

Elohim's Prophetic Calendar

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Elohim's Prophetic Calendar: Part 1 of 3

From Creation's Restoration to Noah's Flood

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

Let Me Share What Opened My Eyes

Let me share what is reshaping my reading of the Old Testament. My central thesis is this: the Bible's specific ages and chronological details are not random but woven into a prophetic calendar that reveals divine design and patterns stretching from Genesis to Revelation. This idea began with a simple, persistent question: Why does the Bible include such detailed ages—for example, Adam at 130 when Seth was born, Noah at 600 at the flood, or Yahshua at about thirty at the start of His ministry?

At first, I assumed these details were just ancient record-keeping, the kind of thing genealogies always do. But as I kept looking at the numbers, I realized they aren't random facts. They're woven into a calendar system that stretches from Genesis to Revelation. Once you see the pattern, it all comes together—and honestly, it's breathtaking. John 14:26—"The Comforter, the Holy Spirit, whom the Father will send in my name, will teach you all things and remind you of what I said." Do you think everything Yahshua taught the apostles is recorded in their letters?

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

The Ice Age in Genesis 1:2

When you read Genesis 1:2, you encounter Earth in a specific condition: "The earth was formless and empty, darkness was over the surface of the deep, and the Spirit of Elohim was hovering over the waters." Genesis 1:1 refers to the original creation, while Proverbs 8:22-25 says Yahshua was there 'before the mountains were settled, before the hills.'

So if verse 1 is about the original creation, then what is verse 2 really describing? I believe it shows Earth emerging from an ice age.

I realize this might sound like I'm reading modern science into ancient Scripture, but hear me out. Genesis 1:2 describes a world that is 'formless and empty,' with 'darkness over the surface of the deep.' The prophet Jeremiah actually saw this same scene in a vision (Jeremiah 4:23-28): "*I looked at the earth—it was formless and empty; the heavens, and their light was gone. The mountains quaked, no people remained, every bird had flown away, and all towns were in ruins before YAHWEH, before his fierce anger.*"

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

This isn't the sun being created for the very first time. It's the moment Elohim chooses to restore the Earth. The ice age is ending, light breaks through, and Elohim begins a restoration project that will unfold over six thousand years.

Six thousand years—just for six days of creation?

Yes, and let me show you why.

When Days Are Millennia

Before you think I'm trying to twist Scripture to fit scientific timelines, let me show you what the Bible actually says about how Elohim keeps time. *Hosea 6:2: "After two days He will revive us; on the third day He will raise us up, and we shall live in His sight."*

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

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

Peter isn't just being poetic here. He's explaining how Elohim measures time. What seems like forever to us is just a moment to Him. Psalm 90:4: "A thousand years in your sight are like a day gone by, or like a watch in the night."

Moses, who wrote Genesis, understood that Elohim's days operate on a completely different scale than ours.

When Genesis describes six days of creation and then a seventh day of rest, we see six thousand-year periods of restoration, followed by a thousand-year sabbath. This isn't a modern attempt to compromise with science. It's simply letting Scripture interpret Scripture. To clarify, scientists agree that the last ice age ended approximately 11,700 years ago. If Genesis 1:3 marks the start of Earth's six-thousand-year restoration, we then trace the biblical timeline step by step from that point.

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

Eighty-six years separate the biblical timeline from scientific estimates of the end of the ice age. Out of a span of 11,700 years, being off by just 86 years is remarkably close. Therefore, Genesis 1:3 ("Let there be light") marks a transition point around 11,700 years ago, initiating the process that prepared Earth for the Garden of Eden. According to this timeline, by 3761 BC, preparations are complete, and Adam's appearance marks the next major historical transition.

Why Adam's Age Matters—The Mystery of Thirty

There's a detail here that puzzled me for a long time. Genesis seems to indicate that Adam was already mature when he received the command to 'be fruitful and multiply.' As I connected the dots, I realized he was exactly thirty years old.

Thirty—the same age Yahshua was when He began His ministry (Luke 3:23) and the same age Levites could begin their service (Numbers 4:3). That can't be coincidence.

Paul explains in First Corinthians 15:45-47 that there are two Adams. *"The first man Adam became a living being; the last Adam, a life-giving spirit. The natural comes first, then the spiritual. The first man was from the earth, the second man from heaven"* (1 Corinthians 15:45-47).

Both Adams were created to rule, began their public work at age thirty, and marked a new beginning for humanity. This parallel is intentional.

