

Kings of Judah

King Saul and King David were calculated by working backward from the building of the Temple in 2939 in the 59th Jubilee cycle.

Our story begins with King Saul, whose leadership from 2815 to 2855 laid the groundwork for the kingdom. We then traverse the golden era under King David, from [2855 to 2895], and his son Solomon, from [2935 to 2974], whose wisdom and grandeur brought the kingdom to its pinnacle of glory and prosperity.

As we delve deeper, we encounter kings like Asa and Jehoshaphat, whose reigns were marked by religious reforms and military achievements, contrasting with those like Ahaz and Manasseh, whose idolatry and injustices led the kingdom astray. Amidst this tapestry of kingship, we find moments of profound faith under King Hezekiah, whose trust in God saved Judah from Assyrian

conquest, and King Josiah, whose rediscovery of the Law sparked a religious renaissance.

Yet, the narrative takes a somber turn with the final king, Zedekiah, under whose reign the Babylonian siege led to the destruction of Jerusalem and the Temple, culminating in the Babylonian exile.

Join us as we recount the tales of devotion and defiance, wisdom and folly, that define the legacy of 'The Kings of Judah.

Saul:2815-2855 (40 Years)

King Saul's journey from a humble Benjaminite to the first monarch of Israel is a tale of divine destiny and human frailty. Anointed by Samuel under God's directive, Saul's ascent to kingship heralded a new chapter for the Israelites amidst the turmoil of external threats. His reign, spanning from 2815 to 2855 in the Jubilee years, encapsulated the transformative shift from tribal confederation to centralized governance. Saul's military prowess initially unified the tribes, securing significant victories against the Philistines and fortifying Israel's position among its adversaries.

Yet, Saul's story is also marred by his inner turmoil, leading to decisions that would eventually undermine his rule. His complex relationship with David, which evolved from admiration to envy, underscores the personal challenges that Saul faced, challenges that would culminate in his tragic demise on Mount Gilboa. Opting for death over dishonor, Saul's end was as dramatic as his rise, leaving behind a legacy intertwined with the foundational narratives of Israelite identity and kingship.

King Saul, the first king of Israel, is a figure whose life story intertwines with the complexities of faith, leadership, and destiny. Born in the 11th century BCE in the Benjaminite town of Gibeah, Saul was chosen to lead his people at a time when Israel was transitioning from a confederation of tribes to a centralized monarchy. This pivotal moment in history was marked by increasing threats from neighboring peoples, including the Philistines, necessitating a strong and unified leadership.

Saul's rise to kingship was as unexpected as it was dramatic. According to biblical accounts, his search for his father's lost donkeys led him to the prophet Samuel, who, guided by divine revelation, anointed Saul as the first king of Israel. This anointing marked a new era for the Israelites, one that brought with it the hopes and challenges of nation-building.

King Saul's reign, which lasted for approximately two decades, was a period of both military successes and failures. He is credited with unifying the tribes of Israel, securing its borders, and delivering several significant victories against the Philistines. However, his reign was also marred by bouts of jealousy, rash decisions, and disobedience to divine commands. His relationship with David, the future king of Israel, is particularly noteworthy. Initially welcoming David as a hero for his victory over Goliath, Saul's attitude shifted to one of suspicion and hostility as David's popularity and influence grew.

The tragic arc of Saul's life culminates in his final battle against the Philistines on Mount Gilboa. Foreseeing defeat, and plagued by despair, Saul chose to take his own life rather than be captured by the enemy. His death marked the end of his reign and the beginning of David's, but the legacy of Saul's kingship remained a

foundational period in the history of Israel. His life story, preserved in the biblical books of Samuel, continues to be a source of reflection on the nature of leadership, the challenges of governance, and the profound impact of personal flaws on a leader's destiny.

David: 2895-2935 (40 Years)

King David's reign, notably situated between the Jubilee years 2895 and 2935, encompasses a pivotal era in biblical history, shaping the religious, cultural, and political landscape of ancient Israel. This 40-year period reflects a time of both consolidation and expansion under David's leadership.

During these years, David established Jerusalem as the political and spiritual center of Israel, moving the Ark of the Covenant there, which symbolized God's presence among the people. This act not only unified the tribes under a single religious banner but also set the stage for the future construction of the Temple by his son, Solomon.

David's military campaigns throughout his reign expanded Israel's borders, securing its place among the regional powers of the ancient Near East. His victories over surrounding nations, including the Philistines, Moabites, and Edomites, were crucial in establishing a period of relative peace and prosperity for Israel.

However, David's reign was not without its challenges and controversies. His personal flaws and familial conflicts are well-documented, offering a nuanced view of his leadership. The biblical narrative recounts his adultery with Bathsheba and the subsequent turmoil within his own family, highlighting the complexities of his character and the consequences of his actions.

In the context of the Jubilee years 2895 to 2935, David's kingship represents a formative chapter in Israel's history, characterized by significant achievements and profound lessons in governance, faith, and personal integrity. His legacy, deeply embedded in the religious consciousness of multiple faiths, continues to be celebrated for its contributions to the spiritual heritage of his people.

Solomon: 2935-2975 (40 years)

King Solomon's reign from 2935 to 2974 in the Jubilee years marks an era of unparalleled prosperity and wisdom in the history of ancient Israel. Ascending to the throne after his father, King David, Solomon is renowned for his judicious request for wisdom over wealth or power from God, a decision that defined his rule.

In his fourth year as king, corresponding to the year 2939 since the beginning of his reign, Solomon embarked on his most ambitious and enduring project—the construction of the First Temple in Jerusalem. This initiative, undertaken precisely 480 years after the Exodus, symbolized a new epoch in the spiritual and political life of Israel. The Temple's construction not only fulfilled his father David's vision but also established Jerusalem as the indomitable center of Hebrew worship and national identity.

The Temple itself, a marvel of ancient architecture and craftsmanship, became the focal point for the Israelite's religious practices, housing the sacred Ark of the Covenant. Solomon's wisdom and wealth attracted craftspeople and materials from all over the region, including cedars from Lebanon, facilitated by his friendships with neighboring leaders like King Hiram of Tyre. The dedication of the Temple was a moment of unmatched glory in

Israel's history, celebrated with great pomp and sacrifices, underscoring Solomon's role as a religious leader and consolidator of his father's dreams.

Throughout Solomon's 40-year reign, his court became a center for wisdom and learning, attracting visitors from distant lands, including the famous visit by the Queen of Sheba, drawn by reports of Solomon's wisdom. His rule was marked by peace, extensive trade networks, and the accumulation of immense wealth, which allowed for the development of major infrastructural projects, including palaces, fortifications, and cities.

However, the latter part of Solomon's reign revealed the complexities and challenges of his leadership. The labor and taxation required for his grand projects bred dissatisfaction among his subjects, and his alliances through marriage to foreign princesses led to the introduction of their deities into Israel, diluting the monotheistic focus of his early reign.

Upon Solomon's death in 974, despite the splendor of his reign, tensions over labor, taxation, and religious practices contributed to the division of the kingdom. Yet, his legacy as a wise king, the builder of the First Temple, and a contributor to biblical wisdom literature, like Proverbs and Ecclesiastes, left an indelible mark on the spiritual and cultural fabric of Israelite society. The transition of power from King Solomon to his son Rehoboam marked a pivotal moment in the history of ancient Israel, leading to the division of the united monarchy into the northern Kingdom of Israel and the southern Kingdom of Judah. This significant shift was not merely a political upheaval but also a fulfillment of divine prophecy, rooted in the latter years of Solomon's reign.

Solomon, despite his wisdom and the prosperity of his reign, faced criticism for his extensive taxation and forced labor policies, which were employed to support his ambitious construction projects, including the Temple, his palace, and various fortifications. Furthermore, Solomon's marriages to foreign princesses and his tolerance for their religious practices led him astray from strict adherence to monotheism, drawing the ire of the Prophet Ahijah and setting the stage for divine retribution.

According to biblical accounts, God was displeased with Solomon's departure from exclusive worship and decided that the kingdom would be divided as a consequence. However, out of respect for Solomon's father, David, and the covenant made with him, God declared that this division would occur during the reign of Solomon's successor, not in Solomon's own lifetime.

Enter Rehoboam, Solomon's son, who ascended to the throne upon his father's death. Faced with immediate challenges, including widespread discontent over labor and taxation, Rehoboam's pivotal moment came when he sought counsel on how to address the grievances of his subjects. Rejecting the advice of older advisors to lighten the burdens and thus secure loyalty, Rehoboam heeded the counsel of his younger advisors to increase the workload, a decision that proved catastrophic.

This harsh stance led to the rebellion of the northern tribes, spearheaded by Jeroboam, an official of Solomon who had previously fled to Egypt to escape the king's wrath after being identified by Ahijah as the future ruler of ten tribes. Upon Rehoboam's refusal to ease the burdens, the ten northern tribes seceded, forming the independent Kingdom of Israel under Jeroboam's leadership, while Rehoboam retained control over the

tribes of Judah and Benjamin, henceforth known as the Kingdom of Judah.

The division of the kingdom was thus a direct result of both Solomon's actions and Rehoboam's decisions, fulfilling the divine prophecy conveyed by Ahijah. This event not only altered the political landscape of the region but also had profound religious and cultural implications, highlighting the interplay between divine will, leadership, and the consequences of choices made by those in power.

Rehoboam: 2975-2992 (17 years)

King Rehoboam's reign, spanning from 2975 to 2991, began at a critical juncture in the history of the Israelites, marking the division of the once-united kingdom into the northern Kingdom of Israel and the southern Kingdom of Judah. This division was a direct consequence of Rehoboam's decisions at the outset of his rule, particularly his refusal to ease the burdensome policies of forced labor and high taxation instituted by his father, King Solomon.

Upon assuming the throne, Rehoboam faced immediate dissent from the northern tribes, who were already disillusioned by Solomon's oppressive regime. The catalyst for the division was Rehoboam's harsh response to the pleas for lighter burdens; he not only dismissed the advice of his father's seasoned advisors but also threatened to increase the workload, declaring that he would be harsher than Solomon. This provoked the northern tribes to secede under the leadership of Jeroboam, who had been an official under Solomon and was chosen by the ten tribes to lead the newly formed Kingdom of Israel.

