



Introduction

Finding Biblical truth begins in the Book of Genesis. In other words, it is in Genesis where the lies begin to be told to those who have no understanding. The (S/F) 3rd Method for calculating the Jubilee Cycles has shown me a new timeline that is uninterrupted by BC, and BCE dating methods. It is one calculation method, from beginning to end. According to the third method, we are today in the 6th year, in the 6th week, of the 109th Jubilee cycle, and the Jubilee Celebratory year for the 109th Jubilee is 9 years from now.

The 109th Jubilee Celebratory year [5450] is equivalent to 2033 AD. The significance of this Jubilee is that it is 2000 years from the 70th Jubilee Cycle. I have found that the 19th and 20th, the 39th & 40th, the 49th & 50th, the 59th & 60th, and the 69th & 70th Jubilees are very relevant in the Book of Jubilees. Though the Book of Jubilees

only goes to the 50th Jubilee Cycle, the following events highlight the importance of these cycles:

1. **19th Jubilee (948):** At the end of the 19th Jubilee, Adam died at 930 years old, symbolically representing one day in heavenly terms. Cain was also killed in the same year, establishing a divine decree of justice.
2. **20th Jubilee (949-956):** Noah and Methuselah were instructed by God to call for repentance, offering a 120-year period for people to turn from their evil ways to avoid destruction.
3. **39th Jubilee (1908-1928):** Terah married Edna and had a son named Abram, who distanced himself from idol worship and sought divine guidance.
4. **40th Jubilee (1964-1975):** Abram married Sarai, and during this period, Abram destroyed his father's idols, leading to the death of his brother Haran in Ur of the Chaldees.
5. **49th Jubilee (2401-2450):** Moses departed to Midian and later returned to Egypt to lead the Exodus, performing signs and wonders against Pharaoh.
6. **50th Jubilee (2451-2500):** The Exodus occurred in 2459, leading to the wandering in the wilderness and the eventual entry into the land of Canaan.
7. **59th Jubilee (2935-2975):** Solomon began constructing the temple 480 years after the Exodus, aligning with the timeline given in 1 Kings 6:1.
8. **60th Jubilee (2975):** The end of Solomon's 40-year reign over all of Israel.

From these significant events, we can trace the continuity of God's plan through the Jubilees. It is crucial to recognize the shared functionality of the Tabernacle of Moses, Solomon's Temple, and

Zerubbabel's Temple. The Tabernacle, as the first temple, set the foundation for worship and God's dwelling among His people. Solomon's Temple expanded on this foundation, becoming the central place of worship. After the Babylonian exile, Zerubbabel's Temple restored these practices, maintaining the continuity of worship and fulfilling prophecy. This perspective helps us understand the divine timeline and the fulfillment of biblical prophecy.

Finding Biblical truth begins in the Book of Genesis. In other words, it is in Genesis where the lies begin. The (SJF) 3rd Method for calculating the Jubilee Cycles has shown me a new timeline that is uninterrupted by BC, and BCE dating methods. It is one calculation method from beginning to end. According to the third method we are today in the 6th year, in the 6th week, of the 109th Jubilee cycle, and the Jubilee Celebratory year for the 109th Jubilee is 9 years from now.

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[948]

The 19th Jubilee:

At the end of the nineteenth jubilee, in the seventh week of its sixth year (948 years), Adam died and was buried by his sons. He lived

930 years, lacking 70 years to complete a thousand years, symbolically representing one day in heavenly terms, fulfilling the prophecy related to the tree of knowledge. In the same year, Cain was killed when his house collapsed on him, symbolizing divine justice, as he had killed Abel with a stone and was likewise killed by stones. This established a heavenly decree that a person should be judged and punished by the same means they used to harm another.

[949[- [956]
20th Jubilee

The Lord instructed Noah and Methuselah to call on the people to repent from their evil ways, promising that if they did so within 120 years, He would withhold the destruction He had planned. Despite their continuous efforts, the people remained stubborn and did not listen. The Lord reiterated the 120-year period for repentance, emphasizing that He would relent from the planned destruction if the people turned back to Him.

[1908] - [1928]
39th Jubilee

In the first year of the thirty-ninth jubilee (1908), Terah married Edna. Seven years later (1914), during a Sabbath year, they had a son named Abram, named after his maternal grandfather. As a child, Abram recognized the falsehood of idol worship and was taught to write by his father. At fourteen years old (1928), he distanced himself from his father to avoid idol worship. Abram began praying to the Creator for guidance and to avoid the moral corruption of his time.

