



# Jews For Yeshua Ministry

*A Torah and Testimony Revealed Levite Production*

*"To the Torah and the Testimony, if anybody does not speak according to these words, it is because they have no light in them"*

**Isaiah 8:20; Revelation 12:17; 14:12**



## TIME LINE 1

The 6,000 Years from Adam to the 7<sup>th</sup> Millennium from Adam

TIME LINE #1-A (Basic Table)									
The 6,000 Years (120 Jubilee Cycles) from Adam (-3973 JC - Julian Calendar) to Yeshua's Return (2027 AD - Gregorian) and 1,000 Year Millennial Reign									
Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam Completed	Years to 2nd Coming	In JC (Julian)	Died JC	Total Life Span	Scripture References to "PERSON" Box
1	Elohim	(Created) Adam	N/A	0	5999	-3973	N/A	N/A	Gen. 1:26-27.
2	Adam	Seth	130	130	5869	-3843	-3043	930	Gen. 5:1-5.
3	Seth	Enosh	105	235	5764	-3738	-2931	912	Gen. 5:6-8.
4	Enosh	Kenan	90	325	5674	-3648	-2833	905	Gen. 5:9-11.
5	Kenan	Mahalalel	70	395	5604	-3578	-2738	910	Gen. 5:12-14.
6	Mahalalel	Yared	65	460	5539	-3513	-2683	895	Gen. 5:15-17.
7	Yared	Enoch	162	622	5377	-3351	-2551	962	Gen. 5:18-20.
8	Enoch	Methuselah	65	687	5312	-3286	-2986	365	Gen. 5:21-24.
9	Methuselah	Lamech	187	874	5125	-3099	-2317	969	Gen. 5:25-27.
10	Lamech	Noach (Noah)	182	1056	4943	-2917	-2322	777	Gen. 5:28-31
11	**Noach (Noah)	To End of Flood	B 600.01:27	1656.01:27	B 4342	-2317	B -1967	950	Gen. 8:13,14; 9:28,29; *note 1.
12	End of Flood	To Arphaxad	2 years	1658	4341	-2315	N/A	N/A	Gen. 11:10; *note 2.
13	Arphaxad	Shelach	35	1693	4306	-2280	-1877	438	Gen. 11:11-13; *note 3.
14	Shelach	Eber	30	1723	4276	-2250	-1847	433	Gen. 11:14,15.
15	Eber	Peleg	34	1757	4242	-2216	-1786	464	Gen. 11:16,17.
16	Peleg	Reu	30	1787	4212	-2186	-1977	239	Gen. 11:18,19.
17	Reu	Serug	32	1819	4180	-2154	-1947	239	Gen. 11:20,21.
18	Serug	Nahor	30	1849 yrs. complete. 37th Jubilee occurs.	Y 4150	-2124	-1924	230	Gen. 11:22,23.
19	Nahor	Terah	29	1878	4121	-2095	-1976	148	Gen. 11:24,25.
20	Terah	Avraham (Abraham) P	130	2008	3991	-1965	P -1890	205	Gen. 11:32; 12:4; Acts 7:2-4; *note 4.
21	Avraham (Abraham)	To Yit'zak (Isaac) P	100	2108	3891	-1865	P -1790	175	Gen. 21:5; 25:7.
Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam Completed	Years to 2nd Coming	In JC / AD	Died JC	Total Life Span	Scripture Reference to "Event or Reign" Box
22	Yit'zak (Isaac)	To the Exodus Passover R	400	2508	R 3491	-1465	R -1685	180	Gen.15:13 Acts 7:1-6; Gen.35:28; *note 5.
23	Exodus	Shlomo (Solomon)	476	2984	3015	-989	N/A	N/A	1 Kg. 6:1; *note 6.
24	Shlomo (Solomon)	Rechav'am	40	3024	2975	-949	Unknown	Unknown	1 Kg. 11:42; 2 Chr.9:30.
25	Rechav'am	Aviyam / Aviyah	17	3041	2958	-932	-891	58	1 Kg. 14:21; 2 Chr.12:13.
26	Aviyam/Aviyah	Asa	3	3044	2955	-929	Unknown	Unknown	1 Kg. 15:1,2; 2 Chr.13:1,2.
27	Asa	Yehoshaphat	41	3085	2914	-888	Unknown	Unknown	1 Kg. 15:9,10; 2 Chr.16:13.
28	Yehoshaphat	Yehoram	25	3110	2889	-863	-828	60	1 Kg. 22:42; 2 Chr.20:31.
29	Yehoram	Achaz'yahu	8	3118	2881	-855	-823	40	2 Kg. 8:16,17; 2 Chr.21:5.
30	Achaz'yahu	Atal'yah	1	3119	2880	-854	-832	23	2 Kg. 8:26; 2 Chr.22:2.
31	Atal'yah	Yehoash	6	3125	2874	-848	Unknown	Unknown	2 Kg.11:1-3; 2 Chr.22:10-12.
32	Yehoash	Amaz'yah	40	3165	2834	-808	-801	47	2 Kg.12:1; 2 Chr.24:1.
33	Amaz'yah	Azar'yahu / Uzz'yah	29	3194	2805	-779	-754	54	2 Kg.14:1,2; 2 Chr.25:1.
34	Azar'yahu/Uzz'yah	Yehoatham	52	3246	2753	-727	-711	68	2 Kg.15:1,2; 2 Chr.26:3.
35	Yehoatham	Ahaz	16	3262	2737	-711	-686	41	2 Kg.15:32,33; 2 Chr.27:1.
36	Ahaz	Chezkiyah (Hezekiah)	16	3278	2721	-695	-675	36	2 Kg.16:2; 2 Chr.28:1.
37	Chezkiyah (Hezekiah)	M'nashe	29	3307	2692	-666	N/A	N/A	2 Kg. 18:1,2; 2 Chr.29:1.
38	M'nashe	Amon	55	3362	2637	-611	-599	67	2 Kg. 21:1; 2 Chr.33:1.
39	Amon	Yosh'yahu	2	3364	2635	-609	-587	24	2 Kg. 21:19; 2 Chr.33:21.
40	Yosh'yahu	Yehoahaz/Shallum	31	3395	2604	-578	-570	39	2 Kg. 22:1; 2 Chr.34:1.
41	Yehoahaz/Shallum	Yehoyakim	00.03:00	3395.04:27	2604	-578	-555	23	2 Kg. 23:31; 2 Chr.36:2.
42	Yehoyakim	Yehoyakin / Yecon'yah	11	3406	2593	-567	-542	36	2 Kg. 23:36; 2 Chr.36:5.
43	Yehoyakin/Yecon'yah	Zedkiyahu (Zedekiah)	00.03:10	3406.08:07	2593	-567	Unknown	Unknown	2 Kg. 24:8; 2 Chr.36:9.
44	Zedkiyahu (Zedekiah)	To beginning of 70 Year Captivity	10.04:07	3416.00:14	2582	-556	Unknown	Unknown	2 Kg. 25:2-8; Jer.25:8-11; 2 Chr.36:20; Jer.40:1; *note 7.
45	From beginning of 70 Year Captivity	To beginning of 69 Weeks of Years (483 years)	70	3486	2512	-486	N/A	N/A	Jer. 25:8-11 / 29:10; Dan. 9:2.
46	From 69 Weeks of Years of Daniel (483 years)	To time of Yeshua's birth on the 1st day of Sukkot, Oct. 5th, -3 JC of the Julian Calendar. P	483	3970 years and 14 days have passed from Adam.	2029	-3 JC, 15th day of 7th Moon P	N/A	N/A	2 Chr. 36:22,23; Jer.29:10; Dan.9:24,25; Ezra 1:1-4; *note 8.
47	From Yeshua's Birth on 1st day of Sukkot Oct. 5, -3 JC of Julian Calendar	To Yeshua's Proclamation of 80th Jubilee from Adam.	30	3999 yrs. complete. 80th Jubilee begins. Y	1999	Ministry begins Fall of 27 AD	N/A	N/A	Lk.3:23; 4:16-21 *note 9. 29 years complete and in His 30th year.
48	From beginning of Yeshua's Ministry in 80th Jubilee from Adam.	To Fall of 2027 AD of Gregorian Calendar (The Year 6000 from Adam begins).	1999	5999 yrs. complete. 120th Jubilee begins (The Year 6000 from Adam). Y	0	Fall 2027 AD	N/A	N/A	2 Pt. 3:8; Hos. 6:1,2; Ezek. 37:1-14; *note 10.  Year 6000 (2027/2028) is 120th Jubilee.

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Commentary on Notes "1 through 10" for Time Line 1-A Begin on Page 14

Commentary on Notes "A through I" for Time Line 1-B Begin on Page 21

**TIME LINE #1-B**

(Expanded Table)

For BC dates add one year to JC date. For example: -1465 JC = 1466 BC, and -3973 JC = 3974 BC. AD dates remain the same.

The 6,000 Years (120 Jubilee Cycles) from Adam (-3973 JC - Julian Calendar) to Yeshua's Return (2027 AD - Gregorian) and 1,000 Year Millennial Reign

\*\* In Green Rows Are non-Essential Components of the Time Line, but Contain Interesting and/or Informative Information

Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam Completed	Years to 2 <sup>nd</sup> Coming	In JC	Died JC	Total Life Span	Scripture References to "PERSON" Box
1	Elohim	(Created) Adam	N/A	0	5999	-3973	N/A	N/A	Gen. 1:26-27.
2	Adam	Seth	130	130	5869	-3843	-3043	930	Gen. 5:1-5.
3	Seth	Enosh	105	235	5764	-3738	-2931	912	Gen. 5:6-8.
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5	Kenan	Mahalalel	70	395	5604	-3578	-2738	910	Gen. 5:12-14.
6	Mahalalel	Yared	65	460	5539	-3513	-2683	895	Gen. 5:15-17.
7	Yared	Enoch	162	622	5377	-3351	-2551	962	Gen. 5:18-20.
8	Enoch	Methuselah	65	687	5312	-3286	-2986	365	Gen. 5:21-24.
9	Methuselah	Lamech	187	874	5125	-3099	-2317	969	Gen. 5:25-27.
10	Lamech	Noach (Noah)	182	1056	4943	-2917	-2322	777	Gen. 5:28-31.
11	**Noach (Noah)	To End of Flood	B 600.01:27	1656.01:27	B 4342	-2317	B N/A	950	Gen. 8:13,14; 9:28,29. (Go to Line 12 Next)
A	**Noach (Noah)	To Shem	502	1558	4441	-2415	-1967	950	Gen. 11:10; *note A.
B	**Shem	To End of Flood	P 98	1656	4343	-2317	-1815	P 600	Gen. 11:11; *note B.
12	End of Flood	To Arphaxad	2 years	1658	4341	-2315	N/A	N/A	Gen. 11:10.
13	Arphaxad	Shelach	35	1693	4306	-2280	-1877	438	Gen. 11:12,13.
14	Shelach	Eber	30	1723	4276	-2250	-1847	433	Gen. 11:14,15.
15	Eber	Peleg	34	1757	4242	-2216	-1786	464	Gen. 11:16,17.
16	Peleg	Reu	30	1787	4212	-2186	-1977	239	Gen. 11:18,19.
17	Reu	Serug	32	1819	4180	-2154	-1947	239	Gen. 11:20,21.
18	Serug	Nahor	30	1849 yrs. complete. 37th Jubilee occurs. Y	4150	-2124	-1924	230	Gen. 11:22,23.
19	Nahor	Terah	29	1878	4121	-2095	-1976	148	Gen. 11:24,25.
20	Terah	Avraham (Abraham) P	130	2008	3991	-1965	-1890	205	Gen. 11:32; 12:4; Acts 7:2-4.
21	Avraham (Abraham)	To Yit'zak (Isaac) P	100	2108	3891	-1865	-1790	175	Gen. 21:5; 25:7. (Line 22 next)
Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam Completed	Years to 2 <sup>nd</sup> Coming	In JC / AD	Died JC	Total Life Span	Scripture Reference to "Event or Reign" Box
C	**From the Promise	To the Exodus Passover	430 1/2	Exodus 2508 1/2	Exodus 3491	Exodus -1465	N/A	N/A	Gen. 12:1; Gal. 3:16,17; *note C & Time Line #2.
D	**From the Exodus / Passover	To Jericho and the 51st Jubilee from Adam	40 1/2	2549 yrs. complete. 51st Jubilee occurs. Y	Jubilee 3451	Jubilee -1425	N/A	N/A	Ex. 7:7; Deut. 43:7; Joshua 5:10-6:20; *note D.
E	**From Jericho and 51st Jubilee from Adam	To first 7th year Sabbath after conquering the Land	7	Sabbath Year 2556	Sabbath Year 3444	Sabbath Year -1418	N/A	N/A	Joshua 11:23; *note E.
22	Yit'zak (Isaac)	To the Exodus Passover R	400	2508	R 3491	-1465	R -1685	180	Gen.15:13 Acts 7:1-6; Gen.35:28.
23	Exodus	Shlomo (Solomon)	476	2984	3015	-989	N/A	N/A	1 Kg. 6:1.
24	Shlomo (Solomon)	Rechav'am	40	3024	2975	-949	Unknown	Unknown	1 Kg. 11:42; 2 Chr.9:30.
25	Rechav'am	Aviyam / Aviyah	17	3041	2958	-932	-891	58	1 Kg. 14:21; 2 Chr.12:13.
26	Aviyam/Aviyah	Asa	3	3044	2955	-929	Unknown	Unknown	1 Kg. 15:1,2; 2 Chr.13:1,2.
27	Asa	Yehoshaphat	41	3085	2914	-888	Unknown	Unknown	1 Kg. 15:9,10; 2 Chr.16:13.
28	Yehoshaphat	Yehoram	25	3110	2889	-863	-828	60	1 Kg. 22:42; 2 Chr.20:31.
29	Yehoram	Achaz'yahu	8	3118	2881	-855	-823	40	2 Kg. 8:16,17; 2 Chr.21:5.
30	Achaz'yahu	Atal'yah	1	3119	2880	-854	-832	23	2 Kg. 8:26; 2 Chr.22:2.
31	Atal'yah	Yehoash	6	3125	2874	-848	Unknown	Unknown	2 Kg.11:1-3; 2 Chr.22:10-12.
32	Yehoash	Amaz'yah	40	3165	2834	-808	-801	47	2 Kg.12:1; 2 Chr.27:1.
33	Amaz'yah	Azar'yahu / Uzz'yah	29	3194	2805	-779	-754	54	2 Kg.14:1,2; 2 Chr.25:1.
34	Azar'yahu/Uzz'yah	Yehoatham	52	3246	2753	-727	-711	68	2 Kg.15:1,2; 2 Chr.26:3.
35	Yehoatham	Ahaz	16	3262	2737	-711	-686	41	2 Kg.15:32,33; 2 Chr.27:1. (Line 37 Next)
36	Ahaz	Chezkiyah (Hezekiah)	16	3278	2721	-695	-675	36	2 Kg.16:2; 2 Chr.28:1. (Line 37 Next)
F	**Chezkiyah's 1st year of his 29 year reign	To Assyrian Invasion of Judah in 14th year	(14 of 29)	3292	2707	-681	-641	54	2 Kings 18:13-16;20:6; Is.36:1 *note F.
G	**Assyrian Invasion of Judah in 14th year	To end of military control of Judah under Assyria	(20 of 29)	3298	2701	-675	N/A	N/A	2 Kings 18:17-19:37; 2 Chron. 32:9-21; Is.36:2-37:38; *note G.
H	**End of military control of Judah under Assyria	To Chezkiyah's Jubilee, 66th Jubilee from Adam	(21 of 29)	3299 complete. 66th Jubilee occurs. Y	2700	-674	N/A	N/A	2 Kings 19:29; Is. 37:30; *note H.
37	Chezkiyah (Hezekiah)	M'nashe	29	3307	2692	-666	N/A	N/A	2 Kg. 18:1,2; 2 Chr.29:1.
38	M'nashe (Hezekiah)	Amon	55	3362	2637	-611	-599	67	2 Kg. 21:1; 2 Chr.33:1.
39	Amon	Yosh'yahu	2	3364	2635	-609	-587	24	2 Kg. 21:19; 2 Chr.33:21.
40	Yosh'yahu	Yehoahaz/Shallum	31	3395	2604	-578	-570	39	2 Kg. 22:1; 2 Chr.34:1.
41	Yehoahaz/Shallum	Yehoyakim	00.03:00	3395.04:27	2604	-578	-555	23	2 Kg. 23:31; 2 Chr.36:2.
42	Yehoyakim	Yehoyakin / Yecon'yah	11	3406	2593	-567	-542	36	2 Kg. 23:36; 2 Chr.36:5.
43	Yehoyakin/Yecon'yah	Zedkiyahu (Zedekiah)	00.03:10	3406.08:07	2593	-567	Unknown	Unknown	2 Kg. 24:8; 2 Chr.36:9.
44	Zedkiyahu (Zedekiah)	To beginning of 70 Year Captivity	10.04:07	3416.00:14	2582	-556	Unknown	Unknown	2 Kg. 25:2-8; Jer.25:8-11; 2 Chr.36:20; Jer.40:1.
45	From beginning of 70 Year Captivity	To beginning of 69 Weeks of Years (483 years)	70	3486	2512	-486	N/A	N/A	Jer. 25:8-11 / 29:10; Dan. 9:2.
46	From 69 Weeks of Years of Daniel (483 years)	To time of Yeshua's birth on the 1st day of Sukkot, Oct. 5th, -3 JC of the Julian Calendar. P	483	3970 years and 14 days have passed from Adam.	2029	-3 JC, 15th day of 7th Moon P	N/A	N/A	2 Chr. 36:22,23; Jer.29:10; Dan.9:24,25; Ezra 1:1-4.
47	From Yeshua's Birth on night of Oct. 5th, -3 JC of Julian Calendar	To Yeshua's Proclamation of 80th Jubilee from Adam.	30	3999 yrs. complete. 80th Jubilee begins. Y	1999	Ministry begins Fall 27 AD	N/A	N/A	Lk.3:23; 4:16-21 29 years complete and in His 30th year.
48	From beginning of Yeshua's Ministry in 80th Jubilee from Adam.	To Fall of 2027 AD of Gregorian Calendar (The Year 6000 from Adam begins).	1999	5999 yrs. complete. 120th Jubilee begins (The Year 6000 from Adam). Y	0	Fall 2027 AD	N/A	N/A	2 Pt. 3:8; Hos. 6:1,2; Ezek. 37:1-14. Year 6000 (2027/2028) is 120th Jubilee.
I	The 7 Year Covenant and Tribulation leading up to Yeshua's Return, and extending from Fall 2020 to Fall 2027	First 3 1/2 years of Covenant (tribulation against the world): Dan 9:24-27; Matt. 24:14; Rev.11:3-7 / 14:6; Second 3 1/2 years of Covenant (tribulation against the Holy People "The Saints/believers"): Dan. 7:19-26 / 8:23-25 / 9:27; Matt.14:15-28; 2 Thess.2:3,4,9-12; Rev.11:7-10 / 12:6 / 13:1-8, 11-17 / 17:8-12. The Year 6000 (120th Jubilee, end of 5999 to end of 6000), Second Coming/Resurrection: Lev. 25:8-10; Lk. 4:16-21; 1 Cor.15:51,52; 1 Thess. 4:16,17; Ezek. 37:1-14; Rev.11:15-19 / 16:17-21; Joshua 6:21; Lev.23:24-32; 2 Pt.3:10-14.							

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# Foreword

## How to interpret Time Lines 1-A and 1-B

### The Background and Outline

In the beginning, we chose the mixed knowledge of good and evil over the pure and undiluted Word and commands of the Eternal One, and those who have made the choice to return to the pure Word and commandments of the Eternal One, and those who choose to continue in the way of “knowledge”, have been at battle with each other ever since.

The Scriptures are clear that the pursuers of “knowledge” rather than of Truth, will come to prevail over the earth, and subdue it, just prior to the restoration of the Truth at Messiah’s return. Daniel says of this generation, that the ability for everybody to travel effortlessly, accompanied by a tremendous increase in “knowledge”, will be two of the signposts of the end time generation; **Daniel 12:4**.

This means that the truth of the Eternal One will be attacked and discredited more in this generation than in any generation prior. This can be clearly seen by the attack on the Scriptures today. There are so many translations now that just about anybodies translation has become “acceptable” no matter how inaccurate, and doctrines have been reduced to the status of “opinions”.

We have also been taught that not only can no one know the time line of the Eternal One, but that it is somehow a “sin” to try and even propose that He has one. In this pursuit of knowledge, the “truth” of how to obey the Eternal One has been lost; the need for a Savior obscured, and now people, including many who profess to be believers, attempt to calculate the end of the world through guess work, or pagan calendars.

For example, as like with the year 2000 scare, through news in the political climate, through popular verses of Scripture while ignoring other Scriptures related to those prophetic subjects that go contrary to the popular interpretations of those verses, through Nostradamus, through astrology, by looking at the design of the Great Pyramid, or as of late, through the predictions of the Mayan calendar which people claim declares the end of the world in 2012. People look everywhere, but to the Word of the Eternal One, revealed from the beginning in His Set-Apart (Holy), and inerrant, Scriptures.

I have heard many “predictions” even come out of the mouth of religious leaders in various communities with dates of 2010, 2012, 2017 and 2031. And when asking any of them why they believe these dates, it became clear to me that none of them based their findings 100% on Scripture, all of them had elements of “educated guess work” built in to their time lines, and all of them had a tendency to interpret the Scripture through events and extraneous data, rather than interpreting the events and outside data through the inerrant Word of Scripture.

However, the Eternal One is precise in His work. All of the answers man needs to solve anything are found in, or can be determined through, the foundation of Scripture; and the work of chronology and eschatology is no different. As such, we are not to interpret the Scriptures to fit the time lines of Nostradamus, or of the Great Pyramid, or of the Mayan Calendar, but interpret these sources through the inerrant Word of Scripture.

These calendars and other sources, even if fundamentally accurate, which many of them likely are not, still must be interpreted themselves. And when these sources themselves are interpreted, they also must be overlaid over the Gregorian calendar (which in itself is incorrect concerning the year of Yeshua’s birth), or overlaid over some other calendar, to produce a final date calculation, none of which can tell you where we are in relation to the prophetic calendar of Scripture.

For example, if the Mayan calendar were by some chance fundamentally accurate in projecting a 5125 year time frame to the end of the earth, by what foundation did the translator use to determine that the Mayan date of 5125 falls on the Gregorian date of 2012, instead of let's say, 2030 or some other date?

With the Set-Apart (Holy) Scriptures this can be determined precisely, because the prophecies about Yeshua extend from the time of Adam to the time of Yeshua's first and second comings, dates that can be precisely determined relative to the Gregorian calendar - when overlapped correctly.

All other calendars are tied to events in history which cannot be determined with absolute precision, but only through educated guess work. All of them, relative to Gregorian dates, or for that matter, any other extraneous calendar dating system, can be adjusted forward or backwards by years, and in some cases, even decades, depending on whose analysis and interpretation is being presented and taken into consideration.

On the other hand, the ancient teachers of Israel who the Eternal One appointed to write our Scriptures, as well as the ancient teachers of Israel who lived at the time, and/or who lived in close proximity to the time that the ancient Hebrew texts of our Scriptures were written prior to Yeshua's first coming, and who studied and taught only the Hebrew texts of our Holy Scriptures, taught that there would be two comings of Messiah.

The first Messiah would be a suffering servant similar to Yoseph (Joseph), who would come on the 4<sup>th</sup> day (the year 4000) from Adam. Today we understand this to be Yeshua, and He came in the year 4000 just as the ancient teachers of Israel predicted He would; and He came as "Ben Yoseph" or the Son of Joseph, as they also accurately predicted.

The second Messiah would be a conquering King similar to King David, who would come on the 6<sup>th</sup> day (the year 6000) from Adam. He was referred to as "Ben David" or the "Son of David". And they taught that His Millennial Kingdom reign would begin at the coming of the King David version of Messiah.

We understand now that these two Messianic roles would be fulfilled by the one Man, Yeshua, the Son of the Eternal One. And as they taught, we also believe that the Eternal One's plan of redemption will span over a total 7,000 year period.

The first, a 4000 year span extending from Adam and concluding at the beginning of Yeshua's Ministry in the year 4000 at His first coming as "Ben Yoseph/Son of Joseph" the suffering servant (the ancient teachers derived this from the 7 and 62 weeks of **Daniel; 9:25**). The second, the 2000 year span going from this point to His second coming; **Hoshea 6:2** in the year 6000 as "Ben David/Son of David".

Then finally, the third, 1000 year span of His Millennial Kingdom; **Revelation 20:4-6** where the last of Torah violation (sin) and death would be ultimately purged out of the earth in preparation of the new atmosphere and earth where Paradise would be restored, and where only the righteous will dwell.

This time line will focus on the first two spans of respectively, 4000 years and 2000 years. And will demonstrate how it was after 3999 years had been completed from the time of Adam's creation in the year 4000, during the 80<sup>th</sup> Jubilee cycle from Adam, that Yeshua began His ministry; and how it will likely be therefore after 5999 years have been completed from the time of Adam, in the year 6000, during the 120<sup>th</sup> Jubilee, that Yeshua will return to establish His millennial reign.

## "The Day and the Hour" Controversy

Yeshua teaches that no one knows the day or the hour, but this is not for reasons that the Gentile church believes. In **I Corinthians 15:51-54** it states that the dead shall be resurrected at the sound of the last shofar (last trump). This phrase, "the last trump" is a reference to the Day of Trumpets (Yom Teruach) known today as Rosh Hoshanna; **V'yikra (Leviticus) 23:23-25**, and is a phrase

created by the ancient teachers of Israel to describe this day, long before Yeshua's arrival; but preserved and still understood today as a direct reference to the Day of Trumpets (Yom Teruach/Rosh Hoshanna). The interesting thing about this day is that it is also the 1<sup>st</sup> day of the 7<sup>th</sup> new moon of the redemptive calendar – the day of which “no man knows the day or the hour” of its inception.