The reign of Rehoboam thus became characterized by the tension and conflict with Jeroboam and the northern kingdom. This period

saw frequent skirmishes and battles as both kings sought to assert their dominance and control over the divided Israelite territories. Rehoboam's efforts to reassert control over the northern tribes resulted in military campaigns, but these endeavors were largely unsuccessful, solidifying the division and setting the stage for prolonged conflict between Israel and Judah.

Rehoboam's rule was further complicated by internal challenges, including the need to fortify cities in Judah to defend against potential attacks not only from the northern kingdom but also from external enemies. Despite these efforts, his kingdom suffered a significant blow when Egypt, under Pharaoh Shishak, invaded Judah in the fifth year of Rehoboam's reign, plundering Jerusalem and taking treasures from the Temple and the royal palace.

Despite the adversities, Rehoboam managed to maintain the integrity of the Kingdom of Judah, ensuring its survival and continuity. His reign, though marked by the initial failure to keep Israel united and subsequent military and economic setbacks, also saw efforts to strengthen Judah's defenses and to consolidate his rule over the southern tribes.

The overlapping reigns of Rehoboam and Jeroboam were defined by their rivalry and the stark contrast in their leadership styles and policies. Jeroboam, seeking to legitimize his rule and prevent the Israelites from returning to Jerusalem for worship, established alternative centers of worship in Bethel and Dan, introducing golden calves as objects of worship. This act of religious innovation aimed at solidifying his political control but also led to the religious and cultural divergence of the northern kingdom from the Davidic traditions of Jerusalem.

In conclusion, the reign of Rehoboam from 925 to 908 was a period of significant transformation for the Israelite kingdoms, marked by internal strife, external threats, and the enduring legacy of a divided monarchy. His rule underscores the complexities of

leadership and the profound impact of governance decisions on the course of a nation's history.

Abijah: 2992-2995 (3 years)

The reign of King Abijah, which spanned a brief period from 2992 to 2994, serves as a notable chapter in the history of the southern Kingdom of Judah, following the tumultuous rule of his father, Rehoboam. Despite the brevity of his kingship, Abijah's tenure was marked by significant events that underscored the ongoing conflict between Judah and the northern Kingdom of Israel, now firmly under the control of Jeroboam.

Abijah ascended to the throne in a time of continued strife and division between the two Israelite kingdoms. One of the most notable aspects of his reign was his commitment to reasserting Judah's claim over the territories lost to Jeroboam and his aggressive stance against the northern kingdom. This resolve culminated in a major military engagement, the Battle of Mount Zemaraim. In this conflict, Abijah led Judah against the significantly larger forces of Israel. Prior to the battle, Abijah made a passionate plea to the northern tribes, invoking their shared heritage and the covenant with God, urging them to abandon Jeroboam's apostasy and return to the worship of Yahweh as unified people under the Davidic rule.

Despite the numerical disadvantage, Judah emerged victorious, a triumph attributed to their reliance on God. The victory allowed Abijah to recapture several important cities from Israel and to briefly consolidate Judah's strength. This military success, however, did not bring about a lasting reconciliation or the reunification of the divided kingdoms, but it did reaffirm the resilience and independence of Judah.

Abijah's reign, though short, was also characterized by efforts to strengthen and defend Judah. He continued his father's work of

fortifying cities and bolstering the kingdom's defenses against both internal dissent and external threats. Moreover, Abijah's rule is noted for its adherence to the worship of Yahweh, contrasting with Jeroboam's establishment of alternative worship centers and idols in the north.

The scriptural accounts of Abijah's reign, particularly in the Chronicles, highlight his faith in God and his appeal to divine legitimacy as the basis for his rule and Judah's superiority over Israel. However, the narrative also acknowledges Abijah's failure to remove all the high places and idols from Judah, indicating that, like his predecessors, he was unable to fully address the spiritual and moral challenges facing the kingdom.

Following his death in 2994, Abijah was succeeded by his son Asa, under whom Judah would experience significant religious reforms and a longer period of peace and stability. Though Abijah's time as king was brief, his reign serves as a link in the ongoing story of the Davidic dynasty, the struggle for dominance between Judah and Israel, and the complex interplay between political power and religious fidelity in the history of the Hebrew people.

Asa (41 years) : Asa's reign ends in the 6th year, 6th week of the 62nd Jubilee.

King Asa's reign from 2995 to 3036, encompassing 41 years of leadership, is distinguished in the annals of the southern Kingdom of Judah for its dedication to religious reforms and the pursuit of peace and stability. His tenure is particularly notable for efforts to rid Judah of idolatry and to restore the worship of Yahweh, reflecting a return to the devout practices attributed to his forebears. Asa's reign, concluding in the 6th year, 6th week of the 62nd Jubilee cycle, marks a period of significant spiritual renewal and political consolidation in the history of Judah.

At the outset of his reign, Asa took decisive steps to purge Judah of the idols and high places that had proliferated during the reigns of his predecessors. He removed the altars of foreign gods and cut down the Asherah poles, which were associated with the Canaanites religion. Asa's reforms extended to even his own family, notably deposing his grandmother Maacah from her position as queen mother due to her involvement in idolatrous practices. This act underscored his commitment to the eradication of idolatry and the restoration of a centralized worship of Yahweh in Jerusalem.

Asa's dedication to religious reform was matched by his efforts to fortify Judah against external threats. He strengthened the defenses of key cities and built up a formidable army, preparing the kingdom for potential conflicts. These measures proved crucial when Judah faced invasion from the Cushite ruler Zerah, who led a vast army against Judah. Asa's reliance on divine aid, coupled with strategic military preparedness, resulted in a remarkable victory for Judah at the Battle of Mareshah, as recorded in the biblical narrative. This victory not only secured Judah's safety but also reinforced Asa's position as a divinely favored ruler.

Beyond his military achievements, Asa's reign is characterized by efforts to renew the covenant between God and the people of Judah. He convened a major assembly in Jerusalem, where the people reaffirmed their commitment to worship only Yahweh. This covenant renewal ceremony, which included sacrifices and celebrations, highlighted Asa's role in leading a spiritual revival in Judah.

However, Asa's reign was not without its challenges. In the later years of his rule, Judah faced hostilities from the northern Kingdom of Israel, leading Asa to seek assistance from the Arameans, a decision that the prophet Hanani criticized as a lack of faith in God's protection. This incident marked a blemish in Asa's otherwise commendable record of trust in divine guidance.

Moreover, Asa's final years were marred by health issues, as he suffered from a severe foot disease. Despite this personal affliction, the biblical accounts emphasize that his reign was largely successful in steering Judah towards a period of religious fidelity and relative peace.

Upon Asa's passing in the 6th year, 6th week of the 62nd Jubilee, he left behind a legacy of devout leadership and reform that would set a standard for future kings of Judah. His commitment to the elimination of idolatry and the reinforcement of Judah's defenses ensured the kingdom's prosperity and spiritual integrity during his four-decade rule.

Jehoshaphat: 3036–3061 (25 years)

King Jehoshaphat's reign from 3036 to 3061, lasting 25 years, is heralded as a time of judicial and religious reforms, military expansions, and diplomatic initiatives that furthered the prosperity and stability of the southern Kingdom of Judah. His tenure, culminating in the 1st year, 4th week of the 63rd Jubilee, underscored his dedication to the principles of justice, piety, and peace.

Jehoshaphat, succeeding his father King Asa, continued and expanded upon the religious reforms initiated by his predecessor. One of his first acts was to fortify the faith of his people in Yahweh. He sent teachers throughout Judah to instruct the people in the Law, aiming to consolidate the nation's commitment to their covenant with God. This initiative not only strengthened the spiritual resolve of Judah but also served to unify the kingdom under a common religious identity.

In addition to his spiritual leadership, Jehoshaphat was a reformer of Judah's judicial system. He established courts in the fortified cities of Judah and set up a central court in Jerusalem, ensuring that justice was administered fairly and according to the laws of Moses. This system aimed to prevent injustice and oppression, reflecting

Jehoshaphat's deep concern for righteousness in both civil and religious life.

Militarily, Jehoshaphat worked to secure Judah's borders and maintain a strong defense force. He continued the work of his father in fortifying cities and bolstering the kingdom's army. His military acumen was demonstrated in the way he organized and equipped his forces, making Judah a formidable state capable of deterring aggression from neighboring kingdoms.

Jehoshaphat's reign is also notable for his diplomatic endeavors, particularly his efforts to maintain peace with the northern Kingdom of Israel. This was a significant shift from the hostile relations that had characterized the interactions between the two kingdoms in the past. His policy of engagement included forming alliances through marriage and participating in joint military campaigns, such as the ill-fated expedition to Ramoth-Gilead.

However, Jehoshaphat's alliances with Israel, especially the one involving King Ahab in the battle at Ramoth-Gilead, drew criticism from the prophet Jehu, who rebuked him for aligning with the unrighteous Ahab. Despite this, Jehoshaphat's overall commitment to following Yahweh and his efforts to lead Judah in the ways of righteousness were recognized and commended.

One of the most challenging moments of his reign was the coalition of Moabites, Ammonites, and Meunites that came against Judah. Jehoshaphat called the people to fast and pray, leading to a miraculous deliverance where Judah did not have to fight; the coalition armies turned on each other, a testament to Jehoshaphat's faith in God's power to save.

By the end of his reign in the 1st year, 4th week of the 63rd Jubilee, Jehoshaphat had greatly contributed to the spiritual, judicial, and military strength of Judah. His leadership not only ensured Judah's security and prosperity but also deepened the people's

commitment to their faith, leaving a lasting legacy of piety and devotion to God.

Jehoram: 3061–3069 (8 years)

King Jehoram's reign over the southern Kingdom of Judah, from 3061 to 3068, lasting 8 years, represents a tumultuous period marked by significant departures from the religious reforms and policies of his predecessors. His tenure, concluding in the 1st year, 2nd week of the 64th Jubilee, was characterized by internal strife, religious apostasy, and external threats that challenged the stability and spiritual integrity of Judah.

