

Tzim Tzum Ministries

*"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

TzimTzum.net



Time Line 1 *The 6000 Year Calendar* From Adam to Our Generation

TIME LINE #1-A

(Basic Table)

The 6,000 Years (120 Jubilee Cycles) from Adam to the 1st Year of the 7th Millennium

| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam Completed | In BC Year | Died BC | Total Life Span | Scripture References to "PERSON" Box |
|---|--|--|-------------|---|--------------------------------|---------|-----------------|--|
| 1 | Elohim | (Created) Adam | N/A | 0 | 3973 | N/A | N/A | Gen. 1:26-27. |
| 2 | Adam | Seth | 130 | 130 | 3843 | 3043 | 930 | Gen. 5:1-5. |
| 3 | Seth | Enosh | 105 | 235 | 3738 | 2931 | 912 | Gen. 5:6-8. |
| 4 | Enosh | Kenan | 90 | 325 | 3648 | 2833 | 905 | Gen. 5:9-11. |
| 5 | Kenan | Mahalalel | 70 | 395 | 3578 | 2738 | 910 | Gen. 5:12-14. |
| 6 | Mahalalel | Yared | 65 | 460 | 3516 | 2683 | 895 | Gen. 5:15-17. |
| 7 | Yared | Enoch | 162 | 622 | 3354 | 2551 | 962 | Gen. 5:18-20. |
| 8 | Enoch | Methuselah | 65 | 687 | 3286 | 2986 | 365 | Gen. 5:21-24. |
| 9 | Methuselah | Lamech | 187 | 874 | 3099 | 2317 | 969 | Gen. 5:25-27. |
| 10 | Lamech | Noach (Noah) | 182 | 1056 | 2917 | 2322 | 777 | Gen. 5:28-31 |
| 11 | **Noach (Noah) | To End of Flood | B 600.01:27 | 1656.01:27 | B 2317 | B 1967 | 950 | Gen. 8:13,14; 9:28,29; *note 1. |
| 12 | End of Flood | To Arphaxad | 2 years | 1658 | 2315 | N/A | N/A | Gen. 11:10; *note 2. |
| 13 | Arphaxad | Shelach | 35 | 1693 | 2280 | 1877 | 438 | Gen. 11:11-13; *note 3. |
| 14 | Shelach | Eber | 30 | 1723 | 2250 | 1847 | 433 | Gen. 11:14,15. |
| 15 | Eber | Peleg | 34 | 1757 | 2216 | 1786 | 464 | Gen. 11:16,17. |
| 16 | Peleg | Reu | 30 | 1787 | 2186 | 1977 | 239 | Gen. 11:18,19. |
| 17 | Reu | Serug | 32 | 1819 | 2154 | 1947 | 239 | Gen. 11:20,21. |
| 18 | Serug | Nahor | 30 | 1849 yrs. Complete. 37th Jubilee occurs. | Y 2124 | 1924 | 230 | Gen. 11:22,23. |
| 19 | Nahor | Terah | 29 | 1878 | 2095 | 1976 | 148 | Gen. 11:24,25. |
| 20 | Terah | Avraham (Abraham) | P 130 | 2008 | 1965 | P 1890 | 205 | Gen. 11:32; 12:4; Acts 7:2-4; *note 4. |
| 21 | Avraham (Abraham) | Yit'zak (Isaac) | P 100 | 2108 | 1865 | P 1790 | 175 | Gen. 21:5; 25:7. |
| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam Completed | In BC / AD Year | Died BC | Total Life Span | Scripture Reference to "Event or Reign" Box |
| 22 | Yit'zak (Isaac) | Exodus Passover | R 400 | 2508 | R 1465 | R 1685 | 180 | Gen.15:13 Acts 7:1-6; Gen.35:28; *note 5. |
| 23 | Exodus | Shlomo (Solomon) | 476 | 2984 | 989 | N/A | Unknown | I Kg. 6:1; *note 6. |
| 24 | Shlomo (Solomon) | Rechav'am | 40 | 3024 | 949 | Unknown | 58 | I Kg. 11:42; 2 Chr.9:30. |
| 25 | Rechav'am | Aviyam / Aviyah | 17 | 3041 | 932 | 891 | Unknown | I Kg. 14:21; 2 Chr.12:13. |
| 26 | Aviyam/Aviyah | Asa | 3 | 3044 | 929 | Unknown | Unknown | I Kg. 15:1,2; 2 Chr.13:1,2. |
| 27 | Asa | Yehoshaphat | 41 | 3085 | 888 | Unknown | 60 | I Kg. 15:9,10; 2 Chr.16:13. |
| 28 | Yehoshaphat | Yehoram | 25 | 3110 | 863 | 828 | 40 | I Kg. 22:42; 2 Chr.20:31. |
| 29 | Yehoram | Achaz'yahu | 8 | 3118 | 855 | 823 | 23 | 2 Kg. 8:16,17; 2 Chr.21:5. |
| 30 | Achaz'yahu | Atal'yah | 1 | 3119 | 854 | 832 | Unknown | 2 Kg. 8:26; 2 Chr.22:2. |
| 31 | Atal'yah | Yehoash | 6 | 3125 | 848 | Unknown | 47 | 2 Kg.11:1-3; 2 Chr.22:10-12. |
| 32 | Yehoash | Amaz'yah | 40 | 3165 | 808 | 801 | 54 | 2 Kg.12:1; 2 Chr.24:1. |
| 33 | Amaz'yah | Azar'yahu / Uzz'yah | 29 | 3194 | 779 | 754 | 68 | 2 Kg.14:1,2; 2 Chr.25:1. |
| 34 | Azar'yahu/Uzz'yah | Yehoatham | 52 | 3246 | 727 | 711 | 41 | 2 Kg.15:1,2; 2 Chr.26:3. |
| 35 | Yehoatham | Ahaz | 16 | 3262 | 711 | 686 | 36 | 2 Kg.15:32,33; 2 Chr.27:1. |
| 36 | Ahaz | Chezkiyah (Hezekiah) | 16 | 3278 | 695 | 675 | N/A | 2 Kg.16:2; 2 Chr.28:1. |
| 37 | Chezkiyah (Hezekiah) | M'nashe | 29 | 3307 | 666 | N/A | 67 | 2 Kg. 18:1,2; 2 Chr.29:1. |
| 38 | M'nashe | Amon | 55 | 3362 | 611 | 599 | Unknown | 2 Kg. 21:1; 2 Chr.33:1. |
| 39 | Amon | Yosh'yahu | 2 | 3364 | 609 | 587 | 24 | 2 Kg. 21:19; 2 Chr.33:21. |
| 40 | Yosh'yahu | Yehoahaz/Shallum | 31 | 3395 | 578 | 570 | 39 | 2 Kg. 22:1; 2 Chr.34:1. |
| 41 | Yehoahaz/Shallum | Yehoyakim | 00.03.00 | 3395.04:27 | 578 | 555 | 23 | 2 Kg. 23:31; 2 Chr.36:2. |
| 42 | Yehoyakim | Yehoyakin / Yecon'yah | 11 | 3406 | 567 | 542 | 36 | 2 Kg. 23:36; 2 Chr.36:5. |
| 43 | Yehoyakin/Yecon'yah | Zedkiyahu (Zedekiah) | 00.03.10 | 3406.08:07 | 567 | Unknown | Unknown | 2 Kg. 24:8; 2 Chr.36:9. |
| 44 | Zedkiyahu (Zedekiah) | To beginning of 70 Year Captivity | 10.04:07 | 3417.00:14 | 556 | Unknown | Unknown | 2 Kg. 25:2-8; Jer. 25:8-11; 2 Chr. 36:20,21; Jer. 40:1; *note 7. |
| 45 | From beginning of 70 Year Captivity | To beginning of 69 Weeks of Years (483 years) | 70 | 3487.00:14 | 486 | N/A | N/A | 2 Chr. 36:21; Jer. 29:10; Dan. 9:1,2. |
| 46 | From 69 Weeks of Years of Daniel (483 years) | To time of King Yeshua's birth on the 1st day of Sukkot, Sep. 25th 3BC | P 483 | 3970.00:14 (3970 yrs and 14 days have passed from Adam). | 3 BC, 15th day of 7th Moon | N/A | N/A | 2 Chr. 36:22,23; Ezra 1:1-4; Dan.9:24,25; *note 8. |
| 47 | From King Yeshua's Birth on 1st day of Sukkot Sep. 25th, 3 BC. | To King Yeshua's Proclamation of 80th Jubilee from Adam Fall, AD 27. | 29 | 3999 yrs. complete in Fall AD 27. 80th Jubilee begins. | Y Fall AD 27 to Fall AD 28 | N/A | N/A | Lk.3:23; 4:16-21 *note 9. King Yeshua's 30th Year, AD 27. |
| 48 | From Beginning of 80th Jubilee in Fall, AD 27. | To Beginning of 120th Jubilee in Fall, AD 2027. | 2000 | 5999 yrs. complete. 120th Jubilee (Year 6000 from Adam) begins. | Y Fall AD 2027 to Fall AD 2028 | N/A | N/A | 2 Pt. 3:8; Hos. 6:1,2; Ezek. 37:1-14; *note 10. |
| 1st Year of 7th Millennium from Adam (of 1000 Year Sabbatical for the Earth), Extending from Fall AD 2028 to Fall AD 2029 | | | | | | | | |
| Copyright 1991, by the Torah and Testimony Revealed Ministry, 10/2/2023 Tzim Tzum Edition. TzimTzum.net | | | | | | | | |

