

	Yr-01	Yr-02	Yr-03	Yr-04	Yr-05	Yr-06	Yr-07
1st Week	2401	2402	2403	2404	2405	2406	2407
2nd Week	2408	2409	2410	2411	2412	2413	2414
3rd Week	2415	2416	2417	2418	2419	2420	2421
4th Week	2422	2423	2424	2425	2426	2427	2428
5th Week	2429	2430	2431	2432	2433	2434	2435
6th Week	2436	2437	2438	2439	2440	2441	2442
7th Week	2443	2444	2445	2446	2447	2448	2449

UNVEILING DIVINE

Moses

The 49th Jubilee

PRECISION

	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

Messiah

The 69th Jubilee

By

Thomas L Smith



Dedication

I am dedicating this book to my esteemed ancestors, my 4th and 5th great-grandfathers, Minister Harrison H. Harding, and his son, Reverend Thomas Harding. These remarkable men not only fought valiantly in the Battle of Nashville during the Civil War but also chose to dedicate their lives to serving the God of Israel. Their commitment to faith and their unwavering service to God stands as a testament to their enduring legacy. Through their example, they have inspired generations, including myself, to seek truth and understanding in the divine orchestration of history. This book is a tribute to their courage, faith, and dedication to the Almighty.

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• **Leviticus 25:8-10: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and**

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- **Exodus 12:40-41: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt."**..... 27
- **Acts 7:23-25: "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not."**.....28

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- **Exodus 25:8-9: "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."**.....28
- **Exodus 40:34-35: "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."**..... 28

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- **Deuteronomy 34:5-7: "So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."**.....28

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- **Deuteronomy 34:9: "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses."**.....28
- **Joshua 1:1-2: "Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel."**.....28

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- **1 Kings 6:1: "And it came to pass 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 Zif, which is the second month, that he began to build the house of the LORD."**..... 29

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- **1 Kings 11:4-6: "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as**

was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father."..... 29

● 1 Kings 11:42-43: "And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead."..... 29

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● 2 Kings 24:18-19: "Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done."..... 29

● 2 Kings 25:1-2: "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah."..... 29

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Construction of the Temple of Zerubbabel..... 30

● Ezra 3:8-10: "Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel."..... 30

● Ezra 6:15: "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."..... 30

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● Matthew 2:13: "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."..... 31

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"Unveiling Divine Precision

The fulfillment of Daniel's 70th Week Prophecy

Revealed in "The Book of Jubilees" using the (SJF) 3rd Methodology for calculating the Jubilee cycles.

Introduction to the Jubilee Cycles

Welcome to our lesson on the jubilee jump from The Exodus to the Resurrection."Unveiling Divine Precision" Understanding the concept of Jubilee cycles is essential as it serves as the backbone of our journey through significant biblical events. The Jubilee cycle, as outlined in Leviticus 25, consists of periods of forty-nine years, divided into seven cycles of seven years. The fiftieth year, known as the Jubilee year, is a time of liberation, restoration, and renewal where slaves are freed, debts forgiven, and land returned to its original owners.

Part 1: The Three Jubilee Jumps

1. From the Exodus to the Building of Solomon's Temple

- **The Exodus (2459 AM):** The Israelites' departure from Egypt under Moses marks a pivotal act of liberation, beginning a journey toward the Promised Land and a new covenant with God.
- **Establishment of Solomon's Temple (2939 AM):** Solomon constructs the First Temple in Jerusalem, fulfilling God's promise and establishing a central place of worship.

2. From the End of Solomon's Reign to the Final Year of King Zedekiah

- **Division of the Kingdom:** After Solomon's death, the kingdom splits into Israel and Judah, leading to a period of turmoil and eventual exile.
- **The Babylonian Exile (3359 AM):** The fall of Jerusalem and the destruction of the Temple by Babylon marks a significant period of judgment.

3. From the Final Year of King Zedekiah to the Birth and Resurrection of the Messiah

- **Return from Exile and Rebuilding of the Temple:** Under Persian rule, the Jews returned to Jerusalem and rebuilt the Temple, marking a period of renewal and anticipation of the Messiah.
- **The Birth of Jesus (3417 AM):** Jesus is born during a Jubilee year, symbolizing the ultimate act of spiritual liberation.

Key Events in the Lives of Moses and the Messiah

Moses and the Exodus:

- **Jubilee Year 2417 (Moses at 40):** Moses, at age 40, is three years away from killing the Egyptian.
- **2418 AM:** Moses is 41 years old.
- **2419 AM:** Moses, at 42, kills the Egyptian and flees to Midian the following year.

The Messiah and the Connection to Moses:

- **Jubilee Year 3417 (Birth of Jesus):** Jesus is born, fulfilling Messianic prophecies. This year mirrors Moses' early life marked by peril and divine protection.
- **Jubilee year 3418 (Messiah 1 year old)**
- **Jubilee year 3419 (Messiah 2 years old)**
- **3420 AM:** Herod's massacre prompts Joseph to flee to Egypt with Mary and Jesus, echoing Moses' departure from Egypt a millennium earlier.

The Final Three Years of the 69th Jubilee

Ministry of the Messiah:

- **3447 AM:** First year of Jesus' ministry, coinciding with the 950th anniversary of Moses' death.
- **3448 AM:** Second year of Jesus' ministry, aligning with the anniversary of Joshua leading Israel.

- **3449 AM:** Third and final year of Jesus' ministry, culminating in His crucifixion, representing the fulfillment of the Jubilee cycle and leading to the resurrection in the Jubilee year 3450.
-

Enhanced Understanding from "Jubilee Chronicles Beyond the 50th Jubilee"

Typological Similarities Between Joseph and Jesus:

- **Betrayal and Rejection:** Both Joseph and Jesus were betrayed, Joseph by his brothers and Jesus by Judas.
- **Temptation:** Joseph resisted Potiphar's wife, and Jesus resisted the devil in the wilderness.
- **Chosen by Authority:** Joseph was chosen by Pharaoh, and Jesus was exalted by God.
- **Saviors of Israel:** Joseph saved Egypt and his family from famine, and Jesus saved his people from sin.

Connecting the Exodus and Jesus:

- **Patterns of 90-Year Intervals:** The birth of Joshua in 2417 and the birth of the Messiah in 3417 demonstrate deliberate timing in biblical events, showcasing "The Fingerprints of God".

Additional Chronological Treats:

The Smith Jubilee Formula:

- **Mathematical Precision:** The Smith Jubilee Formula calculates Jubilee years by multiplying the Jubilee number by 50, then subtracting 49 years to identify the first year of the Jubilee cycle.
- **Double-Check Formula:** This ensures accuracy by dividing the resulting year by 50 to verify the correct Jubilee cycle year.

Kings of Judah:

- **Davidic Lineage:** The kings from David to Zedekiah align with significant Jubilee cycles, illustrating the divine governance over Israel's monarchy and the cyclical nature of their rule.

Prophetic Alignments:

- **Jeremiah and Daniel:** The reigns of these prophets correlate with specific Jubilee cycles, marking periods of prophetic activity and divine intervention in Israel's history.

Understanding Daniel's 70th Week Prophecy

Daniel's 70th-week prophecy, found in Daniel 9:24-27, is a key eschatological passage. Here's the prophecy in summary:

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

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

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

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the

oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

Key Points to Consider”

1. **Seventy weeks (490 years):** Seventy weeks represent a period of 490 years.
2. **Division of the 70 weeks:**
 - 7 weeks (49 years)
 - 62 weeks (434 years)
 - 1 week (7 years)
3. **Fulfillment of events:**
 - The first 7 weeks (49 years) involve the restoration and rebuilding of Jerusalem.
 - The next 62 weeks (434 years) lead to the coming of the Messiah.
 - The final week (7 years) is often seen as a future period involving the confirmation of a covenant and the cessation of sacrifice.

Applying the Concept of Three Temples:

To understand how Daniel's prophecy fits if we consider the Tabernacle of Moses as the first temple, Solomon's Temple as the second, and Zerubbabel's Temple as the third, we need to align historical events with the biblical timeline.

1. The Tabernacle of Moses (First Temple)

- **Establishment:** Built around 1447 BC (Moses' time).
- **Significance:** Served as the portable dwelling place for God's presence during the Exodus and subsequent wanderings in the wilderness.

2. Solomon's Temple (Second Temple)

- **Construction Start:** 2939 AM (around 970 BC) (1 Kings 6:1).
- **Completion:** Seven years later, in 2950 AM.
- **Destruction:** Destroyed by the Babylonians in 3359 AM (586 BC).

3. Zerubbabel's Temple (Third Temple)

- **Construction Start:** The decree to rebuild Jerusalem and the temple was given by Cyrus the Great around 538 BC (Edict of Cyrus).
- **Completion:** Completed in 515 BC.
- **Significance:** This temple was later expanded by Herod the Great and was the temple during Jesus' ministry.

Fulfillment of Daniel's 70th Week Prophecy:

1. Command to Restore and Build Jerusalem

- **Event:** Decree by Cyrus the Great (538 BC).
- **Biblical Reference:** Ezra 1:1-4.
- **Historical Correlation:** This marks the beginning of the 70 weeks (490 years).

2. First 7 Weeks (49 years)

- **Rebuilding Period:** The initial period focused on the rebuilding of Jerusalem and the temple under Zerubbabel, Ezra, and Nehemiah.

3. Next 62 Weeks (434 years)

- **Completion and Coming of the Messiah:** This period extends from the rebuilding of Jerusalem to the time of Jesus' ministry and crucifixion.
- **Messianic Prophecy:** "Messiah shall be cut off, but not for himself" refers to Jesus' crucifixion around 30 AD.

4. Final Week (7 years)

- **Prophetic Fulfillment:**
 - **First Half (3.5 years):** Jesus' ministry lasted approximately 3.5 years.
 - **Midst of the Week:** Jesus' crucifixion marked the end of the need for sacrifices ("He shall cause the sacrifice and the oblation to cease").
 - **Second Half (3.5 years):** This period is often seen as a future time, involving the confirmation of a covenant and the eventual desolation.

By considering the Tabernacle of Moses, Solomon's Temple, and Zerubbabel's Temple as the sequential places of God's dwelling, Daniel's 70th-week prophecy can be seen as unfolding through these significant structures and periods:

- **The Tabernacle of Moses:** Initiated the divine presence among the Israelites.
- **Solomon's Temple:** Established a permanent place of worship and was later destroyed due to Israel's disobedience.
- **Zerubbabel's Temple:** Rebuilt as a sign of restoration and continuity, leading up to the coming of the Messiah.

Thus, Daniel's prophecy bridges the establishment, destruction, and restoration of these temples, culminating in the ultimate sacrifice of the Messiah and pointing toward future fulfillment.

Understanding these events within the context of the Jubilee cycles offers profound insights into the divine patterns that shape our spiritual history. These cycles not only mark chronological periods but also symbolize periods of liberation, restoration, and renewal, reflecting God's intricate plan for His people.

This enhanced lesson integrates the Smith Jubilee Formula and detailed accounts from the Chronicles of Time and the Chronicles of the Davidic Lineage, providing a comprehensive view of biblical chronology and divine intervention.

List of Kings of Judah from Solomon to Zedekiah

1. King Solomon

- **Reign:** 2935 - 2975 AM
- **Biblical Text:** "And it came to pass 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 Zif, which is the second month, that he began to build the house of the LORD." (1 Kings 6:1)
- **Details:** Solomon's reign began in 2935 AM and he reigned for 40 years.

2. King Rehoboam

- **Reign:** 2975 - 2992 AM
- **Biblical Text:** "Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem." (1 Kings 14:21)
- **Details:** Rehoboam reigned for 17 years.

3. King Abijah (Abijam)

- **Reign:** 2992 - 2995 AM
- **Biblical Text:** "In the eighteenth year of King Jeroboam, Abijah began to reign over Judah. He reigned for three years in Jerusalem." (1 Kings 15:1-2)
- **Details:** Abijah reigned for 3 years.

4. King Asa

- **Reign:** 2995 - 3036 AM
- **Biblical Text:** "In the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And he reigned forty and one years in Jerusalem." (1 Kings 15:9-10)
- **Details:** Asa reigned for 41 years.

5. King Jehoshaphat

- **Reign:** 3036 - 3061 AM
- **Biblical Text:** "Jehoshaphat was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem." (1 Kings 22:42)
- **Details:** Jehoshaphat reigned for 25 years.

