the streets during the 49 years. We know the streets and individual homes must be rebuilt. Possibly this 7 week/49 year dispensation was used for finishing the city streets.

114. Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

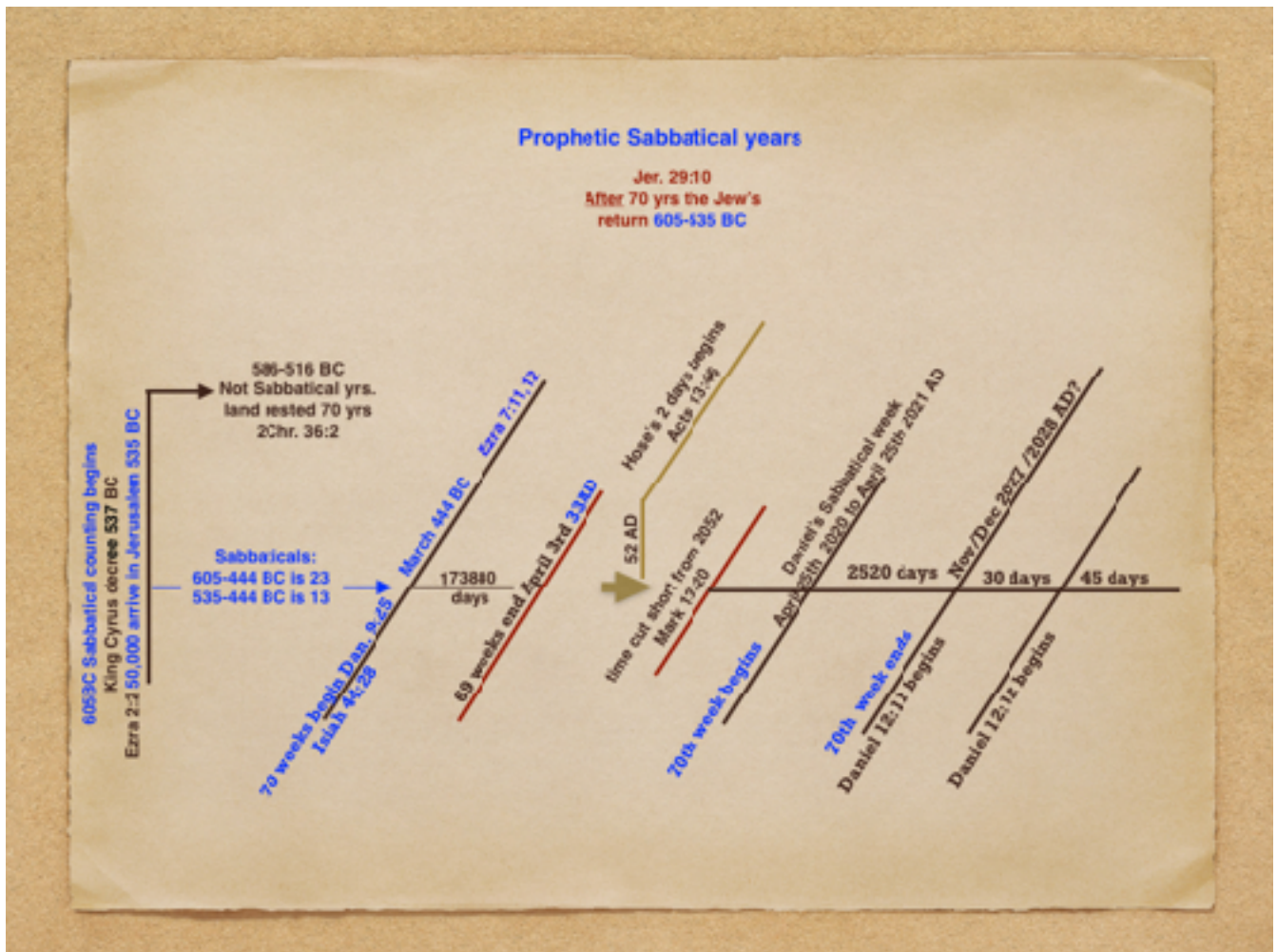
Ezra 6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king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

118. First there are seventy weeks determined, then the going forth from the commandment to restore shall be seven weeks and threescore and two weeks. Again, it reads: after threescore and two weeks the Messiah shall be cut off. Why hide these events and dates as He did; because the angel told Daniel that this mystery must be sealed until the end of days: at the end the wise will understand; we find this in Daniel 12:9 & 10. When is the end of time? It began in Rev. 10:7 continuing until the seven thunders.

Counting Sabbatical Years: Continued

119. We established that 69 weeks are counted as 360 days in a solar year; This is counting prophetic time. We have 69 weeks which is 483 years at 360 days per year which is 173,880 days which when divided by a prophetic Sabbatical week which is 2,520 days, this equals a perfect 69 Sabbatical years.

120. We asked a question earlier: are the major events of the 70 year dispersion in Babylon keyed on Sabbatical years? And I believe the answer is yes. As we said earlier, historians can only chronicle these dates within a six or seven-year span, each historian arguing their date point. My view point is: We have a key date that is not disputable and gives us a point to count the Sabbaticals as they occur every seven years. This date is April the 3rd 33 AD, the crucifixion of Christ. But remember this will not line up with the Sabbatical



year 2016, as celebrated by the Jews. So 33 AD is only dealing with the prophecy for the 70 weeks.

120. Let's look at the date that counts the first siege of Jerusalem, and this date is 605 BC. In this surrender without any battle of Jerusalem nor destruction of the temple. Also King Jehoiakim gave Daniel with others as a gift of good will. King Jehoiakim gave gold from the temple to General Nebuchadnezzar as a peace offering.

605 BC is a Sabbatical year but it does not start time for the Jewish diaspora of seventy years as we have specific prophecy that must meet the criteria. 2Chronicles 36:17-21 and 2nd Chronicles 36:2 provides the criteria of prophet Jeremiah for the start of the 70 years to rest the land as we read in the next verse.

2Ch 36:6 Against him came up Nebuchadnezzar king of Babylon, and bound

him in fetters, to carry him to Babylon.

2Ch 36:7 Nebuchadnezzar also carried off the vessels of the house of the LORD to Babylon and put them in his temple at Babylon.

2Ch 36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

2Ch 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon.

2Ch 36:19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

2Ch 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

2Ch 36:21 To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years.

The land began to rest when the temple and Jerusalem were sacked as we read in 2nd Chronicles 36. This occurred in the year 586 BC and was not a Sabbatical year. As history records the diaspora providing the land to rest for 70 years and Daniel's seventy week prophecy have separate start dates. 586 BC land to rest, diaspora and 444 BC for the seventy weeks of Daniel.

History declares that the Jewish diaspora or exile for 70 years began in 605 BC. This year is a Sabbatical year, and if we count forward seventy, we arrive at 535 BC, when many Jews arrived to rebuild the temple; Ezra counts 50,000 people returning. As compared to the year 537/536 BC when 1,000 people had returned to rebuild.

In 586 BC King Nebuchadnezzar sacked Jerusalem burned the temple and took prisoners back to Babylon. This meets 2 Chronicles 36 and begins the Sabbatical resting start date that fulfills Jeremiah 29:10: For thus saith YAHWEH, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. Interestingly 586 BC is not a Sabbatical year therefore the temple completion in 516 BC isn't either.

We know 33 AD is a prophetic Sabbatical year using the prophetic time count and counting back 69 weeks or 483 years to 444 BC which Nehemiah gives as a Sabbatical year. This is exciting because Nehemiah indicates 444 BC is a Sabbatical year, making the year 444 BC both a prophetic Sabbatical year and a Jewish celebrated Sabbatical year. This year fulfilling the complete return of Jews from the 70 year exile; There were three large caravans and several small groups making up the return. The official 70 year exile end began by King Cyrus in 537/536 BC; allowing the Jews to arrive in Jerusalem in 535 BC.

121. If we subtract 535 BC from 444 BC and divide that with 7 years, we have 13 Sabbaticals, a time of 91 years long.

122. Now with regard to the three trips to rebuild Jerusalem and the temple and the gates and streets? Do they fall on Sabbaticals? And the answer is yes. We know the three return trips to Jerusalem correspond to the one decree issued three times by three Kings and the years are:

123. 537 BC King Cyrus issues the first rebuilding of Jerusalem. 50,000 Jews arrive in 535 BC; 516 BC temple finished.

458 BC - A second remnant returns to Jerusalem; Ezra the priest returns with this group Ezr 7:1-8:36 by King Darius.

444 BC - A third remnant returns to Jerusalem; This group led by Nehemiah. Nehemiah 1:1-2:20 by King Artaxerxes

124. We now have a time line for the 70 years of exile and the 70 years of land resting, and the start for the 70 weeks of Daniel as we illustrate on page 53. What is odd and out of place are the years counted as the Sabbatical rest for the land as they do not coincide with Sabbatical years when counting from 444 BC. It seems odd because we are studying a Sabbatical calendar. However, we have the Sabbatical years that coincide with the dispersion of the Jews from Jerusalem that began in 605 BC.

Apart from our study for the Babylonian diaspora, we have an interesting connection with the Jewish diaspora from 700 BC when the Assyrians plundered Jerusalem. It is possible that remnants of Jewish tribes from 700 BC returned with the Babylonian Jews to Jerusalem. The Assyrian empire ended between 612 to 609 BC. King Cyrus ruled a new empire called the Achaemenid Empire which included what was the Assyrian empire. So the Jewish lineage from 700 BC living in the Mesopotamian region had permission to return to Jerusalem with the Babylonian Jews under the decree of King Cyrus in 536 BC. All peoples of the Achaemenid Empire could return to their homeland and practice their religion. Did YAHWEH set a pattern for us at the end time with combining these

two diaspora groups? I ask this because the tribes were dispersed in two time periods into different geographic regions. Both groups as they desired were allowed to come back to Jerusalem. For Jerusalem's restoration, both in worship and to rebuild the city. We read in Jeremiah chapter 29 how Elohim would restore Jerusalem and bring back the tribes of Israel at the end time. So did Jeremiah's prophecy affect both the second temple restoration of 535-444 BC as well as future third temple and city restoration just before the 70th week of Daniel starts? I think the answer is yes as we will read Jeremiah 29 in just a moment.

125. The only thing missing is the start date for the 70th week; The last part of Daniel's prophecy: 9:27 And he shall confirm with many for one week... we are awaiting that Sabbatical week to start.

Also, we read the 70 years of exile in Jeremiah and how Jeremiah continues his prophecies when he included the return of all the tribes at the end of time.