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

| TIME LINE #1-B (Extended Table) The 6,000 Years (120 Jubilee Cycles) from Adam to the 1 st Year of the 7 th Millennium | | | | | | | | |
|--|---|--|-------------|---|--------------------------------|---------|-----------------|--|
| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam Completed | In BC Year | Died BC | Total Life Span | Scripture References to "PERSON" Box |
| 1 | Elohim | (Created) Adam | N/A | 0 | 3973 | N/A | N/A | Gen. 1:26-27. |
| 2 | Adam | Seth | 130 | 130 | 3843 | 3043 | 930 | Gen. 5:1-5. |
| 3 | Seth | Enosh | 105 | 235 | 3738 | 2931 | 912 | Gen. 5:6-8. |
| 4 | Enosh | Kenan | 90 | 325 | 3648 | 2833 | 905 | Gen. 5:9-11. |
| 5 | Kenan | Mahalalel | 70 | 395 | 3578 | 2738 | 910 | Gen. 5:12-14. |
| 6 | Mahalalel | Yared | 65 | 460 | 3513 | 2683 | 895 | Gen. 5:15-17. |
| 7 | Yared | Enoch | 162 | 622 | 3351 | 2551 | 962 | Gen. 5:18-20. |
| 8 | Enoch | Methuselah | 65 | 687 | 3286 | 2986 | 365 | Gen. 5:21-24. |
| 9 | Methuselah | Lamech | 187 | 874 | 3099 | 2317 | 969 | Gen. 5:25-27. |
| 10 | Lamech | Noach (Noah) | 182 | 1056 | 2917 | 2322 | 777 | Gen. 5:28-31 |
| 11 | **Noach (Noah) | To End of Flood | B 600.01:27 | 1656.01:27 | B 2317 | B 1967 | 950 | Gen. 8:13,14; 9:28,29; *note 1. |
| A | **Noach (Noah) | To Shem | 502 | 1558 | 2415 | 1967 | 950 | Gen. 11:10 *note A |
| B | **Shem | To End of Flood | P 98 | 1656 | 2317 | 1815 | P 600 | Gen. 11:11 *note B |
| 12 | End of Flood | To Arphaxad | 2 years | 1658 | 2315 | N/A | N/A | Gen. 11:10; *note 2. |
| 13 | Arphaxad | Shelach | 35 | 1693 | 2280 | 1877 | 438 | Gen. 11:11-13; *note 3. |
| 14 | Shelach | Eber | 30 | 1723 | 2250 | 1847 | 433 | Gen. 11:14,15. |
| 15 | Eber | Peleg | 34 | 1757 | 2216 | 1786 | 464 | Gen. 11:16,17. |
| 16 | Peleg | Reu | 30 | 1787 | 2186 | 1977 | 239 | Gen. 11:18,19. |
| 17 | Reu | Serug | 32 | 1819 | 2154 | 1947 | 239 | Gen. 11:20,21. |
| 18 | Serug | Nahor | 30 | 1849 yrs. Complete. 37th Jubilee begins. | Y 2124 | 1924 | 230 | Gen. 11:22,23. |
| 19 | Nahor | Terah | 29 | 1878 | 2095 | 1976 | 148 | Gen. 11:24,25. |
| 20 | Terah | Avraham (Abraham) | P 130 | 2008 | 1965 | P 1890 | 205 | Gen. 11:32; 12:4; |
| 21 | Avraham (Abraham) | Yit'zak (Isaac) | P 100 | 2108 | 1865 | P 1790 | 175 | Gen. 21:5; 25:7. |
| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam Completed | In BC / AD Year | Died BC | 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 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 begins | Y Jubilee 1424 | 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 1417 | N/A | N/A | Joshua 11:23; *note E. |
| 22 | Yit'zak (Isaac) | Exodus Passover | R 400 | 2508 | R 1465 | R 1685 | 180 | Gen.15:13 Acts 7:1-6; Gen.35:28; *note 5. |
| 23 | Exodus | Shlomo (Solomon) | 476 | 2984 | 989 | N/A | N/A | 1 Kg. 6:1; *note 6. |
| 24 | Shlomo (Solomon) | Rechav'am | 40 | 3024 | 949 | Unknown | Unknown | 1 Kg. 11:42; 2 Chr.9:30. |
| 25 | Rechav'am | Aviyam / Aviyah | 17 | 3041 | 932 | 891 | 58 | 1 Kg. 14:21; 2 Chr.12:13. |
| 26 | Aviyam/Aviyah | Asa | 3 | 3044 | 929 | Unknown | Unknown | 1 Kg. 15:1,2; 2 Chr.13:1,2. |
| 27 | Asa | Yehoshaphat | 41 | 3085 | 888 | Unknown | Unknown | 1 Kg. 15:9,10; 2 Chr.16:13. |
| 28 | Yehoshaphat | Yehoram | 25 | 3110 | 863 | 828 | 60 | 1 Kg. 22:42; 2 Chr.20:31. |
| 29 | Yehoram | Achaz'yahu | 8 | 3118 | 855 | 823 | 40 | 2 Kg. 8:16,17; 2 Chr.21:5. |
| 30 | Achaz'yahu | Atal'yah | 1 | 3119 | 854 | 832 | 23 | 2 Kg. 8:26; 2 Chr.22:2. |
| 31 | Atal'yah | Yehoash | 6 | 3125 | 848 | Unknown | Unknown | 2 Kg.11:1-3; 2 Chr.22:10-12. |