Jehoram ascended to the throne following the death of his father, Jehoshaphat, and almost immediately embarked on a path that diverged sharply from the pious foundations laid by his father and grandfather. One of his first acts was to solidify his hold on power through the execution of his six brothers and several of Judah's princes, a brutal consolidation of power that signaled a departure from the righteous leadership of Jehoshaphat.

His marriage to Athaliah, the daughter of King Ahab and Queen Jezebel of Israel, further compounded Judah's departure from its religious commitments. Under Athaliah's influence, Jehoram introduced and promoted the worship of Baal, directly contravening the efforts of his predecessors to foster a monotheistic worship of Yahweh. This apostasy led to severe consequences for Jehoram and Judah, reflecting the biblical principle that leadership in disobedience to God invites divine judgment.

The geopolitical and spiritual repercussions of Jehoram's actions were profound. During his reign, Edom revolted against Judah's dominion, successfully securing its independence. This loss of control was a significant blow to Judah's prestige and power, marking the first time in centuries that Edom had been free from Judahite rule. Similarly, the Philistines and Arabians joined forces

to invade Judah, reaching as far as Jerusalem, where they plundered the royal palace and took Jehoram's wives and children captive, leaving him with only his youngest son, Ahaziah.

The biblical account attributes Jehoram's troubles, including his affliction with an incurable bowel disease that led to his painful and ignominious death, to his abandonment of Yahweh. His reign ended without the usual honors accorded to Judahite kings; he was not buried in the tombs of the kings, a testament to the extent of his departure from the faith and practices of his ancestors.

Jehoram's reign, ending in the 1st year, 2nd week of the 64th Jubilee, serves as a cautionary tale within the biblical narrative, illustrating the consequences of forsaking the covenant with God. His leadership starkly contrasts with the godly kingship of his father, Jehoshaphat, highlighting the impact of royal decisions on the nation's spiritual and political well-being.

Ahaziah: 3069 - 3070 (1 year)

King Ahaziah's reign over the Kingdom of Judah, lasting only one year in 3069, was brief yet significant for its continuation of the tumultuous and ill-fated policies of his father, Jehoram. His short rule, ending in the 2nd year, 2nd week of the 64th Jubilee, is marked by its alignment with the house of Ahab and its consequent downfall.

Ahaziah, also known as Jehoahaz, ascended to the throne after the death of his father Jehoram, who had led Judah away from the worship of Yahweh and into alliances with the northern Kingdom of Israel, particularly through marriage into the house of Ahab. Like his father, Ahaziah maintained close ties with the northern

kingdom, which influenced both his political decisions and religious practices.

His mother, Athaliah, a daughter of Ahab and Jezebel, played a significant role in Ahaziah's reign, encouraging her son to follow in the ways of Ahab's house. This led to the further entrenchment of Baal worship in Judah, continuing the spiritual decline initiated under Jehoram's rule. Ahaziah's alliances through his family connections brought him into conflict with God's will, as prophesied by Elijah and other prophets who condemned the house of Ahab for its idolatry and departure from Yahweh.

The political landscape of Ahaziah's reign was dominated by his involvement in his in-laws' conflicts, particularly the ill-fated military expedition against the Syrian city of Ramoth-Gilead alongside King Joram of Israel, Ahab's son. This campaign proved disastrous for Ahaziah, as it led to his fatal injury and set the stage for his eventual death.

Ahaziah's downfall was precipitated by his association with Jehu, who was anointed by the prophet Elisha to purge the house of Ahab from Israel. Ahaziah met Jehu during a visit to the wounded Joram, king of Israel, and was killed by Jehu in the purge that eradicated the house of Ahab, fulfilling the prophecies against Ahab's lineage.

Ahaziah's death marked not only the end of his reign but also set the stage for the coup by his mother, Athaliah, who sought to consolidate power by exterminating the royal lineage of Judah. This dark period in Judah's history was characterized by the near extinction of David's line, saved only by the clandestine rescue of Joash, Ahaziah's son, by Jehosheba, Ahaziah's sister.

The reign of Ahaziah, though brief, highlights the perilous consequences of political and religious alliances that diverged from the covenantal faith in Yahweh. His rule, ending in the 2nd year, 2nd week of the 64th Jubilee, underscores the tumultuous period of

Judah's monarchy and the enduring theme of divine judgment and mercy within the biblical narrative.

Athaliah: 3070–3076 (6 years)

Athaliah's reign over Judah from 3070 to 3075, a span of six years, stands out as a unique and controversial chapter in the history of the Davidic monarchy, primarily because she was the only woman to rule over Judah as queen regent. Her ascent to power and subsequent rule were marked by bloodshed, religious apostasy, and political intrigue, ending in the 8th year, 2nd week of the 64th Jubilee.

Following the death of her son, King Ahaziah, at the hands of Jehu—who was executing a divine mandate to eradicate the house of Ahab—Athaliah seized the throne of Judah in a ruthless coup. She ordered the massacre of all potential claimants to the throne from the royal family of David, an act aimed at consolidating her hold on power. However, her purge was incomplete; unbeknownst to her, Ahaziah's infant son, Joash, was hidden from her wrath by Jehosheba, Ahaziah's sister, and Jehoiada, the high priest. This clandestine act of defiance would eventually lead to her downfall.

Athaliah's rule is often characterized by her continuation of her parents, Ahab and Jezebel's, legacy of promoting the worship of Baal, further alienating the people of Judah from the Yahwistic faith of their ancestors. Her reign represented a direct challenge to the covenantal traditions of the Davidic line, embodying a period of spiritual crisis for the kingdom.

Despite the initial success of her power grab, Athaliah's reign was not to last. Jehoiada the priest orchestrated a carefully planned coup that culminated in her overthrow. In the seventh year of her reign, Jehoiada revealed Joash to the commanders of the guard and the Levites, rallying support for the rightful king of David's lineage. The conspiracy against Athaliah gained momentum, culminating in a dramatic showdown in the Temple of Yahweh, where she was

captured and executed at the Horse Gate of the royal palace, thus ending her reign.

Athaliah's rule, ending in the 8th year, 2nd week of the 64th Jubilee, is often seen as a dark period in Judah's history, a time when the kingdom veered dangerously close to the brink of spiritual and political collapse. However, her downfall and the ascension of Joash under the guidance of Jehoiada the priest marked a pivotal moment of renewal for Judah. It restored the Davidic lineage to the throne and reaffirmed the nation's commitment to Yahweh, setting the stage for a period of religious reforms and revival. The story of Athaliah underscores the resilience of the covenantal promise and the enduring legacy of the Davidic monarchy in the face of internal and external challenges.

Joash: 3076–3116 (40 years)

King Joash's reign over Judah from 3076 to 3115, spanning 40 years, is a narrative of dramatic contrasts, encompassing both significant religious reforms and a tragic departure from faithfulness in his later years. His tenure, concluding in the 8th year, 6th week of the 64th Jubilee, encapsulates a journey from being a beacon of hope and renewal for the kingdom to a cautionary tale of the dangers of forsaking one's foundational principles.

Joash was crowned king at the tender age of seven, under the guardianship of Jehoiada the priest, who played a crucial role in protecting the young king from Athaliah's murderous purge. Jehoiada's influence was pivotal in the early years of Joash's reign, guiding him towards restoring the worship of Yahweh in Judah. One of Joash's first and most notable acts as king was to commission the repair of the Temple of Yahweh, which had fallen into disrepair during the tumultuous reigns of his predecessors. This initiative not only reaffirmed Judah's commitment to the covenant with Yahweh but also symbolized a new beginning for the kingdom, seeking to heal the spiritual and physical scars left by Athaliah's rule.

The restoration of the Temple and the revival of proper worship practices were high points of Joash's reign, reflecting a kingdom aligned with its spiritual heritage. Under Jehoiada's mentorship, Joash enjoyed the support of the Levites and the people, leading Judah in a period of relative peace and piety.

However, the latter part of Joash's reign was marked by a significant decline in his faithfulness to Yahweh, particularly after the death of Jehoiada. Without the priest's guidance, Joash's commitment to the worship of Yahweh waned, and he began to tolerate and even promote the worship of other deities, a regression into the practices that Jehoiada had worked so hard to eradicate. This apostasy provoked the wrath of God, and prophets were sent to admonish Joash and his people, but they were not heeded.

The spiritual decline of Joash's reign was mirrored by political challenges. The kingdom faced aggression from external enemies, notably the Arameans, who invaded Judah and inflicted significant defeats on Joash's forces. These military setbacks were a direct consequence of Joash's abandonment of Yahweh, who had previously granted Judah victory and protection under the king's more pious predecessors.

In a tragic turn of events, Joash was wounded in the Aramean attacks and, in his weakened state, was assassinated by his own officials. This ignominious end to his reign was a stark departure from the promise and potential that marked its beginning. Joash's death and the manner of it serve as a poignant reminder of the importance of steadfastness in faith and the perils of deviating from the covenantal relationship with God.

Joash's 40-year reign, ending in the 8th year, 6th week of the 64th Jubilee, thus encapsulates a story of redemption and fall, highlighting the enduring themes of covenant, faithfulness, and the consequences of apostasy that resonate throughout the history of Judah's monarchy.

Amaziah: 3116–3145 (29 years)

King Amaziah's reign over Judah, from 3116 to 3144, spanning 29 years, is noted for its initial acts of faithfulness and strength, followed by decisions that led to his downfall and the weakening of the kingdom. His rule, concluding in the 3rd year, 1st week of the 65th Jubilee, encapsulates the complexities and challenges of monarchical leadership in the biblical narrative, illustrating the delicate balance between divine obedience and the temptations of pride and political expediency.

Amaziah ascended to the throne following the tragic end of his father, Joash, whose reign had deteriorated after the death of Jehoiada the priest. One of Amaziah's first significant acts was to avenge his father's assassination without violating the Mosaic Law, which prescribed that children should not be put to death for the sins of their fathers. This decision highlighted Amaziah's initial commitment to justice and righteousness, aligning with the law and earning him a measure of respect and legitimacy.

A pivotal moment in Amaziah's reign was his military campaign against Edom. Emboldened by a sizeable and well-equipped army, Amaziah launched an attack that resulted in a significant victory at the Valley of Salt, where he reclaimed territories that had been lost since the time of his grandfather Jehoram. This triumph was not only a military feat but also a moment of national pride, as it seemed to signal a return to the days of Judah's strength and independence.