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

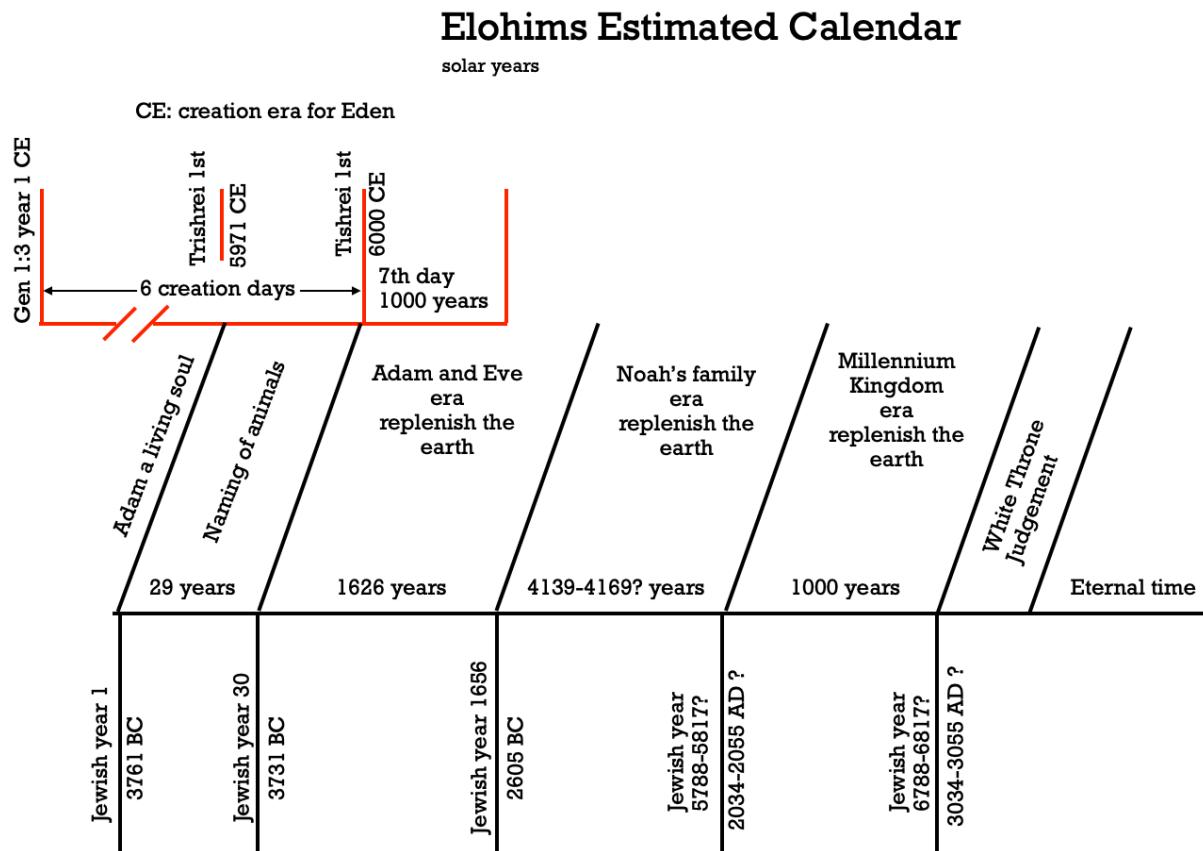
In Hebrew culture, ages weren't counted from zero as we do—they started at one. So when Luke says Yahshua was 'about thirty years old,' it means He had completed His twenty-ninth year and was entering His thirtieth. That was the age of spiritual maturity for leadership (Luke 3:23). At this point in the timeline, the chart on the next page shows Adam's timeline (in black) running parallel to the creation timeline (in red), with both starting at 3761 BC. This marks a significant synchrony in the chronological order.

For twenty-nine years—from 3761 to 3731 BC—Adam (both masculine and feminine) existed as one spirit, as described in Genesis 1:26. Later, this unity was manifested physically in Eve (Genesis 1:27, 2:7-24).

Then, on Tishri 1 (around September 11 on our calendar), in the Jewish year 30—equivalent to 3731 BC—several events converge, marking the next transition point along the timeline:

- Elohim rested from His creative work (the seventh day)
- Adam turned thirty (leadership age)
- Eve was separated from Adam as a distinct individual.
- They married

- Their commission to "replenish the earth" began.



This was meant to be the very first day of their thousand-year reign as the first king and queen of humanity. But within the first year of their marriage, something went terribly wrong in the garden.

Spirit First, Flesh Second—Understanding Eve's Creation

Genesis 2:21-25 tells us how Eve was formed from Adam's side. But here's something crucial we often overlook: in Scripture, spirit always precedes flesh.

Before Eve became a separate physical person, she existed within Adam—spiritually. They were one unified spirit. Genesis 1:26 says, 'Let them rule over the fish in the sea and the birds in the sky.' Notice the words: 'Let them.' Both masculine and feminine are included in this command, even before Eve's spirit is brought out from Adam. Woman, in this sense, is not just flesh—she is feminine spirit.

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

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

Notice what Adam says here—he recognizes Elohim as his 'father and mother.' This indicates that Adam and Eve were commissioned to plant spiritual seed and to restore spiritual life to the earth. They weren't just filling the planet with people; they were establishing a kingdom of 'sons of Elohim.' The spirit of Adam and Eve reproduced spirit, reflecting the image of Elohim: '*let us make man.*'

On their wedding day—Tishri 1, 3731 BC—they received their commission to replenish the earth. About two months later, Eve conceived twins.

Genesis 2:1 - The First Pause

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

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

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

This is a literary pause—a signal that something important has just been completed.

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

Here's something crucial to note: Genesis 2:1 describes the heavens and earth being *restored* over six thousand-year days—not created out of nothing during that period.

Remember what we established earlier:

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

- Genesis 1:2 through 2:1 = Six thousand years of restoration (approximately 9,700 BC to 3761 BC)

The pause at Genesis 2:1 marks the end of Elohim's active restoration work. Scripture mentions a creation day, the seventh day, that follows. But Moses makes it clear this day is different. Elohim rested. The creative work was complete.

From here on, the story shifts. We're no longer watching Elohim at work; now we're watching Adam and Eve step into their kingdom responsibilities. The first hundred years of their reign—meant to be a time of fruitfulness and peace—are about to be disrupted by events in the garden that will echo through all of human history.

We've moved past the pause. Now, humanity's story truly begins.

The Twins Who Changed Everything

Genesis 4:1-2 recounts one of the Bible's most troubling stories, yet we often miss something crucial in Moses' presentation:

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

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

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

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

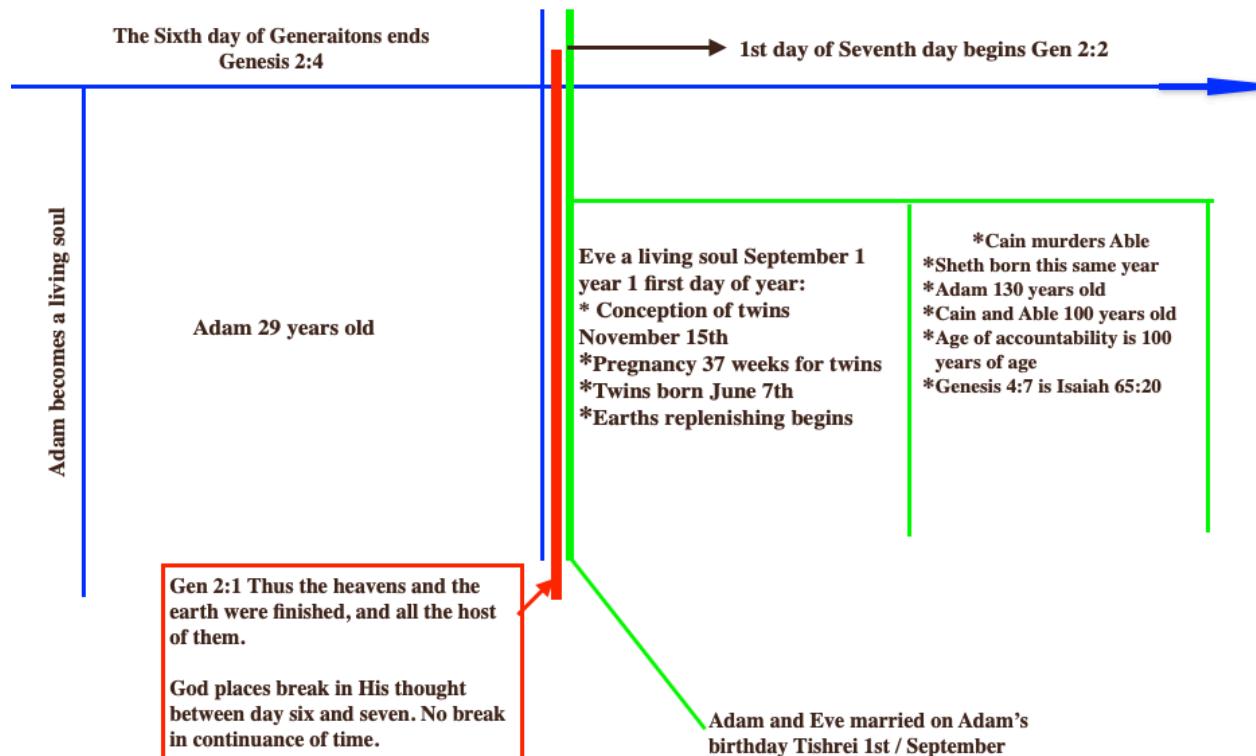
This explains so much:

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

- Why did Eve need to establish Cain's legitimacy by invoking Elohim's name?

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

This is not some wild theory I made up. Genesis 3:20 gives us a clue: "Adam named his wife



Eve, because she would become the mother of all living"; not "father and mother of all living"—just mother. Adam distinguishes himself from being called the father of Cain by emphasizing that he came forth from Eve.

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

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

The Hundred-Year Threshold

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

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

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

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

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

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

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

The timeline clicks perfectly:

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

This establishes a pattern we shall see repeated throughout Scripture:

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

Watch how this 100-year pattern repeats:

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

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

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

When Cain Chose Murder Over Servitude

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jump Forward to Noah—Same Pattern, Bigger Scale

We now jump ahead 1,656 years to Noah; see the chart on page 5. Genesis 7:11 provides incredibly precise timing:

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

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

Methuselah died.

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

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

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

The 120-Year Myth

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

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

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

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

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

Not 120 years. Why does this matter?

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

The ark's construction period coincided with Noah's ministry—approximately 88 to 90 years. At the end of those years, when Methuselah died, the door of opportunity closed.

Seven Days That Foreshadow Seven Ages

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

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

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

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

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

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

Those seven days were not just about loading cargo. They were prophetic. They foreshadowed the seven church ages described in Revelation—seven periods of opportunity for each generation before judgment falls. Israel will have hers in the 70th week, or we can say 7 days, just as Noah's generation had seven days to repent before the door closed. So the church has her seven ages before Elohim's final judgment begins.

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

Two Sets of Instructions—The Pattern of Clarification

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

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

Simple, clear: two of everything.

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

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

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

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

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

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

Noah finished loading the animals on the eighth day (Genesis 7:7-10). After seven days of preparation, the door closed. After seven days of opportunity, judgment fell. This exact pattern will unfold at the end of the 70th week and over the 30 days thereafter (Daniel 12:11).

The End of Noah's Era Points to Another End

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

At age 601—after he received the first commandment in his 500th year and after the flood, his 100-year period of spiritual testing and maturation was complete—Noah built an altar (Genesis 8:20). Just as Abel had done, he built it as he had been taught. And Elohim gave him the same commission He had given Adam: *"Be fruitful and multiply and fill the earth"* (Genesis 9:1).

The pattern repeats. The age markers matter. And Noah's end points to another end—the conclusion of the Gentile church age, not many days later, followed by Paul's catching away (1 Thessalonians 4). Afterward comes judgment.

Just as Noah's family entered the ark before judgment fell on the earth, so the wise virgins will be removed before Elohim's first judgments begin (Revelation 8:6). The pattern established in Genesis echoes into Daniel's seventieth week.

What We Have Covered So Far

Let me recap what we have discovered in Part 1:

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

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

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

The Hundred-Year Mark: At age one hundred, Cain and Abel built altars. Elohim accepted Abel's offering but rejected Cain's. Cain murdered Abel, was cursed, and in that same year (Adam's 130th), Seth was born. This establishes that 100 years is the age of full spiritual accountability. (It's interesting to note Adam's age when Seth is born, 100 years after his 30th birthday.)

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

Noah's Timeline: The rain arrived on the eighth day after Noah's 600th birthday, following Methuselah's death, which ended his 969-year prophetic warning. Noah received his commission to replenish the earth at age 601, in line with the pattern in which 100 years represent maturity.

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

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

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

I know we have covered a considerable amount of information about Noah's story and how it has and will continue to foreshadow events leading up to the coming of the King of Kings. If you would please indulge me by expanding on this foreshadowing of Noah's seven days, I would appreciate it.

As it was in the days of Noah

I found myself wondering: Does Noah's story have anything to do with the half hour of silence in Revelation 8:1? That brief period mentioned in prophecy kept coming to mind as I studied these passages.

Upon closer examination, I recognized a link between Noah's story, the concept of being taken up, and the half-hour of silence in Revelation 8:1. Noah's escape from judgment found fulfillment in a final prophecy, thereby completing his faith. Similarly, I regard Noah's era as a foreshadowing of the final prophecy associated with the opening of the seventh seal in Revelation 8:1.

Just as in the days of Noah and those seven days, we need to pay close attention to what the Messiah teaches in Matthew.

Yahshua's words were first spoken to Israel, but we must remember that the Gentiles are also included—grafted in by God's design. This is a crucial point we can't afford to overlook.

Mat 24:37 But as the days of Noe were, so shall also the coming of the Son of man be. [38] For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

Verse 37 really sets the stage: Yahshua says, "So also is the coming of the Son of Man." With that statement, he turns our attention to the final days before his return. To understand this, we need to examine the period of Noah's faith immediately before the flood.