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

JER 29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. (Full restoration for Israel)

JER 29:12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

JER 29:13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

Jeremiah 29:14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

You see how Jeremiah sees the same as Daniel, exactly the same. First the seventy years due to the transgression of the ten sabbatical years, they deceived YAHWEH. So the promise, the restoration to Jerusalem by leaving Babylon and then the complete restoration to Israel before the proclamation of Hosea 6:2-3, which brings in the 70th week. The events for the restoration of the second temple included the dispersed Jews from 700 BC. In 536 BC these Jews throughout Mesopotamia had the opportunity to join the diaspora of Jews from 586 BC. These events foreshadow the events for the restoration of the third

temple which will begin in the 70th week of Daniel.

The restoration for the third temple has to go back to back to the Romans plunder of the second temple in 70/71 AD. The dispersed tribes must return to Jerusalem for restoration of the temple and worship.

127. As we know Israel owed YAHWEH 10 sabbatical years or a total of 70 years, here it is:

2Ch 36:21 To accomplish the word of the LORD by the mouth of Jeremiah, until the earth had enjoyed her sabbaths: for while she was desolate, she kept the sabbath, to fulfill seventy years.

131. Nehemiah Chapter 8 and Ezra chapters 7-10, give a description for the Jews celebrating 444 BC as a Sabbatical. So we know two things for sure at this point; the year 444 BC was a Sabbatical year and the counting for Seventy Weeks begins. So if you believe that Christ's crucifixion ended 69 prophetic weeks, and that Nehemiah was obeying the law for a Sabbatical year; then you cannot change the fact that 444 BC is both a Jewish celebrated Sabbatical year and Daniel's prophetic Sabbatical year. It is not arguable if you believe the Bible.

132. If you're asking the following question: why doesn't other historical Sabbatical dates and future Sabbatical dates divide by 7 into the year 444 BC. Well I'm glad you ask because something that has driven me crazy for months. If you read enough history and arguments, you find that there have been several Jewish methods of counting and tracking Sabbaticals.

Also, any time Israel was out of their land there have been no Sabbaticals kept. Different situations over hundreds of years has caused Sabbaticals not to be celebrated in succession. Here is one example: to this day, there are arguments between the years 68/69 AD and 70/71 AD for which year is a Sabbatical year. This ongoing argument carries over for the next celebrated Sabbatical between 2014/2015 or 2015/2016.

For a second example; At one period in history, Kings replaced the Jewish priests with political priests who changed the Sabbatical dates. Now we see the problem. So over thousands of years there is Bible dates for Sabbaticals and they are correct. But they don't divide by the 7 year rule because they did not keep them on a continuing 7 year count.

133. Ok, 444 BC is a fixed Sabbatical date by history and scriptures; done. Referring back to 1st Chronicles 36:21; The Jews owed 70 years of Sabbaticals: YAHWEH has set up a payment plan.

Well, if YAH is making the Jewish people pay back the ten Sabbatical's and we

know that 444 was a Sabbatical year. Then all we need to do is to subtract 535 BC from 444 BC which gives us 13 Sabbaticals. That year of 535 BC Ezra returned with 50,000 people.

134. Next we know the time frame for 70 years in dispersion at which time YAHWEH promised to return the Jews to Jerusalem for restoring the temple the streets and wall. Ezra states that King Cyrus wrote a decree for this return as Isaiah prophesied; this occurred in 536 BC. Well, God said after 70 years they will return. If we subtract 605 from 536, we have 69 years not 70 years. King Cyrus issued his decree in 536 BC, But the 50,000 Jews did not arrive in Jerusalem until 535 BC. We have 70 years from 605 BC. This accounts for the time of diaspora from Jerusalem but not the 70 years of rest as we read in 2 Chronicals 36:21 This fulfilled the word of the LORD by the mouth of Jeremiah: "until the land had enjoyed her Sabbaths: for as long as "she" lay desolate she kept Sabbath, to fulfill threescore and ten years." What lay desolate? The land or the temple? The Jewish temple represents the spiritual, the redeemed children of Elohim who shall become "she" the bride of Christ.

2Co 6:16 And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Rev 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

2 Chronicals reads that most Jews would be absent for seventy years from Jerusalem not Israel as a nation. It took two more kings and two more return trips to bring enough Jews back to Jerusalem to fulfill the entire prophecy by Daniel. The rebuilding of streets and gates and including the temple; This brings us to the year 444 BC. So when was the 70 years of rest for the land fulfilled?

The Jewish exile from Jerusalem and the temple destruction was in 586 BC. They became slaves and 70 years later they began returning as free people in the year 535 BC. The people had no rest for seventy years. This is 51 years which begins the prophecy for restoring Jerusalem. If we subtract 70 years from 586 BC, we arrive at the year 516 BC. As it turns out, 516 BC completed the temple restoration. The temple became known as the second temple. Spiritually there is no rest without the blood sacrifice.

135. We now know that 605, 535 and 444 BC are Jewish Sabbaticals as God has dated them to be so. Also 33 AD is a prophetic Sabbatical year as it ended the 62 weeks with Christ's crucifixion. But the year 586 BC which began the 70 years of rest for the land and is not part of the counting for Daniel's seventy weeks was not a Sabbatical year. YAHWEH used 605 BC to send his prophets

to Babylon for preparing the diaspora exile that began in 586 BC. Elohim used this opportunity when correcting the Jewish people for beginning Daniel's prophecy of 70 weeks.

136. The reason we are going through this exercise of proving the Sabbaticals in relation to the 70 weeks is that we want to know if God used Sabbatical counting not just for the land to rest but for the long prophecy of Daniel. Most important to us is if the 70th week still to come, will land on a Sabbatical year. How God started the seventy week prophecy is how He will finish it. The end of Noah's era is the date we are searching.

137. We are studying the time segment for Noah's covenant, which will end with Revelation 8:1 and 10:1 and these same prophecies begin the 70th week. These prophecies's correspond with Daniel 9:27 fulfilling Daniel 9:25. Daniel 9:25 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

138. We are in this part of our study to understand how to place the last week of the 70 weeks into its time slot. No, I am not predicting the "day and the hour," rather the season. As Raymond Jackson taught: there is no reason the Bride will not know within a six-month period to a one-year period when the catching away "rapture" will occur.

Let me ask you a question; was Raymond Jackson's teaching correct or are you scared to be accountable. Most self-professed saints have the following thought; What's wrong with being safe and just wait to see what happens? My thought is, if we call ourselves a saint, we should ask; What does the Bible say? Have you ever considered the verse: Line upon Line, precept upon precept?

139. We know the Prophetic 69 weeks ended on April the 3rd of 33 AD. But does this coincide with the next Sabbatical year of 2016? No; because 33 AD is a Sabbatical year when counting from 605 BC. It does not correlate to the New Testament Sabbaticals as Jews celebrate them. Remember 33 AD is a prophetic Sabbatical year counting the 69 weeks of time. From 33AD we can continue calculating prophetic sabbatical years; remember we count them with 360 days not 365.25.

142. There is one way to account for Sabbaticals and it is not part of the traditional methods for tracking time. We will use another illustration for what we know for sure before we answer this. This time line shows us what we have said in paragraph 135 and that was:

605 BC, 535 BC, 444 BC were prophetic and celebrated Sabbatical years.

535 BC, 444 BC and 33 AD were prophetic Sabbatical years.

We have been finding our Sabbatical years using a tool called a Julian day counter and calendar converter. So if we use this tool to count days and convert these numbers into 360 day years, we can continue locating Sabbatical years as prophetic time is counting them. Using this day counter, we will count from March the 3rd 444 BC to April the 14th 2020 and the sum of the days is 899,640. Next we divide this by 360-day year and we have 2499.0 years. We will now divide 2499 by 7 and the number of Sabbaticals is 357.0. This means that 2020 AD is a valid Sabbatical year counting in prophetic time.

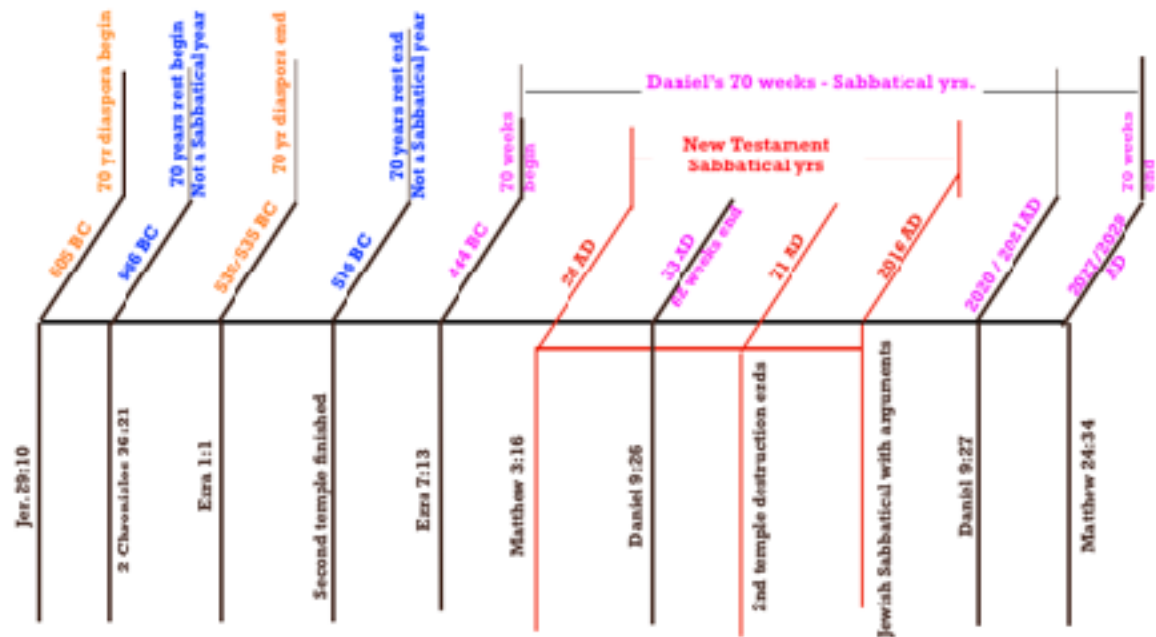
146. For simplicity, we will interrelate years 2020 AD with the Jewish year 5780 and drop the three-month variation. Counting the exact days from March the 13th 444 BC to April the 24th 2020 is the exact start of a next prophetic Sabbatical year count. This year won't end until April the 24th of 2121 AD. When looking for the start of the 70th week of Daniel I will consider in this year of time. This is what I am looking too.

147. This is important dating because the prophecy of YAHSHUA when He said: "this generation shall not pass away" must carry out into the Sabbatical year 2028. We calculate the 1967 generation in Israel for the generation His prophecy was speaking. This would bring the youngest persons in "this generation" to the age of 79 concluding this prophecy; the end of the 70th week. The scriptures state that a full generation spiritually speaking, is 70 but could be 80 years of age if needed for strength; as we read in Psa. 90:10. YAHSHUA was referencing was to the Jews when He said: "this generation". With this thought, if we added another Sabbatical week to 2027/28 we have the year 2034/35 and this makes the youngest members for "this generation" 86 years old; This is beyond Bible counting for a spiritual generation. So "this generation" as stated by YAHSHUA would fail as I understand it.