However, Amaziah's success against Edom proved to be a turning point for the worse. In the aftermath of his victory, he brought back the gods of the Edomites and began to worship them, an act of faithlessness that the biblical narrative starkly condemns. This apostasy was a direct affront to Yahweh, who had granted him victory, and it set the stage for his downfall. A prophet challenged Amaziah's actions, but the king's pride and newfound confidence in his military might led him to dismiss the prophet's warnings.

Emboldened, Amaziah then challenged Jehoash, the king of Israel, to battle, a decision driven more by arrogance than strategic necessity. The confrontation ended in disaster for Judah; Amaziah was defeated, taken captive, and saw Jerusalem breached and its treasures plundered. This humiliation was a direct consequence of his departure from the worship of Yahweh and marked the beginning of the end of his reign.

In the final years of his rule, Amaziah lived under the shadow of his defeat to Israel. His authority weakened, and he faced conspiracy and opposition within his own kingdom. Ultimately, Amaziah was assassinated in Lachish, a stark end to a reign that had begun with promise but was marred by the king's failure to remain faithful to God.

Amaziah's reign, ending in the 3rd year, 1st week of the 65th Jubilee, serves as a narrative of potential unfulfilled, a cautionary tale about the consequences of forsaking divine guidance for personal ambition and foreign idols. His story reflects the ongoing struggle within the hearts of Judah's kings between the covenantal faithfulness demanded by Yahweh and the allure of political and military achievements.

Uzziah: 3145–3197 (52 years)

King Uzziah, also known as Azariah, ruled over the Kingdom of Judah from 3145 to 3196, marking a lengthy and generally prosperous reign of 52 years that concluded in the 1st year, 5th week of the 66th Jubilee. His tenure is celebrated for its achievements in military strength, economic expansion, and architectural innovation, though it is ultimately shadowed by a tragic personal downfall due to pride and disobedience.

Ascending to the throne at a young age, Uzziah was initially under the guidance of Zechariah, who instructed him in the fear of God. With this strong spiritual foundation, Uzziah led Judah into a period of considerable prosperity and military success. He fortified

the kingdom against potential invaders by rebuilding and enhancing the defenses of Jerusalem and other cities, and he expanded the army, equipping it with advanced weaponry and engineering innovations, such as machines designed for shooting arrows and great stones. Under his leadership, Judah's army grew formidable, deterring the threats from surrounding nations and subduing the Philistines and Arabians, thereby expanding Judah's territory and influence.

Uzziah's commitment to agricultural development and infrastructure also contributed significantly to the kingdom's prosperity. He initiated extensive agricultural projects, including the construction of wells for livestock and the development of fertile lands in the desert, which bolstered the economy and ensured the well-being of his people. These endeavors not only strengthened Judah's economy but also showcased Uzziah's wisdom in understanding the importance of a strong agricultural base for sustained prosperity.

However, the zenith of Uzziah's reign was marred by his tragic act of pride. In violation of the Torah's stipulations, Uzziah entered the Temple to burn incense on the altar, an act reserved exclusively for the priests descended from Aaron. This presumptuous act led to his immediate punishment by God, who struck him with leprosy. As a leper, Uzziah was required to live in isolation, away from the royal palace and the Temple, until his death. His son Jotham took over the government's duties, though Uzziah remained king in title until his death.

The account of Uzziah's reign serves as a powerful narrative of the dangers of pride and the importance of adhering to divine commandments, regardless of one's achievements or status. His story is a reminder of the biblical principle that obedience to God and humility are paramount, overshadowing even the greatest earthly successes. Uzziah's reign, ending in the 1st year, 5th week of the 66th Jubilee, thus leaves behind a legacy of significant

accomplishments tempered by a cautionary tale of the consequences of hubris.

Jotham: 3197-3213 (16 years)

King Jotham's reign over Judah, from 3197 to 3212, covering a span of 16 years, is often remembered for its righteousness and faithfulness, standing in contrast to the tragic ending of his father Uzziah's reign. Jotham's leadership, which concluded in the 1st year, 4th week of the 67th Jubilee, was marked by steadfast adherence to the ways of the Lord, combined with significant achievements in building and fortification projects, military campaigns, and the maintenance of justice and order in the kingdom.

Jotham inherited a strong and prosperous Judah, thanks to the efforts of his father Uzziah, despite the latter's downfall due to pride and disobedience. Learning from his father's mistakes, Jotham sought to govern Judah with a keen awareness of the importance of remaining faithful to Yahweh. The biblical narrative commends him for doing what was right in the eyes of the Lord, a commendation that places him among the more admirable kings of Judah in a period when such faithfulness was not guaranteed.

One of Jotham's significant contributions to the kingdom was his commitment to strengthening its defenses. He continued the work of his father by further fortifying the walls of Jerusalem, building up the city's defenses, and constructing additional fortresses and towers in the wilderness. These projects not only secured Judah's borders against potential invaders but also provided a boost to the kingdom's economy and infrastructure.

In addition to his construction efforts, Jotham was successful in military campaigns, managing to subdue the Ammonites and securing tribute from them. This not only enhanced Judah's wealth

but also its standing among the neighboring nations, contributing to a period of relative peace and stability during his reign.

Despite these successes, Jotham's reign was not without its challenges. The biblical record suggests that, although Jotham was personally faithful to Yahweh, the people of Judah continued to engage in practices that were not in keeping with the covenantal relationship with God. This disconnect between the king's faithfulness and the people's behavior hints at underlying spiritual and social issues that would have repercussions in the reigns of his successors.

Jotham's rule is also noted for its impact on the administrative and judicial aspects of the kingdom. He is credited with ensuring that justice was administered fairly throughout Judah, an achievement that underscored his commitment to the well-being and righteousness of his people.

Concluding his reign in the 1st year, 4th week of the 67th Jubilee, Jotham left behind a legacy of dedication to God and a commitment to the prosperity and security of Judah. His reign serves as a reminder of the potential for leadership that combines personal piety with active efforts to improve and protect the kingdom, highlighting the importance of righteous leadership in the face of ongoing challenges.

Ahaz: 3213-3229 (16 years)

King Ahaz's reign over Judah, from 3213 to 3228, lasting 16 years and concluding in the 2nd year, 4th week of the 68th Jubilee, is often depicted as a period of significant religious and moral decline in the Southern Kingdom. Unlike his father Jotham, who is remembered for his faithfulness to Yahweh, Ahaz is portrayed in the biblical narrative as having pursued policies that led Judah away from the covenantal practices established by David and Solomon, and into practices abhorred by the prophets of Yahweh.

One of the most notable aspects of Ahaz's reign was his embrace of idolatry. Influenced by the pagan practices of the nations surrounding Judah, Ahaz went as far as to introduce the worship of Baal and other deities into Judah. He even engaged in the abominable practice of child sacrifice, an act that was vehemently condemned by the prophets and considered a grave sin against Yahweh. Ahaz's apostasy was not limited to adopting foreign religious practices; he also made alterations to the Temple's design and its sacrificial practices, further alienating Judah from its religious foundations.

Ahaz's reign was also marked by political and military turmoil. Faced with threats from the northern Kingdom of Israel and Syria, who had formed an alliance against Judah, Ahaz found himself in a vulnerable position. Instead of seeking guidance from Yahweh or relying on the prophetic counsel of Isaiah, Ahaz chose to seek assistance from the Assyrian Empire, a decision that had long-lasting consequences for Judah. The Assyrians, under King Tiglath-Pileser III, came to Ahaz's aid, defeating Israel and Syria but at a great cost to Judah's sovereignty and treasury. Ahaz was compelled to pay a hefty tribute to Assyria, stripping the Temple and royal treasury of their wealth to meet Assyrian demands.

Furthermore, Ahaz's alliance with Assyria led to the introduction of an Assyrian altar in the Temple of Jerusalem, symbolizing not only a political submission but also a spiritual capitulation to Assyrian influence. This act represented a significant departure from the worship of Yahweh, further compounding the spiritual crisis in Judah.

The reign of Ahaz thus stands in stark contrast to the relatively faithful reigns of his predecessors, such as Jotham and Uzziah. His decisions weakened Judah's political independence and spiritual integrity, setting the stage for the challenges his successor, Hezekiah, would face in terms of restoring the nation's faith and independence.

Concluding in the 2nd year, 4th week of the 68th Jubilee, Ahaz's reign is a sobering reminder of the consequences of forsaking Yahweh's commandments and the importance of leadership that seeks to uphold the covenantal relationship between God and His people.

Hezekiah: 3229–3258 (29 years)

King Hezekiah's reign over Judah, from 3229 to 3257, lasting 29 years and concluding in the 3rd year, 3rd week of the 68th Jubilee, is remembered as a period of significant religious reform and national resurgence. Unlike his father Ahaz, whose reign was marked by idolatry and allegiance to foreign powers, Hezekiah is celebrated for his devout leadership and efforts to restore Judah's covenantal relationship with Yahweh.

One of Hezekiah's first and most impactful actions as king was to initiate a comprehensive religious reform. He reopened and purified the Temple of Jerusalem, which had been desecrated under Ahaz's rule, and reinstated the worship of Yahweh as the central religious practice. Hezekiah then summoned the people of Judah and the remnant of Israel to celebrate the Passover in Jerusalem, an event that had not been observed collectively for many generations. This Passover celebration marked a significant moment of national unity and spiritual renewal, drawing the people back to the worship of Yahweh and away from the idolatrous practices that had proliferated during Ahaz's reign.

Hezekiah's reforms extended beyond religious practices; he also took decisive steps to remove the high places, sacred pillars, and Asherah poles, symbols of pagan worship, throughout the kingdom. His dedication to the eradication of idolatry and restoration of monotheistic worship was a clear repudiation of his father's policies and a demonstration of his commitment to the covenant between Yahweh and the people of Israel.