The recurring pattern is clear: a parable depicting the first resurrection that unites Gentiles and Israel, each fulfilling a unique role and reflecting the same pattern seen in Noah's experience. Genesis 7:1-16 prefigures the final days before judgment, and when the Son of Man returns, he brings this predicted judgment, emphasizing the prophetic connection Yahshua intended.

Adam's era ends:

Methuselah's final instruction lasts seven days, and those who are faithful hold fast to this last command. Genesis 7:2-4 gives us the Word of knowledge that completes God's mystery. With

this final instruction, the door of the ark is closed. In Genesis 7:16, we see eight saved from judgment—like eight virgins preserved through obedience.

Noah's era ends:

I see Methuselah's cry in Genesis 7:4, echoed in Matthew 25:5. It signals the start of seven days of teaching—a sabbatical week. By the end of that week, the mystery of God is brought to completion, as Revelation 10:7 says: “the mystery of God should be finished.” The final Word of knowledge (Revelation 10:3-6) then closes the door on this age. Five wise virgins are snatched from judgment, just as 1 Thessalonians 4:16 describes.

The gospel returns to Israel:

In summary, my main argument is that the half hour of silence marks the transition from the Gentile era to Daniel's 70th week—a seven-day prophetic period that culminates in the snatching away, the third and final part of the first resurrection (Revelation 20:5-6). The completion of the first resurrection is quickly followed by the final judgment as described in Revelation 19:11.

We are not finished with the seven days of Noah. Let's go back in time to the first pattern of seven days.

Messiah's seven-day ministry

As I studied the first resurrection, I couldn't help but notice a striking parallel: it follows the same seven-day pattern we see in Noah's story in Genesis 7:4. According to my research, Yahshua was born on September 11, 3 BC. His baptism occurred in the fall of 26 AD, and He was crucified on April 3, 33 AD. That moment, as recorded in Matthew 27:52-53, marked the beginning of the first resurrection. (For information on Messiah's birth date, see the book: <https://www.askelm.com/books/book003.asp> “The Star that Astonished the World.”)

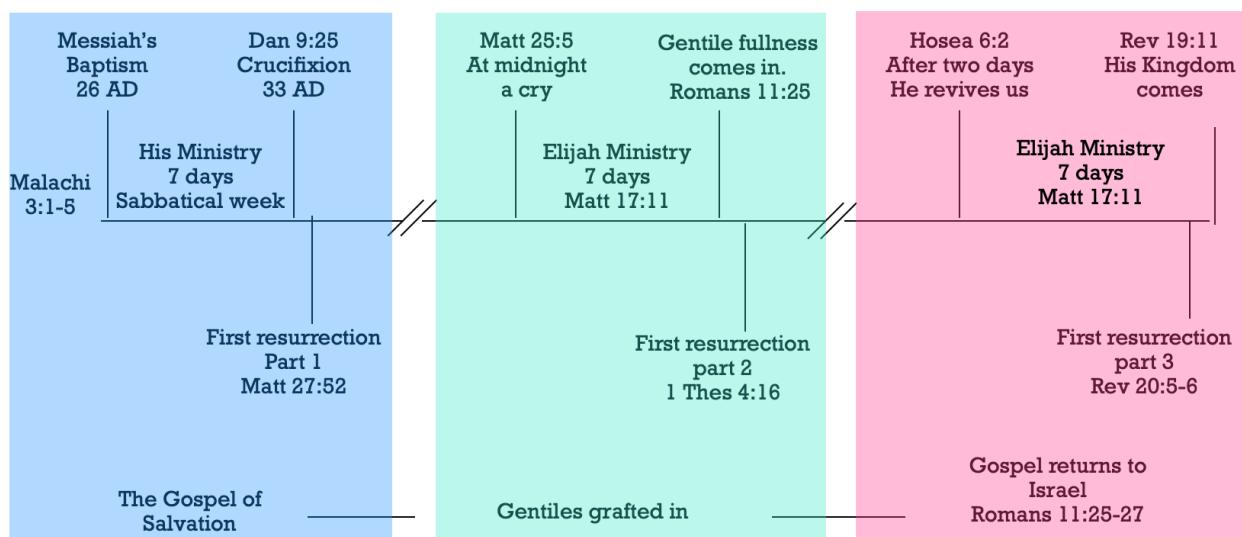
To understand this pattern, I began by considering the significance of the number 7 in Yahshua's life. For this study, I am counting years using a 360-day calendar.

From September 11, 3 BC, to April 3, 33 AD, we have a span of 35 years. Dividing 35 by seven yields five sabbatical weeks, which I believe aligns with the prophetic counting used in Elohim's calendar. Now we need to count His anointed ministry.

Messiah's baptism took place in the fall of 26 AD. If we count from October 1, 26 AD, to April 3, 33 AD, the period spans 6 years and 7 months. This means Yahshua was crucified in the seventh year of His ministry, which corresponds to the 7-day sabbatical week.

Counting Yahshua's ministry from 26 AD, which I regard as the first day, places the seventh day in 32 AD. On the eighth day—33 AD—the rain, in a spiritual sense, began to fall. This reminds me of Genesis 7, where Noah received a prophecy that after seven days, judgment would come with the rain. On that eighth day, Noah entered the ark, and the door was shut. In a similar way, Yahshua rose on the third day, just as Noah's ark rose above the floodwaters. With His resurrection, the first resurrection began, preserving life from judgment, as Matthew 27:52-53 records. I believe the seven days of the Messiah's ministry and His resurrection were foreshadowed by Noah's seven days and the eighth day, which brought life while the flood brought judgment. His resurrection ultimately points to His return.

Foreshadowing of Noah's seven days



In Part 2, we will examine how all of this connects to three Persian kings, four royal decrees, and a prophecy so precise that it counted down to the exact day of Christ's crucifixion.

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

Elohim's Prophetic Calendar: Part 2 of 3

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

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

Welcome Back—Now Things Get Really Precise

If Part 1 stretched your thinking about biblical timelines, Part 2 will blow your mind. We are moving from patterns and principles to mathematical precision so exact that it can be verified by astronomy.