So though the Scriptures clearly show when the year 6000 from Adam will occur (as will be shown from the time line being discussed herein), and though the Scriptures show plainly that His arrival will occur on the Day of Trumpets/Yom Teruach (the day when the “last trump” is blown); **I Corinthians 15:51-54**, until that year arrives, and the 1<sup>st</sup> day of the 7<sup>th</sup> New Moon of the redemptive/harvest calendar is sighted from Israel on which Yom Teruach falls, it will be impossible to know precisely which day Yom Teruach, and therefore, Yeshua's return, will take place in that year.

Likewise, when the actual day arrives, we will still not know the hour until the 1<sup>st</sup> sliver of the 7<sup>th</sup> moon is seen. But the year? Even as He came the first time in the year 4000 as predicted by the ancient teachers of Israel concerning His role as Ben Yoseph, even so, He is likewise expected to return in the year 6000 from Adam in the role of Ben David, as also predicted by those same ancient teachers.

But I want to make it clear - this is not my prediction, or even the prediction of this ministry or of any of our staff. But rather a prediction of the ancient teachers of Israel who predicted centuries before Yeshua ever arrived, that Messiah ben Yoseph (the Suffering Servant Messiah), would come in the year 4000 from Adam - which He did; and that Messiah ben David (the conquering King Messiah - who is also Yeshua) would come in the year 6000 from Adam. In other words, if they were correct the first time - which they were, then it is reasonable to assume that they will likely be correct on the second calculation as well.

So the purpose of this time line presented herein is only to show when the biblical year 4000, and biblical year 6000, fall relative to the Gregorian calendar.

**I Thessalonians 5:1-4** teaches that when we walk as sons of light, and we know the appointed times, and when the harvests become ripe in their seasons, that the day of His return will not overtake us as a thief in the night; but that He will come as a thief in the night only to those who do not know the appointed times or seasons, and who do not walk as sons of light.

## How to Interpret the Time Line

### Julian Dating vs. BC / AD Dating Format

For purposes of chronology, the BC/AD format poses difficulty in that the BC/AD format contains no year "0". So for example if I want to count the 30 years from the time of Yeshua's birth in "4 BC" to the time of the beginning of His ministry in "27 AD", a lay person would look at this and say  $27 + 4 = 31$ , so how does this add up to 30 years? The reason is because there is no year zero, so the BC/AD format for mathematical/chronological purposes is confusing for the lay person.

The solution to this dilemma for many chronologist and astronomers therefore has been to use the Julian dating system which contains a year zero, and which can be used to precisely tie into any other calendar dating system. Under this system, and as adopted in our time line, Yeshua's birth in 4 BC is the same as the year "-3 JC" of the Julian dating system. Now the lay person can look at the calendar and go  $27 + 3 = 30$  and the confusion is eliminated from the chronology between BC and AD dates.

Likewise, to convert the Julian date to a BC date, just add 1 year. For example, the year -1465 JC (+1 year) is the same as the year 1466 BC; and the year -3973 JC (+1 year) is the same as the year 3974 BC.

## Meaning of “0000.00.00” Date Formatting

Under the column heading “Years from Adam” you will occasionally see some numbers in the following format: 0000.00:00. This formatting represents “Years.moons.days”.

These fractional years are very important as the Eternal One is very precise in His calculation of things. There are numerous portions of this time line where the Scriptures do not provide any fractional years, so we can assume from this that when a fractional year is provided that it is because it is relevant and important to note, and therefore, should be included in any time line considerations and calculations.

Additionally, the years, moons, and days in these fractional years are to be read as follows:

If a passage states, it occurred “in” the 250<sup>th</sup> year, “in” the 3<sup>rd</sup> month, “on” the 12<sup>th</sup> day of the month, this means that 249 full years and a “fraction” of the 250<sup>th</sup> year has come to pass, that 2 full moons, and a fraction of a 3<sup>rd</sup> moon has passed, and that it is the 12<sup>th</sup> day of the 3<sup>rd</sup> “fractional” moon.

It is the same as we count today. If I say meet me “in” February, “on” the 12<sup>th</sup> day, that does not mean to meet me after 2 months and 12 days of the year have passed, but to meet me after 1 month of the year has passed, and on the 12<sup>th</sup> day of the second month.

The key here is the word “in”. Whenever it says something occurred “in” a year, it means “in a fractional part” of that year. And whenever it says something occurred “in” a month, it means “in a fractional part” of that month. So that in the example above, if I was to express February 12<sup>th</sup> of the year 5012 from Adam on this time line, it would be written as: 5011.01.12.

This indicates that 5011 years have passed and we are now partially into 5012; and that 1 month of 5012 has passed, and that now the 12<sup>th</sup> day of the 2<sup>nd</sup> month has arrived.

Another example in our day of a similar way we count is with our centuries. For example, we are currently in the 21<sup>st</sup> century, but yet it is only the Gregorian year 2010, not 2110. That is because the phrase “21<sup>st</sup> century” means that 20 centuries (2000 years) of the Gregorian calendar that the world uses have passed, and that we are now 10 years into the partially fulfilled 21<sup>st</sup> century of the Gregorian calendar; the century of which will come to completion in the year 2100. Then in 2101, the 1<sup>st</sup> year of the 22<sup>nd</sup> century will commence. The date format “0000.00:00” (years.months:days) of this time line operates in a very similar fashion.

## How to read the columns

TIME LINE #1									
The 6,000 Years (120 Jubilee Cycles) from Adam (-3973 JC - Julian Calendar) to Yeshua's Return (2027 AD - Gregorian) and 1,000 Year Millennial Reign									
Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to “PERSON” Box
1	Elohim	(Created) Adam	N/A	0 Years	5999	-3973	N/A	N/A	Gen. 1:26-27
2	Adam	Seth	130	130	5869	-3843	-3043	930	Gen. 5:1-5
3	Seth	Enosh	105	235	5764	-3738	-2931	912	Gen. 5:6-8

In this example, if you read “Line #3”, you would begin with the “Person” column, and read towards the “Scripture Reference” column as follows in Line #3,

| The person, Seth | begat Enosh | at age 105 | 235 years from Adam | 5764 years from 2<sup>nd</sup> Coming | in JC year -3738 | Seth Died in JC year -2931 | and had a total life span of 912 years | The Scripture Reference that this life of Seth is founded upon is **B’resheet (Genesis) 5:6-8** |

## The Meaning of the Line #'s

The line numbers have been added to facilitate ease of referencing, but in Time Line 1-B also to separate the necessary components of the time line from optional sections of it. To follow the actual time line chronology in Time Line 1-B directly just go from numbered line to numbered line, and treat the non-numbered lines (the lettered lines A-I of Time Line 1-B), as side bars and/or as notes and

commentary of interest.

In other words, Time Line 1-B without the lettered rows, will read the same as Time Line 1-A, without effecting the flow or integrity of the time line.

As an example, if you were on Line #21 of Time Line 1-B studying the lineage from Avraham to Yit'zak (Isaac) and you wanted to go to the next point of the time line, you would go straight to Line #22, skipping sections C, D, E in between.

The 3 sections of C, D and E in between are just interesting, but not necessary to the integrity of the time line.

The grey column, and “B”, “P” and “R” in the colored cells, and “G” in the far right column.

The grey vertical column in the middle (the "Years from Adam" column) represents the core, or “trunk”, of this time line from which all of the other data branches off.

It begins with Adam and ends with Yeshua’s projected return in the year 6000 - effectively landing in the year 2027/28 AD of the Gregorian calendar.

The “G” marks in the far right column represent “General” events that are interesting to take note of, but which are not necessary to establishing the integrity or accuracy of this time line. The “green” color in these rows marked with a “G” in the far right column means the same thing, but because some people may print out this time line in black and white, the “G” is supplied at the end of these rows to ensure that this meaning and identification is not lost to the reader for lack of color.

TIME LINE #1										
The 6,000 Years (120 Jubilee Cycles) from Adam (-3973 JC - Julian Calendar) to Yeshua's Return (2027 AD - Gregorian) and 1,000 Year Millennial Reign										
Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to "PERSON" Box	
D	**From the Promise	To the Passover	Exodus 430 1/2	Exodus 2508 1/2	Exodus 3491	Exodus -1465	N/A	N/A	Ex.12:40,41; Gal. 3:16,17; *note D & Time Line #2.	G

The “B” in an interior cell stands for blue and represents the water of the flood, and serves the purpose of identifying this row with the flood in the event that the blue coloring is lost through any printing/photocopying process done in black and white.

TIME LINE #1										
The 6,000 Years (120 Jubilee Cycles) from Adam (-3973 JC - Julian Calendar) to Yeshua's Return (2027 AD - Gregorian) and 1,000 Year Millennial Reign										
Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to "PERSON" Box	
11	**Noach (Noah)	To End of Flood	B 600.01:27	1656.01:27	B 4342	-2317	B N/A	950	Gen. 8:13,14; 9:28,29; *note 1.	

The golden cells mark the beginning of a Jubilee year, and are marked, “Jubilee occurs” and/or are marked with a “Y”.

TIME LINE #1										
The 6,000 Years (120 Jubilee Cycles) from Adam (-3973 JC - Julian Calendar) to Yeshua's Return (2027 AD - Gregorian) and 1,000 Year Millennial Reign										
Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to "PERSON" Box	
18	Serug	Nahor	30	1849 yrs. complete. 37th Jubilee occurs. Y	4150	-2124	-1924	230	Gen. 11:22,23.	



The purple cells signify royalty, and mark significant dates of Shem, Avraham, Yit'zak (Isaac), and Yeshua, and are marked with a "P".

TIME LINE #1									
The 6,000 Years (120 Jubilee Cycles) from Adam (-3973 JC - Julian Calendar) to Yeshua's Return (2027 AD - Gregorian) and 1,000 Year Millennial Reign									
Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to "PERSON" Box
20	Terah	Avraham P	130	2008	3991	-1965 P	-1890	205	Gen. 11:32; 12:4; Acts 7:2-4

The "R" in an interior cell stands for red and represents the "Blood of Yeshua" pictured in the Passover Lamb introduced at the time of the Exodus, and serves the purpose of identifying this row with the Blood of Yeshua represented at the Passover in the event that the red coloring is lost through any printing/photocopying process done in black and white.

TIME LINE #1									
The 6,000 Years (120 Jubilee Cycles) from Adam (-3973 JC - Julian Calendar) to Yeshua's Return (2027 AD - Gregorian) and 1,000 Year Millennial Reign									
Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to "PERSON" Box
22	Yit'zak (Isaac)	To the Exodus Passover R	400	2508 R	3491	-1465 R	-1685	180	Gen.15:13 Acts 7:1-6; Gen 35:28 *note 6

## Why Jubilees? Why not just 6000 years and be done with it?

Jubilees are important for several reasons. For one, a Jubilee represents when the Land is to rest, slaves are set free, and ultimately, when all of the Eternal One's people have their inheritance restored to them.

For two, Jubilees are important in determining the accuracy of any given biblically based time line.

For example, the picture of the walls of Jericho falling on the 51<sup>st</sup> Jubilee from Adam is a picture of the 2<sup>nd</sup> coming of Yeshua at the 120<sup>th</sup> Jubilee where Babylon will fall, where the nations will be conquered, and where our inheritance will be restored. So one test for an accurate time line is whether it reflects a Jubilee year in the year that Jericho was conquered.

King Chezkiyah (Hezekiah) also had a Jubilee occur within his reign; **Melekim Bet (2 Kings) 19:29** (*where 2 years of rest for the land in a row occurred in compliance with V'yikra (Leviticus) 25:4,11*), so in order for any alleged biblically based time line to be correct, a Jubilee must fall sometime during King Chezkiyah's (Hezekiah's) time as well.

Also, in **Luke 4:19** Yeshua proclaimed a Jubilee year at the beginning of His ministry in the year 27 AD, so the 80<sup>th</sup> Jubilee from Adam must also occur in this year that Yeshua made His proclamation, in addition to the two others, in order for a biblically based calendar to be reliable.

Thirdly, in Noah's day the Eternal One said that His Spirit would not strive with man forever, but that His years would be 120.

The ancient teachers of Israel taught that from the time of this declaration to the time of the destruction of the world through flooding was 120 years. This provides a microcosmic picture for us for when the world will be destroyed the next time by fire after 120 Jubilees at the macrocosmic level.

120 Jubilees is 6000 years. The ancient teachers of Israel who taught prior to Yeshua's first coming taught that there would be 4000 years (80 Jubilees) from Adam to the suffering servant Messiah (Ben Yoseph), followed by 2000 years (40 Jubilees) to the conquering King Messiah (Ben David), a total of 120 Jubilees, or 6000 years.

This corresponds with the picture of Moshe (Moses) who, in His 80<sup>th</sup> year, brought Israel out of the

bondage of slavery. It also corresponds with his 120<sup>th</sup> year when he brought the nation of Israel to their entry point in the Promised Land where “Yeshua”, the son of Nun, would take them into the Promised Land as conquerors.

These in turn parallel Yeshua (a prophet like unto Moshe; **D’varim [Deuteronomy 18:18]**) who, as an afflicted servant and lawgiver in the 80<sup>th</sup> Jubilee from Adam, brought us out of the bondage of sin like Moshe (Moses) did. And who will likewise, as a conquering King in the 120<sup>th</sup> Jubilee from Adam, bring us to our entry point in the Promised Land as Joshua the son of Nun did.