The reign of Hezekiah was also characterized by significant challenges, particularly the threat posed by the Assyrian Empire. The Assyrians, under King Sennacherib, launched a military campaign against Judah, capturing fortified cities and threatening Jerusalem itself. In the face of this existential threat, Hezekiah exhibited remarkable faith and strategic acumen. He strengthened the city's defenses, constructed a tunnel to secure a water supply for Jerusalem (Hezekiah's Tunnel), and sought the counsel of the prophet Isaiah, who reassured him of God's protection.

The biblical narrative recounts that Jerusalem was miraculously spared from Assyrian conquest, an event attributed to divine intervention that decimated the Assyrian army and forced their withdrawal. This deliverance further solidified Hezekiah's reputation as a king favored by Yahweh and dedicated to the well-being of his people.

Hezekiah's reign, ending in the 3rd year, 3rd week of the 68th Jubilee, left a lasting legacy of faithfulness and resilience. His efforts to restore Judah's religious practices, his defiance of Assyrian aggression, and his trust in Yahweh's deliverance are celebrated as high points in the history of Judah. Hezekiah's story is a testament to the power of faith and the importance of leadership that seeks to align with divine will and the covenantal heritage of the people of Israel.

Manasseh: 3258-3313 (55 years)

King Manasseh's reign over Judah, from 3258 to 3312, enduring 55 years and concluding in the 7th year, 6th week of the 69th Jubilee, stands as one of the most controversial and transformative periods in the kingdom's history. The son of Hezekiah, Manasseh's tenure starkly contrasts with his father's devout leadership, being marked by extensive idolatrous practices and a departure from the covenantal faith of Yahweh.

Manasseh's reign is often cited as a period of significant religious regression, during which the reforms and religious purifications instituted by Hezekiah were largely reversed. The biblical narrative accuses Manasseh of rebuilding the high places his father had destroyed, erecting altars to Baal, and worshipping all the hosts of heaven. He even placed a carved image of Asherah in the Temple of Yahweh, an act that represented a profound desecration of the holy space and a blatant defiance of the commandments concerning idolatry.

Beyond his idolatrous practices, Manasseh's reign was also characterized by social and moral decline. The biblical accounts attribute to his acts of unprecedented violence, including the shedding of innocent blood, which filled Jerusalem from end to end. Such actions not only provoked the wrath of Yahweh but also cast a long shadow over the spiritual and moral state of Judah, contributing to the nation's eventual downfall.

Despite Manasseh's notorious reputation for evil, later traditions within the biblical narrative suggest a period of repentance towards the end of his life. According to these accounts, Manasseh was taken captive by the Assyrians and, in his distress, humbled himself and prayed to Yahweh. His prayer was answered, and he was restored to his kingdom, whereupon he undertook certain reforms, including the removal of foreign gods and the restoration of the altar of Yahweh. While these acts of repentance are noted, they did not fully undo the impact of his earlier actions, nor did they avert the divine judgment against Judah that his reign had helped to precipitate.

Manasseh's long reign, which saw Judah deeply entangled in idolatry and injustice, highlights the complex legacy of a king whose later life suggests a recognition of his failures and an attempt at restoration. However, the consequences of his actions continued to affect Judah, contributing to the spiritual crisis that would ultimately lead to the kingdom's exile.

Ending in the 7th year, 6th week of the 69th Jubilee, Manasseh's tenure underscores the themes of sin, repentance, and the enduring patience and mercy of Yahweh, even as it serves as a cautionary tale about the dangers of forsaking divine commandments and the lasting impact of leadership on the spiritual direction of a nation.

Amon: 3313–3315 (2 years)

King Amon's reign over Judah, which lasted from 3313 to 3314 for a brief two years, concluding in the 9th year, 6th week of the 69th Jubilee, represents a continuation of the idolatrous practices that had marred his father Manasseh's reign before his late repentance. Unlike Manasseh, however, Amon did not have the opportunity or perhaps the inclination to seek redemption or institute reforms that could steer Judah back towards the covenantal faithfulness advocated by earlier kings like Hezekiah.

Amon's rule is characterized by the biblical narrative as being evil in the sight of Yahweh, closely following the idolatrous traditions of his father's earlier years without showing any signs of repentance or spiritual renewal. He worshiped and served the idols that Manasseh had made, further entrenching the kingdom in practices abhorrent to Yahweh. His actions not only reinforced the spiritual decline initiated by Manasseh but also demonstrated a disregard for the brief period of repentance and reform that marked the end of his father's reign.

The brevity of Amon's reign meant that his impact on Judah's religious and political landscape was limited when compared to the long and eventful tenure of his father. However, the continuity of idolatry and the lack of any move towards repentance or reform during his rule contributed to the further spiritual erosion of Judah. The kingdom continued on a path that would eventually lead to divine judgment and exile, as prophesied by the prophets of Yahweh.

Amon's reign came to a violent end with his assassination by his own servants, a reflection of the turmoil and dissatisfaction that may have permeated his rule. However, in a turn of events that underscored the complexity of Judah's political and spiritual landscape, the people of Judah executed Amon's assassins and placed his son, Josiah, on the throne. Josiah's reign would mark a significant departure from the practices of his father and grandfather, heralding a period of extensive religious reform and a return to the worship of Yahweh.

The story of Amon, brief as it is, serves as a bridge between the troubled legacy of Manasseh and the reformatory zeal of Josiah. Ending in the 9th year, 6th week of the 69th Jubilee, Amon's rule underscores the enduring tension between adherence to and departure from the covenantal faith, a theme that plays out repeatedly in the history of Judah's monarchy.

Josiah: 3315–3346 (31 years)

King Josiah's reign over Judah, from 3315 to 3345, lasting 31 years and concluding in the 4th year, 3rd week of the 70th Jubilee, represents a pivotal era of religious revival and reform unparalleled in the kingdom's later years. His tenure is often heralded as a high point in Judah's history, a period marked by a fervent return to the covenantal practices commanded by Yahweh and a staunch rejection of idolatry.

Coming to the throne at a young age, following the brief and idolatrous reign of his father Amon, Josiah embarked on a transformative journey that sought to repair the spiritual breach his predecessors had made. His reign is most notable for the discovery of a "Book of the Law" during repairs to the Temple of Yahweh. Scholars often associate this book with Deuteronomy, a text central to the covenantal faith. The reading of this book struck a chord with Josiah, leading him to initiate widespread reforms aimed at purging Judah of its idolatrous practices and reinstating the observance of the Law.

Josiah's reforms were comprehensive and radical. He tore down the altars to Baal and Asherah, disposed of the idolatrous priests, and eradicated the practices that had led Judah away from Yahweh. His zeal for purification extended beyond Jerusalem to the remnants of the northern Kingdom of Israel, demonstrating his commitment to the unity and purity of the people of God as a whole.

One of Josiah's most significant acts was the Passover celebration, which he restored in accordance with the rediscovered Law. The biblical text describes this Passover as unmatched since the days of the prophet Samuel, a celebration that not only observed the liberation of the Israelites from Egypt but also symbolized the renewal of the covenant between Yahweh and His people.

Despite the spiritual revival under Josiah, his reign also faced external challenges. The geopolitical landscape of the Near East was shifting, with the decline of Assyrian power and the rise of Babylon and Egypt. Josiah's decision to confront the Egyptian army, led by Pharaoh Necho II, at Megiddo, ended in a personal tragedy and political setback. Josiah was killed in this encounter, an event that cast a shadow over the latter part of his reign and led to uncertainty about Judah's future.

Josiah's death marked the end of an era of reform and revival in Judah. The kings who succeeded him did not share his commitment to the covenant, and the kingdom rapidly declined, eventually leading to the Babylonian exile. Nonetheless, Josiah's reign, ending in the 4th year, 3rd week of the 70th Jubilee, is remembered as a testament to the possibility of renewal and the power of leadership devoted to the principles of faith, justice, and devotion to God. His efforts to restore the worship of Yahweh and adherence to the Law had a lasting impact on the religious identity of the people of Judah, embodying the ideals of repentance and reform that resonate throughout biblical history.

Jehoahaz: 3347 (3 months) Or (0.25 Years)

King Jehoahaz's reign over Judah in 3346, lasting a mere three months, is a brief and turbulent chapter in the kingdom's history, too fleeting to significantly impact the Jubilee cycle. As the successor of Josiah, one of Judah's most reformative and devout kings, Jehoahaz's ascension to the throne was marked by political instability and external pressures that swiftly led to his downfall.

Immediately following his father Josiah's death at Megiddo, Jehoahaz was chosen by the people of the land to succeed him. However, his reign was quickly overshadowed by the geopolitical ambitions of Pharaoh Necho II of Egypt. The biblical narrative portrays Jehoahaz as having departed from the righteous path laid by his father, although his extremely short reign provides little detail on his policies or actions.

Pharaoh Necho II, asserting his dominance over the region after defeating Josiah, deposed Jehoahaz mere months after he took the throne. The Pharaoh imprisoned him at Riblah in the land of Hamath, removing him from power and effectively ending his rule over Judah. Jehoahaz's deposition was not just a personal tragedy but also a significant blow to the sovereignty of Judah, highlighting the kingdom's vulnerability to the machinations of more powerful empires.

Jehoahaz was subsequently taken to Egypt, where he died in captivity, marking a sorrowful end to his brief reign. His removal and the imposition of a heavy tribute on Judah by Necho II were part of the broader consequences of Josiah's earlier conflict with Egypt, demonstrating the far-reaching impact of international politics on Judah's monarchy and its people.

Though Jehoahaz's reign is too short to significantly impact the Jubilee cycle, his ascension and rapid fall are reflective of the tumultuous period that Judah was entering, a time that would eventually lead to the Babylonian exile. The brief mention of his

rule in the biblical account serves as a precursor to the challenges that the kingdom of Judah would face in the years following Josiah's death, as it struggled to maintain its independence and identity amidst the rising powers of the ancient Near East.

Jehoiakim: 3346.25-3357.25 (11 years) Or (11.75 Years)

King Jehoiakim's reign over Judah, from approximately 3346.25 to 3356.25, lasting 11 years and concluding in the 4th year, 1st week of the 71st Jubilee, marks a period of political intrigue, spiritual decline, and increasing vassalage to foreign powers, notably the Egyptian and later the Babylonian empires. Installed as king by Pharaoh Necho II of Egypt following the deposition of his brother Jehoahaz, Jehoiakim's rule is characterized by his efforts to navigate the complex geopolitical tensions of the era, often at the expense of Judah's autonomy and the welfare of his people.