| 32 | Yehoash | Amaz'yah | 40 | 3165 | 808 | 801 | 47 | 2 Kg.12:1; 2 Chr.24:1. |
| 33 | Amaz'yah | Azar'yahu / Uzz'yah | 29 | 3194 | 779 | 754 | 54 | 2 Kg.14:1,2; 2 Chr.25:1. |
| 34 | Azar'yahu/Uzz'yah | Yehoatham | 52 | 3246 | 727 | 711 | 68 | 2 Kg.15:1,2; 2 Chr.26:3. |
| 35 | Yehoatham | Ahaz | 16 | 3262 | 711 | 686 | 41 | 2 Kg.15:32,33; 2 Chr.27:1. |
| 36 | Ahaz | Chezkiyah (Hezekiah) | 16 | 3278 | 695 | 675 | 36 | 2 Kg.16:2; 2 Chr.28:1. |
| F | **Chezkiyah's 1st year of his 29 year reign | To Assyrian Invasion of Judah in 14th year | (14 of 29) | 3292 | 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 | 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 begins. | Y 674 | N/A | N/A | 2 Kings 19:29; Is. 37:30; *note H. |
| 37 | Chezkiyah (Hezekiah) | M'nashe | 29 | 3307 | 666 | N/A | N/A | 2 Kg. 18:1,2; 2 Chr.29:1. |
| 38 | M'nashe | Amon | 55 | 3362 | 611 | 599 | 67 | 2 Kg. 21:1; 2 Chr.33:1. |
| 39 | Amon | Yosh'yahu | 2 | 3364 | 609 | 587 | 24 | 2 Kg. 21:19; 2 Chr.33:21. |
| 40 | Yosh'yahu | Yehoahaz/Shallum | 31 | 3395 | 578 | 570 | 39 | 2 Kg. 22:1; 2 Chr.34:1. |
| 41 | Yehoahaz/Shallum | Yehoyakim | 00.03.00 | 3395.04:27 | 578 | 555 | 23 | 2 Kg. 23:31; 2 Chr.36:2. |
| 42 | Yehoyakim | Yehoyakin / Yecon'yah | 11 | 3406 | 567 | 542 | 36 | 2 Kg. 23:36; 2 Chr.36:5. |
| 43 | Yehoyakin/Yecon'yah | Zedkiyahu (Zedekiah) | 00.03.10 | 3406.08:07 | 567 | Unknown | Unknown | 2 Kg. 24:8; 2 Chr.36:9. |
| 44 | Zedkiyahu (Zedekiah) | To beginning of 70 Year Captivity. | 10.04:07 | 3417.00:14 | 556 | Unknown | Unknown | 2 Kg. 25:2-8; Jer. 25:8-11; 2 Chr. 36:20,21; Jer. 40:1; *note 7. |
| 45 | From beginning of 70 Year Captivity | To beginning of 69 Weeks of Years (483 years). | 70 | 3487.00:14 | 486 | N/A | N/A | 2 Chr. 36:21; Jer. 29:10; Dan. 9:1,2. |
| 46 | From 69 Weeks of Years of Daniel (483 years). | To time of King Yeshua's birth on the 1st day of Sukkot, Sep.25th, 3 BC. | P 483 | 3970.00:14 (3970 yrs and 14 days have passed from Adam). | 3 BC, 15th day of 7th Moon | P N/A | N/A | 2 Chr. 36:22,23; Ezra 1:1-4; Dan.9:24,25; *note 8. |
| 47 | From King Yeshua's Birth on 1st day of Sukkot Sep. 25th, 3BC. | To King Yeshua's Proclamation of 80th Jubilee from Adam Fall, AD 27. | 29 | 3999 yrs. complete in Fall AD 27. 80th Jubilee begins. | Y Fall AD 27 to Fall AD 28 | N/A | N/A | Lk.3:23; 4:16-21 *note 9. King Yeshua's 30th Year, AD 27. |
| 48 | From Beginning of 80th Jubilee in Fall, AD 27. | To Beginning of 120th Jubilee in Fall, AD 2027. | 2000 | 5999 yrs. complete. 120th Jubilee (Year 6000 from Adam) begins. | Y Fall AD 2027 to Fall AD 2028 | N/A | N/A | 2 Pt. 3:8; Hos. 6:1,2; Ezek. 37:1-14; *note 10. |
| 1st Year of 7th Millennium from Adam (of 1000 Year Sabbatical for the Earth), Extending from Fall AD 2028 to Fall AD 2029 | | | | | | | | |
| I | Covenant of Daniel 9:27 confirmed for 7 years sometime prior to 7th Millennium. A 1260 day period of approximately 3 1/2 years will include tribulation against the world; Dan 9:24-27; Matt. 24:14; Rev.11:3-7 / 14:6; And a 42 moon period of an also approximate 3 1/2 year period will include 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. | | | | | | | |
| Copyright 1991, by the Torah and Testimony Revealed Ministry, 10/2/2023 Tzim Tzum Edition. TzimTzum.net | | | | | | | | |

Commentary on Notes "A through I" for Time Line 1-B Begin on Page 17

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 anybody’s translation has become “acceptable” no matter how inaccurate, and doctrines have been reduced to the status of mere “opinions” or preferences.