This 120<sup>th</sup> Jubilee (the year 6000) is likewise projected to occur from fall of 2027 to fall of 2028 of the Gregorian calendar.

It is interesting to note in light of this picture that Israel was restored as a nation in 1948, for the 80<sup>th</sup> year from 1948 is 2028, the same year that the 120<sup>th</sup> Jubilee will come to completion (Fall 2027 to Fall 2028). Even as Yeshua stated, “...this generation will not pass away until all these things have come to pass”; **Mattit’yahu (Matthew) 24:34**. As of 2007, there remains approximately 244,000 holocaust survivors living in Israel (and not counting those living abroad), who have not yet passed away. See the following link: [http://www.claimscon.org/forms/brookdale\\_2008.pdf](http://www.claimscon.org/forms/brookdale_2008.pdf).

### *Jubilee cycles, 50 years or 49 years?*

This is a question usually only among Christians and some Messianics from Christian backgrounds; but historically, and biblically, it has been understood and observed as the 50<sup>th</sup> year occurring after a set of 7 Sabbath year cycles of rest for the land; **V’yikra (Leviticus) 25:4,8** with the 7<sup>th</sup> Sabbath year cycle of rest for the land being followed by a second year of rest for the land in the year of Jubilee; **V’yikra (Leviticus) 25:11**. In other words, every 50<sup>th</sup> year.

Shavuot (Pentecost) is a microcosm of this pattern for those who are confused about a similar debate in Christian circles, and in some Messianic circles from Christian backgrounds, revolving around the counting of the Omer. But simply put, one is a picture of the other and vice versa, and the count in the Hebrew in both cycles equals a sum total of 50 at the end of their respective cycles, and is not made up of a count of 7 sevens, but of 7 Sabbaths. Keep it simple and don’t let the debates lead you astray from the simplicity of the count.

### WHY JUBILEE TO JUBILEE INSTEAD OF PESACH (P<sup>ass</sup>over) TO PESACH (P<sup>ass</sup>over)?

The Scriptures contain 3 calendars.

There is the “**Redemptive/Harvest**” calendar which begins with the Aviv Moon at Pesach and Unleavened Bread, and ends with Sukkot and Shimini Atzeret in the 7<sup>th</sup> Moon; it governs all of the Appointed Times which are prophetic of the “Redemptive” work of Yeshua in, and for, His people. The Redemptive calendar is ~7 months long - extending from the beginning of the summer harvest in what we would call Spring, and concluding at the end of the summer harvest in what we would call Fall.

Then there is the “**Regnal**” calendar which determined the inauguration dates of the Kings of Judah. It extends from Yom Teruach (Day of Trumpets/Rosh Hoshanna) to Yom Teruach (Day of Trumpets/Rosh Hoshanna).

This time line, which is based upon Jubilee cycles that have passed since the creation of Adam on the 1<sup>st</sup> Yom Teruach, causes the birth of Yeshua to fall naturally, and in a very precise way, on the 1<sup>st</sup> day of Sukkot occurring on October 5<sup>th</sup>, -3 JC (the time that He came to “Tabernacle/Dwell” with us as stated in **Yehochanan (John) 1:14**).

It is also important to note concerning the regnal year, that the fractional portion regnal years are always “rounded” to the nearest coronation day with the exception of those who ruled for 6 months or less, like in the case of Yehoahaz/Shallum (**Line #41**) and Yehoyakin/Yecon’yah (**Line #43**). So if a king reigned 3 years and 10 months, his reign would be counted as 4 years. Likewise, if the

following king reigned 5 years and 2 months; his reign would be counted only as 5 years, for a total of 9 years between the two kings for it is only the actual number of coronation days that have passed that determined their years.

For example, King David ruled over Judah for 7 ½ years, and for 33 years from Jerusalem over all of Israel and Judah; **2 Shemuel (2 Samuel) 5:5**, a total of 40 ½ years. But in the immediate verse prior, **verse 5:4**, and in every other instance of the account, the Scriptures state that King David ruled for a total of 40 years. So in the sum total of his reign, the ½ year was not counted toward the 7. Why? Because only 40 coronation days/regnal years had passed in his life during his time of kingship, and any fraction of 6 months or less are not counted; but were counted toward the years of the former king and/or succeeding king.

Then finally, there is the “**Jubilee**” calendar.

It occurs every 50<sup>th</sup> year following the completion of 7 Sabbath years; **V'yikra (Leviticus) 25:4,8-12**. It is proclaimed every 50<sup>th</sup> year on Yom Kippur (The Day of Atonement), and is done at this time to allow ample time for the lands that were leased out over the previous 49 years, to be restored to their previous owners - and for those previous owners to return to those lands of their inheritance before the next agricultural cycle begins; **V'yikra (Leviticus) 25:13**. It is also the year in which Yeshua's 1<sup>st</sup> and 2<sup>nd</sup> comings respectively take place – that is, on the 80<sup>th</sup> and 120<sup>th</sup> Jubilees.

Likewise, though He does come 10 days prior to the 120<sup>th</sup> Jubilee on Yom Teruach to resurrect His army; **I Corinthians 15:51-54**; **I Thessalonians 4:13-16**; **Yechezk'el (Ezekiel) 37**, He does not **come down to the earth, or touch the Mount of Olives**; **Zechar'yah (Zechariah) 14:4**, or take over the Kingdoms of the earth; **Yechezk'el (Ezekiel) chapters 38 & 39** until Yom Kippur (Day of Atonement) 10 days later, at the inception of the 120<sup>th</sup> Jubilee, at the blowing of the “Great Shofar” (Great Trumpet); **Yesh'yahu (Isaiah) 27:13**; **Mattit'yahu (Matthew) 24:27-31**; **I Thessalonians 4:17**.

So since a main purpose of this time line is to show the year of His 1<sup>st</sup> coming (and by way of extension – His 2<sup>nd</sup> coming), the Jubilee years provide an important basis for the integrity and accuracy of this time line that sets it apart from that of other authors who often base their chronology on the years 1917 and 1967, rather than on the biblical record.

## COMMENTARY TO NOTES

### Time Line 1-A (Essential Time Line)

Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to "PERSON" Box
11	Noach (Noah)	To End of Flood B	600.01:27	1656.01:27 B	4342	-2317 B	-1967	950	Gen. 8:13,14; 9:28,29; *note 1

**NOTE \*1, From Noah to the End of the Flood. Founded upon B'rsheet (Genesis) 8:13,14; 9:28,29.**

**Summary:** Noah to end of flood = 600 years, 1 moon, and 27 days.

In **B'rsheet (Genesis) 7:11** it is shown that the Flood dates provided in these passages are relative to the age of Noah.

As it is written, “*In the 600<sup>th</sup> year of Noah's life...the windows of heaven were opened and it rained upon the earth 40 days and 40 nights.*” So now in **verse 8:13** when it says, “*And it came to pass in the 601<sup>st</sup> year, in the 1<sup>st</sup> moon, the 1<sup>st</sup> day of the moon, that the waters were dried up from the earth*”, this means 600 years of Noah's life has passed, and that he is now at least 600 years old; and at least one day now partially into his 601<sup>st</sup> year.

However, for purposes of this time line, we will go from the time of Noah's birth, to the time of the conclusion of the flood, which is revealed to us in **verse 8:14**, where it is written, “*In the 2<sup>nd</sup> moon, on the 27<sup>th</sup> day of the moon, the earth was dried.*” And Noah, his family, and all the animals came out of the ark; **verse 8:15-19**.

That is, the flood ended **“in” the 2<sup>nd</sup> moon, on the 27<sup>th</sup> day of the moon, “in” the 601<sup>st</sup> year** of Noah’s life.

Remember earlier that I stated that the word “in” is critical in determining what is meant by these numbers. For example, we are currently living “in” the 21<sup>st</sup> century, yet it is only the year 2010, not 2110, that is because a century is made up of 100 years and so therefore takes 100 years to “fill up” or come fully to pass, which means that 2010 is “10” years into the completion of the “21<sup>st</sup>” century, but will not be complete until 2100. Then in 2101 it will become the 1<sup>st</sup> year of the 22<sup>nd</sup> century.

In the same way, when the Scriptures say that the Flood ended “in” the 601<sup>st</sup> year of Noah’s life, this means that Noah has lived 600 years and a fraction of 1 year up to this point. And when they say that the Flood ended “in” the 2<sup>nd</sup> moon of this partially fulfilled 601<sup>st</sup> year of Noah’s life, it means that Noah had lived at least 600 years and 1 moon up to this point. Add to this 27 days, and it is like saying, “In the 2<sup>nd</sup> month of February, on the 27<sup>th</sup> day, 600 years after Noah was born, the Flood came to an end and the earth was dry.”; except that the 2<sup>nd</sup> Moon in Scripture would have been more like April or May rather than February.

This time line only counts actual time passed, so this count is expressed in this time line as, “600.01.27”, meaning, that by the time the Flood had ended, and the earth had dried up, Noah had been alive for 600 years, 1 moon cycle, and 27 days.

*The Age of Noah.*

Take note that Noah lived 350 years after the flood (a total of 950 years) and so died only 2 years prior to the birth of Avraham. Noah also outlived, Peleg (a 4<sup>th</sup> generation descendant from the flood who died at age 239), and Nahor (a 7<sup>th</sup> generation descendant from the flood who died at age 148).

Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to “PERSON” Box
12	End of Flood	To Arphaxad	2 years	1658	4341	-2315	N/A	N/A	Gen. 11:10 *note 2

**NOTE \*2**, From the end of the flood to Arphaxad to establish where the essential part of the lineage and events of the time line pick back up again. Founded upon **B’resheet (Genesis) 11:10**.

Summary: From end of flood to birth of Arphaxad is 2 years.

Simply put, measuring the dates to and from the end of the flood are the most precise and simple points to use for lay out of this time line.

Therefore this point, 2 years after the Flood, is where the essential part of the time line picks back up and continues. So essentially, it goes from Noah to the end of the Flood, and then from the end of the Flood to Arphaxad. The end of the flood was in the year 1656 from Adam (**Note \*1**), and Arphaxad born 2 years later (1658 years from Adam).

Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to “PERSON” Box
13	Arphaxad	Shelach	35	1693	4306	-2280	-1877	438	Gen. 11:11-13; Note *3

**NOTE \*3**, Take note that we do not use the extra Cainan mentioned in **Luke 3:36** in our time line. This extra Cainan in the book of Luke does not exist in the oldest manuscripts of the genealogies of **B’resheet (Genesis) 11:12,13**.

Summary: No Cainan in lineage of oldest manuscripts.

The **B’resheet (Genesis) 11** account only contains the extra Cainan in the more recent copies of the Septuagint (LXX); while the oldest copies of the Septuagint do not contain the extra Cainan. Other older sources that do not include the extra Cainan are: the Masoretic Text (from which this time line is taken), the Samaritan Pentateuch, the Targum, and the parallel passage in **Divrei haYamim, Aleph (I Chronicles) 1:24-27**. Josephus and Africanus also did not list it in their writings, and no early church leaders mentioned it prior to 220 AD. It is also not in the most ancient "Beza" copy of Luke.

The conclusion in the absence of the extra Cainan in these sources indicates that the extra Cainan

was inserted at a later time as a result of a scribal error, which in turn made its way into numerous copies of Luke and then into more recent copies of the Septuagint written and dated after Luke's time.

More points on this subject can be found in an article entitled, "**Cainan**", written by Dr. Jonathan Sarfati [Sarfati, J.D., *Cainan of Luke 3:36, CEN Technical Journal 18(2) 2004, pages 41-43*] and Larry Pierce [Pierce, L., *Cainan in Luke 3:36: insight from Josephus, CEN Technical Journal 13(2) 1999, pages 75,76*]. The articles can be found at [www.creation.com](http://www.creation.com).

Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to "PERSON" Box
20	Terah	Avraham P	130	2008	3991	-1965 P	-1890	205	Gen. 11:32; 12:4; Acts 7:2-4 *note 4

**NOTE \*4**, From Terah to Avraham to establish the age of Terah his father when Avraham was born, and the life of Avraham relative to the life of Shem. Founded upon **B'resheet (Genesis) 11:32; 12:4; Maaseh (Acts) 7:4**.

Summary: Terah 130 years old when Avraham born.

In **B'resheet (Genesis) 11:26** it states that Terah was 70 when he fathered Avram, Nahor, and Haran. However, Terah died in Haran at age 205 (**verse 11:32**), and Avraham, at age 75 (**verse 12:4**), left Haran shortly after the death of his father; **Maaseh (Acts) 7:4**.

In other words, if Terah died in Haran at age 205, and Avraham at age 75 left Haran shortly after his father's death, then Terah was 130 years old when Avraham was born, not 70 (205-75=130); and **B'resheet (Genesis) 11:26**, is only saying that Terah began having sons at age 70, with Avraham apparently not being the first born.

The year -1965 JC is highlighted in purple here to show Avraham as a contemporary with Shem who was Melchizadok (the Righteous King) to that generation. (See, **Note \*B** for more information on this).