Jehoiakim's ascent to the throne was a direct result of Egyptian intervention. Necho II, seeking to establish a loyal client state on Judah's throne, imposed Jehoiakim as king, simultaneously levying a heavy tribute on the land. To meet these demands, Jehoiakim taxed the people heavily, a burden that exacerbated the kingdom's already strained socio-economic conditions.

Throughout his reign, Jehoiakim displayed a propensity for grandiosity and self-aggrandizement, embarking on ambitious building projects, including the renovation of his palace. These projects were funded through oppressive labor practices, further

alienating him from the people he ruled. His disregard for the prophetic voices of his time, most notably Jeremiah, who openly criticized the king's policies and prophesied the coming disaster as a result of his disobedience to Yahweh, highlighted his departure from the religious reforms and piety of his grandfather Josiah.

The political landscape of Jehoiakim's reign was dominated by the shifting allegiances between the declining power of Egypt and the rising Babylonian Empire under Nebuchadnezzar II. Initially a vassal to Egypt, Jehoiakim switched allegiance to Babylon after Nebuchadnezzar defeated the Egyptians at the Battle of Carchemish. However, Jehoiakim's loyalty to Babylon was short-lived; he rebelled against Nebuchadnezzar, a decision that brought catastrophic consequences to Judah, including Babylonian invasions and raids by neighboring tribes.

Jehoiakim's reign concluded with his death under mysterious circumstances, possibly during a siege or as a result of assassination, with biblical and extrabiblical sources providing scant details. His death marked the end of his troubled reign and the beginning of further calamities for Judah, as subsequent rulers faced the overwhelming might of Babylon and the eventual destruction of Jerusalem and the Temple.

Jehoiakim's reign serves as a somber chapter in Judah's history, illustrating the consequences of leadership that prioritizes personal ambition and political expediency over the covenantal faithfulness and welfare of the nation. His tenure underscores the themes of prophetic warning, divine judgment, and the complex interplay between internal corruption and external political pressures in the narrative of the Southern Kingdom's decline.

Jehoiachin: 3357.5 (3 months)

King Jehoiachin's reign over Judah, lasting a mere three months in 3357.25, is one of the briefest and most tumultuous periods in the

kingdom's history, too fleeting to significantly impact the Jubilee cycle. Coming to power in a time of extreme political and military crisis, his short tenure was marked by the overwhelming might of the Babylonian Empire under Nebuchadnezzar II.

Jehoiachin, also known as Jeconiah or Coniah, ascended to the throne amid escalating tensions with Babylon, following the rebellious policies of his father, Jehoiakim. His reign was immediately challenged by the Babylonian siege of Jerusalem, a direct consequence of Judah's failed revolt against Babylonian dominance. The siege, which likely began during the final days of Jehoiakim's reign, came to a head shortly after Jehoiachin took the throne, presenting the young king with a crisis that would define his brief rule.

Faced with the insurmountable military power of Nebuchadnezzar's forces, Jehoiachin made the decision to surrender to the Babylonians, an act that likely spared Jerusalem from immediate destruction but also marked the beginning of the end for the independent Kingdom of Judah. Upon his surrender, Jehoiachin, along with the royal family, the nobility, and key figures of Judah's military and artisan classes, were taken captive and deported to Babylon. This event, occurring in 597 BCE, was the first of several deportations, significantly diminishing Judah's leadership and skilled population, and marking a pivotal moment in the Babylonian Exile.

The Babylonians installed Zedekiah, Jehoiachin's uncle, as a puppet king over what remained of Judah, further entrenching Babylonian influence over the kingdom. Meanwhile, Jehoiachin's captivity in Babylon, where he remained for the rest of his life, symbolized the loss of Judah's sovereignty and the beginning of a period of profound existential and spiritual crisis for the Judean community.

Despite the brevity of his reign, Jehoiachin's legacy extended beyond his lifetime, particularly through the Babylonian Exile. The Exile became a central theme in Jewish religious thought, shaping

the identity and theology of the Jewish people in profound ways. The experiences of loss, reflection, and eventual return underpinned much of the later development of Jewish religious texts and practices.

Jehoiachin's reign, though too short to significantly impact the Jubilee cycle, is nonetheless a critical juncture in the biblical narrative, marking the transition from the sovereignty of the Davidic monarchy to the challenges of exile and the reshaping of Jewish identity in the face of adversity.

	Yr-01	Yr-02	Yr-03	Yr-04	Yr-05	Yr-06	Yr-07
1st Week	3351	3352	3353	3354	3355	3356	3357
2nd Week	3358	3359	3360	3361	3362	3363	3364
3rd Week	3365	3366	3367	3368	3369	3370	3371
4th Week	3372	3373	3374	3375	3376	3377	3378
5th Week	3379	3380	3381	3382	3383	3384	3385
6th Week	3386	3387	3388	3389	3390	3391	3392
7th Week	3393	3394	3395	3396	3397	3398	3399

Zedekiah: 3357.5-3369.5 (11 years)

King Zedekiah's reign over Judah, from 3357.5 to 3369.5, lasting 11 years and concluding in the 4th year, 1st week of the 68nd Jubilee, represents the final chapter in the history of the independent

Kingdom of Judah before the Babylonian exile. Installed by Nebuchadnezzar II of Babylon following the capture and deportation of Jehoiachin, Zedekiah was the last king to sit on the throne of David in Jerusalem. His reign was marked by political intrigue, failed rebellions, and ultimately, the tragic fall of Jerusalem.

Zedekiah's tenure as king was characterized by his precarious position as a vassal of the Babylonian empire. Despite the oath of loyalty he swore to Nebuchadnezzar, Zedekiah was caught between the demands of his Babylonian overlords and the pressures from factions within Judah that advocated for rebellion against Babylonian rule. Influenced by these factions and perhaps seeking to assert Judah's independence, Zedekiah eventually rebelled against Babylon, a decision that had catastrophic consequences.

The rebellion led Nebuchadnezzar to lay siege to Jerusalem in 588 BCE, a brutal and protracted blockade that lasted for approximately 18 months. The siege resulted in widespread famine and suffering within the city walls and ultimately culminated in the breach of Jerusalem's defenses in 586 BCE. The Babylonians sacked the city, destroyed the Temple, which had stood as the spiritual heart of the Jewish people for nearly four centuries, and decimated much of Jerusalem.

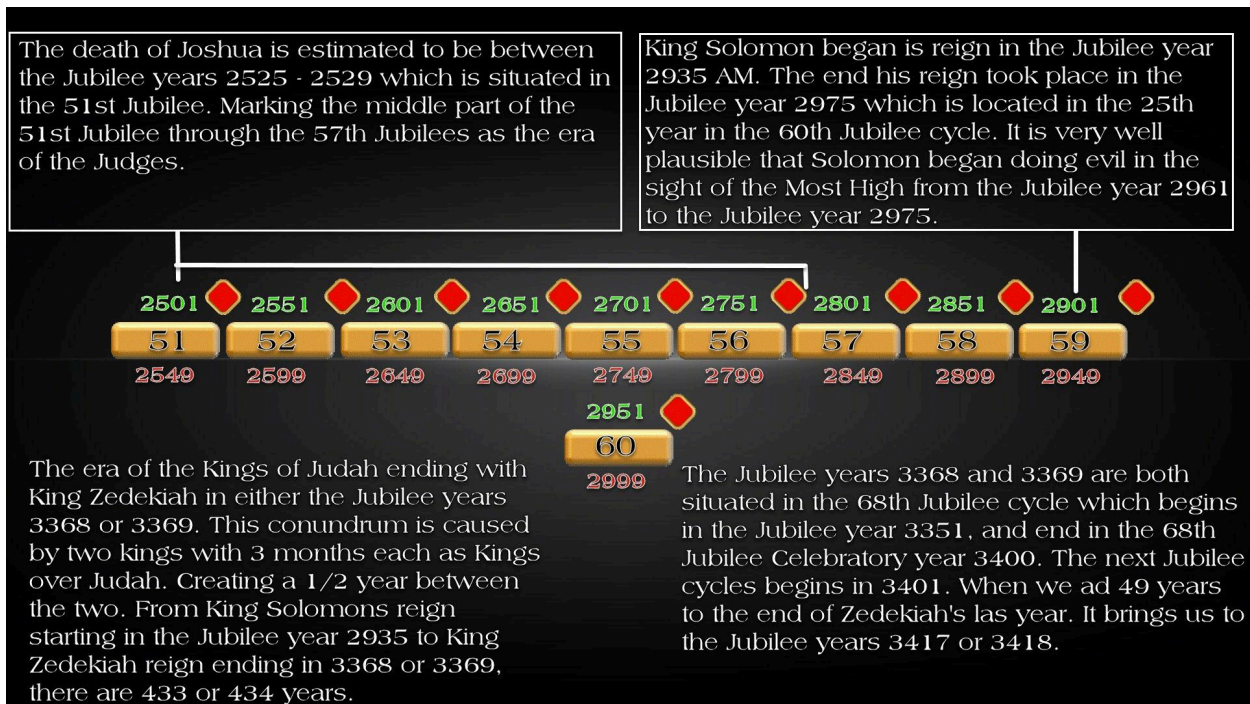
Zedekiah attempted to flee the city but was captured near Jericho. In a final act of cruelty, the Babylonians killed his sons in front of him, then blinded him and took him in chains to Babylon, where he spent the remainder of his life in prison. This marked the end of the Davidic monarchy and the beginning of the Babylonian exile for the Jewish people, a pivotal event that profoundly shaped Jewish identity, theology, and future aspirations.

The exile saw the deportation of Judah's elite and skilled craftsmen to Babylon, leaving the land impoverished and largely uninhabited by its native population. It represented not only a political and military defeat but also a spiritual crisis, as the destruction of the

Temple and the cessation of its rituals challenged the very foundations of Jewish religious life.