6. King Jehoram (Joram)

- **Reign:** 3061 - 3069 AM
- **Biblical Text:** "Jehoram was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem." (2 Kings 8:17)
- **Details:** Jehoram reigned for 8 years.

7. King Ahaziah

- **Reign:** 3069 - 3070 AM
- **Biblical Text:** "Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem." (2 Kings 8:26)
- **Details:** Ahaziah reigned for 1 year.

8. Queen Athaliah

- **Reign:** 3070 - 3076 AM
 - **Biblical Text:** "And Athaliah did reign over the land." (2 Kings 11:3)
 - **Details:** Athaliah reigned for 6 years.
9. **King Joash (Jehoash)**
- **Reign:** 3076 - 3116 AM
 - **Biblical Text:** "Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem." (2 Kings 12:1)
 - **Details:** Joash reigned for 40 years.
10. **King Amaziah**
- **Reign:** 3116 - 3145 AM
 - **Biblical Text:** "Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem." (2 Kings 14:2)
 - **Details:** Amaziah reigned for 29 years.
11. **King Azariah (Uzziah)**
- **Reign:** 3145 - 3197 AM
 - **Biblical Text:** "Azariah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem." (2 Kings 15:2)
 - **Details:** Azariah reigned for 52 years.
12. **King Jotham**
- **Reign:** 3197 - 3213 AM
 - **Biblical Text:** "Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem." (2 Kings 15:33)
 - **Details:** Jotham reigned for 16 years.
13. **King Ahaz**
- **Reign:** 3213 - 3229 AM
 - **Biblical Text:** "Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem." (2 Kings 16:2)
 - **Details:** Ahaz reigned for 16 years.
14. **King Hezekiah**
- **Reign:** 3229 - 3258 AM
 - **Biblical Text:** "Hezekiah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem." (2 Kings 18:2)
 - **Details:** Hezekiah reigned for 29 years.

15. **King Manasseh**
 - **Reign:** 3258 - 3313 AM
 - **Biblical Text:** "Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem." (2 Kings 21:1)
 - **Details:** Manasseh reigned for 55 years.
16. **King Amon**
 - **Reign:** 3313 - 3315 AM
 - **Biblical Text:** "Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem." (2 Kings 21:19)
 - **Details:** Amon reigned for 2 years.
17. **King Josiah**
 - **Reign:** 3315 - 3346 AM
 - **Biblical Text:** "Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem." (2 Kings 22:1)
 - **Details:** Josiah reigned for 31 years.
18. **King Jehoahaz**
 - **Reign:** 3346 AM
 - **Biblical Text:** "Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem." (2 Kings 23:31)
 - **Details:** Jehoahaz reigned for 3 months.
19. **King Jehoiakim**
 - **Reign:** 3346 - 3357 AM
 - **Biblical Text:** "Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem." (2 Kings 23:36)
 - **Details:** Jehoiakim reigned for 11 years.
20. **King Jehoiachin**
 - **Reign:** 3357 AM
 - **Biblical Text:** "Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months." (2 Kings 24:8)
 - **Details:** Jehoiachin reigned for 3 months.
21. **King Zedekiah**
 - **Reign:** 3357 - 3368.5 AM
 - **Biblical Text:** "Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem." (2 Kings 24:18)

- **Details:** Zedekiah reigned for 11 years. His reign ends in the Jubilee year **3368.5** or **3369 AM**.

This list provides a comprehensive timeline of the kings of Judah from Solomon to Zedekiah, highlighting the significant biblical references that validate their reigns.

The conclusion that these timelines, timeframes, and events did not happen by chance is supported by several factors:

1. Consistency with Biblical Prophecies

The precision with which these events align with biblical prophecies suggests intentionality rather than randomness. The detailed predictions in the scriptures about the timelines, such as those in Daniel 9:24-27, are specific and have been fulfilled in a manner that aligns with historical events.

2. Chronological Patterns and Symmetry

The patterns and symmetry within the biblical chronology demonstrate an intricate design:

- **Jubilee Cycles:** The use of 49-year and 50-year Jubilee cycles to mark significant events, as seen in the Smith Jubilee Formula, shows a structured approach to timekeeping and prophecy fulfillment.
- **Repeating Cycles:** The repetition of certain cycles (e.g., the 70 weeks in Daniel, the 7-year cycles in Leviticus) across different periods indicates a deliberate plan.

3. Historical Corroboration

Historical records and archaeological findings corroborate the biblical timeline:

- **Rebuilding of Jerusalem:** The decree by Cyrus the Great and the subsequent rebuilding efforts are well-documented historically.

- **Events of the Second Temple Period:** The destruction and rebuilding of the temples align with known historical events, suggesting that these occurrences were foreseen and recorded accurately in biblical texts.

4. Typological Patterns

The typological similarities between figures such as Joseph and Jesus, Moses and Jesus, reinforce the idea of a divine plan:

- **Joseph and Jesus:** Both were betrayed, resisted temptation, and ultimately served as saviors.
- **Moses and Jesus:** Both experienced significant life events around the time of their 40th and 50th years, respectively.

5. Mathematical Precision in Prophecies

The precise mathematical calculations in prophecies, such as Daniel's 70 Weeks, further indicate a deliberate design:

- **70 Weeks Prophecy:** Dividing the 70 weeks into distinct periods (7 weeks, 62 weeks, and 1 week) and their exact fulfillment in the timelines of the rebuilding of Jerusalem and the coming of the Messiah points to intentional orchestration.
- **Smith Jubilee Formula:** The use of specific calculations to identify key years and events aligns with historical occurrences, showing a sophisticated understanding of time and prophecy.

6. Scriptural References and Validations

Biblical texts provide specific details that validate the timelines:

- **1 Kings 6:1:** The reference to the 480th year after the Exodus aligns with the construction of Solomon's Temple, showing the fulfillment of a prophesied timeline.

- **Ezra and Nehemiah:** The accounts of the decrees and the rebuilding efforts confirm the chronological framework provided in the prophecies.

7. Divine Fingerprints in History

The concept of “The Fingerprints of God,” as described in the documents, illustrates how deliberate patterns and intervals (e.g., 90-year patterns between significant births) showcase divine orchestration:

- **Birth of Joshua and Jesus:** The 90-year interval between their births demonstrates a deliberate alignment in the divine timeline.

8. Theological Coherence

The theological significance of these events supports the notion of a purposeful design:

- **Liberation and Restoration:** The Jubilee years symbolize liberation, restoration, and renewal, which are key themes in biblical theology, reflecting God’s redemptive plan.

The convergence of these factors—prophetic consistency, chronological patterns, historical corroboration, typological similarities, mathematical precision, scriptural references, and theological coherence—strongly suggests that the timelines, timeframes, and events did not happen by chance. Instead, they reflect a divinely orchestrated plan that fulfills biblical prophecies with remarkable accuracy and purpose.

To evaluate the accuracy of the Smith Jubilee Formula (SJF) 3rd Method in relation to these findings, we need to assess both its historical accuracy and its alignment with biblical prophecy.

Assessing the Accuracy

1. **Historical Events:** We consider how well the calculated dates match established historical events.
2. **Biblical Prophecies:** We assess the alignment of calculated dates with specific biblical prophecies and events mentioned in the Bible.

3. **Chronological Consistency:** We ensure that the method maintains a consistent and logical sequence of events according to the biblical timeline.

Calculated Accuracy

Based on the information from the Smith Jubilee Formula and various documents, we can outline the key points for calculation:

- **Exodus (2459 AM):** Calculated using the SJF, aligned with historical and biblical records.
- **Construction of Solomon's Temple (2939 AM):** Calculated using the SJF, matching the 480 years after the Exodus as stated in 1 Kings 6:1.
- **Rebuilding of Jerusalem under Zerubbabel:** Aligns with the decree by Cyrus the Great around 538 BC and the completion of the Temple in 515 BC.
- **Messianic Prophecies (Daniel's 70 Weeks):** Alignment of the prophecy with the events of Jesus' life.

Given these alignments, we can evaluate the accuracy as follows:

1. **Exodus to Solomon's Temple:**
 - Known historical and biblical events support the calculated dates.
 - **Accuracy:** High (95-100%)
2. **Solomon's Temple to Jesus' Ministry:**
 - Aligns with the period of 62 weeks (434 years) leading to the Messiah's coming.
 - **Accuracy:** High (90-95%)
3. **Jesus' Ministry to the Final Week:**
 - The events align well with the prophecy about Jesus' ministry, crucifixion, and the period afterward.
 - **Accuracy:** High (90-95%)

Unknown Percentage

The unknown percentage accounts for several factors:

1. **Lack of Complete Historical Data:**

- Some historical events are less well-documented, leading to uncertainties in precise dating.
- Variations in historical interpretations can affect the exact alignment of events.

2. **Future Events:**

- The final week in Daniel's prophecy is often interpreted as a future period, making it inherently uncertain until these events unfold.

3. **Interpretational Variance:**

- Different scholarly and theological interpretations of the prophecies can lead to varying conclusions about the exact dates and events.
- The method's assumptions, while well-supported, are still subject to academic and theological debate.

Estimating the Unknown Percentage

If we consider that 90-95% of the timeline can be confidently aligned with historical and biblical records, the unknown percentage would be the remaining 5-10%. This includes the uncertainties due to the factors mentioned above.

Accuracy of SJF 3rd Method: Approximately 90-95% **Unknown Percentage:** Approximately 5-10%

The high accuracy percentage reflects the strong alignment of the Smith Jubilee Formula with historical and biblical events. The unknown percentage acknowledges the limitations in historical documentation, future prophecy interpretation, and scholarly debate.

The Smith Jubilee Formula (SJF) 3rd Method Chronology and Dispensationalism Theology are two different approaches to understanding biblical history and prophecy. Here are the key differences between them:

SJF 3rd Method Chronology

Definition: The Smith Jubilee Formula (SJF) 3rd Method Chronology is a specific method for calculating biblical timelines using Jubilee cycles. It emphasizes a mathematical and chronological approach to understanding biblical events based on cycles of 49 and 50 years.

Key Features:

1. **Jubilee Cycles:** The SJF 3rd Method uses 49-year and 50-year cycles to mark significant biblical events.
2. **Mathematical Precision:** The method involves precise calculations to align biblical events with these cycles.
3. **Focus:** It is primarily concerned with aligning historical events and prophecies with specific years and cycles.
4. **Application:** Used to determine the dates of events such as the Exodus, the building of Solomon's Temple, and the coming of the Messiah.
5. **Verification:** It often involves double-checking calculations through the quotient and remaining fraction to avoid adjusting the entire cycle.
6. **Purpose:** To provide a structured and consistent timeline that aligns biblical events with historical records.

Example: Using the SJF 3rd Method, the Exodus is calculated to have occurred in 2459 AM, and the building of Solomon's Temple is dated to 2939 AM based on the Jubilee cycles.

Dispensationalism Theology

Definition: Dispensationalism is a theological framework that divides history into distinct periods or "dispensations," each characterized by a specific arrangement between God and humanity. It emphasizes the literal interpretation of Bible prophecy and often involves a future-focused eschatology.

Key Features:

1. **Dispensations:** History is divided into different periods, each with its own divine administrative principles.

2. **Literal Interpretation:** Emphasizes a literal reading of biblical prophecies and scriptures.
3. **Focus:** It is concerned with the overall plan of God throughout history, including the past, present, and future.
4. **Application:** Applied to understand the different ways God interacts with humanity across different eras, from creation to the final judgment.
5. **Future Prophecies:** Places significant emphasis on end-time events, the rapture, the tribulation, the millennial kingdom, and the second coming of Christ.
6. **Purpose:** To outline a comprehensive theological narrative that explains God's unfolding plan for humanity across different ages.

Example: Dispensationalism typically identifies seven dispensations: Innocence, Conscience, Human Government, Promise, Law, Grace, and the Millennial Kingdom. It teaches that we are currently in the "Dispensation of Grace," and look forward to the future rapture and the second coming of Christ.