[1964] - [1975]

40th Jubilee

In the fortieth jubilee, in the seventh year of its second week (1964), Abram married Sarai, his half-sister. Haran, Abram's brother, married in the third year of the third week (1967), and they had a son named Lot in the seventh year of that week (1971). Nahor, another brother, also married. In the fourth year of the fourth week of Abram's sixtieth year (1975), Abram destroyed his father's idols by burning the house where they were kept. Haran attempted to save the idols but was consumed by the fire and died in Ur of the Chaldees, where he was buried.

[2401] - [2450]

49th Jubilee

In the sixth year of the third week of the forty-ninth jubilee (2420), Moses, at age 43, departed to dwell in Midian for 36 years. At age 79 (2456), he returned to Egypt in the second week of the second year of the fiftieth jubilee (2459) at age 82. During this time, God reminded Moses of the events on Mount Sinai and how prince Mastema sought to kill him to save the Egyptians. However, God protected Moses, enabling him to perform signs and wonders against Pharaoh, his household, and the Egyptian people.

[2451] - [2500]

The Exodus in 2459 and wondering in the wilderness between

[2459] - [2499]

Entry into the land of Canaan [2500]

The biblical text stating that Solomon began building the temple 480 years after the Exodus is found in **1 Kings 6:1**. Here is the verse from the Bible:

"In the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, he began to build the house of the Lord."

This verse clearly specifies the timeline from the Exodus to the beginning of the construction of Solomon's temple.

For further details and context, the documents provided offer insights and calculations aligning with this biblical statement:

1. Chronicles of the Davidic Lineage:

- This document confirms the timeline, stating that Solomon began building the temple in the 4th year of his reign, 480 years after the Exodus.

2. Unlocking the Third Jubilee Calculation Methodology:

- It reiterates that Solomon's temple construction started 480 years after the Exodus, aligning this event with the Jubilee year calculations.

These references corroborate the biblical text and provide a detailed chronological framework supporting the 480-year timeline from the Exodus to the temple's construction.

[2935]
59th Jubilee

Solomon begins Construction on the Temple [2939]

[2975]

60th Jubilee

The End of King Solomon's 40-year reign over all of Israel.

[2935] plus 434 years brings us to the Jubilee year [3369]

Research your Bible and Calculate the length of the reigns of all the Kings of Israel to determine how much time had passed. Or, you can visit theblackancestrynetworkgroup.com and read my pdf entitled 'The Kings of Judah'.

I believe that the distance of time between Solomon's first years matches the chronology in the Bible for the last year of King Zedekiah at 434 years or 62 weeks. Now we add 7 more weeks. [3369] Babylonian Captivity plus 49 years or 7 weeks of years brings us to the Jubilee year [3417].

[3401] - [3450]

The 69th Jubilee

[3417] The birth of the Messiah.

[3450] The Crucifixion of the Messiah.

[3451] - [3500]

70th Jubilee

The first three days of the 70th Jubilee. The Messiah was in the earth, entombed, and he rose from the dead in the 1st year, in the 1st week, of the 70th Jubilee cycle.

2 Peter 3:8 discusses the concept of time from a divine perspective, emphasizing that God's perception of time differs greatly from human understanding. The verse states:

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day".

This notion is used to explain that what may seem like a long period to humans is but a brief moment to God, and vice versa. This perspective helps believers understand the divine timeline and patience in the context of prophecy and fulfillment.

This is the fulfillment of Daniel's 70 weeks. But What About the 3rd Temple?

The Case for the Tabernacle of Moses, Solomon's Temple, and Zerubbabel's Temple as Successive Temples

To make the case that the Tabernacle of Moses, Solomon's Temple, and Zerubbabel's Temple all share the same functionality and therefore should be considered the first, second, and third temples respectively, we can explore their roles, purposes, and prophetic significance.

1. Shared Functionality

A. Purpose and Use:

- **Tabernacle of Moses:** Constructed according to divine instructions, the Tabernacle served as the dwelling place of God among the Israelites during their wilderness journey and early settlement in Canaan. It housed the Ark of the Covenant

and was the center of worship and sacrifices (Exodus 25-31, 35-40).

- **Solomon's Temple:** Built in Jerusalem, Solomon's Temple continued the functions of the Tabernacle but on a grander scale. It was the central place of worship, housing the Ark of the Covenant, and became the spiritual and cultural heart of Israel (1 Kings 6-8).
- **Zerubbabel's Temple:** Constructed after the return from Babylonian exile, Zerubbabel's Temple restored the worship practices established by the Tabernacle and Solomon's Temple. Though less grand, it served as the religious center where sacrifices were resumed and worship was reestablished (Ezra 3-6).

B. Centralization of Worship:

- All three structures centralized worship, sacrifices, and the presence of God among the Israelites. Each served as the focal point for religious festivals, daily sacrifices, and the teaching of the law.