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, or through news in the political climate, or through quotation of popular verses of Scripture while ignoring other Scriptures that go contrary to the popular interpretations of those verses. Others attempt predictions through Nostradamus, through astrology, or 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), 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” and assumptions 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 upon the Gregorian calendar (which in itself is incorrect concerning the year of King Yeshua’s birth), or overlaid upon 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 King Yeshua extend from the time of Adam to the seasons of King Yeshua's first and second comings, seasons 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 King 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 coming of Messiah would be a suffering servant similar to Yoseph (Joseph), who would come on the 4th day (the year 4000) from Adam. Today we understand this to be King Yeshua, and He came in the year 4000 just as the ancient teachers of Israel believed He would come; and He came as "Ben Yoseph" or the Son of Joseph, who they also believed would come first.

The second coming of Messiah would be a conquering King similar to King David, who would come on the 6th 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 have yet to see how accurate their predictions on His 2nd coming will be, but so far they have been right on target.

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

The first coming, a 4000 year span extending from Adam, and concluding at the beginning of King Yeshua's Ministry in the year 4000 with Him 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 coming, the 2000 year span going from this point to His return; **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 (the Tikkun Olam as referred to in Judaism, and referring to "the restoration of all things"), 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 during the 80th Jubilee cycle from Adam, that a portion of King Yeshua's ministry took place; and how it will likely be therefore, according to the ancient teachers of Israel, after 5999 years have been completed from the time of Adam, in the year 6000 (Fall 2027 to Fall 2028), during the 120th Jubilee, that King Yeshua will possibly, or even likely, return to prepare the establishment of His millennial reign - the first year of which (the year 6001 from Adam) would initiate in Fall 2028.

And I agree, that this sounds a little close with all the prophecies remaining to be fulfilled in Daniel and Revelation; but since covid, we have seen how quickly prophecy can unexpectedly advance. So it will be interesting to see what takes place in the year 6000 from Adam (the year 2028).

“The Day and the Hour” Controversy

King 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 King 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 1st day of the 7th new moon of the redemptive calendar – the day of which “no man knows the day or the hour” of its inception, because no one knows on what day, or at what hour, the 1st sliver of the New Moon will become visible.

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 likely occur on the Day of Trumpets/Yom Teruach (the day when the “last trump” is blown) of some soon to come year; **I Corinthians 15:51-54**, until that year arrives, and the 1st day of the 7th New Moon of the redemptive/harvest calendar is sighted from Israel, it will be impossible to know precisely which day Yom Teruach will fall, and to know precisely which year it will take place, until that day and year actually arrive. But until then, it is very clear that we are quickly entering into end times prophecies at an accelerated rate, and so are now within the season of His coming.

So the primary purpose of this time line presented herein is not so much to pinpoint the time of King Yeshua's return, but rather to show when the biblical year 4000, and biblical year 6000, fall relative to the Gregorian calendar. To accurately calculate how many years have passed since the creation of Adam to present, to accurately overlap it over the Gregorian calendar, and to accurately present various historical events that have taken place to date within that time line of events relative to the BC/AD dates of today's commonly used calendars.

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. So it is meant for us to, at minimum, know “the season” of His return. And I believe we are clearly now in “that season”.

How to Interpret the Time Line

Understanding How to Count under the BC / AD Dating Format

For purposes of chronology, the BC/AD format poses difficulty in that the BC/AD format contains no year "0". That is, that instead of going from 1 BC to 0 to AD 1, it goes instead from 1 BC to AD 1.

The result, for example, is that if I want to count the 30 years from the time of King Yeshua's birth in 3 BC to the time of the beginning of His ministry in AD 27, I would not add 3+27 to arrive at 30 completed years, but would add 3+27-1 for a total of 29 completed years for the absence of the year “0” causes the count to be one less than what straight math would conclude, and that difference of 1 is always deducted from the “BC” side of the equation.

So in the example above $3\text{ BC} + \text{AD } 27 = 29$ completed years by Fall of AD 27 - not 30 completed years. This causes King Yeshua to be “in” His 30th year from Fall of AD 27 to Fall of AD 28 - as even **Luke 3:23** states King Yeshua was, at the time He began His ministry in Fall of AD 27. You can refer to Time Line 24 for more details on this 30 year period of King Yeshua's life relative to BC/AD date calculations.

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

It is the same as we count today. If I say meet me “in” F-bruary, “on” the 12th 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 12th 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 F-bruary 12th 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 12th day of the 2nd 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 21st century, but yet it is only the Gregorian year 2010, not 2110. That is because the phrase “21st 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 21st century of the Gregorian calendar; the century of which will come to completion in the year 2100. Then in 2101, the 1st year of the 22nd 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 to the 1st Year of the 7th Millennium | | | | | | | | |
| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to “PERSON” Box |
| 1 | Elohim | (Created) Adam | N/A | 0 Years | 3973 | N/A | N/A | Gen. 1:26-27 |
| 2 | Adam | Seth | 130 | 130 | 3843 | 3043 | 930 | Gen. 5:1-5 |
| 3 | Seth | Enosh | 105 | 235 | 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 | in BC year 3738 | Seth Died in BC 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, letters have also been added 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 lettered lines (the lettered lines A thru 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.

| | | | | | | | | |
|----|---|---|------------|---|-------------------|---------|-----------------|--|
| 21 | Avraham (Abraham) | Yit'zak (Isaac) P | 100 | 2108 | 1865 P | 1790 | 175 | Gen. 21:5; 25:7. |
| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam Completed | In BC / AD Year | Died BC | 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 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 begins Y | Jubilee 1424 | 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 1417 | N/A | N/A | Joshua 11:23; *note E. |
| 22 | Yit'zak (Isaac) | Exodus Passover R | 400 | 2508 R | 1465 R | 1685 | 180 | Gen.15:13 Acts 7:1-6; Gen.35:28; *note 5. |

