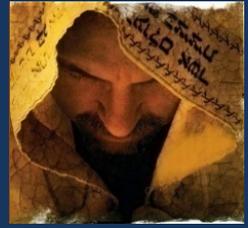


# Jews For Yeshua

[www.JewsForYeshua.com](http://www.JewsForYeshua.com)

To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## Time Line 1

The 6000 Years from Adam to Yeshua's Return

TIME LINE #1									
The 6,000 Years (120 Jubilee Cycles) from Adam (3973 BCE) to Yeshua's Return (2027 CE) and 1,000 Year Millennial Reign									
Line #	PERSON	BEGAT	AT AGE	Years from Adam	Years to 2nd Coming	In BCE	Died BCE	Total Life Span	Scripture References to "PERSON" Box
1	Elohim	(Created) Adam	N/A	0	5999	3973	N/A	N/A	Gen. 1:26-27
2	Adam	Seth	130	130	5869	3843	3043	930	Gen. 5:1-5
3	Seth	Enosh	105	235	5764	3738	2931	912	Gen. 5:6-8
4	Enosh	Kenan	90	325	5674	3648	2833	905	Gen. 5:9-11
5	Kenan	Mahalalel	70	395	5604	3578	2738	910	Gen. 5:12-14
6	Mahalalel	Yared	65	460	5539	3513	2683	895	Gen. 5:15-17
7	Yared	Enoch	162	622	5377	3351	2551	962	Gen. 5:18-20
8	Enoch	Methuselah	65	687	5312	3286	2986	365	Gen. 5:21-24
9	Methuselah	Lamech	187	874	5125	3099	2317	969	Gen. 5:25-27
10	Lamech	Noach	182	1056	4943	2917	2322	777	Gen. 5:28-31
11	Noach	To End of Flood	B 600.01.27	1656.01.27	4342	2317	B N/A	950	Gen. 7:11; 8:13-16; 9:28 *note 1
A	**Noach	To Shem	502	1558	4441	2415	1967	950	Gen. 11:10; *note 2
B	**Shem	P To End of Flood	98	1656	4343	2317	1815	P 600	Gen. 11:11; *note 3
12	End of Flood	To Arphaxad	2 years	1658	4341	2315	N/A	N/A	Gen. 11:10; *note 4
13	Arphaxad	Shelach	35	1693	4306	2280	1877	438	Gen. 11:12,13; *note 5
14	Shelach	Eber	30	1723	4276	2250	1847	433	Gen. 11:14,15
15	Eber	Peleg	34	1757	4242	2216	1786	464	Gen. 11:16,17
16	Peleg	Reu	30	1787	4212	2186	1977	239	Gen. 11:18,19
17	Reu	Serug	32	1819	4180	2154	1947	239	Gen. 11:20,21
18	Serug	Nahor	30	1849, 37th Jubilee begins	4150	2124	1924	230	Gen. 11:22,23
19	Nahor	Terah	29	1878	4121	2095	1976	148	Gen. 11:24,25
20	Terah	Avraham	P 130	2008	3991	1965	P 1890	205	Gen. 11:32; 12:4; Acts 7:2-4; *note 6
21	Avraham	Yit'zak (Isaac)	P 100	2108	3891	1865	P 1790	175	Gen.15:1-4,13; 21:5; 25:7; Gal.4:22-28; *note 7
Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference to highlighted "Event or Reign" Box
C	**From Isaac	To the Exodus Passover	400 ½	Exodus 2508 ½	Exodus 3491	Exodus 1465	1610	Gen.35:28 180	Gen.15:13,14; Maaseh (Acts) 7:1-7; *note 8 & 9
D	**From Exodus/Passover	To Jericho and the 51st Jubilee from Adam	40 ½	2549, 51st Jubilee begins.	Jubilee 3451	Jubilee 1425	N/A	N/A	Ex. 7:7; Deut. 43:7; Joshua 5:10-6:20; *note 9 & 10
E	**From Jericho and 51st Jubilee from Adam	To 1st 7th year Sabbatical after conquering the Land	7	Sabbatical 2556	Sabbatical 3444	Sabbatical 1414	N/A	N/A	Joshua 11:23; *note 10 & 11, and Ussher on Caleb
22	From Isaac	To the Exodus Passover	R 400	2508	R 3491	1465	R N/A	N/A	Gen.15:13,14; Maaseh (Acts) 7:1-7; *note 11 & 8
23	Exodus	Shlomo	476	2984	3015	989	N/A	N/A	I Kg. 6:1; *note 12
24	Shlomo	Rechav'am	40	3024	2975	949	Unknown	Unknown	I Kg. 11:42; 2 Chr.9:30;
25	Rechav'am	Aviyam/Aviyah	17	3041	2958	932	891	58	I Kg. 14:21; 2 Chr.12:13
26	Aviyam/Aviyah	Asa	3	3044	2955	929	Unknown	Unknown	I Kg. 15:1,2; 2 Chr.13:1,2
27	Asa	Yehoshaphat	41	3085	2914	888	Unknown	Unknown	I Kg. 15:9,10; 2 Chr.16:13
28	Yehoshaphat	Yehoram	25	3110	2889	863	828	60	I Kg. 22:42; 2 Chr.20:31
29	Yehoram	Achaz'yahu	8	3118	2881	855	823	40	2 Kg. 8:16,17; 2 Chr.21:5
30	Achaz'yahu	Atal'yah	1	3119	2880	854	832	23	2 Kg. 8:26; 2 Chr.22:2
31	Atal'yah	Yehoash	6	3125	2874	848	Unknown	Unknown	2 Kg.11:1-3; 2 Chr.22:10-12