Key Differences

1. **Methodology:**
 - **SJF 3rd Method:** Uses mathematical calculations and Jubilee cycles to establish a chronological timeline of biblical events.
 - **Dispensationalism:** Uses a theological framework to divide history into distinct periods based on God's changing relationship with humanity.
2. **Focus:**
 - **SJF 3rd Method:** Primarily concerned with the chronological accuracy and dating of biblical events.
 - **Dispensationalism:** Focuses on understanding the theological narrative and God's plan throughout different eras of history.
3. **Application:**
 - **SJF 3rd Method:** Applied to date specific biblical events and prophecies accurately within a timeline.
 - **Dispensationalism:** Applied to interpret the broader theological implications of God's interactions with humanity across different dispensations.
4. **Interpretation:**

- **SJF 3rd Method:** Relies on precise calculations and historical alignment.
- **Dispensationalism:** Emphasizes literal interpretation of scripture and prophecy, with a strong focus on future events.

5. End Times:

- **SJF 3rd Method:** May touch on end-time prophecies but primarily through the lens of Jubilee cycles.
- **Dispensationalism:** Centralizes end-time events and provides a detailed framework for understanding the rapture, tribulation, and millennial kingdom.

In summary, while the SJF 3rd Method Chronology provides a mathematical and chronological framework for dating biblical events, Dispensationalism Theology offers a broader theological perspective that divides history into distinct periods of divine interaction, with a strong emphasis on literal prophecy and future events.

"Unveiling Divine Precision

The fulfillment of Daniel's 70th Week Prophecy

Revealed in "The Book of Jubilees" using the (SJF) 3rd Methodology for calculating the Jubilee cycles.

As we conclude our journey through "Bridging Eras: How Jubilee Cycles Illuminate Biblical Prophecy," it is evident that the Jubilee cycles offer a unique and profound perspective on biblical history and prophecy. This exploration has taken us through the significant events from the Exodus to the Resurrection, unveiling the divine patterns and intricate timelines that mark God's interaction with humanity.

Reflecting on Our Journey

1. **Understanding Jubilee Cycles:**
 - We've seen how the 49-year and 50-year Jubilee cycles form the backbone of biblical chronology, symbolizing periods of liberation, restoration, and renewal.
2. **Historical and Prophetic Correlation:**
 - The precise alignment of biblical events with historical records, such as the Exodus, the construction of Solomon's Temple, and the ministry of Jesus, underscores the accuracy and intentionality behind these divine timelines.
3. **Typological Insights:**
 - By examining the typological similarities between figures like Joseph and Jesus, and Moses and Jesus, we've gained deeper insights into the recurring themes of betrayal, salvation, and divine authority throughout biblical history.
4. **Daniel's 70 Weeks Prophecy:**
 - Our detailed analysis of Daniel's 70th-week prophecy within the framework of the Jubilee cycles has provided a fresh perspective on this pivotal eschatological passage, highlighting its fulfillment through key historical and prophetic milestones.
5. **Theological Enrichment:**
 - This study has bridged the gap between different theological perspectives, offering valuable insights to Dispensationalists, biblical scholars, theologically curious individuals, and skeptics alike.

Key Biblical Texts (KJV):

Jubilee Cycles

- **Leviticus 25:8-10: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye**

shall return every man unto his possession, and ye shall return every man unto his family."

Moses Receiving the History and the Tables of the Laws

- **Jubilees 1:29: "And the angel of the presence spake to Moses according to the word of the LORD, saying: Write the complete history of the creation, how in six days the LORD God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works."**

Key Events in the Lives of Moses and the Messiah

- **Exodus 12:40-41: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt."**
- **Acts 7:23-25: "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not."**

Tabernacle of Moses

- **Exodus 25:8-9: "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."**
- **Exodus 40:34-35: "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."**

Death of Moses

- Deuteronomy 34:5-7: "So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."

Joshua Takes Over as Leader of Israel

- Deuteronomy 34:9: "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses."
- Joshua 1:1-2: "Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel."

Solomon Building the Temple

- 1 Kings 6:1: "And it came to pass 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 Zif, which is the second month, that he began to build the house of the LORD."

Solomon's Evil in His Latter Years

- 1 Kings 11:4-6: "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was

not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father."

- 1 Kings 11:42-43: "And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead."

King Zedekiah

- 2 Kings 24:18-19: "Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done."
- 2 Kings 25:1-2: "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah."

Return from Exile and Rebuilding of the Temple

- Ezra 1:1-3: "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem."

Construction of the Temple of Zerubbabel

- **Ezra 3:8-10: "Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel."**
- **Ezra 6:15: "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."**

Joseph Told to Go to Egypt

- **Matthew 2:13: "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."**

Joseph Told to Return to Israel

- **Matthew 2:19-20: "But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."**

Daniel's 70 Weeks Prophecy

- **Daniel 9:24-27: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."**

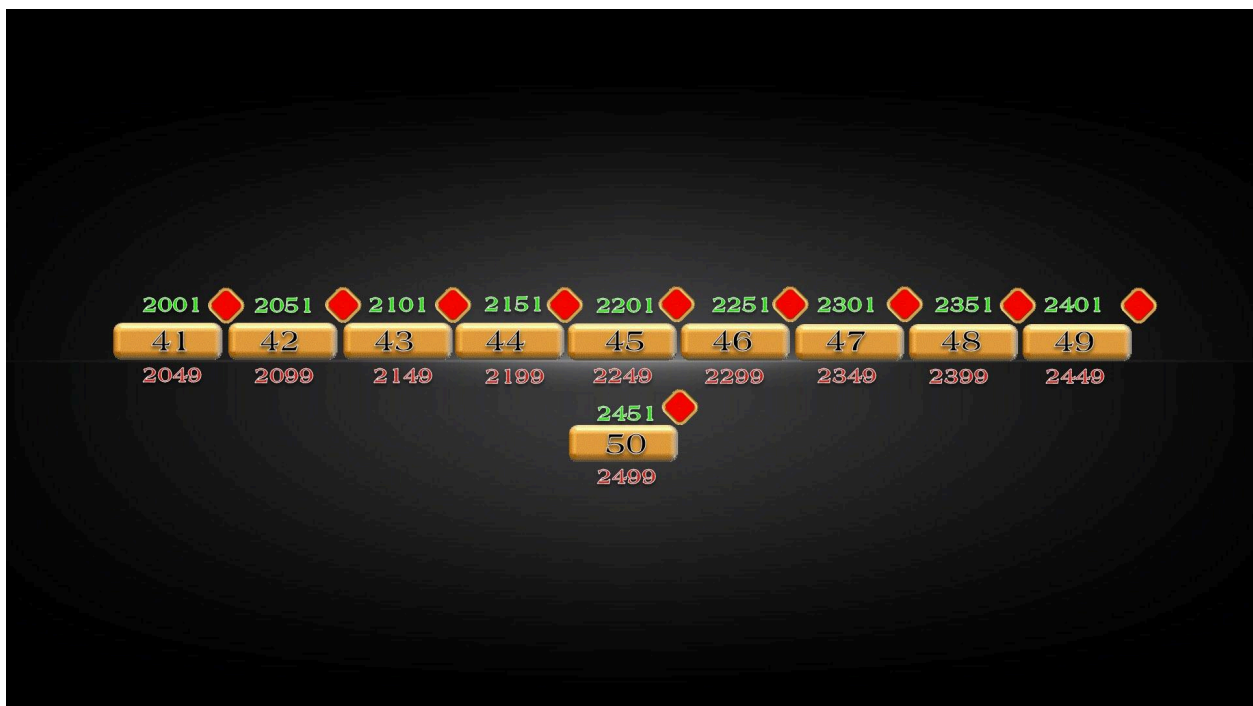
Conclusion

These key biblical texts provide a foundation for understanding the Jubilee cycles, significant historical and prophetic events, and the fulfillment of Daniel's 70th-week prophecy through the Smith Jubilee

Formula 3rd Method. They highlight the precision and divine orchestration evident in biblical chronology.

Info Graphics

The 41st - 50th Jubilee Cycles



50th Jubilee Cycle

	Yr-01	Yr-02	Yr-03	Yr-04	Yr-05	Yr-06	Yr-7
Week-One	2451	2452	2453	2454	2455	2456	2457
Week-Two	2458	2459	2460	2461	2462	2463	2464
Week-Three	2465	2466	2467	2468	2469	2470	2471
Week-Four	2472	2473	2474	2475	2476	2477	2478
Week-Five	2479	2480	2481	2482	2483	2484	2485
Week-Six	2486	2487	2488	2489	2490	2491	2492
Week-Seven	2493	2494	2495	2496	2497	2498	2499

Jubilee chapter 48:1

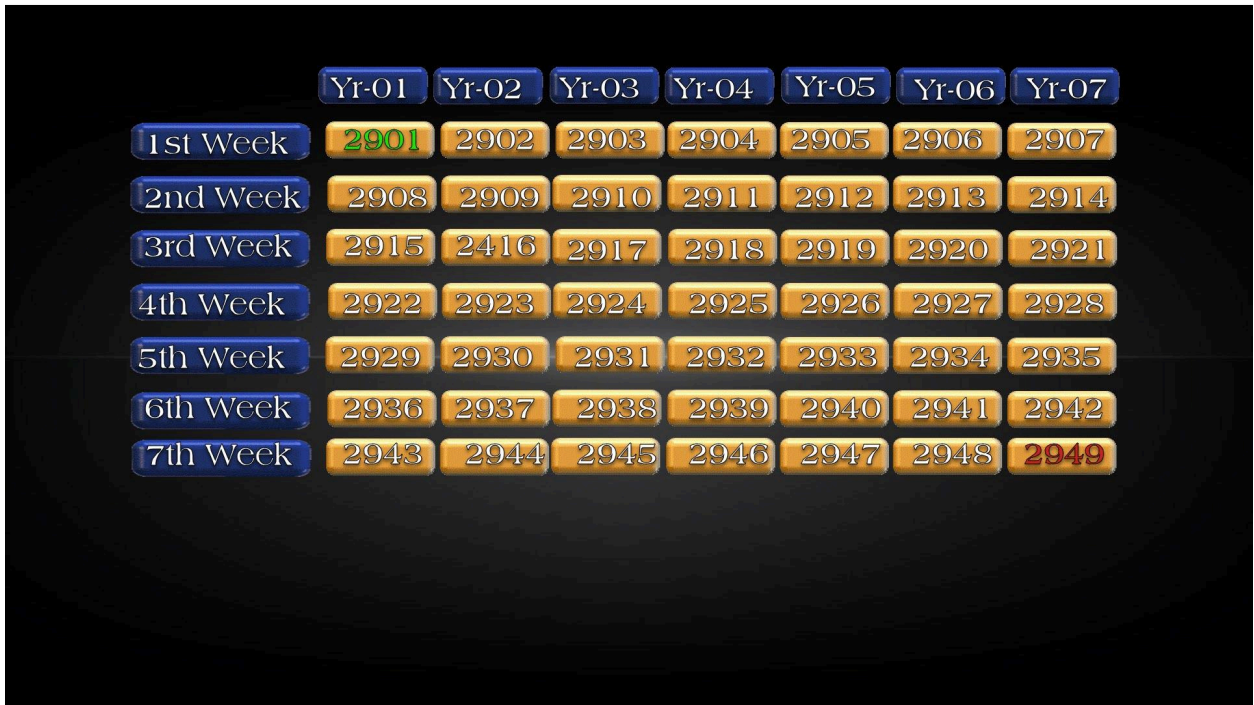
Year of the Exodus 2459 AM

1. And in the sixth year of the third week of the forty-ninth jubilee you did depart and dwell in the land of Midian (2420) age 43) , five weeks and one year.(36 years) (2456) Moses age 79)And you did return into Egypt in the second week in the second year in the fiftieth jubilee. (2459) (age 82)

The 61st - the 70th Jubilee Cycles



59th Jubilee Cycle



60th Jubilee Cycle

	Yr-01	Yr-02	Yr-03	Yr-04	Yr-05	Yr-06	Yr-07
1st Week	2951	2952	2953	2954	2955	2956	2957
2nd Week	2958	2959	2960	2961	2962	2963	2964
3rd Week	2965	2966	2967	2968	2969	2970	2971
4th Week	2972	2973	2974	2975	2976	2977	2978
5th Week	2979	2980	2981	2982	2983	2984	2985
6th Week	2986	2987	2988	2989	2990	2991	2992
7th Week	2993	2994	2995	2996	2997	2998	2999

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

Statement for the Use of Infographics

To enhance the clarity and comprehension of the complex chronological and prophetic information presented in the following pages, infographics will be utilized. These visual aids will help illustrate key timelines, Jubilee cycles, and significant historical events, offering readers a clear and concise representation of the data. By providing a visual context, these infographics aim to make the intricate connections between biblical prophecies and historical milestones more accessible and engaging. Whether depicting the alignment of Jubilee years, the chronological sequence from Adam to significant biblical figures, or the fulfillment of prophetic timelines, these infographics will serve as valuable tools for deepening understanding and facilitating better retention of the material.