We are going to trace how:

- Judah's seventy-year exile is linked to violations of the sabbatical year.
- Three Persian kings (Gentile monarchs) fulfilled ancient Hebrew prophecies.
- Daniel's prophecy counted 173,880 days from a specific decree to the crucifixion of Christ.
- Sabbatical-year patterns prove this was no coincidence—it was divine design.

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

Two Seventy-Year Periods Nobody Explains Clearly

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

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

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

Daniel is referring to Jeremiah's writings, but Jeremiah prophesied two distinct seventy-year periods for two distinct groups.

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

Jeremiah 25:11 prophesied:

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

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

609 BC—the Fall of Harran: This was when the Assyrian Empire collapsed and the Babylonian Empire became the dominant power. The northern nations, including eventually Judah, became Babylon's vassals.

Jeremiah 25:12 continues the prophecy:

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

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

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

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

Jeremiah 25:10 shifts focus:

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

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

The rebuilt temple fulfilled Jeremiah 33:11:

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

- From 586 to 516 = seventy years.

Why Seventy Years? The Sabbatical Connection

Here's what most people miss: These 70-year periods directly relate to violations of the sabbatical year.

Second Chronicles 36:21 explains:

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

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

The land got its sabbath rest—forcibly.

The Complete Diaspora Timeline

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

605 BC (October): First deportation, with Daniel and his friends taken to Babylon (Daniel 1:1). Nebuchadnezzar besieges Jerusalem, and King Jehoiakim surrenders without resistance. This marks the beginning of Judah's diaspora, **a 70-year period** that ended in 535 BC.

586 BC: The temple is destroyed, and a major deportation occurs. This initiates the **70-year period** of temple desolation, giving their land rest. The period ends in 516 BC with the temple rebuilt.

539 BC (October 12): Babylon falls to the Medes and Persians; Darius the Mede then serves as regent for approximately 2 years. 609 to 539 **was 70 years**, ending in judgment.

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

535 BC (September): In the seventh month (Tishri), the people gather in Jerusalem "as one man" (Ezra 3:1). They build an altar and begin offering sacrifices. Most of Isaiah 44:26-28 and Jeremiah 33:11-13 is now fulfilled—except the temple foundation has not yet been laid (Ezra 3:6). The period from 605 to 535 **marks 70 years** of diaspora in Elohim's mind. The span between them is 91 years, precisely 13 sabbatical cycles ($91 \div 7 = 13$).

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

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

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

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

Counting Backward: The Sabbatical Pattern That Proves Design

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

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

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

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

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

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

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

Three Persian Kings Enter the Story

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

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

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

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

Because complete restoration involved more than the temple alone, it required rebuilding the city, including its defensive walls. That did not occur until Artaxerxes' reign.

Each king played a distinct role:

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

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

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

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

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

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

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

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

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

Why Four Decrees from Three Kings?

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

Politics.

Rebuilding a temple? That's religion. It poses no military threat. Your neighbors might grumble, but they won't mobilize armies against a people rebuilding their place of worship in a city without walls.

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

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

When Artaxerxes finally issued that authorization on March 13, 444 BC, he fulfilled multiple ancient prophecies—and started a countdown that would run for exactly 483 years. Then, another

clock began, counting down to Matthew 25:5, “*As the bridegroom tarried, ” according to Hosea 6:2, for more than two millennia.*

Isaiah's Open Gates

Isaiah 45:1 offers a fascinating detail about Cyrus:

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

This prophecy was immediately fulfilled when Cyrus's army entered Babylon in 539 BC. Historical records indicate that the gates were left open—whether through treachery, negligence, or divine intervention is uncertain. Yet the gates remained open.

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

Four major waves of faithful Jews passed through these opportunities.

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

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

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

We now arrive at the most precise prophetic calculation in Scripture. Daniel 9:25 declares:

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

Let us unpack this carefully because every word counts.

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

So: $69 \text{ weeks} \times 7 \text{ years} = 483 \text{ years}$

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

$483 \text{ years} \times 360 \text{ days} = 173,880 \text{ days}$

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

April 3, 33 AD.

The historically confirmed date of Christ's crucifixion.

I need to say that again because it is absolutely stunning: a prophecy given 483 years before the event, counting down to the exact day when Yahshua would be "cut off" (Daniel 9:26).

The Astronomical Proof

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

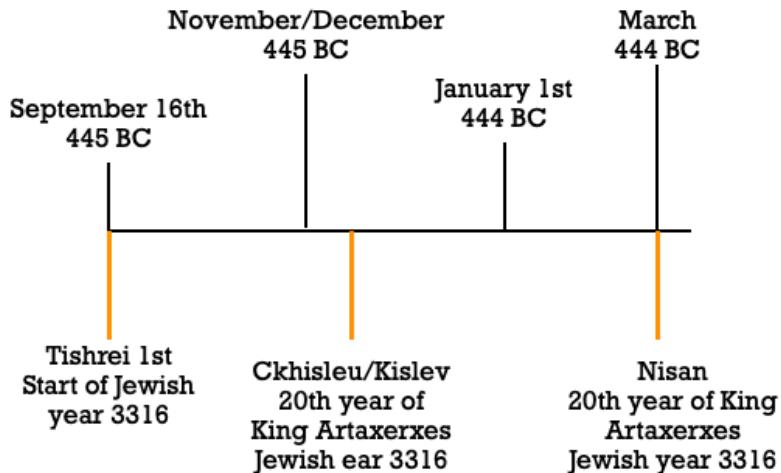
Nehemiah provides precise Hebrew calendar references:

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

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

<p>Gregorian Calendar</p> <p>Date: <input type="text" value="-444"/> <input type="text" value="March"/> <input type="button" value="▼"/> <input type="text" value="13"/> <input type="button" value="Leap year"/></p> <p>Weekday: <input type="text" value="Tuesday"/></p> <p><input type="button" value="Calculate"/></p>	<p>Hebrew Calendar</p> <p>Date: <input type="text" value="3316"/> <input type="text" value="Nisan"/> <input type="button" value="▼"/> <input type="text" value="6"/> <input type="text" value="Common regular (354 days)"/></p> <p>Hebrew month: </p> <p><input type="button" value="Calculate"/></p>
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Both dates fall within Artaxerxes' twentieth year because the Jewish civil year runs from Tishri to



Tishri (September to September), not from Nisan to Nisan. Therefore, Kislev 445 BC and Nisan 444 BC fall within Jewish year 3316. (See chart on the next page.)