32	Yehoash	Amaz'yah	40	3165	2834	808	801	47	2 Kg.12:1; 2 Chr.24:1
33	Amaz'yah	Azar'yahu/Uzz'yah	29	3194	2805	779	754	54	2 Kg.14:1,2; 2 Chr.25:1
34	Azar'yahu/Uzz'yah	Yehoatham	52	3246	2753	727	711	68	2 Kg.15:1,2; 2 Chr.26:3
35	Yehoatham	Ahaz	16	3262	2737	711	686	41	2 Kg.15:32,33; 2 Chr.27:1
36	Ahaz	Chezkiah	16	3278	2721	695	675	36	2 Kg.16:2; 2 Chr.28:1
F	**Chezkiah's 1st year of his 29 year reign	Assyrian Invasion of Judah in 14th year	(14 of 29)	3292	2707	681	641	54	2 Kings 18:13-16;20:6; Is.36:1 *note 13
G	**Assyrian Invasion of Judah in 14th year	End of vassalage of Judah under Assyria	(20 of 29)	3298	2701	675	N/A	N/A	2 Kings 18:17-19:37; 2 Chron. 32:9-21; Is.36:2-37:38; *note 14
H	**End of vassalage of Judah under Assyria	Chezkiah's Jubilee, 66th Jubilee from Adam	(21 of 29)	3299, 66th Jubilee begins.	2700	674	N/A	N/A	2 Kings 19:29; Is. 37:30; *note 15
37	Chezkiah's	M'nashe	29	3307	2692	666	N/A	N/A	2 Kg. 18:1,2; 2 Chr.29:1
38	M'nashe	Amon	55	3362	2637	611	599	67	2 Kg. 21:1; 2 Chr.33:1
39	Amon	Yosh'yahu	2	3364	2635	609	587	24	2 Kg. 21:19; 2 Chr.33:21
40	Yosh'yahu	Yehoahaz/Shallum	31	3395	2604	578	570	39	2 Kg. 22:1; 2 Chr.34:1
41	Yehoahaz/Shallum	Yehoyakim	00.03:00	3395.04.27	2604	578	555	23	2 Kg. 23:31; 2 Chr.36:2
42	Yehoyakim	Yehoyakin/Yecon'yah	11	3406	2593	567	542	36	2 Kg. 23:36; 2 Chr.36:5
43	Yehoyakin/Yecon'yah	Zedkiyahu	00.03:10	3406.08.07	2593	567	Unknown	Unknown	2 Kg. 24:8; 2 Chr.36:9
44	Zedkiyahu	To beginning of 70 Year Captivity	10.04.07	3417.00.14	2582	556	Unknown	Unknown	2 Kg. 25:2-8; Jer.25:8-11; 2 Chr.36:20; Jer.40:1; *note 16
45	From beginning of 70 Year Captivity	To beginning of 69 Weeks of Years (483 years)	70	3487	2512	486	N/A	N/A	Jer. 25:8-11 / 29:10; Dan. 9:2
46	From 69 Weeks of Years of Daniel (483 years)	To time of Yeshua's birth on the 1st night of Sukkot, Sept. 25th, 3 BCE of the Julian Calendar.	P 483	3970 years and 14 days have passed.	2029	3 BCE, 15th day of 7th Moon	P N/A	N/A	2 Chr. 36:22,23; Jer.29:10; Dan.9:24,25; Ezra 1:1-4; Matt. 2:1,2,8,9; *note 17
47	From Yeshua's Birth on night of Sept. 25, 3 BCE of Julian Calendar	To beginning of Yeshua's Ministry on 80th Jubilee from Adam.	29	3999, Yom Kippur begins 80th Jubilee (10 <sup>th</sup> day 7th Moon)	2000	Ministry begins Spring of 27 CE	N/A	N/A	Lk.3:1,22,23; Lk.4:16-21; Dan.9:26; *note 18
48	From beginning of Yeshua's Ministry in 80th Jubilee from Adam.	To Yeshua's return on Yom Teruach to resurrect His army 10 days prior to the 120th Jubilee .	2000	5999, Yom Kippur - Day of the Eternal One's wrath begins 120th Jubilee	0	Yom Teruach, Fall 2027 CE	N/A	N/A	2 Pt. 3:8; Hoshea 6:1,2; Ezek. 37:1-14; Year 6000 (2027/2028) is 120th Jubilee. *note 19
I	** The 7 year Covenant and Tribulation leading up to Yeshua's Return, and extending from Fall 2020 to Fall 2027	First 3 1/2 years of Covenant (tribulation against the world): Dan 9:24-27; Matt. 24:14; Rev.11:3-7 / 14:6; Second 3 1/2 years of Covenant (tribulation against the Holy People "The Saints/believers"): Dan. 7:19-26 / 8:23-25 / 9:27; Matt.14:15-28; 2 Thess.2:3,4,9-12; Rev.11:7-10 / 12:6 / 13:1-8, 11-17 / 17:8-12. The Year 6000 (120th Jubilee, end of 5999 to end of 6000), Second Coming/Resurrection: Lev. 25:8-10; Lk. 4:16-21; I Cor.15:51,52; I Thess. 4:16,17; Ezek. 37:1-14; Rev.11:15-19 / 16:17-21; Joshua 6:21; Lev.23:24-32; 2 Pt.3:10-14. Copyright 1991, by the Torah and Testimony Revealed Ministry, 5/24/2017 Jews For Yeshua Edition. www.JewsForYeshua.org							