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

In the example below, 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 the year 6000 soundly landing in the year AD 2027/28 of the Gregorian calendar.

| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam Completed | In BC Year | Died BC | Total Life Span | Scripture References to "PERSON" Box |
|----|--|---|--------|---|------------------------------|---------|-----------------|---|
| 1 | Elohim | (Created) Adam | N/A | 0 | 3973 | N/A | N/A | Gen. 1:26-27. |
| 2 | Adam | Seth | 130 | 130 | 3843 | 3043 | 930 | Gen. 5:1-5. |
| 48 | From Beginning of 80th Jubilee in Fall, AD 27. | To Beginning of 120th Jubilee in Fall, AD 2027. | 2000 | 5999 yrs. complete. 120th Jubilee (Year 6000 from Adam) begins. Y | Fall AD 2027 to Fall AD 2028 | N/A | N/A | 2 Pt. 3:8; Hos. 6:1,2; Ezek. 37:1-14; *note 10. |

In the example below, 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 to the 1 st Year of the 7 th Millennium | | | | | | | | |
|--|---------------|-------------------|--------|-----------------|--------|---------|-----------------|--------------------------------------|
| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
| 11 | **Noah (Noah) | To End of Flood B | 600 | 1656 B | 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 begins” and/or are marked with a “Y” for “yellow”.

| TIME LINE #1 The 6,000 Years (120 Jubilee Cycles) from Adam to the 1 st Year of the 7 th Millennium | | | | | | | | |
|--|--------|-------------------|--------|--|-------|---------|-----------------|--------------------------------------|
| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
| 18 | Serug | Nahor | 30 | 1849 yrs. complete. 37th Jubilee occurs. Y | 2124 | 1924 | 230 | Gen. 11:22,23. |

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

| TIME LINE #1 The 6,000 Years (120 Jubilee Cycles) from Adam to the 1 st Year of the 7 th Millennium | | | | | | | | |
|--|--------|-------------------|--------|-----------------|--------|---------|-----------------|--------------------------------------|
| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
| 20 | Terah | Avraham P | 130 | 2008 | 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 King Yeshua” pictured in the Passover Lamb introduced at the time of the Exodus, and serves the purpose of identifying this row with His Blood 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 to the 1 st Year of the 7 th Millennium | | | | | | | | |
| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
| 22 | Yit'zak (Isaac) | To Exodus Passover R | 400 | 2508 R | 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 51st Jubilee from Adam is a picture of the 120th 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 - and one does.

Also, in **Luke 4:19** King Yeshua proclaimed a Jubilee year sometime during His ministry in the year AD 27/28, so the 80th Jubilee from Adam must also occur in this year that King Yeshua made His proclamation, in addition to the two others, in order for a biblically based calendar to be reliable - and one does.

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 micro picture for us for when the world will be destroyed the next time by fire after 120 Jubilees at the macro level.

120 Jubilees is 6000 years. The ancient teachers of Israel who taught prior to King 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 80th year, brought Israel out of the bondage of slavery. It also corresponds with his 120th 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 King Yeshua (a prophet like unto Moshe; **D'varim [Deuteronomy 18:18]**) who, as an afflicted servant and lawgiver in the 80th Jubilee from Adam, brought us out of the bondage of sin like Moshe (Moses) did. And who will likewise, as "the" conquering King in the 120th Jubilee from Adam, bring us to our entry point in the Promised Land as Yeshua (Joshua) the son of Nun did.

This 120th 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 80th year from 1948 is 2028, the same year that the 120th Jubilee will come to completion (Fall 2027 to Fall 2028). Even as King 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 remained approximately 244,000 holocaust survivors living in Israel (and not counting those living abroad), who had not yet passed away. As of 2022, there are only about 100,000 survivors remaining worldwide.

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 50th year occurring after a set of 7 Sabbath year cycles of rest for the land; **V'yikra (Leviticus) 25:4,8** with the 7th 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 50th 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 (Passover) TO PESACH (Passover)?

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 7th Moon; it governs all of the Appointed Times which are prophetic of the “Redemptive” work of King 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 1st Yom Teruach, causes the birth of King Yeshua to fall naturally, and in a very precise way, on the 1st day of Sukkot occurring on Sep. 25th, 3 BC (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 or succeeding king.

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

It occurs every 50th year following the completion of 7 Sabbath years; **V'yikra (Leviticus) 25:4,8-12**. It is proclaimed every 50th 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 King Yeshua's 1st and 2nd comings were respectively predicted by the ancient teachers of Israel to take place – that is, on the 80th and 120th Jubilees.

Likewise, though He does come 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 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 4000 (and by way of extension – the year 6000), 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)

| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
|----|--------------|-------------------|--------|-----------------|--------|---------|-----------------|--------------------------------------|
| 11 | Noach (Noah) | To End of Flood | B 600 | 1656 | B 2317 | 1967 | 950 | Gen. 8:13,14; 9:28,29; *note 1 |

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

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

In **B'resheet (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 600th 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 601st year, in the 1st moon, the 1st 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 601st 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 2nd moon, on the 27th 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 2nd moon, on the 27th day of the moon, "in" the 601st 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 21st 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 "21st" century, but the 21st century will not be complete until 2100. Then in 2101 it will become the 1st year of the 22nd century.

In the same way, when the Scriptures say that the Flood ended "in" the 601st 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 2nd moon of this partially fulfilled 601st 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 2nd month of February, on the 27th day, 600 years after Noah was born, the Flood came to an end and the earth was dry."; except that the 2nd Moon in Scripture would have been more like April or May rather than February.

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 4th generation descendant from the flood who died at age 239), and Nahor (a 7th generation descendant from the flood who died at age 148).

| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
|----|----------------|-------------------|---------|-----------------|--------|---------|-----------------|--------------------------------------|
| 11 | **Noach (Noah) | To End of Flood | B 600 | 1656 | B 2317 | 1967 | 950 | Gen. 8:13,14; 9:28,29; *note 1. |
| A | | | | | | | | |
| B | | | | | | | | |
| 12 | End of Flood | To Arphaxad | 2 years | 1658 | 2314 | 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).

| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
|----|----------|-------------------|--------|-----------------|-------|---------|-----------------|--------------------------------------|
| 13 | Arphaxad | Shelach | 35 | 1693 | 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 AD 220. 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.

| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
|----|--------|-------------------|--------|-----------------|-------|---------|-----------------|--------------------------------------|
| 20 | Terah | Avraham | P 130 | 2008 | 1965 | 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 BC 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).