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box
22	From Isaac	To the Exodus Passover R	400	2508 R	3491	-1465 R	-1685	180	Gen.15:13; Acts 7:1-6; Gen.35.28; *note 5

**NOTE \*5**, From Yit'zak (Isaac) to the Exodus and first Passover, and explaining the discrepancy between the 430 year period and the 400 year periods mentioned respectively in **Shemot (Exodus) 12:40,41 / Galatians 3:15-17**, and **B'resheet (Genesis) 15:13 / Maaseh (Acts) 7:1-6**. Founded upon **B'resheet (Genesis) 15:13; Maaseh (Acts) 7:1-6**.

Summary: From Avraham and the Promise to the time of the Exodus = 430 years. From Yit'zak (Isaac) to the Exodus = 400 years.

**B'resheet (Genesis) 15:13** as noted above states that Avraham's descendants would be foreigners in a country not their own for 400 years. **Maaseh (Acts) 7:1-6** states the same thing.

So which "first born" son do we count as Avraham's "first" descendent for purposes of fulfilling this prophecy? Ishmael or Yit'zak (Isaac)? As noted above, **Galatians 4:22-28** states emphatically that Yit'zak (Isaac) was. But to build upon this we can also know that Yit'zak (Isaac) is the one because in **B'resheet (Genesis) 15:13**, it states that his descendants would not only live as foreigners in lands that were not their own, but that they would experience affliction in these lands, and eventually become servants (slaves).

Ishmael certainly qualifies as a foreigner in a land not his own, but his descendants were not afflicted, and likewise, never became servants (slaves). The Eternal One also states that the nation his descendants would become enslaved to would be judged, and that his descendants would come out with great possessions; **B'resheet (Genesis) 15:14**, all of which is confirmed as being none other than Avraham's descendants through Yit'zak (Isaac) as can be seen in the Exodus account when the sons of Israel came out of Egypt; **Shemot (Exodus) 12:29-38**.

Also, in **B'resheet (Genesis) 18:1-15**, we see that Avraham's first born son through Sarah is the

one that was promised to Avraham and Sarah through divine intervention, as this birth was prophesied to them directly through the mouth of Heavenly Messengers (Angels), whereas Ishmael was not.

So being that Yit'zak (Isaac) is the "first" of Avraham's descendants who would be both a stranger in a land not his own, and whose descendants would be the ones who would be afflicted, enslaved, and ultimately delivered out of Egypt through great judgments pronounced upon Egypt by the Eternal One, and who would leave Egypt with great possessions, then we know that this 400 year period must begin with Yit'zak (Isaac).

So why then does **Shemot (Exodus) 12:40** state, "Now the length of the stay of the sons of Israel who lived in Egypt was 430 years." If it was only supposed to be 400?

To answer this question I will address the 430 years first.

Despite the impression many translations give, **Shemot (Exodus) 12:40** is not saying that those descendants of Avraham in Egypt had lived in Egypt for 430 years, for it says in **B'resheet (Genesis) 15:14-16**, that they would come out of Egypt in the 4<sup>th</sup> generation.

If you count 4 generations back from Moshe (Moses), you end at Levi who had entered Egypt only about 210 years earlier (Levi, Kohath, Amram, Moshe); [See *Time Line 2 on the 430 years from Avraham to the Exodus*].

So the 430 years stated is saying that the length of the sojourn from the time of Avraham, who was also a stranger in a foreign land, to the time his descendants through Yit'zak (Isaac) and Yaaqov (Jacob) had come out of Egypt at the time of the Exodus, was a total of 430 years.

Remember, Avraham left Haran at age 75; **B'resheet (Genesis) 12:4**. However, according to **Maaseh (Acts) 7:1-3**, the Eternal One gave Avraham "the Promise" **B'resheet (Genesis) 12:1** before he came to Haran – that is, He gave him the Promise sometime before age 75.

To pinpoint Avraham's age at the time of the Promise **Galatians 3:16,17** states that "the Promise" was given to Avraham 430 years prior to the giving of "the Law" - the "Law" of which was given at the time of the Exodus. And **B'resheet (Genesis) 15:13** states that his descendants would be strangers in a foreign land for 400 years.

Yit'zak (Isaac) was Avraham's first descendant of the Promise to enter the land as a foreigner. He entered it by way of birth, his birth of which took place when Avraham was 100 years old. So the first year of the 400 year prophecy was Avraham's 100<sup>th</sup> year. This means that the 1<sup>st</sup> year of "the Promise" concerning the parallel 430 year prophecy leading up to the "giving of the Law" at the time of the Exodus was Avraham's 70<sup>th</sup> year (430-400=30; and 100-30=70).

So "the Promise" was given to Avraham at age 70, five years prior to his departure from Haran, and 430 years prior to the exodus. This in turn, 30 years later at age 100, began the 400 year period leading up to the exodus where his descendants will have become foreigners in a land not their own, and eventually become oppressed and enslaved.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box
23	Exodus	Shlomo (Solomon)	476	2984	3015	-989	N/A	N/A	1 Kg. 6:1; *note 6

**NOTE \*6, From Exodus and first Passover to the 1<sup>st</sup> year of King Shlomo (Solomon). Founded upon I Kings 6:1.**

Summary: King Shlomo (Solomon) begins reign 476 years after Israel's Exodus from Egypt.

The Scripture here states that King Shlomo (Solomon) began to build the Temple "in" the 480<sup>th</sup> year after Israel came out of Egypt, and "in" the 4<sup>th</sup> year of his reign. This is the same as saying, "After" 479 years had passed from the Exodus, "after" King Shlomo (Solomon) had reigned for 3 years...they began to build the Temple.

So we can calculate the 1<sup>st</sup> year of King Shlomo's (Solomon's) reign as follows:

The 4<sup>th</sup> year of King Shlomo's (Solomon's) reign is "in" the 480<sup>th</sup> Year after the Exodus Passover, with 479 complete.

The 3<sup>rd</sup> year of King Shlomo's (Solomon's) reign is "in" the 479<sup>th</sup> year after the Exodus Passover, with 478 complete.

The 2<sup>nd</sup> year of King Shlomo's (Solomon's) reign is "in" the 478<sup>th</sup> Year after the Exodus Passover, with 477 complete.

The 1<sup>st</sup> year of King Shlomo's (Solomon's) reign is "in" the 477<sup>th</sup> year after the Exodus Passover, with 476 complete.

So the 1<sup>st</sup> year of King Shlomo's (Solomon's) reign is 476 complete years after leaving Egypt.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box
44	Zedkiyahu	To beginning of 70 Year Captivity	10.04:07	3417.00:14	2582	-556	Unknown	Unknown	2 Kg. 25:2-11; Jer.25:8-11; 2 Chr.36:20; Jer.40:1; *note 7

**NOTE \*7:** On the number of years of King Zedkiyahu's (Zedekiah's) reign at the time the Babylonian captivity took place, and on which year specifically the 70 year captivity began.

Summary: 70 year captivity begins on the 7<sup>th</sup> day of the 5<sup>th</sup> moon of King Zedkiyahu's (Zedekiah's) 11<sup>th</sup> year.

The count here is done the same as with Noah in **Note \*1, page 12**, and as explained in the "Foreword" section under "How to Interpret the Time Line".

In this passage it states in **Melekim Bet (2 Kings) 25:2-8** that the siege against Jerusalem took place in the 11<sup>th</sup> year of King Zedkiyahu (Zedekiah). This means he has now ruled up to this point for **10** full years and for part of the his 11<sup>th</sup> year (**verse 25:2**); and that in the 5<sup>th</sup> moon (meaning **4** full moons had passed, and now partially into the 5<sup>th</sup> moon) and on the **7<sup>th</sup>** day of the (5<sup>th</sup>) moon (**verse 25:8**), that Nebuzaradan, the captain of the Babylonian guard, took Jerusalem captive (**verse 25:8-11**).

This is written out as **10.04.07** and means that up to this point a total of 10 full years, 4 full moon cycles, and part of a 7<sup>th</sup> day have passed.

Israel was taken captive in 3 stages, but it is only this invasion that Nebuzaradan led against Jerusalem that is referred to as the "captivity"; **Yer'miyahu (Jeremiah) 40:1**. The captivity lasted 70 years from this point; **Yer'miyahu (Jeremiah) 25:8-12; Divrei haYamim Bet (2 Chronicles) 36:20-21**, and so ended in the year 3487 from Adam.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box
46	From 69 Weeks of Years of Daniel (483 years)	To time of Yeshua's 1st night of Sukkot, Sept. 25th, 3 JC of the Julian Calendar.	483	3970 years and 14 days have passed.	2029	-3 JC, 15th day of 7th Moon P	N/A	N/A	2 Chr. 36:22,23; Jer.29:10; Dan. 9:24,25; Ezra 1:1-4; *note 8

**NOTE \*8:** How the sum total of fractional years add up to 12 moons and 14 days after the 7 and 62 weeks of years spoken of by Daniel the prophet are complete. Founded upon **2 Chronicles 36:22,23; Ezra 1:1-4; Yer'miyahu (Jeremiah) 29:10; Daniel 9:24-26**.

Summary: The time passed from Adam to Yeshua's birth on the 1<sup>st</sup> day of Sukkot is precisely 3970 years and 14 days.

**Daniel 9:24-26** states that it would be 7 and 62 weeks\* of years (69 seven year periods) to Messiah (a total 483 year period), and that then some unspecified number of years after this, and before the destruction of the Temple, that He would be killed (See, *Time Line 19 "The 70<sup>th</sup> Week of Daniel*). [\*A week in the Scriptures is used like the word dozen in English, and so context determines whether the week is referring to a group of 7 days, 7 weeks, 7 months, or 7 years].

This 483 year period extending from the end of the Babylonian captivity in the year 3487 from Adam brings us to the year 3970 and 14 days from Adam in the year -3 JC (3487+483=3970).

This total elapsed time from Adam of 3970 years and 14 days is derived as follows. The sum of the whole years up to this point is precisely 3969 years accumulated from Adam; and the sum of the fractional years up to this point equals precisely 12 moons and 14 days.

00.01:27 (1 Moon, 27 days)	{Line 11 of time line}
00.03:00 (3 Moons)	{Line 41 of time line}
00.03:10 (3 Moons, 10 days)	{Line 43 of time line}
+ 00.04:07 (4 Moons, 7 days)	{Line 44 of time line}
= 01.00:14 (12 moons, 14 days)	

This sum added to the year 3969 brings the total number of years passed from the time of Adam to this point of 3970 years and 14 days.

Because this calendar simply counts the time elapsed from Adam, the beginning date can be started during any point of the year. Interestingly enough, if the creation of Adam occurred on the 1<sup>st</sup> day of the 1<sup>st</sup> Moon, then Yeshua's birth, after 3970 years and 14 days from Adam had passed, would have occurred on the 1<sup>st</sup> day of Unleavened Bread.

But the Eternal One, being precise the way He is, you would expect the 3970 years and 14 days to bring the calendar to Pesach, not to the 1st day of Unleavened Bread.

On the other hand, if Adam was created on Yom Teruach (the 1<sup>st</sup> day of the 7<sup>th</sup> moon\*), then Yeshua's birth after 3970 years and 14 days from Adam had passed, would occur precisely on the 1<sup>st</sup> day of Sukkot - in the Fall, which is consistent with His "tabernacling" (dwelling) among men as it is stated He did in **Yehochanan (John) 1:14**. [*\*It is believed by many that the 7<sup>th</sup> moon was originally the first moon of the year. One reason why we abide by this is because at the time of Adam's formation from the dust of the earth he had not yet sinned, but reigned as king supreme over the earth according to the "Regnal calendar" extending from Yom Teruach to Yom Teruach, but that sometime after Adam sinned the moon of Aviv then became the 1<sup>st</sup> moon of the "Redemptive" calendar*].

We also know that church tradition holds His birth to be in the Winter, and also know that more recent Christian research holds His birth to have been more likely in the Fall; and I know of no tradition or research that holds His birth to have been in the Spring.

So these things rule out Pesach (Passover) as any possible time for His birth (and consequently, the Aviv moon as the beginning of creation).

The Appointed Times of Fall, likewise, begin on Yom Teruach (Rosh Hoshanna/Day of Trumpets to Rosh Hoshanna/Day of Trumpets) and so by this count cause the birth of Yeshua in -3 JC to land on the first day of Sukkot (Tabernacles), which began at the beginning of the 15<sup>th</sup> day of the 7<sup>th</sup> moon that year at dusk.

Therefore, this calendar counts from Jubilee to Jubilee, with Yom Teruach (Rosh Hoshanna/Day of Trumpets\*) in the Fall marking the day of Adam's creation from the dust of the earth - and by way of extension, the day of our resurrection from the dust of the earth on this same day at the time of His return; **I Corinthians 15:51,52-54** [*\*Yom Teruach is the day that the last shofar (Last Trump) is blown*].

In summary, the first sliver of the 7<sup>th</sup> Moon that year appeared on September 21<sup>st</sup>, -3 JC (4 BC) of the Julian calendar in the year 3970 from Adam, which when adding the remaining "14 days" left over from the accumulated fractional years, brings us to October 5<sup>th</sup>, -3 JC, (4 BC) - the 1<sup>st</sup> day of Sukkot, as the time of Yeshua's birth that year.