Zedekiah's reign, ending in the 4th year, 1st week of the 72nd Jubilee, thus closed a significant chapter in the biblical narrative, transitioning the focus of Jewish history from the monarchy and Temple worship to the challenges of maintaining faith and identity in exile. His story is a testament to the complexities of leadership under foreign domination and the dire consequences of rebellion without divine sanction, highlighting themes of loss, judgment, and the hope for restoration that would come to dominate the exilic and post-exilic periods of Jewish history.

The Jubilee years 3357-3368 falls Between the 6th year in the first week, and the 3rd year, in the 3rd week, in the 68th Jubilee cycle. Between 418 and 429 years after King Solomon became King over all of Israel in the Jubilee year 2935, to the final year of King Zedekiah between 3368 or 3369 there are 433 years difference between 2935 and 3368. There are 434 years between 2935 and 3369.



The Prophet Jeremiah,

one of the most significant figures in the Hebrew Bible, began his prophetic ministry during the reign of King Josiah of Judah, Between The Jubilee years 3315-3345. This period is noted for Josiah's religious reforms and efforts to return Judah to the worship of Yahweh alone. Jeremiah's ministry, which spanned the reigns of several kings, was inaugurated at a pivotal time in Judah's history, marked by spiritual renewal as well as looming political and existential threats.

Under King Josiah, Judah experienced one of its last periods of relative peace and prosperity, alongside a significant religious revival. Josiah, remembered for his piety and dedication to the Law of Moses, initiated widespread reforms aimed at purging the nation of idolatry, restoring the Temple, and renewing the covenant between God and His people. It was in this context of religious fervor and reform that Jeremiah was called to prophesy.

Jeremiah's early messages supported Josiah's reforms, calling the people of Judah to sincere repentance and warning of disaster if they returned to idolatry and injustice. Jeremiah's prophetic ministry was characterized by his deep empathy for his people and his profound sense of the anguish that awaited them if they failed to heed God's warnings. Unlike other prophets whose messages might have focused on external rituals or sacrifices, Jeremiah emphasized the importance of a heartfelt commitment to Yahweh, a theme that resonated with Josiah's own religious priorities.

Despite the king's efforts, however, the spiritual renewal under Josiah was not universal or deeply rooted across all segments of society. After Josiah's death, Judah quickly reverted to previous patterns of idol worship and social injustices under his successors. Jeremiah's later ministry, therefore, became increasingly focused on warning Judah of the impending doom that their disobedience would bring—culminating in the Babylonian exile.

One of the most poignant moments of Jeremiah's ministry under Josiah occurred when the Book of the Law was discovered in the Temple (likely Deuteronomy), leading Josiah to intensify his reform efforts. Although the biblical text does not explicitly link Jeremiah to this event, the discovery and the king's subsequent actions align with the prophet's messages of returning to the covenantal laws given by Moses.

Jeremiah's role during Josiah's reign, therefore, was that of both supporter and mourner: he supported the king's attempts to reform Judah's religious practices but also mourned the spiritual apathy of the people, foreseeing the calamities that would befall them due to their unfaithfulness. His prophecies during this time laid the groundwork for understanding the complex relationship between God's covenant with Israel, the people's obedience, and the consequences of their actions—themes that would dominate his prophetic ministry throughout the remainder of his life and beyond Josiah's reign.

Ezekiel:

The Prophet Ezekiel, a central figure among the Hebrew prophets, began his prophetic ministry during the Babylonian exile, a period of profound crisis and transformation for the Jewish people. His ministry is traditionally dated to have started around 593 BCE, five years after King Jehoiachin of Judah, along with the nobility, craftsmen, and many others, were deported to Babylon by Nebuchadnezzar II in 597 BCE.

Ezekiel's unique position as both a prophet and a member of the exiled community allowed him to address the immediate concerns and spiritual needs of his fellow exiles. His messages oscillate between judgments against Judah and Jerusalem for their sins, particularly idolatry and social injustice, and visions of hope and restoration for the people and the land of Israel.

One of the defining characteristics of Ezekiel's ministry is his vivid and symbolic visions, which convey the depth of Judah's sins and the certainty of God's judgment, as well as the promise of eventual restoration. His inaugural vision, described in the opening chapters of the book bearing his name, involves a dramatic encounter with the glory of God, depicted in a whirlwind and accompanied by four living creatures and wheels within wheels. This vision sets the tone for much of his subsequent prophetic activity, which is deeply concerned with the presence and holiness of God.

During the time of Jehoiachin's captivity, Ezekiel's prophecies provided a theological framework for understanding the exile not merely as a political catastrophe but as a necessary purging of the people's unfaithfulness and a step towards the renewal of the covenant. He emphasized personal responsibility and the possibility of individual repentance and renewal, a message that resonated deeply in a community grappling with the consequences of collective sin and the loss of their homeland.

Ezekiel also prophesied the destruction of Jerusalem and the Temple, events that occurred in 586 BCE, several years after his ministry began. These prophecies were fulfilled during the reign of Zedekiah, Jehoiachin's uncle, when Nebuchadnezzar's forces destroyed the city and the Temple, marking the final stage of the Babylonian conquest of Judah. For the exiles, these events confirmed the veracity of Ezekiel's warnings and underscored the severity of their situation.

However, Ezekiel's message was not solely one of doom. He also offered visions of hope, including the famous vision of the valley of dry bones in Ezekiel 37, which symbolizes the eventual restoration and revival of Israel. He spoke of a new covenant, characterized by a new heart and spirit, and the restoration of Israel to its land under a shepherd-king who would rule in justice and righteousness.

Ezekiel's prophetic ministry during the exile, starting around the time of Jehoiachin's reign, thus provided both a critique of the past

sins that led to the exile and a vision of a future in which the relationship between God and His people would be restored. His insights into the nature of God, individual responsibility, and the hope for national renewal have made his book a key component of biblical literature and a source of inspiration for Jewish and Christian traditions alike.

In the turbulent epoch that witnessed the decline and eventual exile of the Kingdom of Judah, three prophetic voices emerged to guide, admonish, and offer hope to a people grappling with the consequences of their covenantal breaches: Jeremiah, Ezekiel, and Daniel. Each, in their unique context, contributed to a mosaic of divine communication that spanned the pre-exilic, exilic, and post-exilic periods, offering a comprehensive divine perspective on Judah's spiritual, and political trajectory.

Jeremiah, the weeping prophet, commenced his ministry in the days of Josiah, advocating for a return to the covenant amidst the backdrop of impending doom. His was a voice of warning during Judah's last days, persisting through the reigns that led to exile. Ezekiel, among the first deported, served as a beacon of hope and a harbinger of judgment in Babylon, providing a theological framework to understand the exile not as an end but a purgation leading to restoration. Daniel, in the royal courts of Babylon and later Persia, exemplified faithfulness amidst foreign domination, receiving revelations that extended beyond immediate circumstances to the eschatological future of God's kingdom.

The prophecies of Daniel, particularly the vision of the 70 weeks, connect deeply with the messages of Jeremiah and Ezekiel. Daniel's interpretation of Jeremiah's prophecy concerning the 70 years of exile becomes a profound revelation about God's overarching plan for Israel. The 70 weeks prophecy outlines a divinely decreed period for "finishing the transgression, making an end of sins, making reconciliation for iniquity, bringing in everlasting righteousness, sealing up the vision and prophecy, and anointing the Most Holy Place" (Daniel 9:24).

This prophecy, broken into three parts—seven weeks, sixty-two weeks, and one week—culminates in the Messiah's arrival and sacrificial death, not only affirming the hope of restoration pronounced by Ezekiel but also marking the inception of a new covenant as foretold by Jeremiah. The final week, particularly its halving, with the Messiah "cut off" in the midst, speaks to both the abrupt halt of the sacrificial system through Jesus' atonement and the ultimate fulfillment of God's promises of redemption and restoration.

In summary, the prophetic ministries of Jeremiah, Ezekiel, and Daniel form a continuum of divine revelation that spans judgment, exile, and the promise of restoration. Daniel's visions, especially the 70th week, encapsulate the culmination of these themes, offering a prophetic outlook that bridges Israel's immediate historical context with the messianic future and the eternal kingdom of God.

Short Narratives

Rehoboam: Rehoboam became king of Judah in what would conceptually be the Jubilee year 2965, inheriting a kingdom fraught with challenges. His decision to reject the advice for leniency led to the division of Israel, with Rehoboam ruling Judah for 17 years. His reign, marked by fortification efforts and religious practices mingled with idolatry, ended in Jubilee year 2982. 1 Kings 11:43 - 14:31; 2 Chronicles 9:31 - 12:16

Abijah: Abijah's reign over Judah, starting in the conceptual Jubilee year 2982, was brief yet bold, lasting 3 years. He engaged in battle with the Northern Kingdom of Israel, asserting Judah's strength and devotion to Yahweh, and his reign concluded in Jubilee year 2985. 1 Kings 15:1-8, 2

Chronicles 13:1-22

Asa: Beginning his rule in Jubilee year 2985, Asa led Judah through a period of extensive religious reforms and military fortifications, reigning for 41 years. His efforts towards eradicating idolatry were significant, ending his rule in Jubilee year 3026. 1 Kings 15:9-24, 2 Chronicles 14:1 - 16:14

Jehoshaphat: Jehoshaphat took the throne in Jubilee year 3026, known for his judicial reforms and efforts to return Judah to Yahweh. His 25-year rule was marked by peace and prosperity, concluding in Jubilee year 3051. 1 Kings 22:41-50, 2 Chronicles 17:1 - 21:1

Jehoram: Ascending the throne in Jubilee year 3051, Jehoram's 8-year reign was marred by idolatry and alliances through marriage to Ahab's family. His rule, ending in tragedy and illness, concluded in Jubilee year 3059. 2 Kings 8:16-24, 2 Chronicles 21:1-20

Ahaziah: Ahaziah's rule in Jubilee year 3059 lasted only 1 year, characterized by his continuance in his father's idolatrous ways and unfortunate alliances with Israel's king. His reign ended abruptly in Jubilee year 3060. 2 Kings 8:25-29, 2 Kings 9:27-29, 2 Chronicles 22:1-9