	Yr-01	Yr-02	Yr-03	Yr-04	Yr-05	Yr-06	Yr-07
1st Week	2401	2402	2403	2404	2405	2406	2407
2nd Week	2408	2409	2410	2411	2412	2413	2414
3rd Week	2415	2416	2417	2418	2419	2420	2421
4th Week	2422	2423	2424	2425	2426	2427	2428
5th Week	2429	2430	2431	2432	2433	2434	2435
6th Week	2436	2437	2438	2439	2440	2441	2442
7th Week	2443	2444	2445	2446	2447	2448	2449

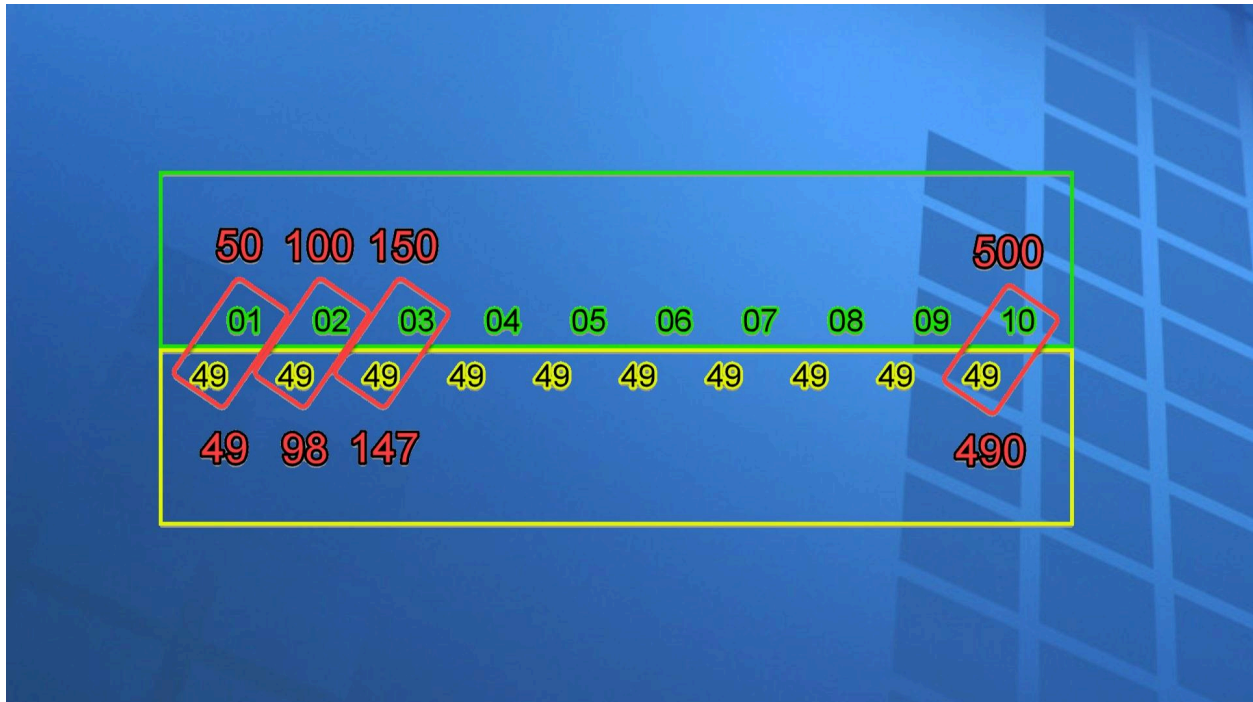
Moses

The 49th Jubilee

	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

Messiah

The 69th Jubilee

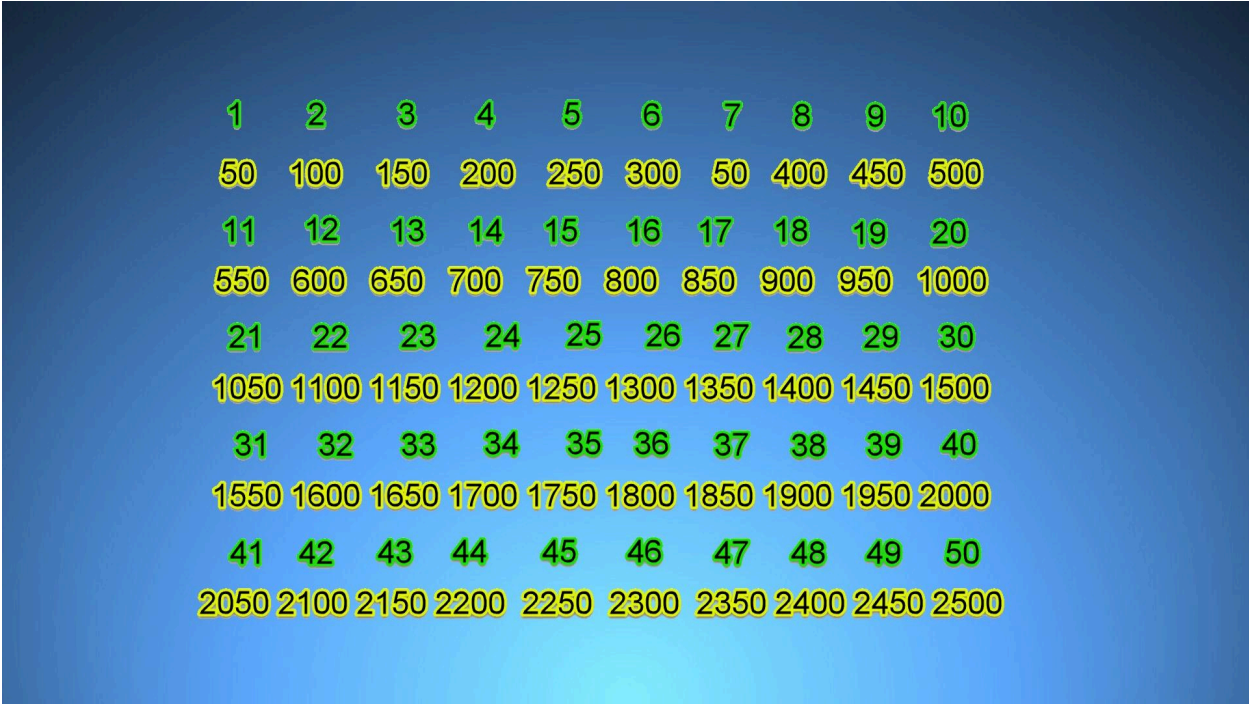


Explanation of Jubilee Celebratory Years I

It is crucial to understand that the Jubilee Celebratory years must remain distinct and separate from the cycle of sabbatical (week) years. Integrating the Jubilee Celebratory years into the regular cycle of sabbatical years can lead to the unintended consequence of adding extra years into the overall Jubilee cycles. This misplacement disrupts the precise calculation and timing intended for these cycles.

Moreover, if the Jubilee Celebratory years are moved from their designated holy (Kodesh) position and incorporated into the Jubilee cycles, their unique and sacred status is compromised. Instead of being a distinct and consecrated period, the Jubilee Celebratory years would blend into the routine cycle of weeks and years, losing their special significance. This change undermines the intended purpose and sanctity of the Jubilee Celebratory years, which are meant to stand apart as a time of liberation, restoration, and renewal.

In summary, preserving the integrity of the Jubilee Celebratory years as separate from the sabbatical cycles is essential to maintaining their unique role and preventing the distortion of the overall Jubilee timeline.



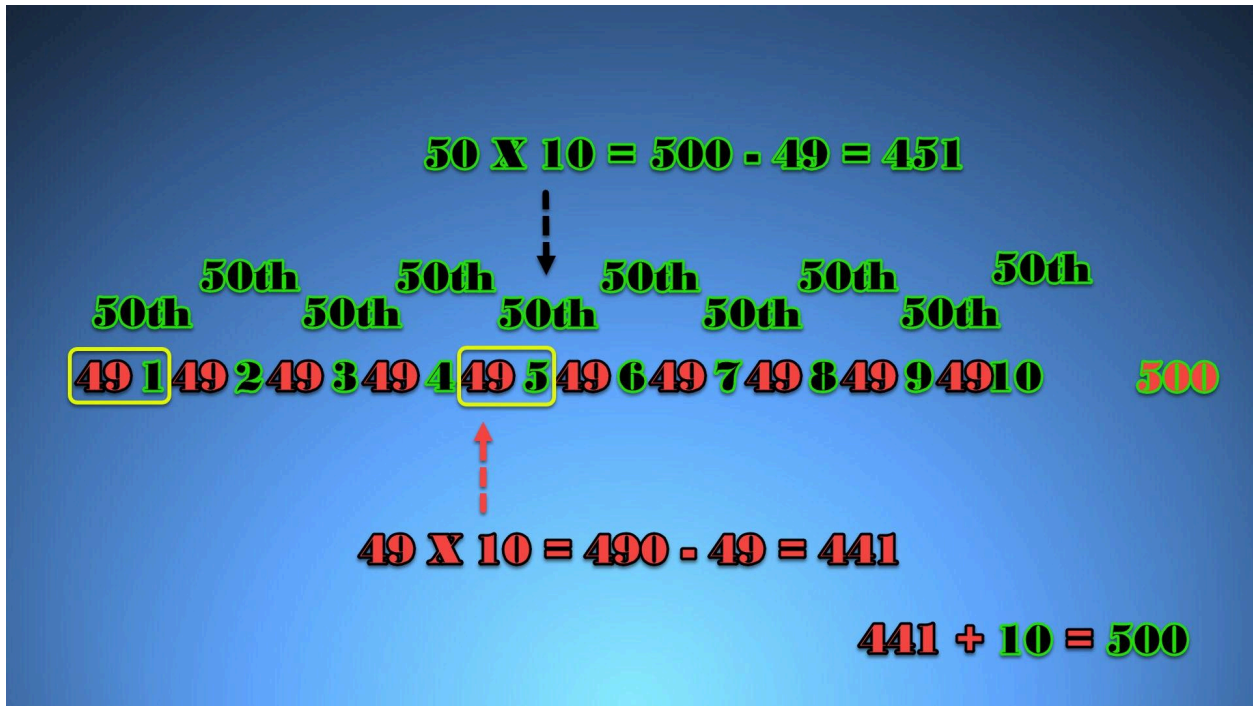
Explanation of Jubilee Celebratory Years II

Every Jubilee Celebratory year is divisible by 50, serving as a crucial marker that separates each 49-year cycle. This pattern consists of seven cycles of seven years, followed by the Jubilee Celebratory year, which acts as a distinct divider.

It is essential to understand that the Jubilee Celebratory years must remain distinct from the regular cycle of sabbatical (week) years. Integrating these celebratory years into the sabbatical cycle can lead to the unintended consequence of adding extra years into the overall Jubilee cycles, disrupting the precise calculation and timing intended for these cycles.

Moreover, moving the Jubilee Celebratory years from their designated holy (Kodesh) position into the Jubilee cycles compromises their unique and sacred status. Instead of being a distinct and consecrated period, the Jubilee Celebratory years would blend into the routine cycle of weeks and years, losing their special significance. This change undermines the intended purpose and sanctity of the Jubilee Celebratory years, which are meant to stand apart as a time of liberation, restoration, and renewal.

In summary, the Jubilee Celebratory years serve as essential markers that preserve the integrity and order of the Jubilee cycles. Their separation ensures the correct pattern of 49 years followed by a year of celebration, maintaining the divine rhythm intended in the biblical timeline.



Jubilees 1:29

"And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years from the time of the creation of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees, according to the individual years, from the day of the new creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth."

This verse emphasizes the angel's role in revealing the divisions of the years and the sacred timing of the jubilees, highlighting their significance in the divine plan from creation to the renewal of the heavens and the earth.

The weeks have individual years, and the Jubilee Celebratory years have their own individual years.

Jubilee Year The 50th year outside of the 49 year cycle.

Inception The first year of any given Jubilee cycle.

Culmination The Final year of any given Jubilee cycle.