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / AD | Total Life Span | Scripture Reference To "Event or Reign" Box |
|----|---------------------|--------------------------|------------|-----------------|------------|--------------|-----------------|---|
| 22 | From Isaac | To the Exodus Passover R | 400 | 2508 R | 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" descendant 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 4th 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 100th year. This means that the 1st 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 70th 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 as well, and eventually become oppressed and enslaved.

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

NOTE *6, From Exodus and first Passover to the 1st 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 480th year after Israel came out of Egypt, and "in" the 4th 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 **1st year** of King Shlomo's (Solomon's) reign as follows:

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

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

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

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

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

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / AD | Total Life Span | Scripture Reference To "Event or Reign" Box |
|----|----------------------|-----------------------------------|------------|-----------------|------------|--------------|-----------------|--|
| 44 | Zedkiyahu (Zedekiah) | To beginning of 70 Year Captivity | 10 | 3416 | 556 | Unknown | Unknown | 2 Kg. 25:2-8; Jer. 25:8-11; 2 Chr. 36:20,21; 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 7th day of the 5th moon of King Zedkiyahu's (Zedekiah's) 11th year.

The count here is done the same as with Noah in **Note *1**, 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 11th year of King Zedkiyahu (Zedekiah). This means he has now ruled up to this point for **10** full years and for part of his 11th year (**verse 25:2**); and that in the 5th moon (meaning **4** full moons had passed, and part of the 5th moon) and on the **7th** day of the (5th) moon (**verse 25:8**), that Nebuzaradan, the captain of the Babylonian guard, took Jerusalem captive (**verse 25:8-11**).

This means that up to this point a total of 10 full years, 4 full moon cycles, and part of a 7th day have passed. This means the Babylonian captivity began in the year 556 BC.

Israel was taken captive in 3 stages, but it is only this invasion in 556 BC 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 3486 from Adam.

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / AD | Total Life Span | Scripture Reference To "Event or Reign" Box |
|----|--|--|------------|--|------------------------------|--------------|-----------------|--|
| 46 | From 69 Weeks of Years of Daniel (483 years) | To time of King Yeshua's birth on the 1st day of Sukkot, Sep. 25th, 3 BC P | 483 | 3970.00:14 (3970 yrs and 14 days have passed from Adam). | 3 BC, 15th day of 7th Moon P | N/A | N/A | 2 Chr. 36:22,23; Ezra 1:1-4; Dan.9:24,25; *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**; **Daniel 9:24,25**.

Summary: The time passed from Adam to Yeshua's birth on the 1st 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 (for a total 483 year period). That is, it would be 7 weeks of years to the rebuilding of the city and of the Temple (49 years), followed by another 62 weeks of years (434 years) to the Messiah's arrival; **2 Chronicles 36:22,23**; **Ezra 1:1-4**; **Daniel 9:25**. Then some unspecified number of years after His arrival, and before the destruction of the Temple, the Messiah would be killed; **Daniel 9:26** (See, *Time Line 19 "The 70th 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 from Adam in the year 3 BC (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.

$$\begin{array}{r}
 00.01:27 \text{ (1 Moon, 27 days)} \quad \{Line 11 \text{ of time line}\} \\
 00.03:00 \text{ (3 Moons)} \quad \{Line 41 \text{ of time line}\} \\
 00.03:10 \text{ (3 Moons, 10 days)} \quad \{Line 43 \text{ of time line}\} \\
 + 00.04:07 \text{ (4 Moons, 7 days)} \quad \{Line 44 \text{ of time line}\} \\
 \hline
 = 01.00:14 \text{ (12 moons, 14 days)}
 \end{array}$$

This sum of 12 moons and 14 days 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 Yom Teruach (Day of Trumpets), the 1st day of the 7th moon*, then Yeshua's birth after 3970 years and 14 days from Adam had passed, would occur precisely on the 1st day of Sukkot on Sep. 25th, 3 BC. And as it is written, the Word became flesh and "tabernacled" among us; **Yehochanan (John) 1:14**.

[*It is believed by many that the 7th 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 1st moon of the "Redemptive" calendar].

Ernest L. Martin in his publication "The Star that Astonished the World"; 1996 Edition, chapters 1-5 provides very solid evidence both concerning what the "star of Bethlehem" was, and concerning September of 3 BC as the year and month of Yeshua's birth.

We also know that though Catholic Church tradition holds His birth to be in the Winter, 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 or Summer.

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

Interestingly enough, if you count back the 9 months from Sukkot (Tabernacles) on Sep. 25th, 3 BC to account for the time He spent in the womb from the time of His conception, we see that His conception in the womb had taken place on the 1st day of Chanukah on the 25th of Chislev 4 BC (See *Time Line 3*).

What is even more interesting about this is that the 25th of Chislev always lands in the month of December. So we can see from this that the Devil's counterfeit of Yeshua's birth was actually a corruption of the time of Yeshua's conception taking place at Chanukah, 4 BC. Chanukah also uses "lights" and the "giving of gifts to the poor" in its observance, and so we can see that these elements of "Christ-mass" are also a corruption of these beautiful aspects of Chanukah - of the time that our Savior Yeshua entered into the womb of Miriam (Mary) as the "Light of the World" to come.

Having said all that, this calendar counts from Fall to Fall, 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*].

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

However, this lunar eclipse, which occurred Mar. 13th, 4 BC was only a **partial** Lunar Eclipse, and provided only a 29 day window of time leading up to the Pesach (Passover) occurring around Apr. 11th, 4 BC of that year for the multitude of events to take place that Josephus stated occurred during that time.

This, as well as the problem that this eclipse causes Herod the Great to have died before King Yeshua was even born, has left many scholars dissatisfied with this solution, for the Scriptures clearly state that Herod the Great lived as long as possibly 2 years beyond the time of King 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 10th, 1 BC and that provided an approximate 3 month span of time leading up to the Pesach (Passover) that took place on the eve of Apr-1 7th or 8th of 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.