Now, concerning the time of the death of Herod the Great, many have traditionally calculated Herod's death at -3 JC (4 BC) based upon the reports of Josephus who stated Herod died shortly after a lunar eclipse and before a Passover.

However, this lunar eclipse, which occurred on March 13<sup>th</sup>, -3 JC (4 BC) was only a **partial** Lunar Eclipse, and provided only a 29 day window of time leading up to the Pesach occurring around April 11<sup>th</sup>, -3 JC (4 BC) of that year for the multitude of events to take place that Josephus stated occurred during this time. This, as well as the problem that this eclipse causes Herod the Great to have died before Yeshua was even born, has left many scholars dissatisfied with this solution, for



the Scriptures clearly state that Herod the Great lived ~2 years beyond the time of Yeshua's birth.

The better eclipse for a candidate therefore, and as pointed out by **Ernest L. Martin, W.E. Filmer, Ormand Edwards**, and others, is the **Full** Lunar Eclipse that took place on J-nuary 10<sup>th</sup>, -0 JC (1 BC) and that provided an approximate 3 month span of time leading up to the Passover that took place on the eve of Apr-1 7<sup>th</sup> or 8<sup>th</sup> of -0 JC (1 BC) that year, and which provided more than adequate time for all the events to take place that **Josephus** states occurred during that span of time.

This also fits in well with the 2 year span of time stated in **Mattit'yahu (Matthew) 2:16b** which states that Herod "...put to death all the male children who were in Bethlehem and in all its districts, from age 2 years old and under, according to the time which he had determined from the Magi (the Wise Men)."

In other words, if we take Yeshua's birth in September of -3 JC (4 BC) and then add two years to that to lead us up to the time of the slaughter of the children age 2 and under, that would bring us to September of -1 JC (2 BC).

Then a little over 3 months later the full eclipse of the moon occurred, shortly after which, as Josephus states, Herod died sometime shortly after J-nuary 10<sup>th</sup>, -0 JC (1 BC).

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference to "Event or Reign" Box
47	From Yeshua's Birth on night of Sept. 25, 3 JC of Julian Calendar	To Yeshua's Proclamation of 80th Jubilee from Adam.	30	3999 yrs. complete. 80th Jubilee begins. Y	2000	Ministry begins Fall of 27 AD	N/A	N/A	Lk. 3:23; Lk. 4:16-21; *note 9

**NOTE \*9:** On the time and age that Yeshua is ministering. Founded upon **Luke 3:1-3, 21-23; Luke 4:16-21; Daniel 9:26.**

Summary: Yeshua in ministry in 27 AD at age 30, and during 80<sup>th</sup> Jubilee from Adam.

**Luke 3:1-3** states that in the 15<sup>th</sup> year of Tiberius Caesar, Yehochanan the Immerser (John the Baptizer) began his ministry. The 15<sup>th</sup> year of Tiberius Caesar's reign was from September 15, 26 AD to September 14, 27 AD. Additionally, Yeshua began His Ministry sometime after Yehochanan the Immerser (John the Baptizer) began his; the ministry (of Yeshua) of which took place at a time that construction of the Temple had been 46 years in process; **Yehochanan (John) 2:18-20.**

The first year for construction of the Temple is believed by many to be the year -20/19 JC (See, "Time Line 5, Yeshua, -3 JC to 28 AD"). To this we must come forward 46 years; **Yehochanan (John) 2:20.**

This causes the 46<sup>th</sup> year of the building of the Temple to be the same as the 15<sup>th</sup> year of Tiberius Caesar's reign, namely, Fall of 26 to Fall of 27 AD.

Since Yeshua began His ministry when the Temple had been under construction for 46 years, this causes Yeshua's ministry to have begun *no sooner than* Fall of 26 AD *and no later than* Fall of 27 AD.

The Fall of the year -3 JC (4 BC) when Yeshua was born, plus the ~30 years of Yeshua's life brings us, again, to 27 AD for Yeshua's 30<sup>th</sup> year of life by Fall of that year.

Likewise, the year of Yeshua's birth of 3970 from Adam, plus 30 years of Yeshua's life, also completes the year 3999 from Adam which begins the 80<sup>th</sup> Jubilee Year from Adam. All of the numbers add up and point to the year of Fall 26 AD to Fall of 27 AD as the year that Yeshua, at some point during that year, began His Ministry; and of Fall 27 AD to Fall of 28 AD as the 80<sup>th</sup> Jubilee from Adam that Yeshua proclaimed in **Luke 4:18,19.**

The ancient teachers of Israel in the Talmud also taught that the Suffering Servant Messiah, Ben Yoseph (the Son of Joseph), would come on the 4<sup>th</sup> day (4<sup>th</sup> Millennium) from Adam. That 4<sup>th</sup> day (the 4<sup>th</sup> Millennium), completed on this Jubilee.

However, in **Luke 4:18,19** when Yeshua read the Jubilee passage declaration of **Yesh'yahu (Isaiah) 61:1,2** which says, "the Spirit of Yehovah is upon Me, because He has Anointed Me to announce the Gospel to the poor..." and declared to them that those words had been fulfilled in their

hearing that day, they were amazed, because though it was in this Jubilee year that many would have expected the Messiah to reveal Himself, it amazed them that Yeshua, a mere son of a lowly carpenter, rather than of a famous “rabbi”, or of some other person of stature, would take that claim upon Himself.

This is also likely the reason they wanted to kill Him in **Luke 4:28,29** for it was far too incredible to them that He could be the long awaited Messiah, and so in their mind believed He was blaspheming.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To “Event or Reign” Box
48	From beginning of Yeshua’s Ministry in 80th Jubilee from Adam.	To Yeshua’s Projected Return in Fall of 2027 AD of Gregorian Calendar.	2000	5999 yrs. complete. 120th Jubilee occurs. Y	0	Fall 2027 AD	N/A	N/A	2 Pt. 3:8; Hoshea 6:1,2; Ezek. 37:1-14; *note 10 Year 6000 (2027/2028) is 120th Jubilee.

**NOTE \*10**, Yeshua’s Ministry in the beginning of His 30<sup>th</sup> year to His return 2000 years later at the beginning of the 120<sup>th</sup> Jubilee. Founded upon **Luke 4:16-21**; **2 Kepha (2 Peter) 3:8**; **Hoshea 6:1,2**; **I Thessalonians 4:16**; **Yechezk’el (Ezekiel) 37:10**; and **Revelation 11:15**.

Summary: Yeshua returns 2000 years later on 120<sup>th</sup> Jubilee from Adam.

Yeshua proclaimed the 80<sup>th</sup> Jubilee; **Luke 4:16-21** likely in Fall of 27 AD (though possibly sometime later that Jubilee year). **Hoshea 6:1,2** is understood by the ancient teachers of Israel to mean that after 2000 years from the time the “Suffering Servant Messiah (Ben Yoseph/Son of Joseph) was revealed, that the conquering King Messiah (Ben David) would then reveal Himself to resurrect us and initiate the Millennial Kingdom, so that on the 3<sup>rd</sup> millennium following “Messiah ben Yoseph's” coming (and 7<sup>th</sup> Millennium from Adam), we could live in the Eternal One's presence.

This is further enforced from Christian circles which cite **2 Kepha (2 Peter) 3:8** to show that a day can be symbolically used to represent a thousand years of prophetic time.

**Yechezk’el (Ezekiel) 37:10**, combined with **I Thessalonians 4:16**, describe what this resurrection will look like in great detail, and states that it is from this resurrection of His people that He will create the army that He will conquer and rule the nations with; **Revelation 19:7-14**; **Yechezk’el (Ezekiel) 37:10**; **Mizmor (Psalm) 149:5-9**.

**I Corinthians 15:51,52** and **I Thessalonians 4:16** indicate that this resurrection will occur on Yom Teruach (Rosh Hoshanna), the day of shouting and of the blowing of the Last Shofar (Last Trump).

**Revelation 11:15** shows that this is when Yeshua, with His resurrected army, will take over the kingdoms of the earth; **Yechezk’el (Ezekiel) 37:10**; and **Revelation 19:7-14**.

**Revelation 20:4-6** states that this reign will last for 1,000 years.

And finally, in **I Corinthians 15:20-28**, and **Revelation 20:7 through 21:1** (after the 1000 year Millennial reign is complete), we see the kingdoms of the earth restored back to our Father in Heaven.

## COMMENTARY TO NOTES

### Time Line 1-B

(Non-essential Time Line)

Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to “PERSON” Box
A	**Noach (Noah)	To Shem	502	1558	4441	-2415	-1967	950	Gen. 11:10 *note A

**NOTE \*A**, (\*\*non-essential part of time line but interesting), from Noah to Shem to establish the date of Shem’s birth.

Summary: Noah 502 years old when Shem was born.

Founded upon **B’resheet (Genesis) 11:10**, it is stated that Shem was 100 years old when he fathered Arphaxad two years after the flood. Because Noah had lived 600 years by the end of the

Flood, and Shem was 100 years old 2 years after the flood, that means Noah was 502 when Shem was born (600 + 2 = 602; and 602 – 100 = 502).

Line #	PERSON	BEGAT or To Event	AT AGE	Years from Adam	Years to 2nd Coming	In JC	Died JC	Total Life Span	Scripture References to "PERSON" Box
B	**Shem P	To End of Flood	98	1656	4343	-2317	-1815 P	600	Gen. 11:11 *note B

**NOTE \*B**, (\*\*non-essential part of time line but interesting), from Shem to the end of the flood to establish the date of Shem's death, and of the timing of Shem's life relative to Avraham's. Founded upon **B'resheet (Genesis) 11:11**.

Summary: Shem is likely the famed Melchizadok who outlives 8 generations of his descendants, and is a contemporary of both Noah at the time of the flood, as well as of Avraham and Yit'zak (Isaac) born respectively, 350 and 450 years after the flood.

The book of Jasher states Shem and Melchizadok to be one and the same person; **Yasher (Jasher) 16:11**. Due to Shem's long life compared to those born after the flood, and due to his lineage extending 8 generations from Noach (Noah) to Avraham, Shem is ideally suited for the role of Melchizadok from the Scriptural record as well.

Shem was born -2415 JC (See, **Note \*A**), and so was age 98 at the end of the flood in -2317 JC, and age 100 when Arphaxad was born 2 years after the flood in -2315 JC; **B'resheet (Genesis) 11:10**. Then after the flood, Shem lived 500 more years; verse **11:11**, causing his year of death to be -1815 JC (2415 – 100 = 2315 – 500 = 1815).

Avraham was born in -1965 JC, and Yit'zak (Isaac) born in -1865 JC. This means that when Shem died at age 600, that Avraham was 150 years old (1965 – 1815 = 150), and Yit'zak (Isaac) 50 years old (1865 – 1815 = 50). It is interesting to note that Noah, who died at age 950, died in -1967 JC, only 2 years prior to Avraham's birth in -1965 JC.

While Noah lived to be 950, and Shem 600, everybody born after the flood - the 8 generations from Arphaxad to Terah (Avraham's father), lived to be only 205 to 464 years of age. Of these 8, only the first 3, Arphaxad, Shelach, and Eber lived into the 400's. The following 5 generations only lived into the 200's. However, Shem outlived them all except for Eber who died 29 years after Shem in the year -1786 JC. And though Eber lived 29 years beyond Shem's death, Shem was still 165 years older than Eber while still alive.

This makes Noah the oldest person on earth for that following 8 generations, Shem the second oldest, and Eber the third. This places Shem, who was 450 years old at the time of Avraham's birth and 165 years older than Eber, to be next in succession as Chief King and High Priest over the families of the earth after Noach (Noah).

Biblically, under the priestly Order of Melchizadok, and before the Levitical Order of priesthood was ordained, each man served as priest over his family with the priestly line passing from father to son.