# COMMENTARY TO TIME LINE # 1

## The Background and Outline of this Time Line

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 of “knowledge”, will be two of the landmarks of the end time generation.

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 anybodies translation has become “acceptable” no matter how inaccurate, and doctrines have been reduced to the status of “opinions”.

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

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

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

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

These calendars and other sources, even if fundamentally accurate, which many of them likely are not, still must be interpreted themselves. And when these sources themselves are interpreted, they

also must be overlaid over the Gregorian calendar (which in itself is incorrect concerning the year of Yeshua's birth), or some other calendar, to produce a final date calculation, none of which can tell you where we are in relation to the prophetic calendar of Scripture.

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

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

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

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

The first Messiah would be a suffering servant similar to Yoseph (Joseph), who would come on the 4<sup>th</sup> day (the year 4000) from Adam. He was referred to as "Ben Yoseph" or the Son of Joseph. The second Messiah would be a conquering King similar to King David, who would come on the 6<sup>th</sup> day (the year 6000) from Adam. He was referred to as "Ben David" or the "Son of David". And they taught that His Millennial Kingdom reign would begin at the coming of the King David version of Messiah.

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

The first, the 4000 year span extending from Adam and concluding at Yeshua's Ministry in the year 4000 at His first coming as "Ben Yoseph" the suffering servant. The second, the 2000 year span going from this point to His second coming in the year 6000 as "Ben David".

Then finally, the third, 1000 year span of His Millennial Kingdom where the last of Torah violation (sin) and death will be ultimately purged out of the earth in preparation of the restoration of the new atmosphere and earth where Paradise will be restored, and where only the righteous will dwell.

This Time Line will focus on the first two spans of respectively, 4000 years and 2000 years, and will demonstrate how it was precisely 3999 years from the time of Adam's creation, to the time of Yeshua's Ministry at the beginning of the 80<sup>th</sup> Jubilee cycle from Adam; and how it will be precisely, 5999 years from the time of Adam to the time of Yeshua's return at the 120<sup>th</sup> Jubilee, with the year 4000 being the time of His first ministry, and the year 6000 being the reigning in of His Kingdom upon the earth.