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / AD | Total Life Span | Scripture Reference to "Event or Reign" Box |
|----|---|--|------------|--|--------------------------|--------------|-----------------|--|
| 47 | From Yeshua's Birth on 1st day of Sukkot Sep. 25th, 3 BC. | To King Yeshua's Proclamation of 80th Jubilee from Adam Fall, AD 27. | 30 | 3999 yrs. complete in Fall AD 27. 80th Jubilee begins. Y | Fall AD 27 to Fall AD 28 | N/A | N/A | Lk.3:23; 4:16-21 *note 9. King Yeshua's 30th Year Complete in Fall, AD 27. |

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

Summary: *King Yeshua baptized in AD 27 in His 30th year of age, and ministers into 80th Jubilee from Adam.*

Luke 3:1-3 states that in the 15th year of Tiberius Caesar, Yehochanan the Immerser (John the Baptizer) began his ministry. The 15th year of Tiberius Caesar's reign was from September 15, AD 26 to September 14, AD 27. Additionally, King Yeshua began His Ministry sometime after Yehochanan the Immerser (John the Baptizer) began his. The ministry of King Yeshua 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 the year 20 BC (See, "*Time Line 5 and Time Line 25*"). To this we must come forward 46 years; **Yehochanan (John) 2:20**.

This causes the 46th year of the building of the Temple complex to be the year AD 27.

Since King Yeshua began His ministry when the Temple complex was in its 46th year of construction, this causes King Yeshua's ministry to have begun *no sooner than AD 27 and no later than AD 27*. And the Fall of the year 3 BC when King Yeshua was born, plus the 30th year of King Yeshua's life brings us, again, to Fall AD 27 to Fall AD 28 for the time of King Yeshua's 30th year of life; **Luke 3:23**.

Likewise, the year of King Yeshua's birth of 3970 from Adam, plus the 29 years of King Yeshua's life, also completes the year 3999 from Adam which causes the 80th Jubilee Year from Adam to also begin in Fall, AD 27. And Jewish history affirms that the year extending from Fall, AD 27 to Fall, AD 28 had been treated as a year of rest for the Land by the Jewish people, the historical record of which was affirmed by historical records of Rome as well.

All of the numbers add up and point to the year of Fall AD 26 to Fall of AD 27 as the year that King Yeshua, at some point during that year, was baptized; and of Fall AD 27 to Fall of AD 28 as the 80th Jubilee (the year 4000 from Adam) that King 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 4th day (4th Millennium) from Adam. That 4th day (the 4th Millennium), completed on this Jubilee.

However, in **Luke 4:18,19** when King 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 King 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.

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / AD | Total Life Span | Scripture Reference To "Event or Reign" Box |
|----|--|---|------------|---|------------------------------|--------------|-----------------|---|
| 48 | From Beginning of 80th Jubilee in Fall, AD 27. | To Beginning of 120th Jubilee in Fall, AD 2027. | 2000 | 5999 yrs. complete. 120th Jubilee (Year 6000 from Adam) begins. Y | Fall AD 2027 to Fall AD 2028 | N/A | N/A | 2 Pt. 3:8; Hos. 6:1,2; Ezek. 37:1-14; *note 10. Year 6001 (2028/2029) is 1st Year of 7th Millennium (1000 Year Sabbatical for the Earth) |

NOTE *10, King Yeshua's Ministry in the beginning of His 30th year to the year 6000 (120th Jubilee from Adam), and beginning of 1000 year Sabbatical (the 7th Millennium from Adam). 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: 7th Millennium (1000 year Sabbatical) begins after 120th Jubilee from Adam.

King Yeshua proclaimed the 80th Jubilee; **Luke 4:16-21** in Fall of AD 27 (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 3rd millennium following "Messiah ben Yoseph's" coming (and 7th 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 to reign in the Kingdom of the 7th Millennium; **Revelation 19:7-14; Yechezk'el (Ezekiel) 37:10; Mizmor (Psalm) 149:5-9**.

As it is written, that we should seek to "enter into His Rest", that is, into the 1000 year Sabbatical of the Earth during which He shall reign; **Evreem (Hebrews) 4:1-11**.

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 King 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)

| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
|---|----------------|-------------------|--------|-----------------|-------|---------|-----------------|--------------------------------------|
| A | **Noach (Noah) | To Shem | 502 | 1558 | 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 $602 - 100 = 502$).

| # | PERSON | BEGAT or To Event | AT AGE | Years from Adam | In BC | Died BC | Total Life Span | Scripture References to "PERSON" Box |
|---|----------|-------------------|--------|-----------------|-------|---------|-----------------|--------------------------------------|
| B | **Shem P | To End of Flood | 98 | 1656 | 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 said to be the famed Melchizadok who outlived 8 generations of his descendants, and was 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 Noah (Noah) to Avraham, Shem is ideally suited for the role of Melchizadok from the Scriptural record as well.

Shem was born 2415 BC (See, **Note *A**), and so was age 98 at the end of the flood in 2317 BC, and age 100 when Arphaxad was born 2 years after the flood in 2315 BC; **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 BC ($2415 - 100 = 2315 - 500 = 1815$).

Avraham was born in 1965 BC, and Yit'zak (Isaac) born in 1865 BC. 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 BC, only 2 years prior to Avraham's birth in 1965 BC.

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 generations, 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 BC. 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 also 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.