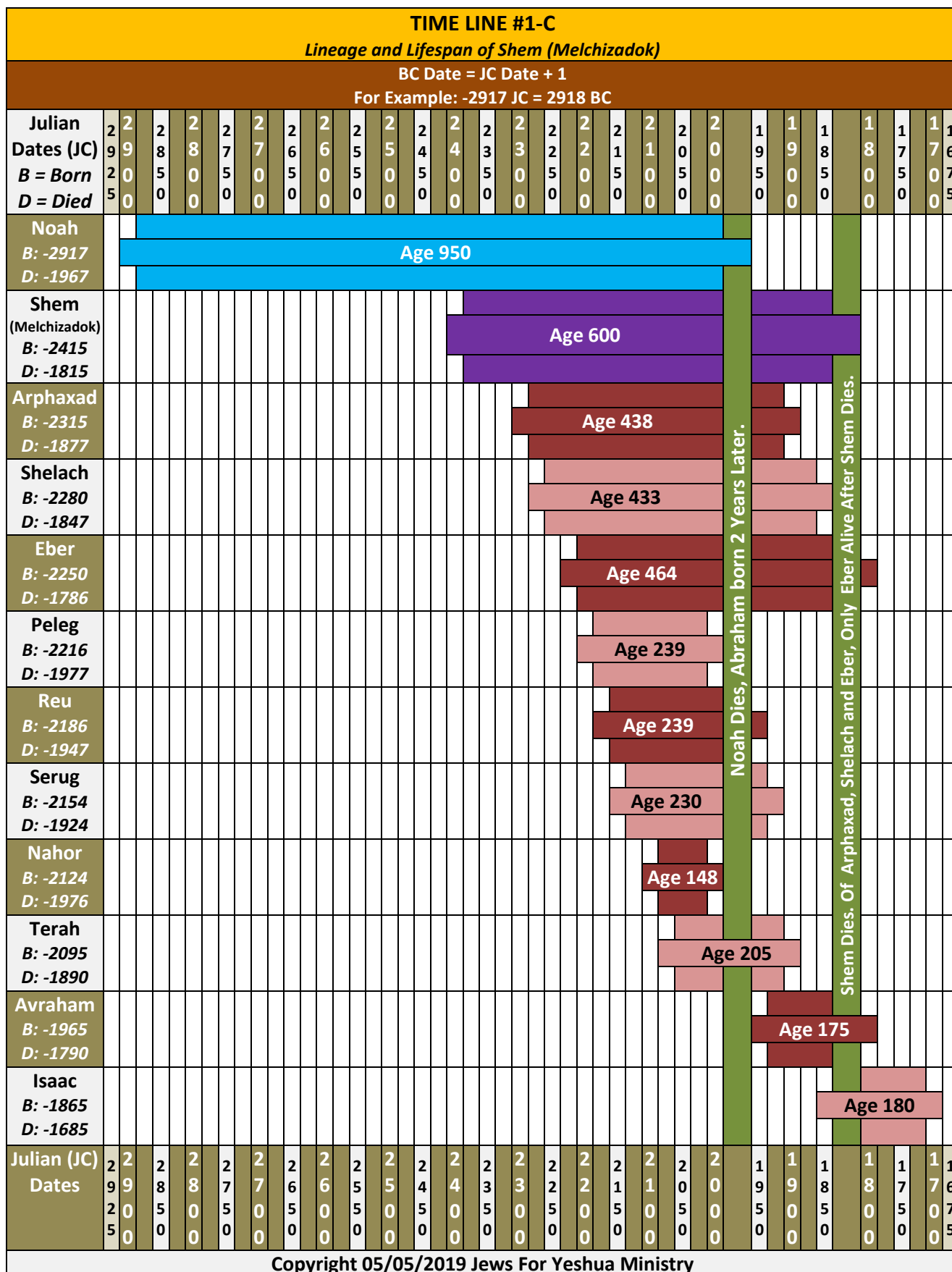
In the case of the line of Noach (Noah), Shem was next in line. But Shem lived so long that all his sons had died before he could pass the priestly line onto any of them, with the exception of his great grandson's Eber and Avraham. As Shem's life was coming to a close, Eber's age was also approaching the age that his father Shelach had died, and so was also likely close to dying. This left Avraham as the next in succession for the priestly line after the order of Melchizadok.

So who best qualifies as Melchizadok? We often see "Melchizadok" as a name, but it is actually a title meaning "King of Righteousness". Who better to be the original priestly king over the earth than Noach (Noah)? And who better to be the next in succession than Shem who outlived the next 8 generations?

Nobody born in Avraham's generation knew Shem's parents, and so he was as one "without mother, without father". And because all Shem's siblings, aunts, uncles, cousins, nephews and children and grandchildren had been long dead by then (except for Eber) he was also as one "without genealogy". And in the eyes of those 8 generations who lived under his rule, he was as one "having neither beginning of days, nor end of life" as he was continually there, ruling, generation after generation after

generation as a “priest who remains continually”; **Evreem (Hebrews) 7:3.**

In reflection, it is likely his reign that inspired following generations to declare to their kings “May the King live forever!”.



Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box	
C	**From the Promise	To the Exodus Passover	430	Exodus 2508 1/2	Exodus 3491	Exodus -1465	N/A	N/A	Gen.12:1-3; Gal. 3:16,17; *note C and Time Line #2.	6

**NOTE \*C**, (\*\*non-essential part of time line but interesting), the Promise to the Exodus and first Passover to lay the foundation for **Note \*D**. Founded upon **B'resheet (Genesis) 12:1-3**; and **Galatians 3:16,17**.

Summary: Avraham receives Promise at Pesach (Passover).

From the time of the Promise given to Avraham; **B'resheet (Genesis) 12:1-3**, to the time of the Exodus from Egypt at Pesach (Passover), was 430 years; **Galatians 3:16,17**. This indicates that Avraham received the Promise at Pesach (Passover). Avraham was 70 years old when he received the Promise (See, **Note \*5**).

This time line counts from Jubilee to Jubilee causing the time of Pesach (Passover) to add ½ year to the years passed from Adam at the time of the exodus.

So this year from Adam of 2508, for purposes of this Jubilee cycle based time line, would be the year 2508½ from Adam by the time of the exodus this year.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box	
D	**From the Exodus Passover	To Jericho and the 51st Jubilee from Adam	40 1/2	2549 yrs. complete. 51st Jubilee occurs. Y	Jubilee 3451	Jubilee -1425	N/A	N/A	Ex.7:7; Deut. 34:7; Joshua 5:10-6:20; *note D	6

**NOTE \*D**, (\*\*non-essential part of time line but interesting), from Exodus and the first Passover to Jericho to show correlation between the conquest of Jericho and the 51<sup>st</sup> Jubilee from Adam. Founded upon **Shemot (Exodus) 7:7**; **D'varim (Deuteronomy) 34:7**; **Yeshua (Joshua) 5:10-6:20**.

Summary: Jericho fell just days before 51<sup>st</sup> Jubilee from Adam, and is symbolic of Yeshua's return.

Moshe (Moses) was 80 years old when first speaking with Pharaoh and coming out of Egypt; **Shemot (Exodus) 7:7**, and age 120 when arriving at the border of the Promise Land; **D'varim (Deuteronomy) 34:7**.

When you add the 40 year wilderness experience (120-80=40) to the year of the Passover in 2508½ from Adam, as mentioned in **\*Note C**, we come to the year 2548½ - the middle of a Schmitta year (a 7<sup>th</sup> year Sabbath year); **V'yikra (Leviticus) 25:3,4**.

The Schmitta years in this time line fall in the "Years from Adam" column in the years 7, 14, 21, 28, 35, 42, 49, 57, 64, 71, 78, 85, 92, and 99. This particular Schmitta year falls "in" the year "49" from Adam as represented by the "½" year portion of the year 2548½.

Then when we add another 6 moons to this to bring us to Yom Teruach (The Day of Trumpets/Day of Shouting/Rosh Hoshanna), we come to the Jubilee year 2549 from Adam occurring just after the destruction of Jericho - the 51<sup>st</sup> Jubilee from Adam.

This is interesting because the blowing of the trumpets for 7 days, and the circling (sealing) of the city 7 times when marching around it, the shouting, the walls of the city falling, and the conquering of the land by "Yeshua" the son of Nun, are all types and shadows of what "Yeshua" the Son of the Eternal One will look like at His 2<sup>nd</sup> coming (as described in Revelation) on the 120<sup>th</sup> Jubilee from Adam.

So it is entirely befitting that "Joshua's" conquest of Jericho, and of the Promised Land, would also begin upon commencement of a Jubilee year as even Yeshua's return will occur on.

For some correlations between these types and shadows, see **I Corinthians 15:51,52**, that speaks of the sound of the "Last Trumpet" (like the last trumpet blast that caused Jericho to fall); and **I Thessalonians 4:16** where a shout with the sound of the trumpet is described (like the shout that accompanied the last blow of the trumpets that caused Jericho to fall).

Then you have **Revelation 5:1** with the 7 seals introduced (like Israel sealed the city of Jericho when walking around it 7 times) and **Revelation 8:6** where the 7 trumpets are introduced (like the trumpets blown seven times at Jericho), and **Revelation 18:1,2** with **Yechezk'el (Ezekiel) 38:19,20** where Babylon and every wall falls (like the walls of Jericho fell).

These, along with many other examples in Scripture of "Jericho like" activities, are prophesied to occur at the time of Yeshua's return.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box
E	**From Jericho and the 51st Jubilee from Adam	To first 7th year Sabbath after conquering the Land	7	Sabbath Year 2556	Sabbath Year 3444	Sabbath Year -1418	N/A	N/A	Joshua 11:23; 14:6,7,10; *note E

**NOTE \*E**, (\*\*non-essential part of time line but interesting), from Jericho to the first 7<sup>th</sup> year Sabbath rest in the Promised Land determined by Caleb's age at the time of the conquest of the Land. Founded upon **Yeshua (Joshua) 11:23 and 14:6,7,10**.

Summary: The year the land rested after completion of the wars was the first Schmitta (Sabbath) year following the Jubilee of Jericho's fall.

**Note \*D**, brings us to the 51<sup>st</sup> Jubilee where Jericho fell in the year 2549 from Adam. **Note \*E** here then takes us to the Sabbath year that took place 7 years after the fall of Jericho, which in turn confirms the year 2449 to 2550 to be a Jubilee Year.

Let's begin with the age of Caleb at the time the wars had ended, and the conquered land divided up among the tribes of Israel.

In **Yehoshua (Joshua) 14:6,7** it is written that Moshe (Moses) sent Caleb out from Kadesh Barnea to spy out the land of Canaan when Caleb was 40 years old. Then in **14:10** Caleb states at this time, after Canaan had been conquered, and he and the others were receiving their inheritance in the conquered land, that he was now 85 years old. Meaning that from the time he was sent out from Kadesh Barnea to spy out the land to the time of the dividing of the inheritance after their conquest of the land, was a span of 45 years.

Kadesh Barnea (where Caleb and the other 11 spies had brought back their report of the land to Moshe) is recorded in **B'midbar (Numbers) 13:2-33**.

In **D'varim (Deuteronomy) 2:14** it states that the time span from the time they left Kadesh Barnea to the time they crossed over the Valley Zered was a total of 38 years.

So to see how long it took to conquer Canaan, we take the age of Caleb at the time he spied out the land, which is age 40, and add 38 years to that, which makes him age 78 when they crossed over the Valley Zered to enter Canaan and begin conquering and possessing the land at the beginning of the year 2549/50 from Adam (-1425 JC), the same year they conquered Jericho. And now after conquering the land and dividing up the inheritance of the land, he is now 85 years old, and it is now the beginning of the year 2556/57 from Adam (-1418 JC).

This shows that it took 7 years to conquer Canaan, from the year they conquered Jericho to the year they divided up the Land for their inheritance.

So now, if you add 6 years of the next 7 year Schmitta cycle to that prior Jubilee (the Jubilee of 2449 to 2450), we are brought to the year 2555 to 2556 from Adam for the 6<sup>th</sup> year after the Jubilee Year. This makes the 7<sup>th</sup> year from the end of the Jubilee (the year 2556 to 2557), a Sabbath year of rest for the land. **Yehoshua (Joshua) 11:23** states that this year (the year that the wars ended and the land divided up) is the year that the land "rested".

This confirms the year 2449 to 2550 as a Jubilee not only because this year from Adam's creation is divisible by 50, but also because if it was just a Sabbath year rather than a Jubilee year, then the next Sabbath year would have fallen in 2555 to 2556 instead of from 2556 to 2557.

To briefly clarify, Sabbaths occur every 7<sup>th</sup> year following a Jubilee year for a maximum of 49 years and beginning over again upon completion of the 50<sup>th</sup> year Jubilee causing the years from Adam ending in “01” and “51” to be the 1<sup>st</sup> years of each new 49 year cycle.

In other words, a 2448/49 Sabbath year + 7 years to the next Sabbath year would only = 2555/56, whereas a 2448/49 Sabbath year + 1 year to complete the Jubilee year (2449/50) + 7 years to complete the next Sabbath year would properly = 2556/57 (See, **Note \*D** to see what years Schmitta years occur in the "Years from Adam" column).

These years from Adam align with **V'yikra (Leviticus) 25:4**, and **25:8-11**, which declare the Schmitta year (the year 2548/49) to be a year of rest for the land; **verse 25:4**, as well as the year of Jubilee (the year 2549/50) to also be a year of rest for the land; **verse 25:11**. In other words, 2 consecutive years of rest for the land (the years 49 and 50 of the 50 year cycle) are always completed upon conclusion of a Jubilee year; which in turn means this next Schmitta, where "the land rested", was the year 2556/57 from Adam.

Also, to add further reinforcement to 2449/2450 as a Jubilee year followed by a Sabbath year in 2556/2557, is the fact that it is Scripturally impossible for a Sabbath year in this time line to cross from a year from Adam ending in “49” and end up in a year ending in “56”, for the 49 year Sabbath cycles always end in years ending in “49” and “99” and begin fresh again in years ending in “51” and “01” respectively. Therefore, the year 2556 from Adam marks the beginning of a Sabbath year going from Fall of 2556 to Fall of 2557 - not from 2555 to 2556.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box	
F	**Chezkiyah's 1st year of his 29 year reign	Assyrian Invasion of Judah in 14th year	(14 of 29)	3292	2707	-681	-641	54	2 Kings 18:13-16; 20:6; Is.36:1 *note F	G

**NOTE \*F**, (\*\*non-essential part of time line but interesting), from the time of the Assyrian invasion and military control of Judah to the end of the invasion, distinguishing the differences between the events of **Melekim Bet (2 Kings) 18:13-16** and **18:17 through 19:37**. Founded upon **Melekim Bet (2 Kings) 18:13-16**; **Yesh'yahu (Isaiah) 36:1**.