148. With this thinking we can conclude that Noah's era could end from the year 2027 to 2028 ending the 70th week of Daniel.

149. We illustrate our calendar for Sabbaticals with the following chart:

70 years and 70 Weeks - Sabbatical years



152. So Sabbatical years 605 BC and 444 BC, both celebrated Jewish Sabbaticals. We now have in the New Testament Jewish celebrated sabbatical years, and they differ from Daniel's prophetic Sabbatical years. So as the Jews were looking for their Messiah to come on a Sabbatical year and He was baptized in their year of a Sabbatical celebration, they crucified him in Daniel's 69th prophetic Sabbatical year. So for me, I will look for the conclusion for Daniel's seventieth week on a Sabbatical year. But which Sabbatical counting will you use in anchoring your faith?

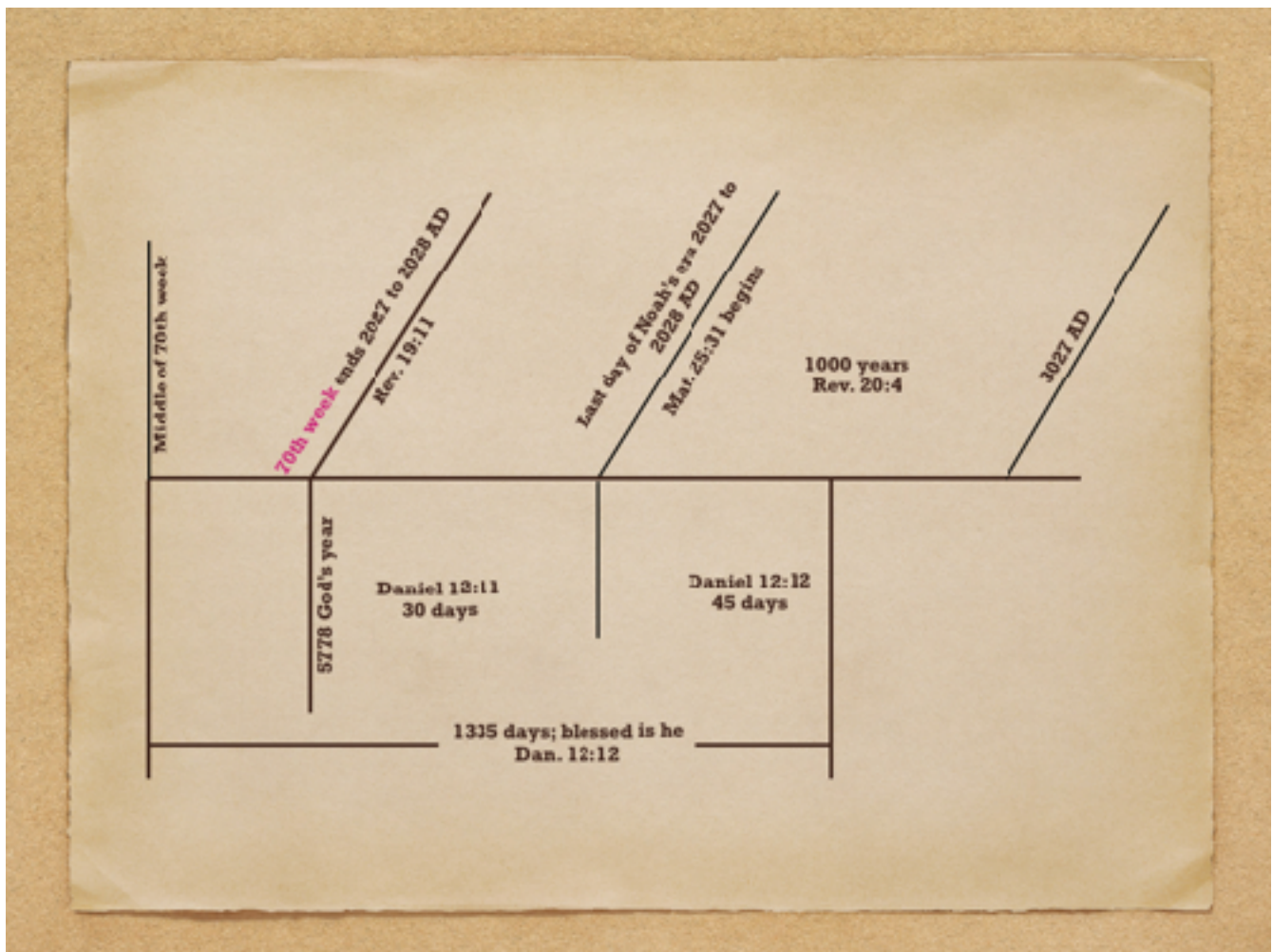
152 A. The end of the 69 weeks was the crucifixion. Interestingly, the 69 weeks began within a Sabbatical year. Will the 70th week be the same time counting as the 69? What I know for sure is a promise from Isaiah; line upon line, here a little there a little. I will continue to look for the next line adding to this line.

Daniel's 70th week begins within a Sabbatical year, but not in the first days of that year. As King Artaxerxes did not sign the decree at the beginning of the

year; Rather it was in March of 444BC. That Sabbatical year of 444BC for Jews began in Oct of 445 BC; But King Artaxerxes signed his decree on March the 13th 444 BC. This exact date begins the 69 week counting. So we want to remember that the Pope who is called a king in the book of Daniel, will sign a covenant with Israel within a Sabbatical year as I understand it, but we don't know what month. The counting of 2,520 days begins with Israel signing that covenant. It is possible that the end of the 70th week will be in the next Sabbatical week. This would follow the pattern for the 69 weeks. YAHWEH builds patterns for our faith; the same yesterday today and forever.

153. This brings Noah's era to an end, the last day of Noah's era is the last day of the 70th week is the last day of Daniel 12:11, I'm looking for 2028 AD.

JESUS/YAHSHUA's Millennium Era



175. Briefly we will look at the calendar dating for YAHSHUA's one thousand year millennium reign. The reason is simple; This study we are in is for understanding Elohim's time line for mankind. We have verified the year date that may end Noah's covenant era; We are looking for 2028 AD. With this known we simply add 1000 years to the end of Noah's era and we have the last year for mankind, the end of Messiah's covenant for salvation. We will provide an illustration showing the beginning of Jesus Kingdom Era and the end date for it:

I realize we could speak for some time regarding Dan 12:12 and its fulfillment and how the end of time will take place with the great white throne judgment and then 1Corinthians. 15:28. But these subjects are well taught by Raymond Jackson in the Contender papers and so the need isn't presented in this subject. So we will close this study.

YAHSHUA bless you.

Brother Brian Neill
April 2015
Revised May 2020

The Romance of Bible Chronology
by
REV. MARTIN ANSTEY, B.D., M.A.

All year dates are given in current Jewish calendar years.

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

ANNO

HOMINIS EVENT REFERENCE

0 Adam created Gen. 5:1

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

130 Seth born

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

235 Enos born

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

325 Cainan born

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

395 Mahalaleel born

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

460 Jared born

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

622 Enoch born

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

687 Methuselah born

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

874 Lamech born

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

1056 Noah born

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

1656 The Flood

CHAPTER XI. THE JOSEPH - MOSES CONNECTION.

From the Death of Joseph to the Birth of Moses = 64 years.

(AN. HOM. Jewish year 2369-2433)

THE Book of Genesis closes With the death of Joseph at the age of 110. There the Patriarchal Chronology comes to an end, and it ends in a cul de sac. We can go no further in this line, for the age of Joseph at the birth of Ephraim and Manasseh is not stated. We must therefore turn back and start afresh.

Between the end of Genesis and the beginning of Exodus there is a great chronological gulf or chasm. In Genesis we close with Israel in favour in Egypt under one dynasty. In Exodus we open with the rise of a new King, of another dynasty, who "knew not Joseph," and with Israel in affliction in Egypt. The Book of Exodus opens with a recapitulation of the names and the number of the children of Israel who came into Egypt, and of the bitter affliction which overtook them under the rule of the new Pharaoh - the Pharaoh of the Oppression. But the exact point at which the chronological continuity of the narrative commences is the birth of Moses. The problem is, then, how to bridge the gulf, and how to determine the exact number of the years between the death of Joseph and the birth of Moses.

The answer is given in the long number of the sojourning and the affliction of Abraham and his seed, which dates from the call of Abraham at the age of 75, Viz. AN. HOM. 2083, and which ends at the Exodus. This period is definitely stated to be a period of exactly 430 years. Now we know that from the call of Abram to the death of Joseph (AN. HOM. 2083-2369) was a period of 286 years, and we know that from the birth of Moses to the Exodus was a period of 80 years (Ex. 2:11-15,23; Ex. 7:7; Acts 7:23-30). If we add these numbers ($286 + 80 = 366$) and subtract the sum of them from the number of years in the entire period ($430 - 366 = 64$), the remaining 64 years will be the exact length of the period between the death of Joseph and the birth of Moses; between the close of the narrative of Genesis and the beginning of that of Exodus. There is here no appeal to Josephus, no speculative hypothesis, no assumption or conjecture. The result is obtained by a historical induction from the facts and figures given in the Text itself, and is mathematically exact.

There are many similar cases of gaps or chasms, like this, in the Chronology of the detailed events given in the narrative of the Text of the Old Testament, but they are always made good by statements which bridge over the gulf by giving the entire length of a longer period which includes, and thereby specifies, the length of the gap or chasm left in the Chronology of the events as related in

detail.

These chasms begin with very simple problems, easily solved, like that of the age of Noah at the birth of Shem, and that of the age of Terah at the birth of Abram. They then become slightly more complex, as in the case before us, the problem of the length of the period between the death of Joseph and the birth of Moses. After this they become much more complex and involved, as in the case of the Joshua - Judges connection and the Eli - Saul connection, whilst finally, in the determination of the length of the reigns of the Persian monarchs who occupied the throne between the first year of Cyrus and the second year of Darius Hystaspes, and in the length of the period between the first year of Cyrus and the Crucifixion, we reach the most difficult problems of all in Sacred Chronology.

Nevertheless, the solution is always given, either in the Record of the prophetic narrator, or else in the words of the prophet, and given with such precision that the Chronology can be fixed with as great a degree of certainty as the Chronology of any period in secular history.

The demonstration of the length of the period between the death of Joseph and the birth of Moses may be set out in tabular form as follows:-

THE JOSEPH-MOSES CONNECTION.

From the Death of Joseph to the Birth of Moses = 64 years.