## "The Day and the Hour" Controversy

Yeshua teaches that no one knows the day or the hour, but this is not for reasons that the 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, and coined by the ancient teachers of Israel to describe

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

So though the Scriptures clearly show when the year 6000 from Adam will likely occur (as will be shown from the Time Line being discussed herein), and though the Scriptures show plainly that His arrival will occur on the Day of Trumpets/Yom Teruach (the day when the “last trump” is blown); **I Corinthians 15:51-54**, until that year arrives, and the 1<sup>st</sup> day of the 7<sup>th</sup> New Moon of the redemptive/harvest calendar is sighted from Israel on which Yom Teruach falls, it will be impossible to know precisely which day Yom Teruach, and therefore, Yeshua's return, will take place in that year. Likewise, when the actual day arrives, we will then still not know the hour. But the year? Even as He came the first time in the year 4000 as predicted by the ancient teachers of Israel concerning His role as Ben Yoseph, even so, He was likewise return in the year 6000 from Adam in the role of Ben David, as also predicted by those same ancient teachers.

**I Thessalonians 5:1-4** states, 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 only to those who do not know the appointed times or seasons, and who do not walk as sons of light.

## How to Interpret the Time Line

### Meaning of “0000.00.00” Date Formatting

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

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

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

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

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

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

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

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

## How to read the columns

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

“BCE” means: Before Common Era (otherwise known as “BC”).

“CE” means: Common Era (otherwise known as “AD”).

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

| The person, Seth | begat Enosh | at age 105 | 235 years from Adam | 5764 years from 2<sup>nd</sup> Coming | in BCE year 3738 | Seth Died in BCE 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 also to separate the necessary components of the Time Line from Optional sections of it. To follow the actual Time Line Chronology directly just go from numbered line to numbered line, and treat the non-numbered lines (the lettered lines A-I), as side bars and/or as notes and commentary of interest.

In other words the lines with letters in place of numbers can be removed without effecting the flow or integrity of the Time Line.

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

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

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

The grey vertical column represents the core, or “trunk”, of this Time Line from which all of the other data branches off.

It begins with Adam and ends with Yeshua's return in 2027 CE of the Gregorian calendar.

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

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.

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

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

The golden cells mark the beginning of a Jubilee year, and are marked, "Jubilee begins" and/or are marked with a "Y".

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

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

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

For example, the picture of the walls of Jericho falling on the 51<sup>st</sup> Jubilee from Adam is a picture of the 2<sup>nd</sup> coming of Yeshua at the 120<sup>th</sup> Jubilee where Babylon will fall, where the nations will be conquered, and where our inheritance will be restored. So it is significant and important for a Jubilee to occur in the year that Jericho was conquered in order to complete this picture of Yeshua's return.

King Chezkiyah (Hezekiah) also had a Jubilee occur within his reign, so in order for any alleged biblically based time line to be correct, a Jubilee must fall sometime during King Chezkiyah's (Hezekiah's) reign.

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

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

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

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

This corresponds with the picture of Moshe (Moses) who, in His 80<sup>th</sup> year, brought Israel out of the bondage of slavery, and in his 120<sup>th</sup> year, 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, as even Yeshua our Messiah (a prophet like unto Moshe; **D'varim [Deuteronomy 18:18]**) in the 80<sup>th</sup> Jubilee from Adam would bring us out of the bondage of sin, and in the 120<sup>th</sup> Jubilee from Adam bring us to our entry point in the Promised Land in our generation with Him as our conquering King. This 120<sup>th</sup> Jubilee occurring from fall of 2027 to fall of 2028 of the Gregorian calendar.

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

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

This is a question usually only among Christians and some Messianics from Christian backgrounds;

but historically, and biblically, it has been understood and observed as the 50<sup>th</sup> year occurring after a set of 7 Sabbath year cycles of rest for the land - with the 7<sup>th</sup> Sabbath year cycle of rest for the land being followed by a second year of rest for the land in the year of Jubilee; **V'yikra (Leviticus) 25:4,11**. In other words, every 50<sup>th</sup> year.

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

## WHY JUBILEE TO JUBILEE INSTEAD OF PESACH (P<sub>assover</sub>) TO PESACH (P<sub>assover</sub>)?

The Scriptures contain 3 calendars.

There is the "**Redemptive**" calendar which begins with the Aviv Moon at Pesach and ends with Sukkot and Shimini Atzeret in the 7<sup>th</sup> Moon; and which governs all of the Appointed Times which are prophetic of the "Redemptive" work of Yeshua in, and for, His people. The Redemptive calendar is 6 months long.

Then there is the "**Regnal**" calendar which determined the inauguration dates of the Kings of Judah.

One school of thought is that the regnal year goes from Pesach to Pesach, and the other school of thought is that it extends from Yom Teruach to Yom Teruach. Both positions reflect centuries old debates, and both positions provide an abundance of evidence in their respective support.