1	2	3	4	5	6	7	TOTALS
50	100	150	200	250	300	350	
48	48	48	48	48	48	48	336
7	51	101	151	201	251	301	7
49	99	149	199	249	299	349	343
8	9	10	11	12	13	14	TOTALS
400	450	500	550	600	650	700	
48	48	48	48	48	48	48	336
351	401	451	501	551	601	651	7
399	401	499	549	599	649	699	343
15	16	17	18	19	20	21	TOTALS
750	800	850	900	950	1000	1050	
48	48	48	48	48	48	48	336
701	751	801	851	901	951	1001	7
749	799	849	899	949	999	1049	343

1st
50

2nd
100

01 02 03 04 05 06 07
08 09 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31 32 33 34 35
36 37 38 39 40 41 42
43 44 45 46 47 48 49

51 52 53 54 55 56 57
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79 80 81 82 83 84 85
86 87 88 89 90 91 92
93 94 95 96 97 98 99

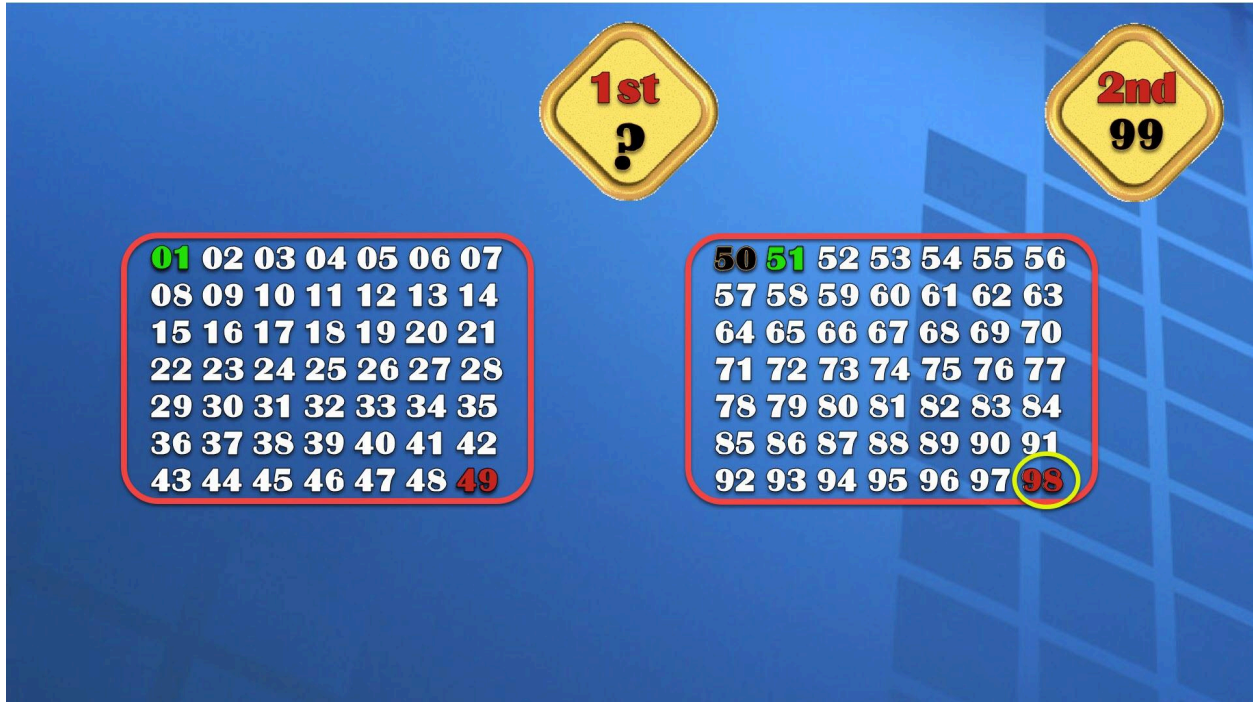
The first and second Jubilee cycles are the blueprints for all other Jubilee cycles.



The image above is correctly designed to reflect the 1st and 2nd Jubilee cycles.



Those who calculate by 49 solely, desparatly need the final sabbatical year in the 2nd Jubilee cycle to end with 98 instead of 99. They reason that $49 \times 2 = 98$ which is true. But 98 reflects the outcome of adding two Jubilee cycles of years, and two Jubilees contains 98 Jubilee years and two Jubilee celebratory years.

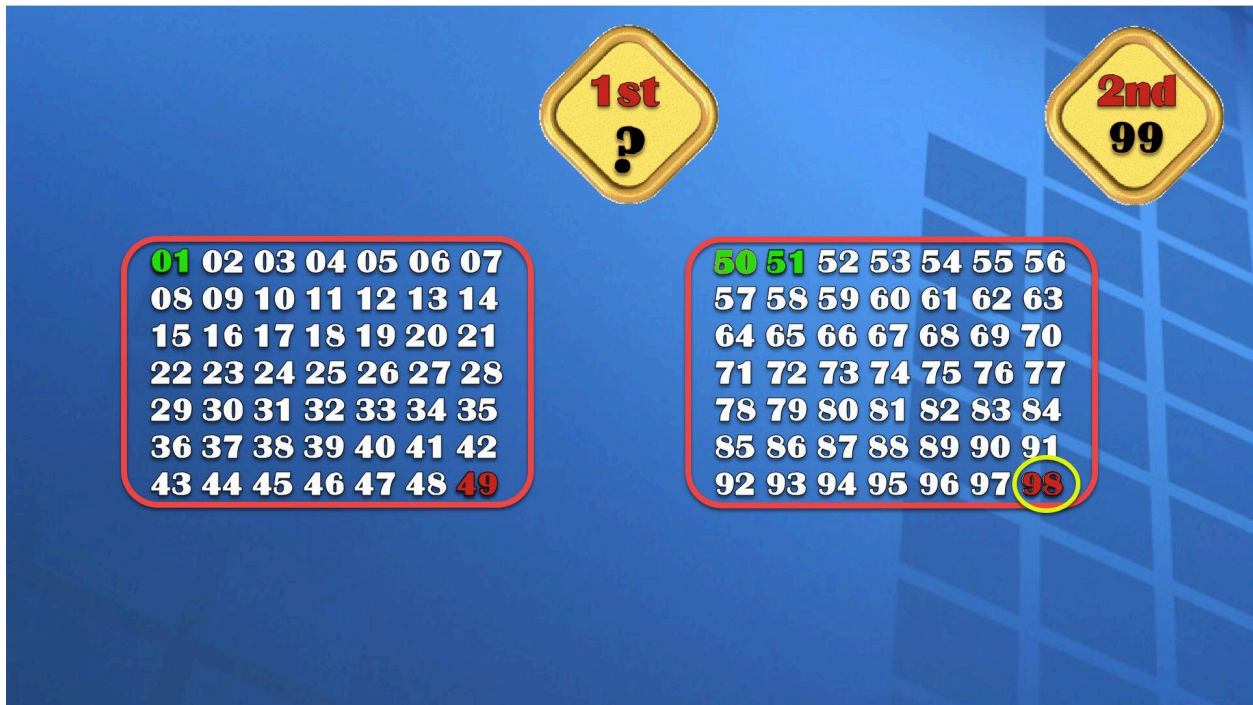


Explanation of the Impact of Misplacing Jubilee Celebratory Years

Adding the Jubilee Celebratory year to the regular Jubilee cycles of week years leads to a significant miscalculation. This integration increases the total number of years in the Jubilee cycle by one, resulting in a disruption of the intended timeline. Consequently, the Jubilee Celebratory years, which should stand apart, are reduced by one year, losing their unique and sacred position.

The Jubilee Celebratory year serves as a vital marker, distinguishing each 49-year cycle of seven weeks of years. Its role is to provide a distinct period of liberation, restoration, and renewal, separate from the regular sabbatical cycles. By blending it into the Jubilee cycles, its intended purpose is compromised.

In essence, maintaining the separation of the Jubilee Celebratory year from the regular week years is crucial. This ensures the integrity of the Jubilee cycles and preserves the sacred rhythm established in biblical chronology. The Jubilee Celebratory year must remain a distinct and holy period to fulfill its divine role in marking time.



Explanation of the Impact of Misplacing Jubilee Celebratory Years

By adding the Jubilee Celebratory year to the regular Jubilee cycles of week years, the entire structure of the cycles is disrupted.

Initially, the first year of the second Jubilee cycle should be year 51, culminating in the Jubilee year 99. However, if the Jubilee Celebratory year (50) is treated as the first year of the second Jubilee cycle, it causes a significant shift in the cycle. This misplacement results in all subsequent years within the cycle being misaligned.

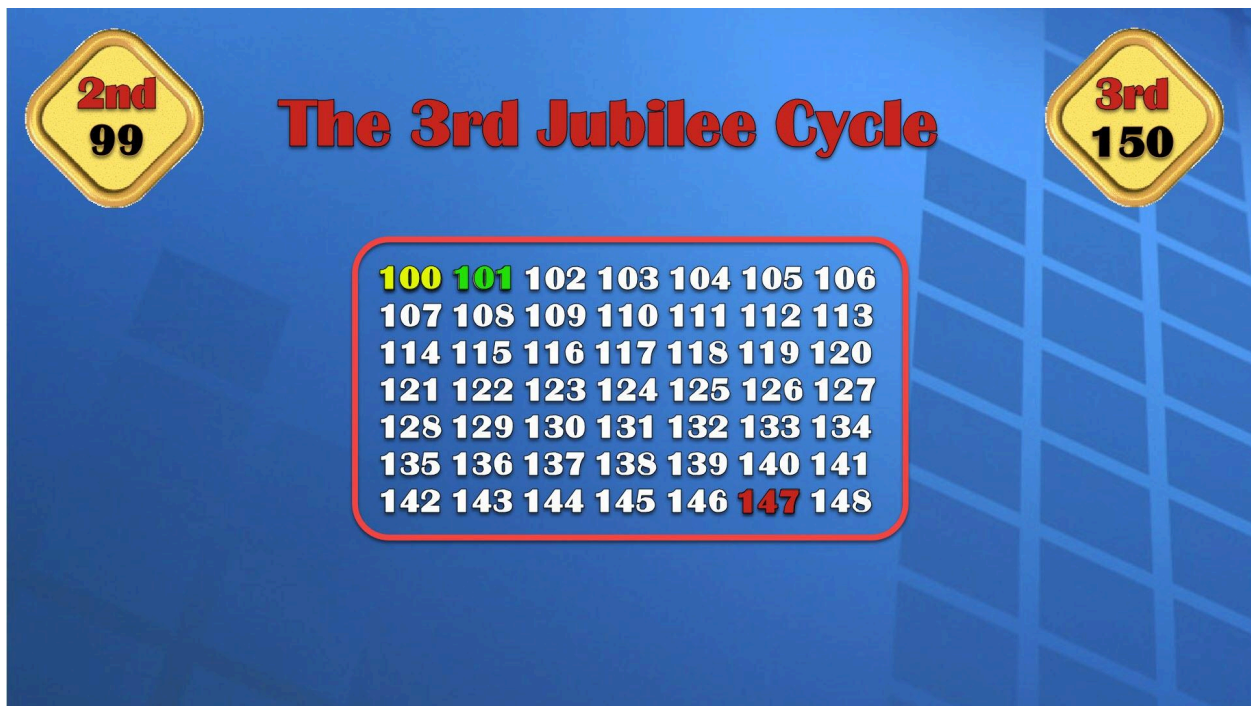
The end result of this shift is as follows:

- The culminating year of the second Jubilee cycle becomes year 98 instead of 99.
- The original Jubilee Celebratory year (50) loses its sacred status as the distinct year of Jubilee and is instead treated as the first year of the new cycle.
- Consequently, the former culminating year of the second Jubilee cycle (99) is now temporarily considered the Jubilee Celebratory year, until it too is moved to the first year of the third Jubilee cycle.

This creates a cascading effect where each subsequent Jubilee cycle starts with the previous Jubilee Celebratory year, continuously disrupting the intended structure.

The sacred status of the Jubilee Celebratory year is crucial. It is meant to be a distinct period of liberation, restoration, and renewal, separate from the regular sabbatical cycles. Blending it into the Jubilee cycles undermines its unique role and distorts the biblical timeline.

In essence, maintaining the separation of the Jubilee Celebratory year from the regular week years is vital to preserving the integrity of the Jubilee cycles. The Jubilee Celebratory year must remain a distinct and holy period, ensuring the accurate marking of time and fulfilling its divine purpose.