2369 Death of Joseph at age of 110 (see previous Chapter) Add 64 years to the birth of Moses, for, Ex. 12:40,41)

Call of Abram to Exodus =

See Chapter 10 on the 400 and the 430 years. 430 years

From Call of Abram to death of Joseph (AN.HOM. 2083-2369) =

See Table of Hebrew Patriarchs, Chapter 10. -286 years

Therefore, Death of Joseph to Exodus = 144 years

Ex. 2:23, Acts 7:29,30, Flight of Moses to Exodus, when Moses was 80 = -40 years

Therefore, Death of Joseph to flight of Moses, = 104 years

Ex. 2:11-15, Acts 7:23-29, Birth of Moses to Flight of Moses, = -40 years

+64 Therefore, Death of Joseph to Birth of Moses = 64 years

2433 Moses born.

Enter into the land of Canaan

Jewish year 2552 Death of Miriam and Aaron 119 Conquest of Sihon King of Heshbon, Deut. 2:24-37. Num. 20:1; 20:28; 33:38-39; 14:33; 32:13; Josh. 5:6,10 Miriam and Aaron died in the 40th year after the Exodus.

2553 Death of Moses 120 Deut. 34:7,8; Josh. 1:1; 2:16; 4:19; 5:10 Moses died 1 month and 10 days before the entry into Canaan at end of 40th year.

Jewish year 2553 Joshua 1 Josh. 4:19; 5:6,10,11 Jordan crossed Nisan 10th, Passover kept Nisan 14th = 40 years after Exodus.

The Gospel in Genesis by Dr. Chuck Missler

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

An Integrated Message

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

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

When I first heard this, I simply dismissed this as a colorful exaggeration. Then I reread Matthew 5:17 and 18

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

(A jot and a tittle are the Hebrew equivalent of our dotting an "i" and the crossing

of a "t.")

An Example:

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

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

A Study of Original Roots

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

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

Let's take one of them as an example.

The Flood Judgement

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

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

The Church and Its Condition [56-0805, *The Church And Its Condition, Branham Tabernacle, Jeffersonville*

the dove. And in the Book of Genesis, the dove was in the ark, setting on the roost with the--with the rest of the fowls of the air; and one of them was a raven, a crow. And a crow is one of the meanest birds there is: a crow and a jay-bird, I guess, is about the meanest birds that we can find. The crow is a very long-life bird, and he lives (they are claimed) for, sometimes, two or three hundred years, that a crow... A parrot lives longer than that.

L-27 But a dove is one animal or one bird that doesn't have a gall. Now, the crow could set over here and eat on a dead carcass. You'll never see the dove around that dead carcass. She can't stand it. The stench of it in her nose, she couldn't stand it. It would make her sick. They just simply can't stand anything that's deteriorating, rotting. They can't stand it; so she couldn't eat it. If she would eat it, it would immediately kill the dove, because what digests the food is the overflow of the gall into the stomach which digests the food. And if there's no gall to go in there to make up this, then it would kill the dove. So you'll always find the dove around where there's something clean, something that's wholesome.

L-28 Now, the crow is different. Now, all... Just notice the crow being a type of the hypocrite. The crow can set over there on the--on the dead carcass and eat just as much as he wants to, and fly right out in the field and eat wheat too. But the dove can't eat wheat and then fly over on the dead carcass. So a hypocrite, a man can be a hypocrite and both eat spiritual things, and good things and bad things. But a real born again Christian can't a-tolerate the things that's wrong, and only can eat from the good thing. Notice that. When you see a fellow that can go to the dance, go out and drink, go out and live in sin, come back to the church and maybe shout just as much as a saint, what it is, he's a scavenger; he can eat both rotten things and good things. But the real Christian cannot tolerate those things any more, for he's passed from death to Life. And immediately it would condemn him so, the very thoughts of it, till it would condemn him till he'd turn his face and walk away. Oh, what a picture.

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 organisms.

Time Line for Noah's Flood

GENESIS	Prophecy Day 1; Trish's 1 st 600 th birthday for Noah; Rev. 10:3
7:4	
7:7	Prophecy Day 9; Enter Wildlife unto Noah; Rev. 10:10
7:10	Prophecy Day 9; Faith*works finished by reason of prophecy
7:12	Day 9; All enter into the ark and the rain was upon the earth
7:15-16	Day 9; Word*Faith*Works is breath of life; Rev. 4:1, 8:1, 10:1
7:17	Day 17; Deep fountains released
7:17	Day 47; 7:13 begins 7:17; time passes Ark lifts off earth
7:24	Day 150; 7:20 realized; waters begin to recede
8:4	Day 227; The Ark came to rest and the waters continued to recede
8:5	Day 301; Top of mountains seen; still in Ark
8:5	Day 341; Noah opened the window again and sent a raven
8:7	Day 341; Noah sent a raven that went out and came back until Gen 8:13
8:8	Day 341; Noah sent the dove also; Adam's covenant
8:9	Day 341; Jesus, church, Word; Heb. 13:3
8:10	Day 348; Noah sent the dove second time; olive leaf; Phil 4:7; Noah's covenant
8:12	Day 355; Noah sent the dove third time and dove did not return; Millennium
8:13	Day 363; Noah's birthday 601 time passed; face of ground no standing water; New solar calendar 365.25 days; Dan. 12:11 last day; Malachi 4:3
8:14-17	Noah 601 and 57 days old and they walked onto dry ground; Replenish the earth; Dan. 12:12, Matt. 25:31

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

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

In the case of Noah's Flood some basic meteorology and geology should be

Forty days and nights of rain cannot make a major flood.

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

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

Genesis 7:11 – traditional translation

Unaware of modern science and the aftermath of cometary impacts, it seems that translators from hundreds of years ago resorted to a descriptive but misleading choice of words (“fountains of the deep” and “windows or floodgates of heaven”) to explain the Flood. This traditional translation of the original Hebrew seems to tell of a flood caused by fountains under the deep breaking up and gushing water that suddenly raised the sea level, and for the windows of heaven opening to release torrents of water in the form of rainfall which inundates the Earth and covers the high hills and mountains. However,

based on [oil explorations](#) , deep drilling and [seismic studies](#) , geoscientists know there aren't any "fountains" or "springs" under the sea to cause the sea to suddenly rise. Further, based on extensive telescopic study of the heavens, astronomers know there are no watery windows or floodgates in heaven that could inundate the Earth, not even metaphorically.

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

Examination of the Hebrew word translated as "fountains" or "springs" shows it can also be translated as "sources." Astronomers now know that icy comets are

the "sources of the great deep," since the chemical signature of the oceans' water is the same as that of "Main Belt" comets. Also comets can be "broken up" and impact the oceans and cause mega-tsunamis, with waves high enough to temporarily cover mountains.

The Hebrew word translated as "windows" or "floodgates" can also mean "to lurk or lie in wait," and the word translated as "opened" basically means "loosed." Astronomers now know that the solar system is surrounded by a great "storehouse" of comets (the Oort Cloud), out of which comets "are loosed" to come into the inner solar system and go on to strike the earth. Job 38:22 NIV asks, "Have you entered the storehouses of the snow (comets) or seen the storehouses of the hail (comets can be surrounded by a huge cloud of basketball sized hailstones) which I reserve for times of trouble . . . ?" The time of Noah's Flood was a time of trouble!

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

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

Genesis 7:11 – retranslation

This new retranslation of Genesis 7:11 tells that, "The sources of the deep" (comets) that "lie in wait in heaven" (comets) in what we now call the

Oort Cloud were “loosed” and “broken up” as they came in to strike the Earth. Subsequent verses provide clues consistent with a comet or comets that strike the ocean and cause a series of mega-tsunamis that would last for months and cause Noah’s Flood.

A valid translation of a major catastrophic event should be supported by accounts from eyewitnesses, physical evidence, and linguistic validation. Not surprising, eyewitness support comes from the Sumerians and the Babylonians (regional neighbors to the Bible’s Noah) who each have their own accounts of the Flood. Their texts say the flood covered the mountains on the first day. They attribute the flood to the “host of heaven” (Deuteronomy 4:19 and Jeremiah 19:13) which archeologists know were a group of cometary gods. These flood accounts describe events that were clearly commentary in nature. For example, they tell of the god Ninurta who was known to hurl fiery sling stones appearing on the horizon before the flood, a black cloud arising, and then the wide land being shattered like a pot, turning to darkness all that had been light and then the mountains being submerged; details that are consistent with commentary activity.

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

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

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

. . . those that lie in wait in heaven are loosed and the foundations of the Earth do shake (as a result of impacts). The Earth is utterly broken down, the Earth is clean dissolved (broken up) the Earth is *moved exceedingly*. The Earth shall reel to and fro like a drunkard, and shall be removed like a cottage.

Isaiah 24:18-20 – retranslation

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

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

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

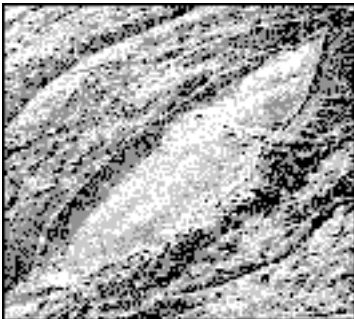


Photo: <http://www.viewzone.com/noahx.html>

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

—Brandenburger was responsible for discovering the Cuban missile bases during the Kennedy era from reconnaissance photos,

and after carefully studying the photo, he concluded: "I have no doubt at all, that this object is a ship. In my entire career, I have never seen an object like this on a stereo photo ."



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

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

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

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

The Visual Evidence

The first part of the survey was to examine the object and take its measurements. The shape looked like hull of a ship. One end was pointed as you would expect from bow [below: D] and the opposite end was blunt like a stern. The distance from bow to stern

was 515 feet, or exactly 300 Egyptian cubits. The average width was 50 cubits. These were the exact measurements mentioned in the Bible.



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

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

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



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

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

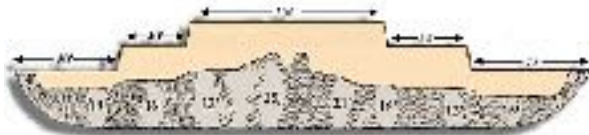


Photo: <http://www.viewzone.com/noahx.html>

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

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

— Ground Penetrating **Radar**

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

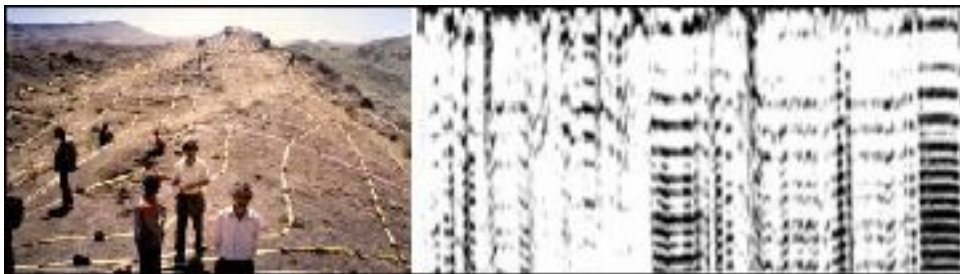


Photo: <http://www.viewzone.com/noahx.html>

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

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

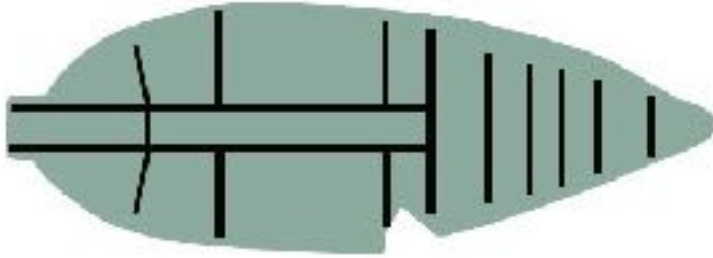


Photo: <http://www.viewzone.com/noahx.html>

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

Artifacts Retrieved From The Ark

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



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

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



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

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

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

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

But Wait... There's More!