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

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

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

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

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

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

Scholars have identified at least 40 independent astronomical observations that align with the reigns of Xerxes and Artaxerxes. You cannot move these dates by even one year without contradicting the stars themselves. <http://www.kristenfrihet.se/english/artaxerxes.htm>

The Julian Day Converter and Perfect Precision

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

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

Here's how it works:

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

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

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

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

Two Prophecies in One Verse

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

Dan 9:25 Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem to 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 the Messiah be cut off, but not for himself:

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

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

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

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

The First Seven Weeks (444-396 BC)

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

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

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

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

This date marks both:

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

Malachi—The Last Prophet Before Silence

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

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

This is the prophecy of John the Baptist ("I will send my messenger") and Yahshua ("the Lord... will suddenly appear at his temple"), as shown in Daniel 9:25.

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

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

- $62 \text{ weeks} \times 7 \text{ years} \times 360 \text{ days} = 156,240 \text{ days}$

- June 29, 396 BC + 156,240 days = April 3, 33 AD

The sixty-two weeks counted down to the moment when the Messiah would "suddenly appear at his temple"—not as an infant in Bethlehem, but also to his crucifixion, as the dating indicates.

Daniel 9:24—The Purpose Statement

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

“Seventy weeks are decreed for your people and your holy city”:

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

The first 69 weeks accomplished items 3 and 5.

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

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

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

We will explore this further in Part 3. For now, understand this: the seventy weeks are not merely about predicting when the Messiah will come. They are about fulfilling Elohim's complete redemptive plan for Israel.

What We've Covered in Part 2

Let me recap the major points:

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

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

Sabbatical Patterns: Perfect seven-year divisions from 605 BC to 535 BC and from 444 BC, indicating divine design.

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

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

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

Astronomical Confirmation: Cuneiform tablets containing astronomical observations confirm that Artaxerxes' twentieth year was 445/444 BC.

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

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

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

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

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

Where are we on Elohim's prophetic timeline?

That is what we will explore next.

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

Elohim's Prophetic Calendar: Part 3 of 3

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

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

The Gap Between Week 69 and Week 70

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

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

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

The answer is: It has not happened yet.

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

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

To answer these questions, we need to understand a prophecy Hosea gave about Israel—a prophecy about "two days" that directly connects to the present.

Hosea's Two-Day Prophecy

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

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

On first reading, this appears to be an encouragement to repent. However, look at the details:

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

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

Two thousand years of what, and starting when?

When Does the Countdown Begin?

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

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

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

Understanding "After"—The Pattern from Jeremiah

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

Jeremiah 29:10 prophesied:

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

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

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

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

From 535 to 444 BC, 91 years of progressive fulfillment followed the "seventy years" ending.

"After" doesn't mean immediate, instantaneous fulfillment. It marks the beginning of a season in which Elohim progressively fulfills His promises. After the seventy years had elapsed, the time came for Elohim to act, but the complete restoration unfolded over subsequent decades.

Similarly, Hosea's "after two days" indicates that we have entered the season when Elohim will renew His focus on Israel. Yet the exact timing, the actual day—when the 70th week begins—remains in His sovereign control.

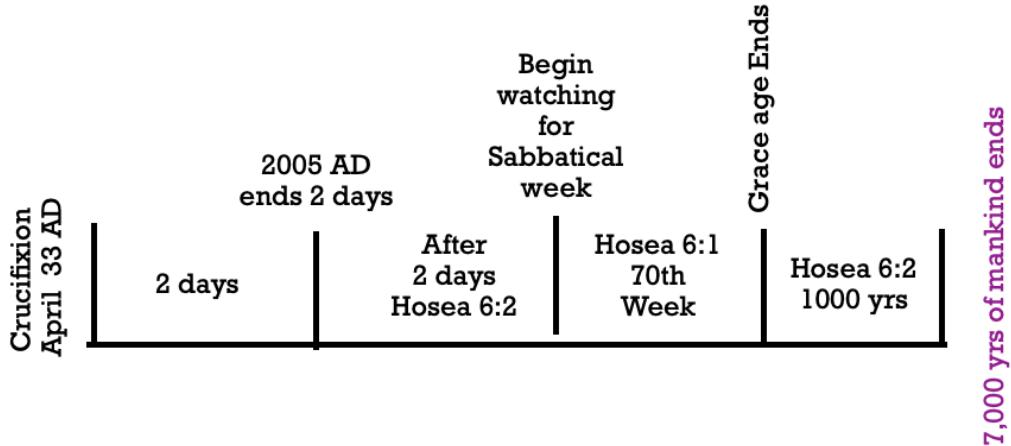
How to Calculate the Two Days

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

Using Prophetic Years: $33 \text{ AD} + (2,000 \times 360\text{-day years})$ is July 17, 2004.

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

Hosea 6:1 & 6:2



Where Are We Right Now? Matthew 25:5

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

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

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

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

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

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

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

However, the 70th week has not yet begun. We are watching. We are waiting. And we are seeking specific signs.

What We Are Watching For

During this delay period, several events must occur before Daniel's 70th week begins. Let me walk through them:

1. Israel's Return to Her Biblical Borders

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

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

2. The Invasion of Gog and Magog

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

- Gog, prince of Rosh, Meshech, and Tubal
- Persia, Ethiopia, and Libya are joining the alliance.
- An attack coming "from the far north."
- Elohim intervenes supernaturally to destroy the invaders.

- Israel will burn weapons for seven years.

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

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

3. A Deceptive Peace Agreement

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

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

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

This event, the covenant-signing, allows the 70th week to begin. Random wars or the rapture do not mark it.

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

We are watching for this agreement. Upon its signing, we will know that the 70th week will soon begin.

4. A Sabbatical Year Beginning

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

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

- The exile periods connected to sabbatical violations
- The return from exile aligned with sabbatical cycles
- Daniel's 69-week period began with a sabbatical year.

- Elohim structures His prophetic calendar based on these seven-year patterns.

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

Let me outline the theological reasoning behind this expectation.