However, this time line, which is based upon Jubilee cycles that have passed since the creation of Adam, lends stronger support to the Yom Teruach to Yom Teruach position which causes the birth of Yeshua to fall naturally, and in a very precise way, on the 1<sup>st</sup> day of Sukkot occurring on September 25, 3 BCE, the year that He came to "Tabernacle/Dwell" with us as stated in **Yehochanan (John) 1:14**; and which followed after the first sighting of the Star of Bethlehem that took place 14 days earlier on Yom Teruach, September 11, 3 BCE in proclamation of the King Yeshua's ultimate arrival. **See Note 18**.

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 #44**) and Yehoyakin/Yecon'yah (**Line #46**). 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.

Then finally, there is the "**Jubilee**" calendar.

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

is, on the 80<sup>th</sup> and 120<sup>th</sup> Jubilees.

Likewise, though He does come 10 days prior to the 120<sup>th</sup> Jubilee on Yom Teruach to resurrect His army; **I 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) 38,39** until Yom Kippur (Day of Atonement) 10 days later, at the inception of the 120<sup>th</sup> Jubilee, at the blowing of the "Great Shofar"; **Yesh'yahu (Isaiah) 27:13**; **Mattit'yahu (Matthew) 24:27-31**; **I Corinthians 15:51-54**; **I Thessalonians 4:17**.

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

## COMMENTARY TO NOTES

Line #	PERSON	BEGAT	AT AGE	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE	Died BCE	Total Life Span	Scripture References to "PERSON" Box
11	Noah	To End of Flood	B 600.01.27	1656.01.27	4342	2317 B	N/A	950	Gen. 7:11; 8:13-16; 9:28 *note 1

**NOTE \*1**, From Noah to the End of the Flood. Founded upon **B'resheet (Genesis) 7:11; 8:13-16; 9:28**.

**B'resheet (Genesis) 7:11** establishes that the Flood dates provided in these passages are relative to the age of Noah.

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

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

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

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

In the same way, when the Scriptures say that the Flood ended "in" the 601<sup>st</sup> year of Noah's life, this means that Noah has lived 600 years and a fraction of 1 year up to this point. And when they say that the Flood ended "in" the 2<sup>nd</sup> moon of this partially fulfilled 601<sup>st</sup> year of Noah's life, it means that Noah had lived at least 600 years and 1 moon up to this point. Add to this 27 days, and it is like saying, *"In the 2<sup>nd</sup> month of F-bruary, on the 27<sup>th</sup> day, 600 years after Noah was born, the Flood came to an end and the earth was dry."*; except that the 2<sup>nd</sup> Moon would have been more like Apr-l or M-y by the biblical calendar.

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

Line #	PERSON	BEGAT	AT AGE	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE	Died BCE	Total Life Span	Scripture References to "PERSON" Box	
A	**Noach	To Shem	502	1558	4441	2415	1967	950	Gen. 11:10 *note 2	G

**NOTE \*2**, (\*\*non-essential part of Time Line but interesting), from Noah to Shem to establish the date of Shem's birth.

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 that Noah was 502 when Shem was born ( $600 + 2 = 602 - 100 = 502$ ).

Line #	PERSON	BEGAT	AT AGE	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE	Died BCE	Total Life Span	Scripture References to "PERSON" Box	
B	**Shem P	To End of Flood	98	1656	4343	2317	1815 P	600	Gen. 11:11 *note 3	G

**NOTE \*3**, (\*\*non-essential part of Time Line but interesting), from Shem to end of flood to establish the date of Shem's death, and show the timing of Shem's life relative to Avraham's life. Founded upon **B'resheet (Genesis) 11:11**.

Shem was 100 years old when he begat Arphaxad 2 years after the flood; **B'resheet (Genesis) 11:10**.

**Verse 11:11** states that Shem lived 500 more years after begetting Arphaxad, which means he lived from 2415 BCE to 1815 BCE ( $2415 - 100 = 2315 - 500 = 1815$ ). This is interesting to note, because Avraham was born in 1965 BCE making Avraham 150 years old by the time Shem died ( $1965 - 1815 = 150$ ).

Likewise, Yit'zak (Isaac) was born in 1865 BCE making Yit'zak (Isaac) 50 years old by the time Shem died. So both Avraham and Yit'zak (Isaac) were contemporaries with Shem, and direct descendants of Shem.

This adds credence to the legacy of Shem being Melchizadok, who, outside of his brothers Ham and Yapheth (if still alive), would have been 468 years older than anybody else on earth at the time of Avraham's generation. It is also interesting to note that Avraham was a contemporary with Arphaxad, Shelach, and Eber for respectively 88, 118, and 175 years before he died; and so would have had firsthand knowledge from Shem about how the world was prior to the flood, as well as firsthand knowledge though Shem, Arphaxad, Shelach, and Eber about the post flood conditions of the world after the flood and tower of Babel.