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



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

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

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

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

The Surrounding Areas

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

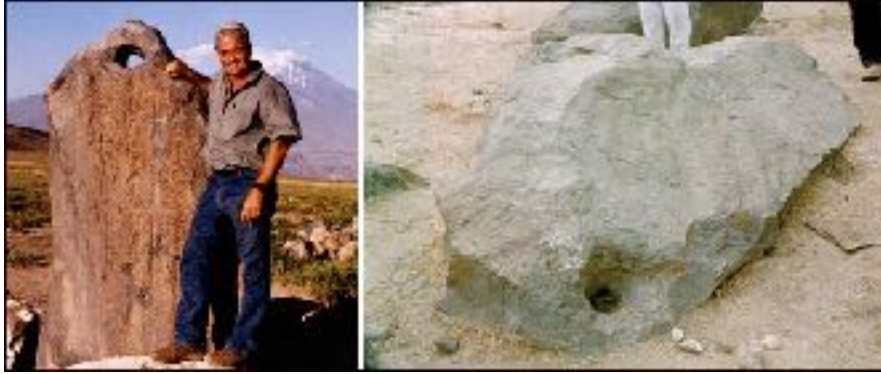


Photo: <http://www.viewzone.com/noahx.html>

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

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

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

Theophilus of Antioch (115-185 AD) said the Ark could be seen in his day in the Arabian mountains. Later Church Fathers also mention the Ark as late as the mid 7th century. In the 13th century, Willam, a traveler, stated for the first time that Mt. Masis was the Ark location (present-day Mt. Ararat).

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

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

represent Noah and smaller crosses representing his family.



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

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

The Star of Bethlehem

Appendix 4

The Sabbatical Years and Chronology

The correct dating of Jesus' birth is primarily a chronological matter. What one must do is to use all avenues of investigation that contain chronological evidences (or even hints) that can reasonably establish a proper chronological background to that historical event. The prime evidence comes from those

individuals who were eyewitnesses (or record information from eyewitnesses). This is why the information in the Bible itself is so important in understanding the chronology associated with the nativity of Jesus. And the information in the Bible does not disappoint us.

Indeed, there is a further method found in the Bible and history for determining the time of the birth of Jesus. This is the Old Testament legislation which demanded that the Jews let their lands in the region of Palestine, lie fallow each seventh year. ¹ Every seventh year, all commercial farming or agricultural activity came to a halt. These years (every seventh year) were known as Sabbatical Years. These Sabbatical Years are important, especially in determining the length of Herod's reign.

Josephus tells us that the battle in which Herod captured Jerusalem took place during a Sabbatical Year, and that he captured the city on the Day of Atonement. We now have abundant evidence that the occurrence of this Sabbatical Year when this well-known conquest of Jerusalem occurred was in 36 BCE. The Jewish king Antigonus was killed a few months later. Josephus tells us that Herod reigned 34 years after the death of Antigonus. This means that Herod reigned unto 2 to 1 BCE.

This is precisely what I am showing in this book. What I will do in this appendix is to reveal that the New Testament itself supports the fact that the Sabbatical Cycle of years makes the summer of 36 BCE to have been a Sabbatical Year. This will show Herod's death to be in 1 BCE.

The Jews and Sabbatical Years

The Jews before and during the time of Jesus were following the Mosaic Law for agricultural inactivity every seventh year in the land of Palestine. Because of this practice, it affords us some excellent chronological clues regarding the time that certain historical events occurred in Palestine. This is because the records show that these events happened in association with Sabbatical Years. Thankfully, it is possible from the Bible and history to accurately determine those years in which the Jews refrained from agricultural activity. Once the cycle of those seven years is understood, then those Sabbatical Years can be used as chronological benchmarks in determining important events in Jewish history during the time of Jesus.

The Cycle of Sabbatical Years Can Be Known

New evidence has become available which gives powerful proof for properly dating the years of Jesus' ministry and even the year of his crucifixion is able to be determined. This new information from the New Testament itself provides a

major key which makes other chronological indications of the New Testament more understandable. It also shows that the Sabbatical Year in which Herod captured Jerusalem was indeed 36 B.C.E.

The Gospel of John records some prime chronological references for reckoning the years of Jesus' ministry that the other three Gospels do not report. For example, John mentions three Passovers which occurred during the ministry of Jesus (2:13; 6:4; 13:1). Other Jewish festivals were acknowledged as well. There was the "unknown feast" between the first two Passovers (5:1), and after the second Passover he mentions the feasts of Tabernacles (7:1) and Dedication (10:22). These feasts provide some chronological indications for establishing the proper sequence of years associated with Jesus' ministry.

The new evidence that I am presenting in this book centers on a statement given by Jesus that John positions between his first two Passovers (2:13 and 6:4) and before his "unknown" feast (5:1). This reference is an important piece of historical information that up to now has been completely overlooked and misunderstood. But when the new research is recognized, we will have one of the most significant chronological keys for ironing out the historical difficulties associated with the chronology of Jesus' life.

A New Testament Chronological Indication

It is first essential to understand the historical environment in which this new chronological evidence occurs. Once this is understood, *the year in which Jesus began His ministry can be determined*, which in turn will also reveal the exact year in which Jesus was born according to New Testament historical indications. This new biblical evidence is important. Let us look at it.

At the end of the third chapter of John's Gospel we are told that Jesus left Jerusalem after the first Passover mentioned by John and He started on His journey toward Galilee (John 4:3). His route necessitated traveling through Samaria. Upon His arrival at Jacob's well, being weary from his journey, Jesus talked to a Samaritan woman while His disciples went into the village to fetch food. No other people were around when the discussion mentioned by John took place (John 4:6–26). However, upon the conclusion of the dialogue, the disciples returned with food. Jesus then gave them some spiritual teaching about what true food actually represented. It is this particular teaching (when the woman had left and no other Samaritans were around) that solves a major chronological problem regarding the time and length of Jesus' ministry. Jesus said,

“Say ye not, ‘There are yet four months and then cometh the

harvest?’ behold, I say unto you, lift up your eyes and look on the fields; for they are white [ripe] already for harvest” 2

The real meaning of Jesus’ words has not been understood, yet his intention is so easy to comprehend if the legal requirements governing Palestinian agriculture in the 1st century are taken into account. In a moment I will show what Jesus had in mind when he made this statement, but let us first review the normal interpretations given by scholars to explain what Jesus meant.

Some Opinions of Theologians

There are two explanations normally proffered by theologians.

1) Since Jesus was speaking within a context of sowing and reaping, it is recognized (correctly) that Jesus was calling attention to the barley and wheat harvest which farmers reaped between Passover and Pentecost (from late March to early June). Scholars have seen significance in the phrase **“four months unto the harvest.”** If Jesus meant that there were yet four months until the time of the Palestinian grain harvest, then it is supposed He must have uttered his statement about late December or early January. This would allow the phrase four months to harvest to make reasonable sense. If this is the case, scholars have surmised, it would mean that Jesus gave this illustration to the disciples some 8 or 9 months after John’s first Passover, and about 4 months before the beginning of the regular grain harvest which started about late March. So, most conservative theologians have felt that this is a chronological statement which can be placed within the months of December or January near the end of Jesus’ first year of ministry.

2) The other theory, however, suggests that Jesus was simply stating a well-known proverb about some four month interval of time from sowing to harvest, and that no chronological significance is to be interpreted from this so-called “proverbial” reference.

There are flaws in both suppositions. For one, Jesus’ statement could hardly have been made some 8 or 9 months after John’s first Passover because in verse 45 (given shortly after He returned to Galilee) his Galilean acquaintances recalled the signs He had recently accomplished at John’s first Passover. These were Galileans who had gone to the FEAST **“for they also went unto the FEAST.”** Anyone should recognize that this refers to the first Passover mentioned by John which happened about six or seven weeks before. If this is not the case, then the words of John’s Gospel are incomprehensible. To say that the Galileans were referring to an unmentioned feast of Pentecost, or an unnamed feast of Tabernacles (or even the feasts of Dedication or Purim) is

stretching the matter beyond reasonable belief. Truly, the Galileans must have been talking about the previous feast of Passover during which they had seen Jesus perform certain miracles and that Passover had occurred no more than 40 or 50 days before. This means that Jesus' statement (made at Jacob's Well, about a week before He met the Galileans in Nazareth) was not uttered in the months of December or January, and not 8 or 9 months after John's first Passover. Clearly, Jesus stated His remark in late May or early June. (The reason He did so at that time will be shown shortly.)

The second explanation offered by many scholars is also suspect because no proverb has been found in Jewish literature which refers to a four-month season from sowing to harvest. The period for wheat was more like six months according to the Jewish Mishnah. ³

The Real Meaning of Jesus' Statement

Jesus said that His disciples would reckon four more months to the harvest, yet His statement was proclaimed in late May or early June, right in the midst of the wheat harvest. There is really no doubt that this is the case. Origen who lived in Palestine in the 3rd century recognized that Jesus' teachings in John 4:35 were stated in the middle of the actual harvest season ⁴ Even Jesus Himself acknowledged that this time was during the regular grain harvest.

“Lift up your eyes, and look on the fields for they are white [ripe] already for harvest.” ⁵

This reference by Jesus shows that the grain was already available for harvest (after all, it was late May or early June), but for some reason He put it in the mouths of the disciples that they would not expect anyone to harvest the grain for another four months. Why on earth did Jesus say there were yet four more months before harvest, when the harvest season was at its height?

The answer is simple if one remembers the agricultural legislation that Moses imposed on Jews and Samaritans living in the Holy land. There were agricultural rules that both groups observed in the 1st century. The truth is, Jesus made His statement in the midst of what the Jews and Samaritans called a Sabbatical Year. Such a year was one in which no sowing or reaping were permitted, from the New Year of one autumn to the New Year of the next. When this is realized and understood, all chronological difficulties associated with John 4:35 thoroughly disappear (though they appear to be outright contradictions on the surface).