Athaliah: Athaliah usurped the throne in Jubilee year 3060, reigning as queen for 6 years. Her rule was marked by a fervent promotion of Baal worship, ending with her overthrow in Jubilee year 3066. 2 Kings 11:1-20, 2 Chronicles 22:10 - 23:21

Joash (Jehoash): Joash began his reign in Jubilee year 3066, guided by Jehoiada the priest towards repairing the Temple and restoring Judah to the worship of Yahweh. After 40 years, his reign, which later saw decline into idolatry, concluded in Jubilee year 3106. 2

Kings 11:21 - 12:21, 2 Chronicles 24:1-27

Amaziah: Starting in Jubilee year 3106, Amaziah ruled Judah for 29 years. His reign is noted for victories over Edom and a lamentable turn to idolatry, concluding in Jubilee year 3135. 2 Kings 14:1-20, 2

Chronicles 25:1-28

Uzziah (Azariah): Uzziah's 52-year reign, beginning in Jubilee year 3135, was distinguished by military success and agricultural innovation. His pride led to his downfall with leprosy, concluding his rule in Jubilee year 3187. 2 Kings 15:1-7, 2 Chronicles 26:1-23

Jotham: Jotham took over in Jubilee year 3187, ruling for 16 years. His reign was marked by building projects and military campaigns, maintaining fidelity to Yahweh, and ending in Jubilee year 3203. 2

Kings 15:32-38, 2 Chronicles 27:1-9

Ahaz: Beginning in Jubilee year 3203, Ahaz ruled for 16 years, noted for his idolatrous practices and alliances with Assyria, contributing

to Judah's spiritual decline, concluding in Jubilee year 3219. 2 Kings 16:1-20, 2 Chronicles 28:1-27

Hezekiah: Hezekiah's reign, starting in Jubilee year 3219, lasted 29 years. He is celebrated for his religious reforms and faith in Yahweh, notably during the Assyrian siege, ending his rule in Jubilee year 3248. 2 Kings 18:1 - 20:21, 2 Chronicles 29:1 - 32:33

Manasseh: Manasseh took the throne in Jubilee year 3248, and his 55-year reign was the longest, marked by severe idolatry but ended with repentance, concluding in Jubilee year 3303. 2 Kings 21:1-18, 2 Chronicles 33:1-20

Amon: Amon's brief rule over Judah, starting in Jubilee year 3303, lasted only 2 years, continuing his father Manasseh's earlier idolatrous practices without repentance, concluding in Jubilee year 3305. 2 Kings 21:19-26, 2 Chronicles 33:21-25

Josiah: Beginning his reign in Jubilee year 3305, Josiah ruled Judah for 31 years with a fervent commitment to restoring the worship of Yahweh, including a significant Passover celebration. His efforts to purge Judah of idolatry ended with his death in battle, concluding his reign in Jubilee year 3336. 2 Kings 22:1 - 23:30, 2 Chronicles 34:1 - 35:27

Jehoahaz (Shallum): Jehoahaz briefly ascended the throne in Jubilee year 3336, ruling for just 3 months before being deposed by

Pharaoh Necho II and taken to Egypt, marking a swift end to his reign in the same year. 2 Kings 23:31-34, 2 Chronicles 36:1-4

Jehoiakim: Installed by Pharaoh Necho II, Jehoiakim's reign from Jubilee year 3336 lasted 11 years, marked by heavy taxation, idolatry, and eventual rebellion against Nebuchadnezzar which led to Judah's first wave of exile. His rule concluded in Jubilee year 3347. 2 Kings 23:34 - 24:6, 2 Chronicles 36:5-8

Jehoiachin: Jehoiachin's rule began in Jubilee year 3347, lasting only 3 months before he surrendered to Nebuchadnezzar and was taken into Babylonian exile, marking a poignant end to his brief reign in the same year. 2 Kings 24:8-16, 2 Chronicles 36:9-10

Zedekiah: The last king of Judah, Zedekiah, ruled from Jubilee year 3347 for 11 years. His reign was characterized by a final, futile rebellion against Babylon which resulted in the destruction of Jerusalem and the Temple in 586 BC, concluding his reign and the kingdom of Judah in Jubilee year 3358. 2 Kings 24:17 - 25:7, 2 Chronicles 36:11-21

King Solomons 40 year reign, that number changes from 393 to 433. Which is one year short of 434 years.

The significance of the number 434 becomes relevant when you divide it by 7, which, when divided by 7, give us the number 62. Which is Daniels 62 week prophecy. I starting thinking. Could this be, the first 62 weeks of Daniels prophecy? What a mystery. And as you know, I love a good mystery. I had to look into this, and what I found is nothing short of amazing. So I took it a step further, and added the 7 weeks, or 49 years of Daniels prophecy. This brought the year of the destruction of Jerusalem in the Jubilee year 3368 after adding 49 years, to the Jubilee year 3317. This Jubilee year is

situated in the 3rd year, in the 3rd week, in the 69th Jubilee cycle. Now keep in mind, that after the 49 years was added to the 62 weeks, I am now or should be very close to the 69th week of Daniels prophecy.

Meaning that this Jubilee year 3317, must be the birth year of the Messiah. If it is. Let's see what happens after I add the first 30 years of his life to the Jubilee year of his supposed birth in the Jubilee year 3317. It turns out that 3317 plus 30 is 3447. Which is located in the 5th year, in the 7th week, of the 69th Jubilee cycle. And there are only three years left for the 69th Jubilee cycl, as the year of Jubilee just happens to take place at the tail end of the Messiahs 3 year ministry, just before we enter the 70th Jubilee cycle.

Reign of the Kings of Judah according to Biblical Texts.

Solomon (2935-2974): Solomon's 40-year reign is mentioned in 1 Kings 11:42.

Rehoboam (2975-2991): Reigned 17 years (1 Kings 14:21).

Abijah (2992-2994): Reigned 3 years (2 Chronicles 12:16 to 13:2).

Asa (2995-3035): Reigned 41 years (1 Kings 15:10).

Jehoshaphat (3036-3060): Reigned 25 years (1 Kings 22:42).

Jehoram (3061-3068): Reigned 8 years (2 Kings 8:17).

Ahaziah (3069): Reigned 1 year (2 Kings 8:26).

Athaliah (3070-3075): Reigned 6 years, as a queen (2 Kings 11:3).

Joash (3076-3115): Reigned 40 years (2 Kings 12:1).

Amaziah (3116-3144): Reigned 29 years (2 Kings 14:2).

Uzziah (3145-3196): Reigned 52 years (2 Kings 15:2).

Jotham (3197-3212): Reigned 16 years (2 Kings 15:33).

Ahaz (3213-3228): Reigned 16 years (2 Kings 16:2).

Hezekiah (3229-3257): Reigned 29 years (2 Kings 18:2).

Manasseh (3258-3312): Reigned 55 years (2 Kings 21:1).

Amon (3313-3314): Reigned 2 years (2 Kings 21:19).

Josiah (3315-3345): Reigned 31 years (2 Kings 22:1).

Jehoahaz (3346): Reigned 3 months,

Jehoiakim (3346.25-3356.25): Reigned 11 years (2 Kings 23:36).

Jehoiachin (3357.25): Reigned 3 months,

The 68th Jubilee Cycle

	Yr-01	Yr-02	Yr-03	Yr-04	Yr-05	Yr-06	Yr-07
1st Week	3351	3352	3353	3354	3355	3356	3357
2nd Week	3358	3359	3360	3361	3362	3363	3364
3rd Week	3365	3366	3367	3368	3369	3370	3371
4th Week	3372	3373	3374	3375	3376	3377	3378
5th Week	3379	3380	3381	3382	3383	3384	3385
6th Week	3386	3387	3388	3389	3390	3391	3392
7th Week	3393	3394	3395	3396	3397	3398	3399

The 69th Jubilee Cycle

	Yr-01	Yr-02	Yr-03	Yr-04	Yr-05	Yr-06	Yr-07
1st Week	3401	3402	3403	3404	3405	3406	3407
2nd Week	3408	3409	3410	3411	3412	3413	3414
3rd Week	3415	3416	3417	3418	3419	3420	3421
4th Week	3422	3423	3424	3425	3426	3427	3428
5th Week	3429	3430	3431	3432	3433	3434	3435
6th Week	3436	3437	3438	3439	3440	3441	3442
7th Week	3443	3444	3445	3446	3447	3448	3449

Solomon
(2935-2974)

Zedekiah
(3357.5-3368.5)

$$3368.5 - 2935 = 433.5$$

I am stuck between choosing 433.5 years or 434 years for this calculation. Due to the $\frac{1}{2}$ of a year caused by two kings with a 3 month reign as King over all of Judah. The importance of rectifying this issue becomes relevant when you consider that these years may be connected to the reveal of the birth of the Messiah. And yes I'm suggesting that these 433.5 or 434 years are directly connected to the 70th week of Daniel. By reason that this cannot be a coincident. If I have learned anything by researching and calculating the Jubilees using the (SJF) 3rd Method. It is that the Most High God of Israel is purposeful on his timeline. Nothing takes place by chance, all is under his control.

The 69th Jubilee Cycle

	Yr-01	Yr-02	Yr-03	Yr-04	Yr-05	Yr-06	Yr-07
1st Week	3401	3402	3403	3404	3405	3406	3407
2nd Week	3408	3409	3410	3411	3412	3413	3414
3rd Week	3415	3416	3417	3418	3419	3420	3421
4th Week	3422	3423	3424	3425	3426	3427	3428
5th Week	3429	3430	3431	3432	3433	3434	3435
6th Week	3436	3437	3438	3439	3440	3441	3442
7th Week	3443	3444	3445	3446	3447	3448	3449

The 70th Jubilee Cycle

69th Jubilee	Yr-01	Yr-02	Yr-03	Yr-04	Yr-05	Yr-06	Yr-07
1st Week	3451	3452	3453	3454	3455	3456	3457
2nd Week	3458	3459	3460	3461	3462	3463	3464
3rd Week	3465	3466	3467	3468	3469	3470	3471
4th Week	3472	3473	3474	3475	3476	3477	3478
5th Week	3479	3480	3481	3482	3483	3484	3485
6th Week	3486	3487	3488	3489	3490	3491	3492
7th Week	3493	3494	3495	3496	3497	3498	3499

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