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

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

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

Think about the structure:

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

What If

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

We have encountered the number 7 multiple times in our study. Because the chart on the next page is crowded, I assigned a number to each horizontal row. We will use these numbers as individual talking points for their respective rows. I used the Julian Day Calculator to provide exact dates: <https://core2.gsfc.nasa.gov/time/julian.html>

Please use the corresponding chart on the next page with the following guide:

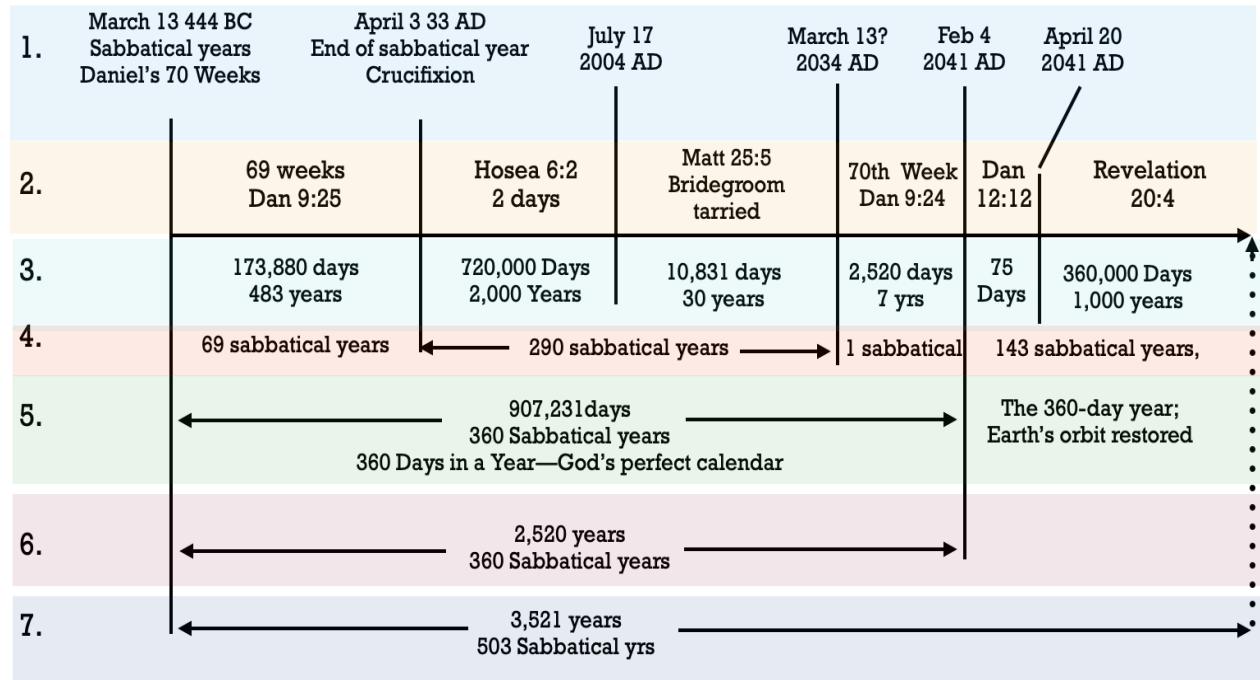
1. Each of these dates corresponds to a passage of Scripture, as they all fall within Daniel 9.
2. Each of these scriptures records an event on Elohim's sabbatical calendar.
3. Each event has its own time; each event establishes the next event.
4. Israel's redemption calendar is represented by the 69 weeks and the 70th week, which arrive at the end of their grace age.

- The Gentiles' grafting into the vine occurs between the 69th and 70th week. Yahshua's millennial reign follows these eras. These eras have their sabbatical years.
- The Gentile salvation plan spans 290 sabbatical years.
- There are 143 sabbatical-year counts for the millennium.

5. This horizontal line presents some interesting numbers. The complete redemption plan for all Israel is 360 sabbaticals, the same number as in Elohim's original solar year, which was perfect. Israel continues to use this calendar time today.
 - Yahshua's millennial reign will follow a 360-day calendar.
6. This horizontal line has a period of 2,520 years, corresponding to the 70 weeks of Daniel and the 7 years, 2,520 days of the 70th week, representing perfection.
7. There are 3,521 years from 444 BC to the end of the millennium, which is 503 sabbatical years.

"WHAT IF?" detailed sabbatical timeline chart

WHAT IF?



The Anointing of the Most Holy

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

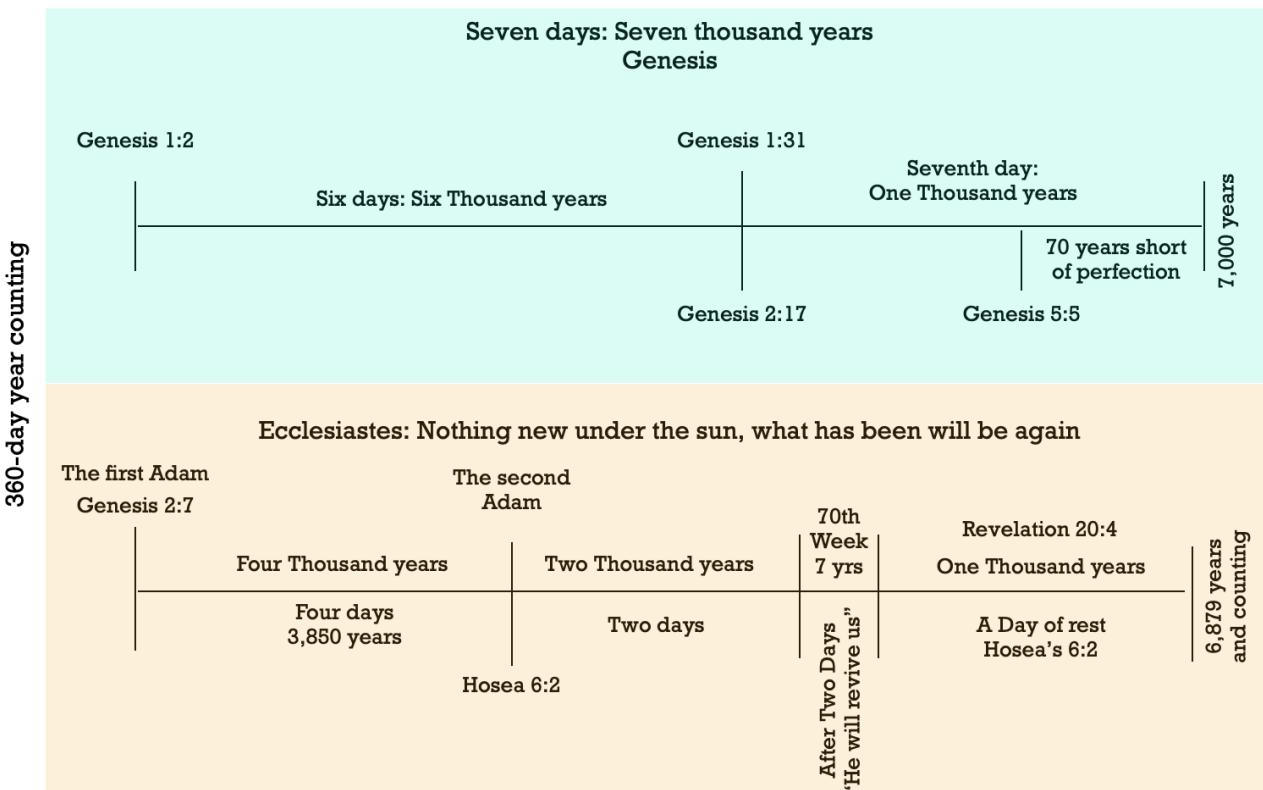
Revelation 20 describes the thousand-year period during which Christ rules from Jerusalem. This is the "third day" Hosea prophesied—the day when Israel will "live in His sight."