The Simple Answer

Notice how plain the whole matter becomes. Jesus gave His teaching near the end of the second Hebrew month or the start of the third (late May or early June). When a person counts forward four more months, the month of Tishri is reached. This is the month in which all Sabbatical Years ended and people could legally begin to harvest once again. Jesus was saying what the apostles and the general population were well aware of. That year was a Sabbatical Year. No one could commence any harvesting (even though one were in the midst of the harvest season for grain) until the Sabbatical Year was over. This is the reason Jesus said it was still **“four months”** to the period of harvest.

There is more evidence to support this interpretation. Jesus elaborated on His teaching about the harvest by saying in John 4,

“And herein is this saying true, ‘One soweth and another reapeth.’ I send you to reap that which ye bestowed no labor.”

John 4:37–38

Even Jesus adopted the theme of a Sabbatical Year by telling his disciples that the harvest He asked them to engage in was one in which they HAD DONE NO LABOR. How true this illustration would have been even for the physical harvest of a Sabbatical Year. During Sabbatical Years no one could labor on the land. No sowing, plowing, pruning or harvesting were permitted. So even Jesus’ statement that the disciples had bestowed no labor on the harvest that He was talking about, is indicative of the fact that that year was sabbatical. Jesus used terms only applicable to Sabbatical Years.

Another point needs to be made. Since Jesus gave His illustrations in John 4:35–38 at the time the fields were already white for harvest, He strongly implies that no one was in the fields doing any reaping. If all the fields were then ripe for harvest (and that is what Jesus said), this is a powerful suggestion that none of the fields (no matter how many there were) was then being harvested by the people. And, of course, this would have been the case in a Sabbatical Year. All the fields were not then being harvested.

In case some might doubt that fields in Sabbatical Years would produce much grain, since they had not been sowed in the previous autumn and winter, all one has to do is to recall that Leviticus 25:5 indicates there would always be a crop during the fallow Sabbatical Year from the grains that fell on the ground in the sixth year of harvest. Grain was in the stalks, but unharvested.

The Day of Pentecost?

There is yet another piece of evidence that the event which occurred at Jacob’s

Well happened in a Sabbatical Year. This is Luke's parallel account of what transpired in Galilee soon after Jesus had returned to His hometown of Nazareth from the Passover at Jerusalem. Luke tells us in the Greek that on "**The Day of the Sabbaths**" (or, "The Day of the Weeks") [another possible way of saying Pentecost to agree with the terminology of Exodus 34:22; Deuteronomy 16:10; and 2 Chronicles 8:13], Jesus was handed the scroll of Isaiah and He read chapter 61, verses 1 and 2. Luke recorded the occasion. [I am translating from the Greek.]

"And he came to Nazareth, where he had been brought up, and he entered, as his custom was, into the synagogue on the Day of the Sabbaths [or, The Day of the Weeks] and stood up to read. And he was handed the scroll of the prophet Isaiah. And he opened the scroll, and found the place where it was written: 'The Lord's Spirit is upon me, because he anointed me to preach good tidings to the poor; hath sent me to proclaim release to the captives, and sight to the blind, to set free the bruised, to proclaim the Lord's acceptable year.' And he rolled up the scroll, and gave it back to the attendant and sat down, and the eyes of all in the synagogue were fixed upon him. And he began to say unto them, 'Today hath this scripture been fulfilled in your ears'." ⁶

It should be noted that the synagogue attendant handed Jesus the scroll of Isaiah. This hints that the synagogue liturgy required Isaiah to be read that day. If so, this could indicate that Jesus read the regular triennial cycle selection from the prophets that accompanied the sequential readings from the five books of Moses. It is interesting that the section that Jesus quoted was that which paralleled the readings from the Law of Moses for Pentecost on the second year of the triennial cycle. ⁷ This is just another indication that this event in the synagogue in Nazareth occurred on Pentecost.

Though I am in no way insisting that the phrase "**The Day of the Weeks**" on which Jesus read Isaiah 61:1–2 was Pentecost (yet it may have been), it is still clear that the event happened in the late springtime just after Jesus had returned from Jerusalem from John's first Passover. It was certainly the same year that Jesus gave His teaching about the Sabbatical Year in John 4:35. With this in mind, we have a further reference that that year was sabbatical. Note that Jesus called that year "**the acceptable year of the Lord.**" This is a phrase indicating the time of release. Even the use of this phrase shows that this year was a Sabbatical Year.

The First Year of Jesus' Ministry was Sabbatical

These terms that Jesus was using in His discourse at the synagogue at Nazareth were those associated with Sabbatical Years (and with the Jubilee which was a type of Sabbatical Year). Jubilee Years were not being celebrated by the Jews in the 1st century, yet the ordinary seven-year sabbatical cycle was very much in evidence among the Jews and Samaritans.

Look at the factors within Jesus' quote from Isaiah which suggest this. He said that,

1. He was anointed, to preach good tidings to the poor. This is a reflection on the sabbatical regulations that the poor and the stranger could eat from the fields without hinder.
2. He was to proclaim a release and to free the bruised. This recalls the sabbatical release regulations and being free of debt as mentioned in Deuteronomy 15:1–6.
3. And, Jesus was ordained to proclaim the acceptable year of the Lord. This is a reference to a sabbatical period (which years officially commenced on the Day of Atonement, Leviticus 25:9 and Isaiah 58:1–14).

Such years are always associated with **“unloosing the bands of wickedness, undoing heavy burdens, letting the oppressed go free, and the breaking of every yoke”** (Isaiah 58:6). This is the type of “acceptable year” that Jesus was proclaiming at the synagogue in Nazareth, and the theme is clearly that of a Sabbatical Year.

There is even more proof to show that this year was a Sabbatical Year. This is because Luke states that a few weeks later the disciples found themselves on a day that Luke called the **“second-first Sabbath”** and they began to eat from the grain that was in the ears of the wheat. What is the “second-first” Sabbath? The **“second-first Sabbath”** was the first weekly Sabbath of the month of Tishri (in the autumn of the year) in which the twenty-four priestly courses commenced their second annual cycle (from weekly Sabbath to weekly Sabbath) for administrating in the Temple. ⁸

The fact is, in normal harvest years ALL the grain found in barley and wheat stalks would have long been harvested. But here were the disciples on the first weekly Sabbath of the month of Tishri and they were still finding plenty of stalks of wheat with grain in them. This again shows that the year in which this happened was a Sabbatical Year. That Sabbatical Year lasted until the Day of

Atonement. ⁹ This indication in Luke 6:1 shows that there was still plenty of wheat in the fields by the first week of Tishri (as late as autumn). This would have been an extraordinary thing in normal agricultural years because the wheat harvest would have been completed by around Pentecost time, three months earlier. But again, that summer in Palestine in which all of this happened was a Sabbatical Year.

This means that we have several biblical proofs that the beginning of John the Baptist's ministry and that of Jesus' teaching started in a Sabbatical Year. This is why it makes excellent sense why so many people were able to follow both of them during the times of their preaching. Many of the people would have been off from their farm labor and able to travel at leisure over the land of Palestine.

The Sequence of Sabbatical Years

Though over the past few centuries historians studying the records about Sabbatical Years have been able to arrive at their former sequence within a year or two, only within the last 50 years (and especially the last 30), has it become possible, through archaeological discoveries, etc., to determine to a near certainty what the exact Sabbatical Years' sequence was and is. This can now be known from 163 B.C.E. to the present. Two brilliant historical studies by Prof. Wacholder of Hebrew Union College, Cincinnati, have solved the riddle of when the Sabbatical Years occurred in ancient times, and when they ought to be observed today. His first study is in the *Hebrew Union College Annual*, 1973, titled "The Calendar of Sabbatical Cycles During the Second Temple and the Early Rabbinic Period," and the same *Annual* for 1975 has his "The Timing of Messianic Movements and the Calendar of Sabbatical Cycles." ¹⁰

I will summarize the results of Prof. Wacholder's excellent studies. I also will give some research materials of my own from three further references in Josephus which substantiate the conclusions of Wacholder. It will demonstrate the number of precise years over the centuries which were reckoned as Sabbaticals, and how we can know the exact sequence of the seventh years for the period we are discussing.

1. We are told by 1 Maccabees 6:49 that Judas Maccabee's defeat at Beth-Zur was in a Sabbatical Year. And this can be dated to the Sabbatical Year from the autumn of 163 to autumn 162 B.C.E.
2. Josephus, the Jewish historian, shows the murder of Simon the Hasmonean as happening in the Sabbatical Year of autumn 135 to autumn 134 B.C.E.
3. Josephus shows Herod's conquest of Jerusalem as occurring in the

last part of the Sabbatical Year of 37 to 36 B.C.E.

4. King Agrippa the First recited the section of Deuteronomy which a king was required to do as associated with the Sabbatical Year (Deuteronomy 31:10–13). He performed it at a time which historically shows that Agrippa's Sabbatical Year was C.E. 41 to 42.
5. A papyrus document written in Aramaic has recently been found in Palestine which is dated to the second year of Nero, and it says that that year was a Sabbatical Year. Thus, C.E. 55 to 56 was Sabbatical.
6. A reference in the 2nd century Jewish work called the *Seder Olam* can be interpreted as showing the Temple at Jerusalem being destroyed in a Sabbatical Year. That would have been C.E. 69 to 70.
7. Dated documents have been found concerning the Bar Kokhba revolt of the Jews against the Romans which show that the year C.E. 132 to 133 was also a Sabbatical Year.
8. The ruins of an ancient synagogue have recently been uncovered which have a date, in a mosaic, for the Jewish year 4000, and that it was the second year of a Sabbatical cycle. This answers to C.E. 237 to 238.
9. There is a reference in the Jewish Talmud (Sanhedrin 97b) that the Messiah will release the world from its bondage of corruption in the year after 4291 of the Jewish calendar. Since it was believed this would occur in a Sabbatical Year, this reference becomes important (though the prophecy did not occur) because the year after 4291 was C.E. 531 to 532, and it was Sabbatical.

The Sequence of Sabbatical Years is now Known

The interesting thing about these Sabbatical Years is the fact that they are all in proper sequence. This gives the historian a great deal of confidence that they are correct. This would mean that all the Sabbatical Years in between can be known.