Summary: First military attack against King Chezkiyah (Hezekiah) by Assyrians.

This passage from **Melekim Bet (2 Kings) 18:13 through 19:37**, can at first glance appear to be one account describing everything occurring “in the 14<sup>th</sup> year” of King Chezkiyah’s (Hezekiah’s) reign.

However, upon closer examination of the Scriptures, and in light of Assyrian archeological records that have come to light, it is now confirmed that this passage is describing two specific encounters with the King of Assyria during a time that King Chezkiyah (Hezekiah), and Jerusalem and all Judah, were brought under the military control of the King of Assyria. The military control of which “began” with the first encounter with the King of Assyria in the 14<sup>th</sup> year of King Chezkiyah’s (Hezekiah’s) reign; **verse 18:13**, but which did not end until 6 years later at the time of King Chezkiyah’s (Hezekiah’s) second encounter with the King of Assyria just prior to a Year of Jubilee.

Upon further examination, it can be seen that the first encounter, which occurred in the 14<sup>th</sup> year of King Chezkiyah’s (Hezekiah’s) reign, is covered from **Melekim Bet (2 Kings) 18:13-16**; and the second encounter, at the end of this military occupation by Assyria 6 years later, is covered from **Melekim Bet (2 Kings) 18:17 through 19:37**.

This **Note \*F** will cover the events of the first instance described in **Melekim Bet (2 Kings) 18:13-16**.

**Note \*G** will cover King Chezkiyah’s (Hezekiah’s) second encounter in **Melekim Bet (2 Kings) 18:17 thru 19:37**.

In this first passage we will lay out the key events of the first encounter.

In this 14<sup>th</sup> year of King Chezkiyah (Hezekiah), Sennacherib, King of Assyria, came up against the Southern Kingdom of Judah, and invaded and captured all of Judah's fortified cities, (though he did not invade Jerusalem), causing all of Judah to become militarily confined by, and subject to, the King of Assyria.

This capture of Jerusalem, the final, and strongest, fortified city of Judah, was avoided as a result of King Chezkiyah's (Hezekiah's) offer to pay whatever tribute the King of Assyria demanded.

The tribute that the King of Assyria demanded, and received, was 30 talents of gold (approx. 3000 pounds) and 300 talents of silver (approx. 30,000 pounds).

With this money, the King of Assyria now leaves Jerusalem, but keeps all of Judah under his military control, and all of her surrounding cities under siege; apparently preferring the offer of tribute over the potential loss of a good portion of his men in any attempt to take over the well fortified city of Jerusalem.

From this point onward, though King Chezkiyah (Hezekiah) has had Jerusalem spared from battle through the payment of the tribute, Jerusalem would remain militarily confined by, and subject to, the King of Assyria until King Chezkiyah (Hezekiah) could find a way to break free of Assyria's military control over him and his cities.

Take note also that the 14<sup>th</sup> year of King Chezkiyah's (Hezekiah's) reign is also when he became terminally ill, but was spared from death through his prayer of humility to live another 15 years. This comes from **Melekim Bet (2 Kings) 20:1-6**.

At first glance, because this sickness is mentioned after the Assyrian army is killed, it appears that his sickness takes place after the Jubilee and after the Assyrian defeat. However, King Chezkiyah (Hezekiah) ruled only 29 years before dying. So when subtracting the 15 years of life that was added to him after being cured of his sickness, we end up in the 14<sup>th</sup> year of King Chezkiyah's (Hezekiah's) reign (29 – 15 =14). The same year the first invasion by the Assyrian army took place in **verse 18:13**.

This is further confirmed in **verse 20:6** itself when the Eternal One states at the time of King Chezkiyah's (Hezekiah's) sickness that He will deliver both King Chezkiyah (Hezekiah) and the city of Jerusalem from the king of Assyria, showing that the Jubilee had not yet passed, and that the Assyrian army had not yet been defeated at the time of King Chezkiyah's (Hezekiah's) sickness, thereby placing **verse 20:6** (or more specifically, the passage of verses **20:1-11**) in the same place chronologically as **verse 18:13**.

Please go to **note \*G** for the remainder of the events which occurred during this 6 year siege and military control of Judah under Assyria.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box	
G	**Assyrian Invasion of Judah in 14th year	End of military control of Judah by Assyria in 20th year	(20 of 29)	3298	2701	-675	N/A	N/A	2 Kings 18:17-19:37; 2 Chron. 32:9-21; Is.36:2-37:38; *note G	G

**NOTE \*G**, (\*\*non-essential part of time line but interesting), from the attempted Assyrian invasion of Jerusalem to the 66<sup>th</sup> Jubilee from Adam. Founded upon **Melekim Bet (2 Kings) 18:17-19:37; 2 Chronicles 32:9-21 and Yesh'yahu (Isaiah) 36:2-37:38**.

Summary: Second military attack against King Chezkiyah (Hezekiah) by Assyrians.

Now continuing on from **note \*F**, we will cover the remainder of events occurring at the conclusion of the 6 year period of military control initiated in **Melekim Bet (2 Kings) 18:13** - the remainder of events beginning with **Melekim Bet (2 Kings) 18:17** and extending through **19:37**.

As stated in **note \*F**, though King Chezkiyah (Hezekiah) has had Jerusalem spared from battle through the payment of the tribute, Jerusalem would remain militarily confined by, and subject to, the King of Assyria until King Chezkiyah (Hezekiah) could find a way to break free of Assyria's military control over him and his cities.



This opportunity would not present itself for another 6 years until the 20<sup>th</sup> year of King Chezkiyah's (Hezekiyah's) reign (Fall 3298 to Fall of 3299 from Adam). For at this time, while Egypt provided resistance from the south against the King of Assyria; **verse 18:21-24**, Libnah and Ethiopia also began to stir up war against the King of Assyria from the south; **verse 19:7-9**.

By this time the King of Assyria had likely spread himself out, and now with war arising from Libnah, and potentially from Ethiopia as well, was likely concerned that King Chezkiyah (Hezekiah) in the North, would use this as an opportunity, through an alliance with Egypt and distraction from Libnah, to revolt against Assyria's military control of Judah; **Melekim Bet (2 Kings) 18:21-24; 19:7,8**.

It was at this time that the King of Assyria realized it would be potentially detrimental to his military control of Judah, if he attempted to maintain his military presence around Judah with its as yet uncaptured, unconquered, armed, and fortified city of Jerusalem, while simultaneously fighting a war with Egypt and/or Libnah and/or Ethiopia.

Because of this, the King of Assyria would not want to take the chance of King Chezkiyah (Hezekiah) siding with Egypt against him if he, the King of Assyria, needed to remove his troops from Judah to defend himself against Egypt and/or Libnah.

This is likely the reason for the decision of the King of Assyria to first take the fortified city of Jerusalem, which if successful, would place him in a better position to defend himself against the arising threat from Egypt, Libnah, and Ethiopia, and would prevent him from losing all that he had captured in Judah 6 years prior.

So the King of Assyria amassed a huge number of troops to try and ensure his victory over Jerusalem, which in turn, upon victory, would allow him to station a small military presence to maintain his military control of a defeated Jerusalem, while taking the bulk of his forces south to fight against the other arising threats there.

At this time the Eternal One stated that the King of Assyria would not shoot a single arrow into the city or even build a single siege mound against it; **verse 19:32-34**.

The Eternal One also stated that as a signal to King Chezkiyah (Hezekiah) to confirm this, that this year he would eat what grows of itself **Melekim Bet (2 Kings) 19:29**, indicating that it was a 7<sup>th</sup> year Sabbath of rest for the land; **V'yikra (Leviticus) 25:3,4**. The Eternal One then states in this same verse to King Chezkiyah that the following year he would also eat what grows of itself - indicating that the 2<sup>nd</sup> year would be a Year of Jubilee, which is also a time of rest for the land; **V'yikra (Leviticus) 25:8-11**, as well as the year in which all inheritance in the land is restored to the people; **V'yikra (Leviticus) 25:10**. He then stated to King Chezkiyah that planting and harvesting would be resumed again in the 3<sup>rd</sup> year, which aligns with **V'yikra (Leviticus) 25:21**.

This is precisely what happened after the Assyrian army was defeated, when in that night the Eternal One sent a Heavenly Messenger (an Angel) to kill 185,000 men of the Assyrian army while they slept; **Melekim Bet (2 Kings) 19:35**. Soon after this defeat, with a loss of 185,000 of his men, the King of Assyria returned to his temple where he was killed by his sons; **Melekim Bet (2 Kings) 19:36,37**.

So this first year, in which the 185,000 men were struck by the Heavenly Messenger (the Angel), was a 7<sup>th</sup> year Sabbath (Fall 3298 through Fall of 3299 from Adam), which upon completion at the end of the year would begin the Jubilee year (Fall 3299 through Fall of 3300 from Adam). Therefore, 1 year passes from the time the 185,000 were slain, to the time the Jubilee begins; and by the time the Jubilee ends, the land will have rested 2 consecutive years as prophesied in **Melekim Bet (2 Kings) 19:29**.

For more details on this passage from **Melekim Bet (2 Kings) 18:13 through 19:37** from a different perspective, but with the same conclusion about this text as covering two confrontations with the King of Assyria, rather than just one, see the work of **Dr. Floyd Nolan Jones** commentary on "**Ussher's Annals of the World**", in his publication, "**The Chronology of the Old Testament**" pages 160-170, and published by, "**New Leaf**" Printing, 2005.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box	
H	**End of military occupation of Judah under Assyria	Chezkiyah's Jubilee, 66th Jubilee from Adam	(21 of 29)	3299, 66th Jubilee begins. Y	2700	-674	N/A	N/A	2 Kings 19:29; Is. 37:30; *note H	G

**NOTE \*H,** (\*\*non-essential part of time line but interesting), King Chezkiyah's (Hezekiah's). Founded upon **Melekim Bet (2 Kings) 19:29; Yesh'yahu (Isaiah) 37:30.**

Summary: The 66<sup>th</sup> Jubilee from the time of Adam took place during King Chezkiyah's (Hezekiah's) reign.

King Chezkiyah (Hezekiah) began his reign in the year 3278 from Adam and reigned 29 years, thereby causing his reign to end in the year 3307 from Adam.

Jubilee years begin at the end of a year ending in "99" or "49" from Adam. King Chezkiyah's (Hezekiah's) Jubilee began in the year ending "99", therefore extending from Fall of 3299 to Fall of 3300 from Adam in the 21<sup>st</sup> year of his reign.

The Eternal One stated to King Chezkiyah (Hezekiah) that for two consecutive years the land was to lie fallow, and that in the 3<sup>rd</sup> year they would resume planting and harvesting like normal again; **Melekim Bet (2 Kings) 19:29.**

The first occurrence of a year where only what grows of itself is eaten can be any one of the 7 Sabbath years making up the 49 year cycle of Sabbath years (year 7, 14, 21, 28, 35, 42 or 49); **V'yikra (Leviticus) 25:3,4.** However, when two years of rest for the land take place, then it is because the 2<sup>nd</sup> year is the Jubilee year – that is, the 50<sup>th</sup> year following the 49<sup>th</sup> year Sabbath which is also a year of rest for the land, though not a "Sabbath" like the 7 year cycles are; **V'yikra (Leviticus) 25:8-11.** And in the 3<sup>rd</sup> year following the 2 consecutive years of fallow ground, planting and harvesting are resumed like normal again; **V'yikra (Leviticus) 25:21,** just like the Eternal One told King Chezkiyah would take place in **Melekim Bet (2 Kings) 19:29.**

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2nd Coming	In JC / AD	Died JC / AD	Total Life Span	Scripture Reference To "Event or Reign" Box	
I	The 7 year Covenant and Tribulation leading up to Yeshua's Return, and extending from Fall 2020 to Fall 2027	First 3 1/2 years of Covenant (tribulation against the world): Dan 9:24-27; Matt. 24:14; Rev.11:3-7 / 14:6; Second 3 1/2 years of Covenant (tribulation against the Holy People "The Saints/believers"): Dan. 7:19-26 / 8:23-25 / 9:27; Matt.14:15-28; 2 Thess.2:3,4,9-12; Rev.11:7-10 / 12:6 / 13:1-8, 11-17 / 17:8-12. The Year 6000 (120th Jubilee, end of 5999 to end of 6000), Second Coming/Resurrection: Lev. 25:8-10; Lk. 4:16-21; I Cor.15:51,52; I Thess. 4:16,17; Ezek. 37:1-14; Rev.11:15-19 / 16:17-21; Joshua 6:21; Lev.23:24-32; 2 Pt.3:10-14.								G
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**NOTE \*I,** (\*\*non-essential part of time line but interesting), in this note numerous end times passages of Scripture are presented, which when put together appear to portray a fairly reasonable chronological unfolding of events.

Summary: Puzzle pieces to the chronology and details of many end time events. Assemble them and discover an amazingly different picture than what is commonly taught in today's assemblies.

Just simply look up these verses, and you will gain a fairly good overview of end time events in summary, and possibly even in greater clarity than any prophecy teacher you've likely ever heard.

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# Notes