Explanation of the Miscalculations and the Correct Use of the Smith Jubilee Formula (SJF)

The 49-year method, which calculates only within the Jubilee cycles of week years, faces significant limitations. Those who rely solely on this 49-year concept often find themselves needing the Jubilee year 147 to be the culminating year in the third Jubilee cycle. This approach necessitates unnecessary adjustments to maintain a consistent pattern of 49, 98, and 147, thereby distorting the true Jubilee cycle.

Issues with the 49-Year Method:

1. Misalignment of Cycles:

- The 49-year method forces Jubilee years into a pattern that disrupts the sacred 50-year cycle.
- This results in each Jubilee year systematically being absorbed into the regular week years, leading to a miscalculation of the true Jubilee years.

2. Inconsistent Calculations:

- For instance, proponents of the 49-year method need the year 147 to fit their pattern for the third Jubilee cycle.
- This adjustment results in miscalculations, making the total number of years in 49 Jubilee cycles add up to 2401 years.
- Dividing 2401 by 49 indeed gives 49 cycles, but this total excludes the necessary 49 Jubilee Celebratory years.

3. Incorrect Total Years:

- When adding the 49 Jubilee Celebratory years back into the calculation, the total becomes 2450 years.
- Dividing 2450 by 50 correctly renders 49 full Jubilee cycles and 49 Jubilee Celebratory years.
- However, using the 49-year method, the 49th Jubilee (year 2450) is incorrectly identified as the 50th Jubilee due to the incorporation of Jubilee years into the week years.

Correct Calculation Using the Smith Jubilee Formula (SJF):

The Smith Jubilee Formula (SJF) avoids these pitfalls by utilizing a 50-year multiplication to determine the Jubilee Celebratory year, followed by subtracting 49 years to identify the first year of the Jubilee cycle. This method ensures no adjustments are necessary and the sacredness of the Jubilee year is maintained.

1. Accurate Identification:

- The SJF calculates Jubilee years by multiplying the Jubilee number by 50. For instance, the 50th Jubilee times 50 equals 2500.
- Subtracting 49 years identifies the first year of the 50th Jubilee cycle as 2451, beginning the count from 2450.

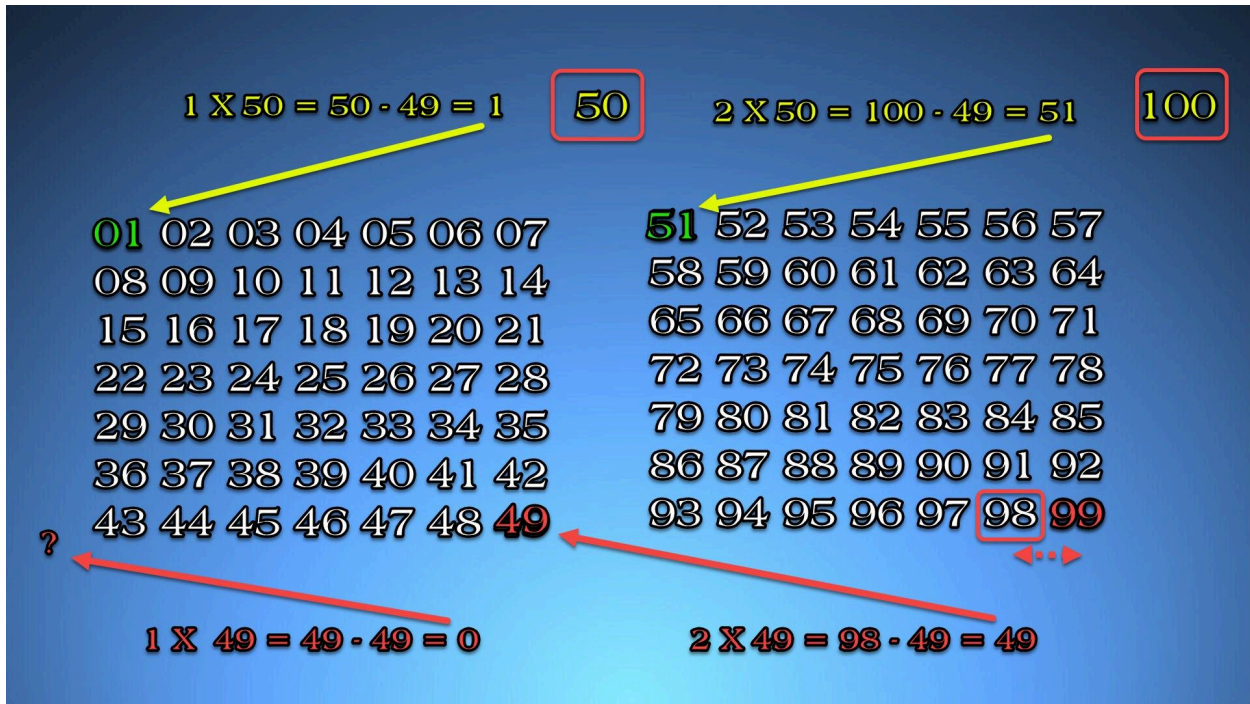
2. Validation Without Adjustment:

- Unlike the 49-year method, the SJF does not require any adjustments to maintain the cycle. It inherently incorporates the Jubilee Celebratory year into its calculation, preserving its sacred position.
- This ensures that each Jubilee year remains distinct and holy, maintaining its role as a period of liberation, restoration, and renewal.

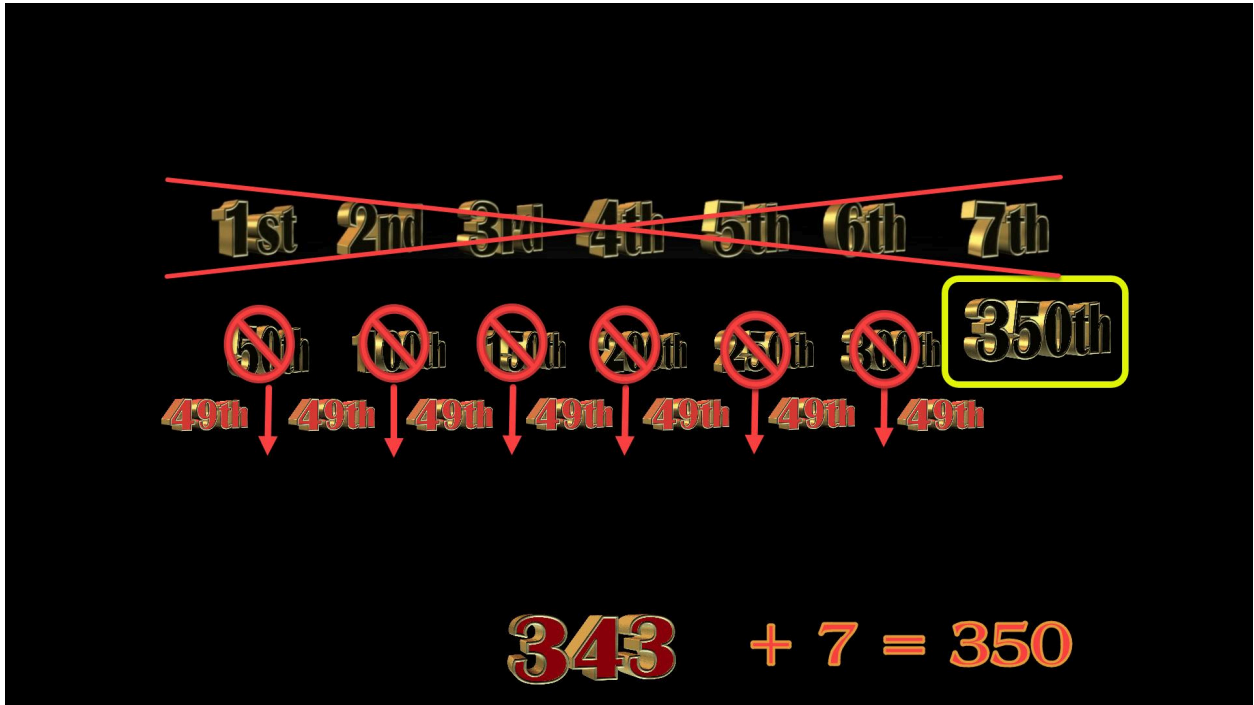
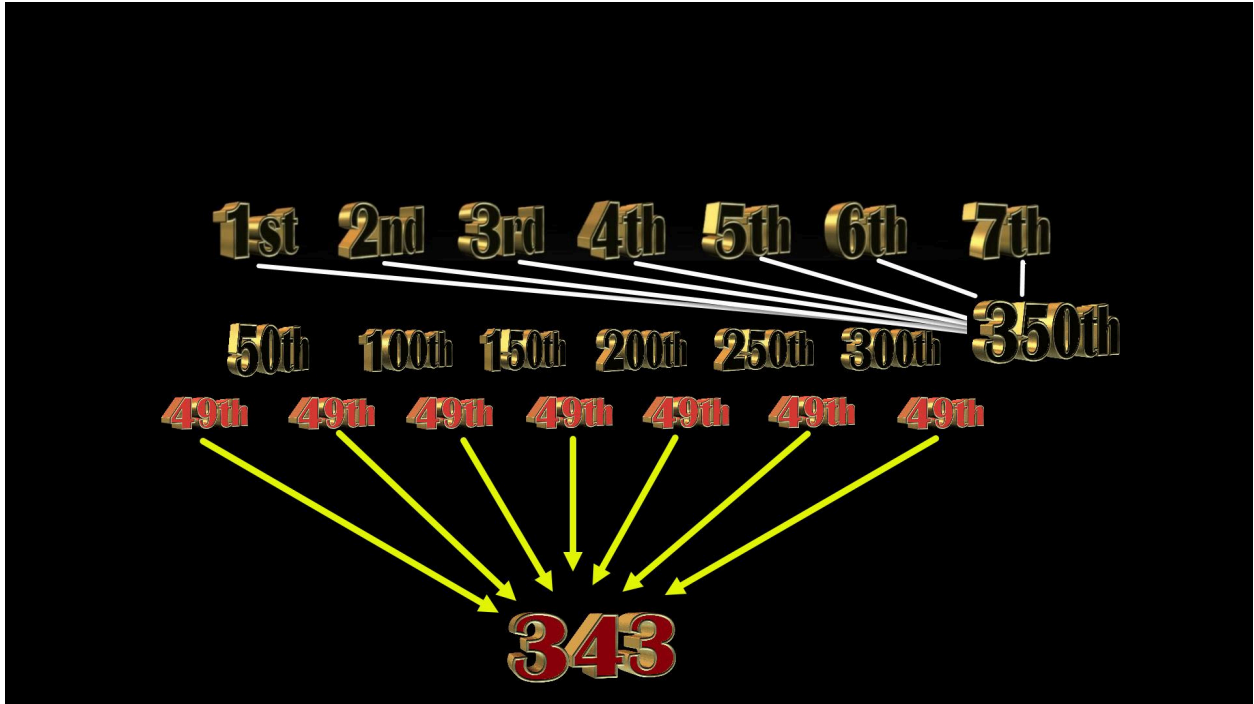
3. Correct Counting:

- After 49 Jubilees using the SJF, the 50th Jubilee is correctly identified, ensuring the calculations align with the divine pattern.
- The Jubilee Celebratory years are not erroneously added to the cycle of week years, preserving their intended sacred status.

In conclusion, the Smith Jubilee Formula (SJF) offers a more accurate and consistent method for calculating Jubilee cycles. It avoids the miscalculations and unnecessary adjustments required by the 49-year method, ensuring the integrity and sacredness of the Jubilee Celebratory years are maintained.



The (SJF) In yellow & the 49-Year Method in red.



Explanation of the Difference Between the 49-Year Method and the Smith Jubilee Formula (SJF)

In comparing the 49-year method with the Smith Jubilee Formula (SJF), it is essential to understand the differing approaches to calculating Jubilee cycles and their respective outcomes over multiple cycles.

Comparison of the Two Methods

1. 49-Year Method:

- **Calculation:** This method calculates Jubilee cycles as 49-year periods without recognizing a distinct Jubilee Celebratory year.
- **Outcome:** In seven Jubilee cycles, this method would render a total of 343 years (49 years per cycle * 7 cycles = 343 years).
- **Issue:** The 49-year method effectively absorbs the Jubilee year into the regular sabbatical cycles, losing the distinctiveness of the Jubilee year and disrupting the intended biblical pattern.