While Schurer, following Zuckermann, felt that the Sabbatical Years' cycle was a year earlier than the one presented above, Wacholder has shown this to be untenable. For example, in Schurer's sequence, the year C.E. 40 to 41 was Sabbatical, but Josephus says that crops were able to be harvested that year. ¹¹ Even Schurer admits to the difficulty. ¹² Indeed, to use Zuckermann's and Schurer's cycle of years, C.E., 61 to 62 would have been Sabbatical, but Josephus makes it clear that in the spring of C.E. 62 people were working at the threshing floors. ¹³ But, in the very next year (C.E. 62 to 63), Agrippa II started to

rebuild Caesarea Philippi which is what would ordinarily have happened when many farmers were seeking work in the building trade during a Sabbatical Year. ¹⁴ Prof. Wacholder has given us the proper sequence of Sabbatical Years, and my references to Josephus given above corroborate his findings. ¹⁵

Historical Events in Judaea Can Now Make Better Sense

Once the proper annual occurrences of Sabbaticals are understood, all other intervening years in sequence can be tallied. We then discover how important events occurred on them. Those years were times when the majority of the population (being mostly in agriculture) were off from their ordinary jobs, and something had to be done to keep them busy and earning a proper living. There was a simple answer to this that many people have not thought of. During the six years of farm labor the government took some grain and foodstuffs (like Joseph did in Egypt) and when the Sabbatical Year came around, they paid the people this produce to work at construction or other types of labor. Since there was a vast reservoir of workers then available, new buildings, cities, walls, roads, irrigation projects were undertaken. For the most part the people did the work willingly because they believed God to be behind their efforts of keeping the Sabbatical Years. Note examples of these building activities.

Herod commenced his work on the outer parts of the great Temple of God on the Sabbatical Year of 23/22 B.C.E. ¹⁶ This was also the exact year he commenced work on building the new city of Caesarea on the Mediterranean coast. ¹⁷ And later, Herod's son Philip started to build Caesarea Philippi ¹⁸ in the Sabbatical Year 2/1 B.C.E. The city of Tiberias probably had its founding in C.E. 20, which was also the beginning of a Sabbatical Year. ¹⁹ Also the expansive third wall around the northern parts of Jerusalem (which, if finished, Josephus said would have made Jerusalem impregnable) was no doubt started by King Agrippa the First in the Sabbatical Year of C.E. 41/42. ²⁰ And, as I stated earlier, his son Agrippa II also began huge construction projects in similar circumstances in the Sabbatical Year of C.E. 62/63. Josephus said that,

“King Agrippa enlarged Caesarea Philippi and renamed it in honor of Nero. He furthermore built at great expense a theatre for the people of Beirut and presented them with animal spectacles, spending many tens of thousands of drachmas upon this project. ²¹

It is because so many Jews had to take different types of jobs in Sabbatical Years that it was common for most of them in the 1st century to have two trades. Recall that the apostle Paul was a trained tentmaker. ²² Most learned these secondary trades during the Sabbatical Years when so many new construction

projects were then underway. This is one of the main reasons that the Jewish people went along with many of the building endeavors of Herod during Sabbatical Years.

The Sabbatical Year of Jesus' Ministry

The sequence of Sabbatical Years is now established with almost certainty by Professor Wacholder. His information, with the new interpretation of John 4:35 that I am giving in this book, provide a logical chronology for the years of Jesus' ministry. We can now know that Jesus gave His information about the **"four months to harvest"** in a Sabbatical Year and that year is the one from the autumn of C.E. 27 to the autumn of C.E. 28.

There is another chronological indication in Luke's Gospel that helps substantiate this. Luke said that John the Baptist began his ministry in the fifteenth year of Tiberius Caesar.²³ Scholars have recognized several ways of reckoning this fifteenth year, but with our new information identifying Jesus' first year of teaching as the Sabbatical Year of C.E. 27 to C.E. 28, we are now helped in understanding the regnal years of Tiberius as reckoned by Luke.²⁴ We can now consider two of the explanations which blend in perfectly well with this new chronological information.

If one acknowledges the fifteenth year of Tiberius as being in conformity with the non-accession method based on the official Roman Year (called the Julian), that fifteenth year would be from January 1, C.E. 28 to December 31, C.E. 28. This would dovetail nicely with our new proposal, yet it would mean that John the Baptist began baptizing in January C.E. 28 in the Jordan Valley. This would be acceptable since it was not excessively cold in the Jordan depression even during mid-winter. However, it does press events between January and the next Passover (which occurred in late March or early April) into a "hurry up" situation. (Recall that Jesus spent 40 days in the wilderness after His baptism.) Though this reckoning for the fifteenth year is not improbable, it is not to be preferred over the following determination which fits in much better with all factors. Let's notice it.

Since Luke was a Gentile and writing to a nobleman named Theophilus (traditionally both were from Antioch, Syria), it is possible that Luke was using the non-accession method of reckoning regnal years in Syria from the time of Augustus to Nerva. The fifteenth year of Tiberius was then from Tishri 1, C.E. 27 to Tishri 1, C.E. 28. This would mean that Luke was calculating the beginning of John the Baptist's ministry (and consequently that of Jesus' ministry) according to the calendar with which he and Theophilus would have been familiar.²⁵ It also

has the advantage of paralleling the Jewish Year which also commenced with Tishri 1 (near our September). And more than that, this reckoning would also correspond precisely with the Sabbatical Year from the autumn of C.E. 27 to the autumn of C.E. 28. The Jewish authorities in the Talmud state clearly that this is the very method used by Gentile rulers in relationship to the calendar of the Jews. The Gentile Romans commonly reckoned Jewish years from Tishri One. ²⁶

Chronological Importance of Sabbatical Years

What a significant symbolic time for John and Jesus to start their ministries. The Jewish people were keenly aware of the prophetic significance of Sabbatical Years as they related to prominent people of the Old Testament periods, and also to the advent of the Messiah into the world. In literature written not long before Jesus began to preach, we have these symbolic features about Sabbatical Years emphasized. The non-canonical Book of Enoch presents an apocalyptic account based on the seven sabbatical ages, and in Enoch 91:12–17 it adds three more, a total of ten sabbatical periods. The Book of Jubilees records that at the creation God partitioned off time periods into Sabbatical and Jubilee cycles. ²⁷ The births of significant people such as Adam, Noah, Abraham, and other patriarchs were timed to dovetail precisely with Sabbatical eras. ²⁸ The Dead Sea sectarians recognized future reigns of the Kings of Wickedness and Righteousness relative to a Sabbatical calendar, and believing that the last year of the cycle would be the start of the Messianic age. ²⁹

These early opinions on the symbolic teaching concerning Sabbatical Years were no doubt prompted by the Sabbatical periods recorded by the Prophet Daniel. His Seventy Weeks' prophecy was an extension of a Sabbatical Years' theme, and this prophecy was the prime reference point for the advent of the Messianic age that the Jews were expecting in the 1st century. **“Passover of the Sabbatical Year became the period when the redeemer's coming was expected most.”** ³⁰

Many People Were Off Work During Sabbatical Years

It is thus no surprise that vast crowds of people came out in the Sabbatical Year of C.E. 27 to C.E. 28 to be baptized of John the Baptist and Jesus. This was not only a time when a great percentage of the people would have been free of agricultural duties and able to travel at leisure following the great teachers around Palestine, but it was also the Sabbatical Year when many of them were expecting Messianic signs to occur.

It makes perfectly good sense that John the Baptist would have started his ministry in the autumn, at the beginning of the Sabbatical Year, and that Jesus

would have commenced His own teaching later.

This would indicate that John the Baptist inaugurated his teaching ministry at the beginning of a Sabbatical Year. Soon after that, Jesus went into the wilderness for 40 days and then returned to Galilee. It appears that He was waiting for Passover in C.E. 28 to begin officially his ministry. As Prof. Wacholder states, **“Passover of the Sabbatical Year became the period when the redeemer’s coming was expected most.”**

It was also in the Sabbatical Year of C.E. 27 to C.E. 28 that Jesus was 30 years of age. At the Passover of C.E. 28, when He officially began his ministry, He was within His year 30. It would be rather a strange way for us westerners to reckon the years of a person’s life. During the whole of a person’s 30th year the word meaning “about” or “as if “ was used to denote the year. Luke records: **“Jesus began [his ministry] about thirty years of age.”** ³¹ Irenaeus, however, shows what Luke meant. **“For when he [Jesus] was baptized, he had not yet completed his thirtieth year [He was indeed 30 already, but He had not completed year 30], but was beginning to be about thirty years of age.”** ³² Irenaeus had just said He was already 30 in paragraph 4, so **“beginning to be about 30”** was used of a person all the way from the beginning to the ending of a person’s year 30.

During the whole of a person’s year 30, the word meaning “about” or “as if” was applied. When His year 30 ended, He had then concluded his year 30. This means that Jesus was indeed 30 when He began His ministry, but He had not yet completed His 30th year. Irenaeus said this was the time that the Jews called a man a “Master.” ³³ It may appear strange to us that the word “about” is used to indicate something like our word “being,” but this is the way it was interpreted by Irenaeus and he spoke Greek in the idiom that was near that of the New Testament. Gregory Nazianzen also understood the idiom to signify the fact that Jesus was a full 30 years of age. He said: **“Christ was thirty years old when he was baptized.”** ³⁴ A man had to be fully 30 to be a “Master.”

More Evidence from the Apostle Paul

In the Book of Galatians the apostle Paul said the Gentile Galatians were suddenly going over to keeping the Mosaic law because people from Jerusalem taught them the need to do so. Indeed, the Galatians were **“observing days, months, times, and years.”** ³⁵ Note the italicized word “years.” Within the context of Paul’s rebuke to the Galatian Gentiles, this can only refer to their observing (the verb is in the present tense) the Sabbatical Years of the Mosaic

law. This, again, is an important chronological clue.

The sequence of Sabbatical Years in the period when the Book of Galatians could have been written was C.E. 41/42, C.E. 48/49; and C.E. 55/56. Since C.E. 55/56 is well after the Jerusalem Council of C.E. 49, this could not be the Sabbatical Year the Galatians were observing. It is manifestly too early for C.E. 41/42 to be considered. The only possibility is the Sabbatical Year of C.E. 48/49. If this were the Sabbatical Year they were actively observing (and note that Paul used the present tense “**observing**”), one can understand the apostle Paul’s urgent concern for their behavior. In fact, it was not even necessary for Jews to observe Sabbatical Years outside the designated lands associated with Palestine, but here were the Galatians (and Gentiles at that) now observing the official Sabbatical Year of C.E. 48/49 in Asia Minor — and only that year fits.

Important New Testament Deductions

Once the proper sequence of Sabbatical Years is understood, we can now appraise some significant New Testament historical statements in a much better way. For one, we now know that the autumn of C.E. 48 to autumn C.E. 49 was a Sabbatical Year. This is a time when all agricultural activity in Palestine would have ceased. Such ritualistic requirements were often very traumatic for the Jewish people who lived in the Holy land and this was especially true in the six months’ period that succeeded any Sabbatical Year. The fact is, they had effectively been cut off from earning any money from land products during the Sabbatical period. This point is a major one in interpreting several statements in various sections of the New Testament. Since Palestinian Jews were usually in dire economic straits during Sabbatical Years, and the six months that followed, it was customary for Jews in the Diaspora (those living outside Palestine) to send money and foodstuffs to their brethren in the Holy land.