A. First Temple: Tabernacle of Moses:

- **Function:** The Tabernacle functioned as the first dwelling place of God among His people, setting the precedent for future temples.
- **Biblical Support:** The detailed construction and consecration of the Tabernacle, as described in Exodus, demonstrate its foundational role (Exodus 25-31, 35-40).

B. Second Temple: Solomon's Temple:

- **Function:** Solomon's Temple was a permanent structure that expanded on the Tabernacle's functions, serving as the new central place of worship.
- **Biblical Support:** Solomon's dedication of the Temple and God's promise to dwell there indicate its significance as the second temple (1 Kings 8, 2 Chronicles 7).

C. Third Temple: Zerubbabel's Temple:

- **Function:** After the Babylonian exile, Zerubbabel's Temple restored the sacrificial system, and religious practices were disrupted by the destruction of Solomon's Temple.
- **Biblical Support:** The rebuilding effort led by Zerubbabel and Joshua the high priest is documented in Ezra, highlighting its role as the third temple (Ezra 3-6).

3. Fulfillment of Prophecy

A. Prophetic Significance:

- **Destruction and Restoration:** Prophecies about the destruction and restoration of the temple are seen throughout the Old Testament. The destruction of Solomon's Temple and the subsequent rebuilding of Zerubbabel's Temple fulfill such prophecies (e.g., Jeremiah 25:11-12, Haggai 2:3-9).
- **Eschatological Implications:** The cycle of destruction and rebuilding is seen as a pattern that points to future eschatological events, including the anticipation of a future, ultimate temple (e.g., Ezekiel's vision of a future temple in Ezekiel 40-48).

B. Historical Events:

- **Destruction of Solomon's Temple:** Fulfilled the prophecy given by Jeremiah and others regarding the consequences of Israel's disobedience (2 Kings 25, Jeremiah 52).
- **Rebuilding of Zerubbabel's Temple:** Fulfilled the prophecy of restoration after the exile, as encouraged by prophets like Haggai and Zechariah (Haggai 1-2, Zechariah 4).

By recognizing the shared functionality and continuous religious significance of the Tabernacle of Moses, Solomon's Temple, and Zerubbabel's Temple, we can view them as the first, second, and third temples in a historical and prophetic sequence. This perspective aligns with biblical narratives and prophetic fulfillments, supporting the case for their unified role in the history of Israelite worship.

In conclusion, the exploration of the Jubilee Cycles through the (SJF) 3rd Method reveals a meticulously orchestrated timeline of the God of Israel that seamlessly integrates significant biblical events. Beginning with Genesis, where foundational truths and prophetic narratives are laid out, we observe a divine pattern that extends through the history of God's people.

The 109th Jubilee Celebratory year [5450], equivalent to 2033 AD, marks a pivotal moment, being 2000 years from the 70th Jubilee Cycle. The key Jubilees—the 19th, 20th, 39th, 40th, 49th, 50th, 59th, 60th, 69th, and 70th—highlight essential events, from the death of Adam to the construction of Solomon's Temple, and ultimately to the life and resurrection of the Messiah.

This chronology emphasizes the continuous divine presence and intervention in the history of Israel, which cannot be seen using the traditional 49-year or 50-year methods. These conventional

approaches fail to reveal the seamless and prophetic orchestration of events. It is through the (SJF) 3rd Method that we can perceive this uninterrupted and divinely guided timeline.

The recognition of the Tabernacle of Moses, Solomon's Temple, and Zerubbabel's Temple as successive temples underscores the continuity of worship and God's dwelling among His people. This perspective aligns with the biblical narrative and prophetic fulfillment, reinforcing the belief in a God who meticulously plans and executes His purposes across generations.

By embracing the (SJF) 3rd Method, we gain a profound understanding of the sacred chronology that governs biblical history, demonstrating the intricate and faithful orchestration of the God of Israel in the lives of His people.

For more information, please visit our website at [The Black Ancestry Network Group](#), subscribe to our YouTube channel at <https://www.youtube.com/@TheB.A.N.G.>, join our Facebook group at <https://www.facebook.com/groups/theblackancestrynetworkgroup>, and explore our heritage site at <https://www.myheritage.com/site-864282071/the-bang?popup=4%2C+0892968354>.

Embark on this enlightening journey with us and become a pivotal part of uncovering the intricate weave of prophecy and history. Together, we can illuminate the past and reveal the divine orchestration of events throughout the ages. Your insights and dedication will help us bring to light the profound truths hidden in the Jubilee timeline. Join us today and make a lasting impact on the understanding of our shared heritage.