Keep in mind that Shem died at age 600, and the other 3 at ages 438, 433, and 464 respectively; and so were no doubt kings of the earth over those living to age 240 or less at the time after the Tower of Babel, with Shem being the oldest king, Melchizadok himself, the title of which means "King" (Melchi) "of Righteousness" (Zadok) or "Righteous King".

Line #	PERSON	BEGAT	AT AGE	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE	Died BCE	Total Life Span	Scripture References to "PERSON" Box	
12	End of Flood	To Arphaxad	2 years	1658	4341	2315	N/A	N/A	Gen. 11:10 *note 4	

**NOTE \*4**, 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**.

Simply put, measuring the dates to and from the end of the flood is the most precise and simple point to use for lay out of the 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 that it essentially goes from Noah to the end of the Flood, and then from the end of the Flood to Arphaxad. Shem was only introduced (see **note \*3**), because he was a contemporary with Avraham and Yit'zak (Isaac), and according to the Book of **Yasher (Jasher) 16:11** (referred to in **Yeshua [Joshua] 10:3** and **2 Shemuel [2 Samuel] 1:18**), was Melchizadok himself.

Line #	PERSON	BEGAT	AT AGE	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE	Died BCE	Total Life Span	Scripture References to "PERSON" Box
13	Arphaxad	Shelach	35	1693	4306	2280	1877	438	Gen. 11:12,13; Note *5

**NOTE \*5**, 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**.

Likewise, 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, the parallel passage in I Chronicles, and even the oldest copy of Luke. Josephus and Africanus also did not list it in their writings, and no early church leaders mentioned it prior to 220 CE. It is also not in the most ancient Beza copy of Luke.

The conclusion in the absence of the extra Cainan in these sources indicates that the extra Cainan was inserted at a later time as a result of a scribal error, which in turn made its way into numerous copies of Luke and then into more recent copies of the Septuagint written and dated after Luke's time.

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

Line #	PERSON	BEGAT	AT AGE	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE	Died BCE	Total Life Span	Scripture References to "PERSON" Box
20	Terah	Avraham P	130	2008	3991	1965 P	1890	205	Gen. 11:32; 12:4; Acts 7:2-4 *note 6

**NOTE \*6**, 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) 7:2-4**.

In **B'resheet (Genesis) 11:26** it states that Terah was 70 when he fathered Avram, Nahor, and Haran, implying that Avraham was possibly 135 years old when his father Terah died at age 205.

However, Terah died in Haran, and Avraham, at age 75 (verse 12:4), left Haran shortly after the death of his father; **Maaseh (Acts) 7:2-4**. This means that Terah was 130 when he had Avraham (205-75=130), and that Avraham was only 75 years old when his father died; and that **verse 11:26** only means that Terah began having sons at age 70, with Avraham apparently not being the first born.

The year 1965 is highlighted in purple here to show Avraham as a contemporary with Shem who was Melchizadok (the Righteous King) to that generation. (See Note 3, *supra*)

Line #	PERSON	BEGAT	AT AGE	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE	Died BCE	Total Life Span	Scripture References to "PERSON" Box
21	Avraham	Yit'zak (Isaac) P	100	2108	3891	1865 P	1790	175	Gen.15:1-4,13; 21:5; 25:7; Gal.4:22-28 *note 7

**NOTE \*7**, From Avraham to the birth of Yit'zak (Isaac), the beginning of the 400 year sojourn of Avraham's descendants in a foreign country, and the life of Yit'zak (Isaac) relative to the life of Shem. Founded upon **B'resheet (Genesis) 15:1-4,13; 21:5; 25:7; Galatians 4:22-28**.

In **B'resheet (Genesis) 15:1-4** the Eternal One promises Avraham a son, in **verse 15:13**, the Eternal One declares that his descendants would live as foreigners in a country that is not their own for 400 years, and that during that time they would experience hardship, and ultimately become slaves.

In **verse 21:5** the son who the Eternal One promised to give to Avraham, through Sarah his wife, was born. Avraham is 100 years old when Yit'zak (Isaac) is born. **Galatians 4:22-28** confirms that it

is Yit'zak (Isaac) who was the promised son. So the 400 year sojourn of Avraham's descendents in foreign countries begins in the year 1865 BCE, 2108 years from Adam.