However, when Palestine was not undergoing drought or keeping Sabbatical Years, there is ample evidence to show that the region was very productive in which to live. Even Titus, the later Roman emperor, said that Judaea was proportionately more prosperous than Rome itself. ³⁶ But when the Jews ceased agricultural pursuits in Sabbatical Years, many of them became poor as the Scriptures attest. It may seem like a moot point, but when Paul and Barnabas were given the right hand of fellowship that they should go to the Gentiles and the “pillar” apostles were assigned to the circumcision, the only extra requirement imposed on Paul was that he “**remember the poor.**” ³⁷ The poor in question, as the context certainly shows, were the poor among the Jews in Palestine because Paul and Barnabas would surely have considered it

incumbent on them to show benevolence upon the Gentiles to whom they were commissioned to preach.

Why were the Jews poor? The answer should be evident once the sequence of Sabbatical Years is recognized. The truth is, C.E. 48 to C.E. 49 was a Sabbatical Year, and the apostle Paul had the conference with the “pillar” apostles sometime in C.E. 48 right at the start of a Sabbatical Year. There would have indeed been many poor in Palestine during the next year or so. It was always the year after a Sabbatical that was most severe in food shortages. Yet there is more.

The apostle Paul went to Corinth while on his second journey, arriving there near the autumn of C.E. 50 or early C.E. 51. He spent 18 months in Corinth. ³⁸ There is archaeological information which shows that Gallio, the Roman proconsul, was in office between January 25, C.E. 52 and before August 1, C.E. 52. ³⁹ Paul went before Gallio at that time. ⁴⁰ Afterward, in the middle part of C.E. 52, Paul went to Jerusalem, and finally back to his home base in Antioch of Syria. ⁴¹ Then in the spring of C.E. 53, Paul started out on his third journey, ⁴² reaching Ephesus in late spring of C.E. 53. He stayed there for two years ⁴³ and near that end of that period, and just before the Passover season in C.E. 55, he wrote his first epistle to the Corinthians. ⁴⁴ He ordered them, as he had those in Galatia, to save up money and goods to give to the poor saints at Jerusalem. ⁴⁵

Afterwards, he went to Macedonia (from whence he wrote Second Corinthians in late C.E. 55). He wrote the Corinthians (two long chapters) about the collection for the poor saints in Jerusalem, praising them that even **“from before”** the Sabbatical Year began with Tishri in C.E. 55, the Corinthians had started to save their money and produce. ⁴⁶ Then, in late C.E. 55, Paul went on to Corinth, where he wintered with them for three months (Acts 20:3). This is when he wrote his epistle to the Romans, telling them he was soon journeying to Jerusalem to deliver the collections he had secured from Galatia, Macedonia, and Greece. ⁴⁷ The Book of Romans was written in the early spring of C.E. 56. He then left Corinth and went to Ephesus, now telling them it had been three years since he started preaching to them. ⁴⁸ He got to Jerusalem about Pentecost in C.E. 56 ⁴⁹ approaching the end of the Sabbatical Year.

Why are these chronological data important to know? Because they show that Paul was taking produce and money to Jerusalem to help them through the Sabbatical Year from autumn C.E. 55 to autumn C.E. 56. Not only does this information help us date the times when the epistles of First and Second Corinthians (as well as Romans) were written, but also the evidence helps to

confirm the sequence of Sabbatical Years which Professor Wacholder has provided. When the complete ramifications of this chronological subject are recognized, it will be seen how important the proper interpretation of John 4:35–38 really is. Jesus in that verse is talking about a Sabbatical Year. That indication represents a powerful chronological benchmark which can help us identify the years when the festivals took place that John mentioned in his Gospel. When it is realized that the Sabbatical Year of C.E. 27 to C.E. 28 is the first year of Jesus' ministry, most of the other chronological indications in the Gospels and epistles can make much better sense. It especially denotes that 30 years before this Sabbatical Year, one arrives at 3 B.C.E. for the birth of the Jesus. All makes sense when these things are understood.

Destruction and rebuild dates of Jerusalem by the Church of Christ

First and Second Samuel, First and Second Kings, and First and Second Chronicles record the history of God's people from the time of the Judges to the destruction of Jerusalem by the Babylonians in 586 B.C. God's prophet, Jeremiah, had foretold that His people would be captives in a foreign land for seventy years (Jeremiah 25:11,12; 29:10). The period of captivity began in 606 B.C. when many of the king's family were taken to Babylon. Daniel, Shadrach, Misheck, and Abed-Nego were among these captives.

Ten years later, in 596 B.C. a second group were taken as captives to Babylon. This group was made up of priests and skilled craftsmen. Ezekiel, one of the greatest of God's prophets, was among them. Then, after another ten years, in 586 B. C., when the Jews in Judah continued to rebel against Babylon, Nebuchadnezzar came to Jerusalem with his army. He destroyed the city, including the beautiful temple built by King Solomon. He took the rest of the people to Babylon to be slaves.

In 539 B.C. the Babylonian Empire was conquered by the Medes and the Persians. They were led by Darius and Cyrus. Soon after this, King Cyrus gave the Jews permission to return to their homeland. He also gave them permission to rebuild the temple of God (2 Chronicles 36:22,23; Ezra

1:1-4). The first group of captives returned in 536 B.C. They were led by Zerubbabel, who was a descendant of King David. It is important to remember that the seventy years of the Babylonian Captivity lasted from 606 B.C. until 536 B.C.

There were three different times the Jews were taken into captivity in Babylon. There were also three different times that Jews were permitted to return to their homeland. The first group of Jews who returned were led by Zerubbabel. This was in 536 B.C. The second group of Jews returned in 458 B. C. They were led by Ezra, a scribe of God's law. The third group to return were led by Nehemiah in 444 B.C.

JEWISH HISTORY

EXILE, BABYLONIAN, exiles of Judah to Babylonia, sixth–fifth centuries B.C.E. Although Babylonia was not the only destination of former Judahites, it was the Babylonian deportees and their descendants whose perspectives inform the Hebrew Bible. Modern scholarship has adopted their perspective in dividing Israelite/Jewish history into "pre-exilic," "exilic," and "post-exilic" periods. The destruction of the Assyrian empire brought only temporary respite to the kingdom of Judah. The newly established Chaldean (Neo-Babylonian) dynasty (626 B.C.E.), which together with Media and the Ummanmanda (Scythians?) destroyed Nineveh (612), quickly established its own rule (604) in "the land of Hatti" (Syro-Palestine). Although the prophet *Nahum rejoiced over Nineveh's fall and Habakkuk was stunned by Babylon's rise (Hab. 1:1ff.), Jeremiah foretold that Babylonian rule would last "70 years" (Jer. 25:12; 29:10) and counseled submission. The setback that Babylon suffered at the hands of Egypt (601), however, encouraged King *Jehoiakim to rebel (II Kings 24:1). The uprising was crushed by Nebuchadnezzar himself (598–597), but the statement that Jehoiakim was led into exile (Dan. 1:1ff.; I Esd. 1:39ff.; cf. II Chron. 36:5–6) is probably unhistorical. It is likely that he died in Jerusalem, reviled by Jeremiah (cf. II Kings 24:6; Jer. 22:13–19; 36:30–31), and that the city was surrendered by his son Jehoiachin on March 16, 597 B.C.E. (II Kings 24:8ff.; II Chron. 36:9ff.). As punishment for the rebellion,

THE TIMES OF THE GENTILES (3520 A.H. to the Millennial Age)

CHAPTER XII

THE BABYLONIAN CAPTIVITY

III. EVENTS OF 3522 A.H. (603 B.C.E.)

The fifth year of Jehoiakim, of course, was the second year of Nebuchadnezzar. At this time Daniel and his comrades had been in training for three years, **since they were placed in this educational institution in 605**. The fifth year of Jehoiakim was 603 B.C.E. This very year Nebuchadnezzar had his dream of the metallic image recorded in Daniel 2:1-45.

IV. EVENTS OF 3527 A.H. (598 B.C.E.)

In the seventh year of his reign Nebuchadnezzar came up against Jerusalem and took 3023 Jews captive to Babylon. This information is found in Jeremiah 52:28.

V. EVENTS OF 3528 A.H. (597 B.C.E.)

The year 597 was the 11th and last of Jehoiakim's reign. As to whether or not he met a natural death, the Scriptures are silent. There is only one reference to his decease, which is found in the form of a prediction (Jer. 22:18,19). He passed away unlamented because he was so very wicked.*

Ezekiel was taken captive with Jehoiachin, for in 1:1,2 of his prophecy he tells us that he was granted a vision from God in the thirtieth year, which was the fifth year of Jehoiachin's captivity. It is impossible for us to know absolutely the era of which this year was the 30th. It is altogether possible that it was his age. This year also was the 12th of Nebuchadnezzar and the 4th of Zedekiah. A study of Ezekiel 40:1, which speaks of "the twenty-fifth year of our captivity" as being "the 14th year after that the city was smitten," proves that Ezekiel dated his prophecies in terms of Jehoiachin's captivity which, as we have already seen, began in the year 3528 A.H. or 597 B.C. A glance at the following Scriptures: 1:2; 8:1; 20:1; 24:1; 26:1; 29:1,17; 30:20; 31:1; 32:1,17; 33:21; and 40:1 shows that these are references to Jehoiachin's captivity.

X. THE EVENTS OF 3537 A.H. (588 B.C.E.)

This is the year when Nebuchadnezzar besieged Jerusalem, namely, the 9th year of Zedekiah (II Kings 25:1; Jer. 39:1; 52:4). This date was ever remembered in Israel.

XI. THE EVENTS OF 3538 A.H. (587 B.C.E.)

This year was the 10th of Zedekiah, the 11th of Jehoiachin's captivity, and the 18th of Nebuchadnezzar. It was also the 2nd year of the siege of Jerusalem and the 40th year of Jeremiah's ministry.

XII. THE EVENTS OF 3539 A.H. (586 B.C.E.)

This was the 11th year of Zedekiah, the 12th of Jehoiachin's captivity, and the 19th year of Nebuchadnezzar. On the 9th day of the 4th month the famine prevailed and a breach was made in the wall (II Kings 25:1-7; Jer. 39:2; 52:4-7). Then on the 7th day of the 5th month the temple was burned and the city walls were thrown down.

Nehemiah's Sabbatical year

(Neh. 11:18-19; 1Chron. 9:1-19) Interestingly, after the completion of the wall, the people gathered in the 7th month, dwelt in booths and read the law according to the Torah. (Neh.8) This likely indicates this was a Sabbath year. Deu 31:10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, the law was to be read in public at a certain festival (but only in each 7th year or Sabbatical year).

From the indicated requirement to publicly read the books of Moses in each 7th year, it can be recognized that the time of the priestly reading of the law books corresponded to one of the sets of 7 years (presumably leading up to the celebration of a jubilee year).

Deu 31:11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Deu 31:12 Gather the people together, men, and women, and children,