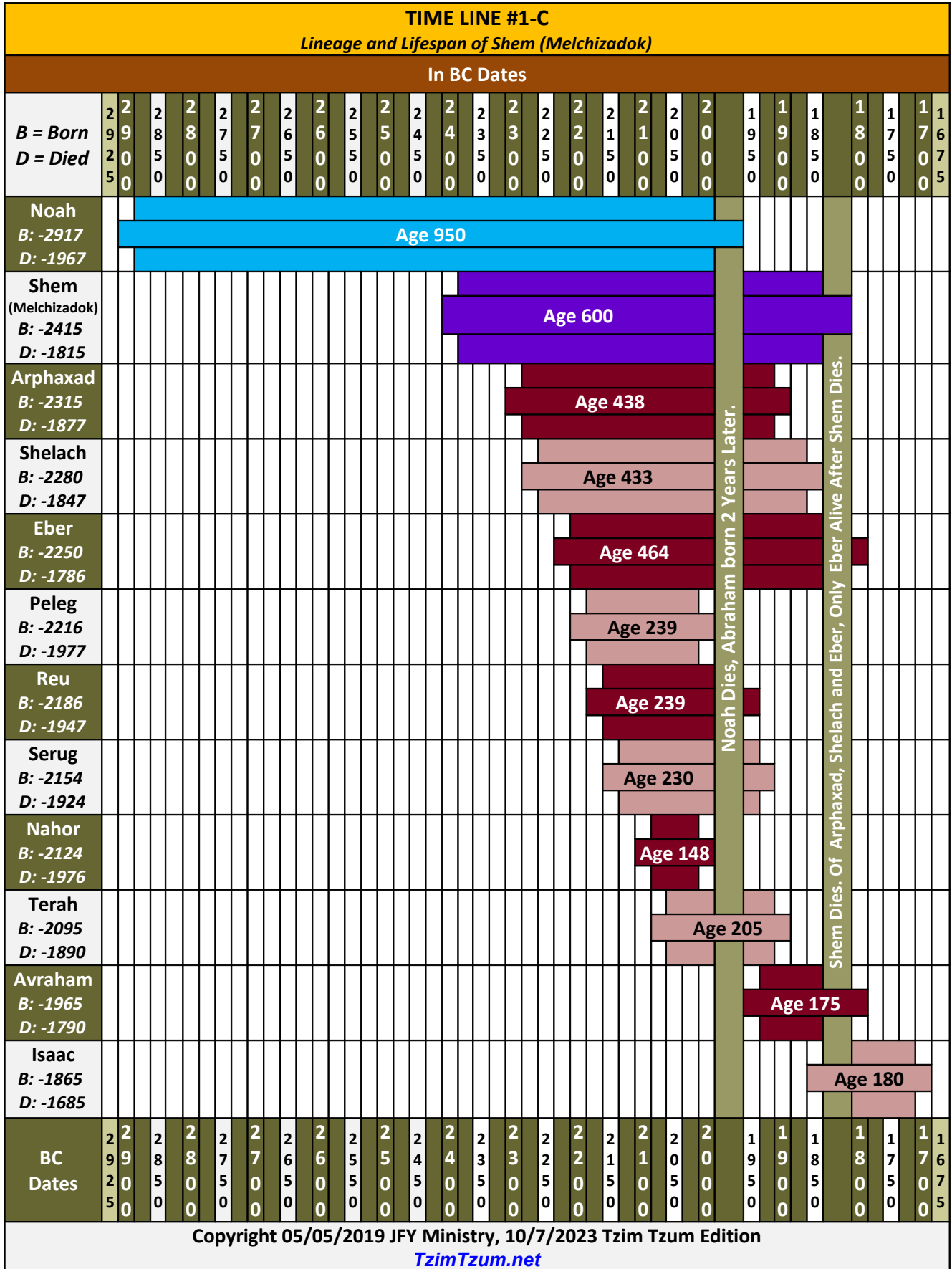
In the case of the line of Noach (Noah), Shem was next in line. But Shem lived so long that all his sons had died before he could pass the priestly line onto any of them, with the exception of his great grandson's Eber and Avraham. As Shem's life was coming to a close, Eber's age was also approaching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

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, 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!".

See Chart Next Page



| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / 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 1465 | N/A | N/A | Gen.12:1-3; Gal. 3:16,17; *note C and Time Line #2. |

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'reshet (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'reshet (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.

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / 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 begins. Y | Jubilee 1424 | N/A | N/A | Ex.7:7; Deut. 34:7; Joshua 5:10-6:20; *note D |

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 51st 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 the 51st Jubilee from Adam, and is symbolic of King 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 7th year Sabbath rest for the Land); **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 beginning Fall 2549 from Adam occurring just after the destruction of Jericho - the 51st 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 "King Yeshua" the Son of the Eternal One will look like at His 2nd coming (as described in Revelation) around the time of the 120th 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 King Yeshua's return will likely occur around or during.

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 around the time of King Yeshua's return.

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / 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 1417 | 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 7th 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 51st Jubilee where Jericho fell in Fall of 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, Fall 2449 to Fall 2450 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 (1424 BC), 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 (1417 BC).

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 Fall 2449 to Fall 2450), we are brought to Fall of the year 2555 to Fall 2556 from Adam for the 6th year after the Jubilee Year. This makes the 7th 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 2449/50 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 from Fall 2555 to Fall 2556 instead of from Fall 2556 to Fall 2557.

To briefly clarify, Sabbaths occur every 7th year following a Jubilee year for a maximum of 49 years and beginning over again upon completion of the 50th year Jubilee causing the years from Adam ending in “01” and “51” to be the 1st 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 - the very year that **Yehoshua (Joshua) 11:23** states “the Land rested”.

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.

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / 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 | 681 | 641 | 54 | 2 Kings 18:13-16; 20:6; Is.36:1 *note F |

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 14th year” of King Chezkiyah’s (Hezekiah’s) reign.

However, upon closer examination of the Scriptures, and in light of Assyrian archaeological 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 14th 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 14th 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 14th 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 14th 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 14th 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.

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / 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 | 675 | N/A | N/A | 2 Kings 18:17-19:37; 2 Chron. 32:9-21; Is.36:2-37:38; *note G |

NOTE *G, (**non-essential part of time line but interesting), from the attempted Assyrian invasion of Jerusalem to the 66th 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 20th 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 spread himself out pretty thin, and so now with war arising from Libnah, and potentially from Ethiopia as well, he was 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 over 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 7th 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 2nd 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 3rd 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 7th 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.

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / 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 | 674 | N/A | N/A | 2 Kings 19:29; Is. 37:30; *note H |

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 66th 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 21st 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 3rd 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 2nd year is the Jubilee year – that is, the 50th year following the 49th year Sabbath which is also a year of rest for the land, though not called a "Sabbath" like the 7 year cycles are; **V'yikra (Leviticus) 25:8-11**.

And in the 3rd 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**.

| # | From Event or Reign | To Event or Reign | # of Years | Years from Adam | In BC / AD | Died BC / AD | Total Life Span | Scripture Reference To "Event or Reign" Box |
|---|---|-------------------|------------|-----------------|------------|--------------|-----------------|---|
| I | Covenant of Daniel 9:27 confirmed for 7 years sometime prior to 7th Millennium. A 1260 day period of approximately 3 1/2 years will include tribulation against the world: Dan 9:24-27; Matt. 24:14; Rev.11:3-7 / 14:6; And a 42 moon period of an also approximate 3 1/2 year period will include 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. | | | | | | | |
| Copyright 1991, by the Torah and Testimony Revealed Ministry, 10/2/2023 Tzim Tzum Edition. TzimTzum.net | | | | | | | | |

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.

Copyright 1991 by The Torah and Testimony Revealed,
A Levitical Ministry and Imprint of JFY Ministry, 10/9/2023 Tzim Tzum Edition
TzimTzum.net