**Verse 25:7** verifies Avraham's age of 175 at the time of his death.

The year 1865 here is also highlighted in purple to show Yit'zak (Isaac) as a contemporary with Shem, who we accept as Melchizadok. (See Note 3, *supra*)

**Line #22** will pick up from where this section leaves off.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted "Event or Reign" Box	
C	**From Isaac	To the Exodus Passover	400 ½	Exodus 2508 ½	Exodus 3491	Exodus 1465	1610	Gen.35:28 180	Gen.15:13,14; Maaseh (Acts) 7:1-7 *note 8 & 9	6

**NOTE \*8**, (\*\*non-essential part of Time Line but interesting), from Yit'zak (Isaac) to the Exodus and first Passover to explain the extra 6 months (½ year) added to this section of the calculation and to present the basis for **Note \*9**. Founded upon **B'reshet (Genesis) 15:13,14; Maaseh (Acts) 7:1-7**.

Simply put, though the beginning of the Redemptive calendar begins in the "Spring" with the Aviv moon of Pesach, this Time Line, in counting to Yeshua's 1<sup>st</sup> and 2<sup>nd</sup> comings (both of which occur in Jubilee years), counts from Jubilee cycle to Jubilee cycle; the years and cycles of which begin in what we call "Fall", and which initiate on the day known as Yom Kippur (the Day of Atonement).

So this year from Adam of 2508, for purposes of this Jubilee cycle based Time Line, would have began in the Fall, causing this Passover in which the Exodus took place, to occur, in what we would call "Spring", 6 moons later, or 2508 ½ years from Adam.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted "Event or Reign" Box	
D	**From Exodus/Passover	To Jericho and the 51 <sup>st</sup> Jubilee from Adam	40 ½	2549, 51 <sup>st</sup> Jubilee begins Y	Jubilee 3451	Jubilee 1425	N/A	N/A	Ex. 7:7; Deut. 43:7; Joshua 5:10-6:20 *note 9 & 10	6

**NOTE \*9**, (\*\*non-essential part of Time Line but interesting), from Exodus and the first Passover to Jericho to show correlation between the conquest of Jericho and the 51<sup>st</sup> Jubilee from Adam. Founded upon **Shemot (Exodus) 7:7; D'varim (Deuteronomy) 43:7; Yeshua (Joshua) 5:10-6:20**.

To understand this note, you must first read **Note \*8**. Once you have read **note \*8** then you can see why it is interesting that when you add the 40 year wilderness experience to the year of the Passover in 2508 ½ from Adam, and then add another 6 moons to that to bring us to Yom Teruach (The Day of Trumpets/Day of Shouting/Rosh Hoshanna) of the year 2549 from Adam, where Jericho was destroyed, we end up at the beginning of a Jubilee Year extending from Yom Kippur of 2549 to Yom Kippur of 2550. To be precise, this is the 51<sup>st</sup> Jubilee year from Adam.

This is interesting I say, 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 pictures of "Yeshua" the Son of the Eternal One, at His 2<sup>nd</sup> coming on the 120<sup>th</sup> Jubilee from Adam. So it is entirely befitting that "Joshua's" conquest of Jericho, and of the Promised Land, would also begin upon commencement of a Jubilee year.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted "Event or Reign" Box	
E	**From Jericho and the 51 <sup>st</sup> Jubilee from Adam	To first 7 <sup>th</sup> year Sabbatical after conquering the Land	7	Sabbatical 2556	Sabbatical 3444	Sabbatical 1418	N/A	N/A	Joshua 11:23 *note 10 & 11 and Ussher on Caleb	6

**NOTE \*10**, (\*\*non-essential part of Time Line but interesting), from Jericho to the first 7<sup>th</sup> year Sabbatical 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**.

As **note \*8** was necessary to explain **note \*9**, even so **note \*9** is necessary to show in **note \*10** here how a Sabbatical year took place 7 years after the fall of Jericho, which in turn confirms the year 2449 to 2550 to be a Jubilee Year.

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

In **Yehoshua (Joshua) 14:7** 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, and 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) is recorded in **B'midbar (Numbers) 13:26**.

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 Brook Zered (just shortly before they crossed the Jordan River into the land of Canaan), 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 at the time of Jericho by the year 2549 from Adam (1425 BCE). 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 year 2556 from Adam (1418 BCE).

This shows that it took 7 years to conquer Canaan from the time of Jericho.