The timeline flows like this:

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

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

The seven days of generations in Genesis 1 establish a temporal typology for the plan of



salvation (Genesis 2:4). Peter has been telling us this for two thousand years (2 Peter 3:8). Peter said that one day is as a thousand years and a thousand years as a day. He is telling us that Hosea's two days use the same language as Genesis' seven days. Hosea's two days are two thousand years. The third day of Hosea is a thousand years (Revelation 20:4). The chart indicates that humanity's lifespan may not span seven millennia. Maybe the remaining years will be the time of the Great White Throne Judgment?

What About Gentiles and Sabbatical Counting?

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

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

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

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

This consistency demonstrates intentional design. Elohim's prophetic calendar operates according to fixed principles that extend from Genesis through Revelation.

Living in the Delay—What Should We Do?

So, where does all this leave us, practically?

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

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

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

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

What does faithful watching and waiting look like? When we hear there will be a lunar eclipse, we go outside and look up. We use a filter to observe the event. We stand in anticipation as we watch and wait for the eclipse to begin. As it begins, we become aware of the atmosphere around

us; everyone does, and we begin to share what we experience. We continue to watch with excitement and amazement until the eclipse is complete.

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

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

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

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

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

The Complete Framework—Creation to Millennium

Let me bring every thread together one last time. We have traced a timeline spanning:

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

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

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

Babylonian Period: 609–539 BC, a seventy-year period during which nations served Babylon and was associated with violations of the sabbatical year.

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

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

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

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

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

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

Current Position: We have passed the two-thousand-year mark and are observing prophecies that indicate the approach of the 70th week.

Daniel's 70th Week: The future seven-year period that will complete transgression, end sin, bring righteousness, and prepare for the Messiah's reign.

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

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

The Evidence of Divine Design

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

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

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

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

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

Astronomical Confirmation: Cuneiform tablets containing planetary observations confirm Artaxerxes' dates with scientific certainty.

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

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

A Personal Reflection

I began this study with simple questions about ages—why thirty for Yahshua's ministry and why one hundred for Cain and Abel's accountability. Those questions led me down a path I did not expect.

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

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

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

And we are living on the edge of it all.

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

I cannot tell you when the 70th week begins; no one can. But I can tell you we are in the season Yahshua described—the delay before the midnight cry.

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

The Calendar Keeps Ticking

From the Ice Age to the Millennium. From Adam's thirtieth birthday to Christ's return. From Methuselah's 969-year warning to the two thousand years since the crucifixion.

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

We do not know the day or hour. We cannot set dates, but we know the season.

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

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

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

Only those who are watching will be prepared.

Conclusion: The Question That Remains

I'll leave you with one final thought.

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

Brother Brian Neill

April 2015 Last edit: December 2025

Appendix

Part 6: Historical Sidebar: The Battle of Megiddo and Egypt's Role (609 BC)

Optional Deep Dive - For History Enthusiasts

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

The Death of King Josiah

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

The Battle of Megiddo (609 BC)

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

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

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

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

Egypt's Vassal State

Following Josiah's death and Judah's defeat, Egypt conquered Judea. This victory transformed the geopolitical landscape:

Immediate Consequences:

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

The Fate of Jehoahaz:

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

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

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

Understanding the Move:

- Necho II imprisoned and removed Jehoahaz after just three months
- Necho installed Jehoahaz's brother Eliakim as puppet king
- Changed his name to Jehoiakim (asserting Egyptian authority)
- Imposed heavy tribute: 100 talents of silver and one talent of gold

- Took Jehoahaz to Egypt, where he would die in captivity

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

The Broader Context: Egypt vs. Babylon

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

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

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

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

The Battle of Carchemish (605 BC)

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

The result was catastrophic for Egypt:

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

From Egyptian to Babylonian Control

Within months of Carchemish, the power transition was complete:

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

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

Why This Matters for the Prophetic Timeline

These events establish the geopolitical context for:

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

Connecting to 2 Chronicles 36:6

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

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

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

Summary Timeline of Judah's Descent

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

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

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

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

For Further Study

Biblical References:

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

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

The Romance of Bible Chronology by

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

All year dates are given in current Jewish calendar years.

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

HOMINIS EVENT REFERENCE

0 Adam created Gen. 5:1

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

130 Seth born

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

235 Enos born

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

325 Cainan born

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

395 Mahalaleel born

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

460 Jared born

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

622 Enoch born

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

687 Methuselah born

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

874 Lamech born

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

1056 Noah born

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

1656 The Flood

The Chart illustrates the typology of the seven days before the rain

**As the 7 days of Noah Gen 7:4:
The closing of the 7th church age**