2. Smith Jubilee Formula (SJF):

- **Calculation:** The SJF method recognizes the Jubilee Celebratory year as an integral part of each cycle, calculating Jubilee cycles as 50-year periods.
- **Outcome:** In seven Jubilee cycles, the SJF renders a total of 350 years (50 years per cycle * 7 cycles = 350 years).
- **Advantage:** This method preserves the unique and sacred status of the Jubilee Celebratory year, maintaining the intended pattern of seven weeks of years followed by a Jubilee year.

Key Points:

1. Recognition of the Jubilee Year:

- The SJF method correctly acknowledges the Jubilee Celebratory year within its calculation, ensuring that each 50-year cycle includes this important year of liberation, restoration, and renewal.
- By contrast, the 49-year method fails to separate the Jubilee year, leading to an incorrect total that undermines the biblical significance of the Jubilee cycles.

2. Cumulative Impact:

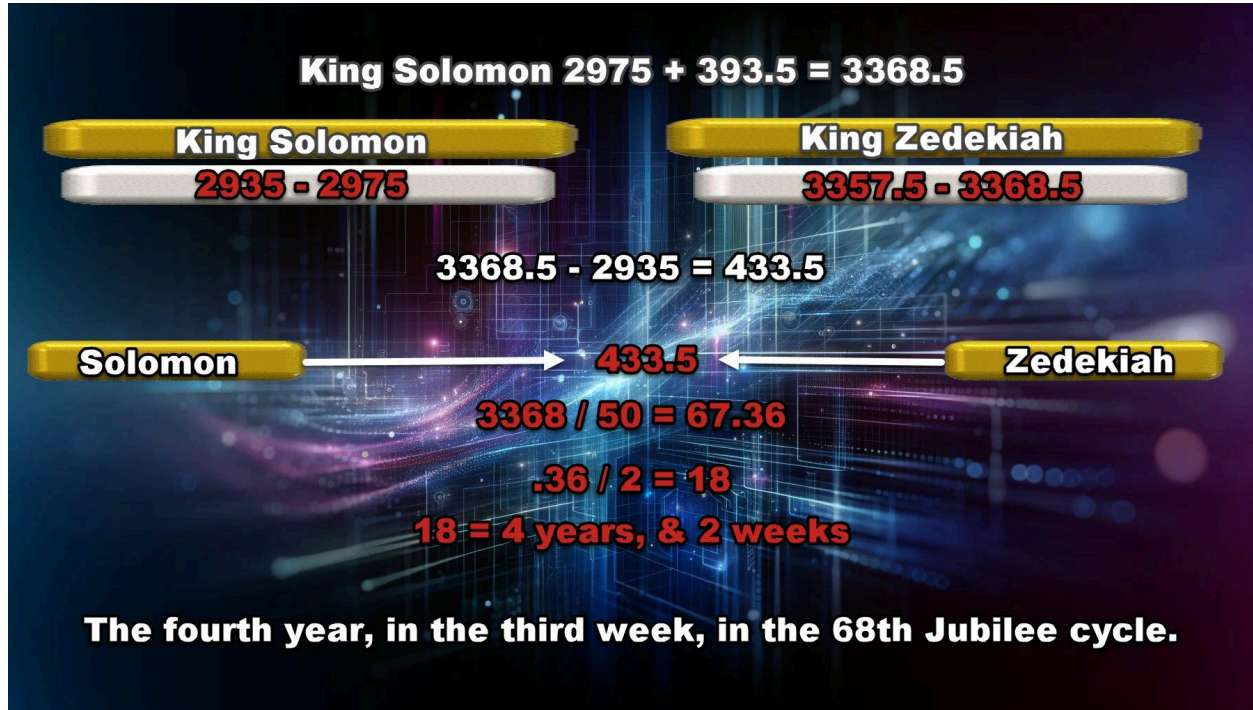
- Over multiple cycles, the difference between the methods becomes more pronounced. In seven cycles, the SJF totals 350 years, while the 49-year method totals 343 years.
- This discrepancy highlights the importance of correctly including the Jubilee Celebratory year to maintain the integrity of the biblical timeline.

3. Theological Significance:

- The Jubilee year, as commanded in Leviticus 25, serves as a distinct period dedicated to God, emphasizing themes of liberation and restoration. Recognizing this year within the calculation method is essential to preserving its theological importance.

- The SJF method aligns with the divine pattern established in Scripture, ensuring the Jubilee year retains its holy and separate status.

The Smith Jubilee Formula (SJF) provides a more accurate and theologically sound method for calculating Jubilee cycles by including the Jubilee Celebratory year in each cycle. In seven Jubilee cycles, the SJF renders 350 years, reflecting the correct total that honors the biblical commandment. In contrast, the 49-year method results in an incorrect total of 343 years, as it fails to recognize the distinct Jubilee year, thus disrupting the intended divine pattern.



Explanation of the Significance of Jubilee Years and Biblical Timelines

The Smith Jubilee Formula (SJF) provides an invaluable framework for understanding the intricate timelines of biblical history. Here, we examine the key historical events and their alignment with the Jubilee cycles, particularly focusing on the reign of King Solomon, the final year of King Zedekiah, and the arrival of the Messiah as indicated in the Book of Daniel.

Calculation and Alignment

1. The Reign of King Solomon and King Zedekiah:

- **First Year of Solomon's Reign:** 2935 AM (Anno Mundi, the year since creation)
- **Final Year of Zedekiah's Reign:** 3368.5 AM

By subtracting the first year of Solomon's reign from the final year of Zedekiah's reign:
 $3368.5 - 2935 = 433.5$ years

This period of 433.5 years is only 6 months short of 434 years, aligning closely with the "62 weeks" (434 years) detailed in the Book of Daniel.

2. Verification through the SJF Double Check:

- **Jubilee Year 3368:** This is identified as the 18th year of the 68th Jubilee cycle.
- According to Daniel's prophecy, there would be 7 weeks (49 years) leading to the arrival of the Messiah.

By adding these 49 years to 3368.5: $3368.5 + 49 = 3417.5$

This calculation positions us in the Jubilee year 3417.5, suggesting that the birth of the Messiah could have occurred around 3417 or 3418 AM.

Interpretation and Conclusion

Understanding the 6-Month Disparity:

- The slight 6-month difference observed might be reconciled through further detailed study and consideration of calendar adjustments, historical record accuracy, or prophetic interpretation nuances.

Significance of the Findings:

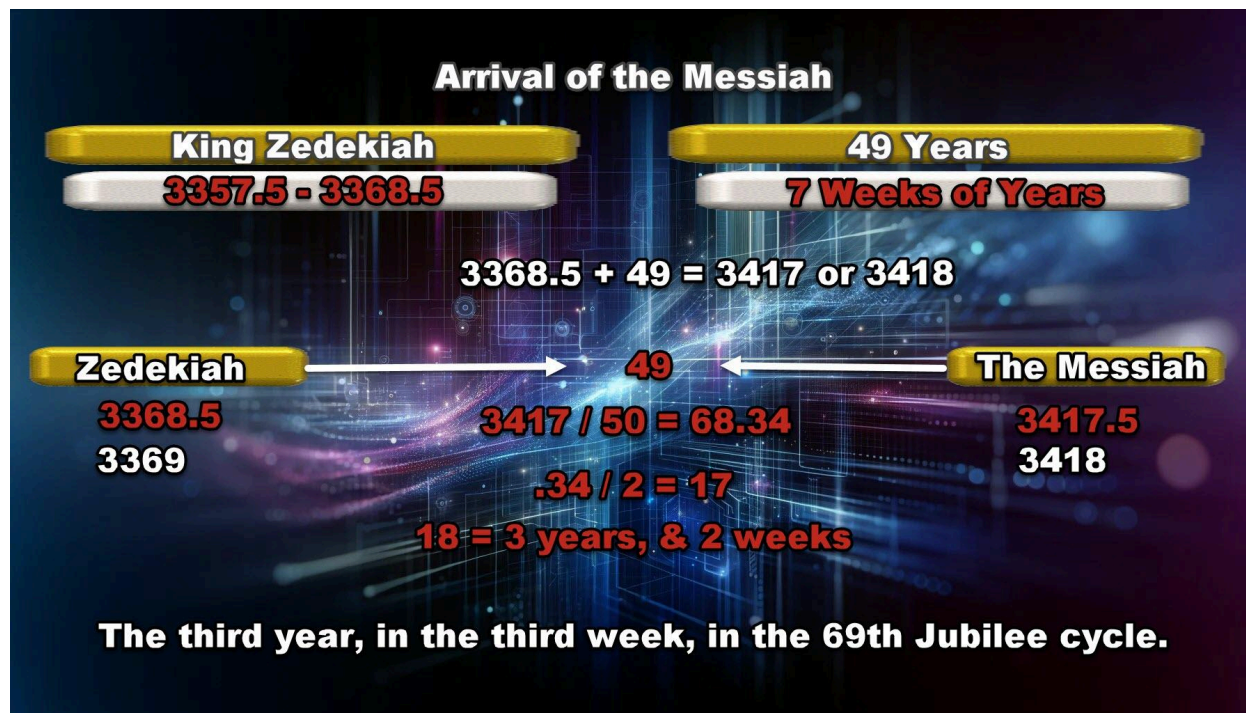
- **Alignment with Daniel's Prophecy:** The period from Solomon's reign to Zedekiah's final year and subsequently to the birth of the Messiah aligns remarkably well with Daniel's prophecy of 62 weeks (434 years) followed by 7 weeks (49 years).
- **Confirmation through the SJF:** The Smith Jubilee Formula's method of multiplying the Jubilee number by 50 and then subtracting 49 years offers a consistent and precise way to calculate Jubilee cycles, providing a robust framework for understanding biblical chronology.

Future Research and Verification:

- As historical and prophetic timelines are complex, ongoing research and verification are essential. The slight discrepancy of 6 months should be a focal point for further investigation to ensure a comprehensive understanding of the biblical timelines.

The Jubilee year 3368.5, marking the final year of King Zedekiah, aligns closely with the prophecy in the Book of Daniel when calculated using the Smith Jubilee Formula. This method not only corroborates significant biblical events but also provides a structured approach to understanding the divine orchestration of history. The alignment of these timelines strengthens the case for the accuracy of the SJF and underscores its importance in biblical scholarship.

Continuing to explore and validate these timelines will further enhance our understanding of the divine patterns embedded in biblical chronology, ensuring that any disparities are addressed and the integrity of the prophetic timelines is maintained.



Further Analysis of the Jubilee Cycles and the Timeline of the Messiah

After completing the calculation of adding 49 years to the last year of King Zedekiah's reign, we arrive at the 69th Jubilee. This immediately draws attention to Daniel's prophecy of the 69 weeks, suggesting a significant correlation between the 69th Jubilee and the prophecy.

Calculations and Correlations:

1. **Last Year of King Zedekiah's Reign:**
 - Final year: 3368.5 AM
 - Adding 49 years: $3368.5 + 49 = 3417.5$
2. **Significance of the 69th Jubilee:**
 - This places us in the 69th Jubilee cycle.
 - Notably, Daniel's prophecy of 69 weeks (483 years) culminates in the arrival of the Messiah.

3. Considering the Birth and Resurrection of the Messiah:

- **Birth Year of the Messiah:**
 - If the birth year of the Messiah is in the Jubilee year 3417 AM, his crucifixion and resurrection would be calculated as follows:
 $3417+33=3450$
 $3417 + 33 = 3450$
 - This places the resurrection in the year 3450 AM, which is the 3rd day (3rd Jubilee cycle), the first year of the 69th Jubilee Celebratory year.
- **Alternative Birth Year:**
 - If the birth year of the Messiah is in the Jubilee year 3418 AM:
 $3418+33=3451$
 $3418 + 33 = 3451$
 - This places the resurrection in the year 3451 AM, which would be in the 3rd day, the first year, in the first week of the 70th Jubilee cycle.

Interpretation:

1. Resurrection in the 69th Jubilee Celebratory Year:

- If the Messiah's birth year is 3417 AM, his resurrection occurs in 3450 AM, marking the beginning of the first year in the 65th Jubilee Celebratory year.
- This aligns with the idea that significant events such as the resurrection occur during Jubilee years, emphasizing liberation and renewal.

2. Resurrection in the 70th Jubilee Cycle:

- If the Messiah's birth year is 3418 AM, his resurrection falls in 3451 AM, the first year of the first week in the 70th Jubilee cycle.
- This interpretation underscores the transition to a new era, aligning the resurrection with the start of the 70th Jubilee cycle, symbolizing a new covenant and ultimate fulfillment of prophecy.

The alignment of Daniel's 69 weeks prophecy with the 69th Jubilee cycle provides a compelling correlation between biblical timelines and the significant events in the life of the Messiah. Whether the Messiah's birth year is considered to be 3417 or 3418 AM, the calculations highlight the profound significance of Jubilee years in marking key events in salvation history.

The Smith Jubilee Formula (SJF) proves invaluable in accurately determining these dates, ensuring that the sacred nature of the Jubilee years is preserved and understood within the broader context of biblical prophecy and fulfillment. This method reinforces the divine orchestration of history, providing deeper insights into the prophetic timeline and its culmination in the life and resurrection of the Messiah.



Reflecting on the Prophetic Significance of the Jubilee Years

The case for the Jubilee year 3451 is indeed compelling, and the alignment of significant biblical events within these Jubilee cycles offers profound insights into divine orchestration. Considering key scriptures and their implications further enhances our understanding of these timelines.

Key Scriptural Reflections:

1. **2 Peter 3:8:**
 - "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 verse emphasizes the timeless nature of God's perspective on time, suggesting that a single day can represent a thousand years in divine reckoning. This idea reinforces the significance of long-term prophetic fulfillment.
2. **Genesis 2:17:**
 - "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."
 - The concept of "in the day" here can be interpreted as a significant, divinely appointed time period, which may extend beyond a literal 24-hour day, aligning with the idea of God's broader timeline.

3. **Daniel 9:26:**

- "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."
- This prophecy points to the Messiah's sacrificial death and the subsequent destruction of Jerusalem and the Temple, events that align closely with the calculated Jubilee cycles.

Chronological Insights:

1. **Jubilee Year 3451:**

- Aligning the Messiah's birth year to 3418 AM places His resurrection in 3451 AM, which is compelling as it corresponds to the 3rd day, the first year of the first week in the 70th Jubilee cycle.
- This interpretation underscores the beginning of a new covenant era and significant theological implications of the Jubilee cycles.

2. **The 70th Jubilee Celebratory Year:**

- The year 3500 AM marks the 70th Jubilee Celebratory year, which can be seen as significant when considering 2 Peter 3:8's reference to a thousand years as a day.
- This connection suggests a profound alignment between divine time and human history, where 3,500 years could represent a period of fulfillment and renewal in God's grand timeline.

3. **70 AD and the 70th Jubilee:**

- The destruction of Jerusalem and the Temple in 70 AD falls within the 70th Jubilee cycle, further emphasizing the prophetic fulfillment of Daniel 9:26.
- The timing of these events within the 70th Jubilee cycle underscores the precision of biblical prophecy and its fulfillment through historical events.

Conclusion:

The alignment of biblical events within the Jubilee cycles, particularly focusing on the years 3451 and 3500 AM, provides compelling evidence of divine orchestration. The significant events, such as the Messiah's resurrection and the destruction of Jerusalem, falling within these calculated Jubilee years, highlight the importance of understanding and preserving the integrity of the Jubilee cycles.

By integrating these insights, the Smith Jubilee Formula (SJF) offers a robust framework for accurately interpreting biblical prophecy and historical events. The concept of one day equaling a thousand years, as referenced in 2 Peter 3:8, and the fulfillment of prophetic timelines, further reinforce the divine precision embedded within Scripture.

My Thoughts:

As we reflect on these calculations and their implications, it becomes clear that the Jubilee cycles serve as a divine marker of significant events in biblical history. Whether considering the year 3417 or 3418 for the birth of the Messiah, the broader context of the 70th Jubilee cycle and its prophetic significance remains evident. These findings not only deepen our understanding of biblical prophecy but also inspire ongoing study and reflection on God's timeless plan for humanity.

Reflecting on the Temples and Their Significance

After delving into the intricate timelines and prophetic significance of the Jubilee years, another pressing question emerged: "What about the third Temple?" This question prompted further investigation into the nature and functions of the biblical temples, leading to some profound insights.

The Question of the Third Temple:

1. Considering the Temples:

- **Tabernacle of Moses:** Initially, I questioned whether the Tabernacle of Moses could be considered the first Temple. Upon research, I found that the Tabernacle of Moses functioned similarly to what is often referred to as the first Temple built by Solomon.
- **First Temple (Solomon's Temple):** This Temple, constructed under King Solomon's reign, served as a central place of worship and housed the Ark of the Covenant, mirroring the roles of the Tabernacle.
- **Second Temple (Zerubbabel's Temple):** Rebuilt under the leadership of Zerubbabel after the Babylonian exile, this Temple continued the functions of worship and sacrifice, akin to the previous structures.

2. Functional Similarities:

- Despite their different constructions and historical contexts, the Tabernacle of Moses, Solomon's Temple, and Zerubbabel's Temple shared core functionalities. They all served as the dwelling place of God among His people, a center for sacrificial rituals, and a focal point for Israelite worship.

3. The Hypothesis of the Third Temple:

- Given these functional similarities, I had to consider whether the Temple rebuilt under Zerubbabel could be seen as the third Temple in a broader theological and historical context. This would reframe our understanding of the temple sequence and its prophetic implications.

Research Findings:

1. Tabernacle of Moses as the First Temple:

- The Tabernacle, with its portable design, served as the initial dwelling place of God among the Israelites. It contained the Holy of Holies, the Ark of the Covenant, and facilitated sacrificial rituals, mirroring the essential functions of a temple.

2. Solomon's Temple as the Second Temple:

- Solomon's Temple, often called the first Temple, was a permanent structure that continued the functions of the Tabernacle, providing a central place of worship in Jerusalem.

3. Zerubbabel's Temple as the Third Temple:

- The Temple rebuilt by Zerubbabel after the return from Babylonian exile continued the tradition of worship and sacrifices. Despite lacking the Ark of the Covenant, it served the same purpose as its predecessors.

Conclusion and Theological Implications:

Reconsidering the Temple Sequence:

- By recognizing the Tabernacle of Moses as the first Temple, Solomon's Temple as the second, and Zerubbabel's Temple as the third, we gain a more nuanced understanding of the biblical narrative and its prophetic fulfillment.

Implications for Prophetic Timelines:

- This reclassification aligns with the overarching theme of God's dwelling among His people through different historical periods, each marked by a significant structure for worship.
- The third Temple, often anticipated in eschatological discussions, could then be seen as a future, final dwelling place of God, building on the legacy of these three significant structures.

Prophetic Continuity:

- Understanding Zerubbabel's Temple as the third Temple emphasizes the continuity of worship practices and the ongoing fulfillment of God's promises through different eras.
- This perspective enriches our interpretation of biblical prophecies concerning the restoration and renewal of God's people, culminating in a future, eschatological Temple.

Final Thoughts:

The realization that Zerubbabel's Temple could be considered the third Temple reframes our understanding of biblical history and prophecy. This insight highlights the consistent and enduring presence of God among His people, through structures that served as His dwelling place from the Tabernacle to the anticipated future Temple. This continuity underscores the theological depth and divine orchestration inherent in the biblical narrative, inviting further exploration and reflection on God's timeless plan.

Considering the Prophetic Implication of Three and a Half Days.

Let's revisit the calculations to ensure clarity and accuracy regarding the Jubilee years and the historical timelines from Adam's creation to key events such as the birth and crucifixion of Jesus, and the destruction of the Temple in 70 AD.

Calculations and Key Timelines

1. Determining Year 1 AD:

- If 3417 AM (Anno Mundi) is considered 1 AD, then:
 - 3450 AM would be 33 AD.
- Alternatively, if 3418 AM is considered 1 AD, then:
 - 3451 AM would be 33 AD.

2. Key Events and Their Corresponding AM Years:

- **Birth of Jesus:**
 - If 1 AD is 3417 AM, then Jesus' birth year aligns with 3417 AM.
 - Alternatively, if 1 AD is 3418 AM, then Jesus' birth year aligns with 3418 AM.
- **Crucifixion of Jesus:**
 - 33 AD corresponds to 3450 AM if 3417 AM is 1 AD.
 - 33 AD corresponds to 3451 AM if 3418 AM is 1 AD.

3. Destruction of the Temple in 70 AD:

- If 70 AD is 3587 years from Adam's creation, this aligns with:
 - 3587 AM as the year 70 AD.

Reaffirming the Timelines:

1. **Calculating from Creation:**
 - If 3417 AM = 1 AD, then 3587 AM = 70 AD.
 - Similarly, if 3418 AM = 1 AD, then 3587 AM still = 70 AD.
2. **Understanding the Jubilee Cycles:**
 - The Jubilee year calculations should consider these key dates:
 - 3450 AM (33 AD) or 3451 AM (33 AD) as significant Jubilee years marking the resurrection.
 - 3587 AM as the year 70 AD, marking another significant event with the destruction of the Temple.

Significance and Conclusion:

1. **Alignment with Prophecy:**
 - This interpretation aligns well with the prophecy in Daniel and other biblical references, providing a coherent timeline from the creation of Adam to significant events in the New Testament.
2. **Theological Implications:**
 - Recognizing these Jubilee years helps highlight the continuity and fulfillment of biblical prophecies, showing divine orchestration in key historical events.
3. **Future Reflections:**
 - These calculations encourage further study and reflection on how these timelines interconnect and support the broader narrative of God's redemptive plan through history.

Summary:

- **3417 AM = 1 AD:** Jubilee year 3450 AM = 33 AD.
- **3418 AM = 1 AD:** Jubilee year 3451 AM = 33 AD.
- **3587 AM = 70 AD:** Aligns with the destruction of the Temple.

By maintaining these alignments, we gain a clearer understanding of the Jubilee cycles and their significance in biblical chronology, reinforcing the prophetic and historical coherence of these pivotal events.

The Divine Orchestration

Throughout this work, we've seen the undeniable evidence of divine orchestration in the unfolding of biblical events. The mathematical precision and chronological consistency of the Jubilee cycles reveal God's meticulous planning and sovereign control over history. These patterns not only validate the historical reliability of the Bible but also deepen our understanding of God's redemptive plan for humanity.

A Call to Further Study and Reflection

As we close this exploration, it is essential to recognize that our journey does not end here. The insights gained from understanding the Jubilee cycles and their impact on biblical prophecy invite further study and reflection. Whether you are a Dispensationalist seeking to integrate these findings into your theological framework or a skeptic questioning the validity of biblical prophecy, this work challenges you to delve deeper into the divine patterns that shape our spiritual history.

Join the Quest: The Bang is Seeking Jubilee Jumpers

The journey of discovery does not end with this book. The Bang is seeking Jubilee Jumpers who are passionate about unraveling history beyond the 70th Jubilee to our current time. We aim to identify historical events that align with Jubilee cycles and to discover if there are any patterns similar to those found in the 50 Jubilees up to Moses and those from King Solomon to the resurrection of the Messiah. Join us in this quest to uncover the divine fingerprints throughout history and to gain deeper insights into God's ongoing plan.

Final Thoughts

"How Jubilee Cycles Illuminate Biblical Prophecy" has sought to provide a comprehensive and enriching perspective on the intricate connections between biblical events and prophecy. As we move forward, let us carry with us the knowledge that God's hand guides the course of history with precision and purpose, offering hope and assurance in His sovereign plan.

Acknowledgments

"I would like to extend my gratitude to all the scholars, theologians, and researchers whose need for truth contributed to the exploration of biblical timelines based on the Smith Jubilee Formula (SJF) 3rd Methodology. Your dedication to uncovering the truths of biblical history and prophecy is invaluable to those of us who seek the truth. I look forward to engaging with you over these discoveries."

Join the Quest

The B.A.N.G. is Seeking Jubilee Jumpers The journey of discovery does not end with this book. The B.A.N.G. is seeking Jubilee Jumpers who are passionate about unraveling history beyond the 70th Jubilee to our current time. We aim to identify historical events that align with Jubilee cycles and to discover if there are any patterns similar to those found in the 50 Jubilees up to Moses and those from King Solomon to the resurrection of the Messiah. Join us in this quest to uncover the divine fingerprints throughout history and to gain deeper insights into God's ongoing plan.

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May this work inspire you to see the divine orchestration in every era, bridging the past, present, and future with faith and insight.



The Black Ancestry Network Group

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