So now, if you take that 1<sup>st</sup> year of the 7, going from 2449 to 2450 (the Jubilee Year), then add 6 years to it, we are brought to the year 2555 to 2556 from Adam for the 6<sup>th</sup> year after the Jubilee Year, and 7<sup>th</sup> year from Jericho. This makes the 7<sup>th</sup> year from the end of the Jubilee (the year 2556 to 2557), a Sabbatical year of rest for the land. **Yehoshua (Joshua) 11:23** states that this year (the year that the wars ended and the land divided up) is the year that the land "rested".

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

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

Simply put, a 2449 Sabbatical year + 7 years to the next Sabbatical year would = 2556, whereas a 2449 Jubilee year + 1 year to complete the Jubilee year (2449 to 2550) + 7 years to complete the next Sabbatical year would = 2557.

Also, to add further reinforcement to 2449/2450 as a Jubilee year followed by a Sabbatical year in 2556/2557, is the fact that it is Scripturally impossible for a Sabbatical year in this Time Line to cross from a year ending in "49" and end up in a year ending in "56" for the 49 year Sabbatical 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 Sabbatical year going from Fall of 2556 to Fall of 2557.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted "Event or Reign" Box
22	From Isaac	To the Exodus Passover R	400	2508 R	3491	1465 R	N/A	N/A	Gen.15:13,14; Maaseh (Acts) 7:1-7 *note 11 & 8

**NOTE \*11**, From Yit'zak (Isaac) to the Exodus and first Passover, and explaining the discrepancy between the 400 year period and the 430 year periods mentioned in **Shemot (Exodus) 12:40,41** and **Galatians 3:15-17**. Founded upon **B'resheet (Genesis) 15:13,14; Maaseh (Acts) 7:1-7**.

**B'resheet (Genesis) 15:13,14** as noted above states that Avraham's descendants would be foreigners in a country not their own for 400 years.

**Maaseh (Acts) 7:1-7** states the same thing.

So which “first born” son do we count as Avraham’s “first” descendent for purposes of fulfilling this prophecy? Ishmael or Yit’zak (Isaac)? As noted above, **Galatians 4:22-28** state 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) 15:14**, 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 slaves.

Ishmael certainly qualifies as a foreigner in a land not his own, but his descendants were not afflicted, and likewise, never became 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; 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 who came from Avraham through Yit’zak (Isaac) came out of Egypt; **Shemot (Exodus) 12:29-36**.

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?

The English translations certainly give this impression, however, this is not saying that those who had been in Egypt had lived in Egypt for 400 years, for as it says in **B’resheet (Genesis) 15:14-16**, they would come out of Egypt in the 4<sup>th</sup> generation.

If you count 4 generations back from Moshe (Moses), you end at Levi who had entered Egypt only about 210 years earlier (Levi, Kohath, Amram, Moshe); [See *Time Line 2 on the 430 years from Avraham to the Exodus*], so the 430 years stated is saying that the length of the sojourn from the time of Avraham, who was also a stranger in a foreign land, to the time his descendants through Yit’zak (Isaac) and Yaaqov (Jacob) had come out of Egypt at the time of the Exodus, was a total of 430 years.

Remember, Avraham was 70 years old “when” the Eternal One “told” him to leave his native country and move to a foreign land; **Maaseh (Acts) 7:1-3**. This was when Avraham left with his father and Lot to go to Haran, which was 5 years prior to his father Terah’s death in the “foreign” land of Haran (at which time Avraham also left Haran), and 30 years prior to Yit’zak’s (Isaac’s) birth.

For further confirmation of this we need look no further than **Galatians 3:16,17** which states that “the law” (referring to the time of Mt. Sinai), was given 430 years after the Eternal One promised to make Avraham and his descendants into a great nation that all the nations of the earth (including Gentiles) would be blessed through.

That is, 430 years from “the Promise” given to Avraham at age 70, five years prior to his departure from Haran in **B’resheet (Genesis) 12:1-3; Maaseh (Acts) 7:1-3**, which, 30 years later, begins the 400 year period initiated by Yit’zak’s (Isaac’s) birth in a “foreign” land when Avraham was 100.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted “Event or Reign” Box
23	Exodus	Shlomo (Solomon)	476	2984	3015	989	N/A	N/A	I Kg. 6:1; *note 12

**NOTE \*12**, From Exodus and first Passover to the 1st year of Shlomo (Solomon). Founded upon **I Kings 6:1**.

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

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

The 4<sup>th</sup> year of Shlomo’s reign is “in” the 480<sup>th</sup> Year after the Exodus Passover, with 479 complete.

The 3<sup>rd</sup> year of Shlomo’s reign is “in” the 479<sup>th</sup> year after the Exodus Passover, with 478 complete.

The 2<sup>nd</sup> year of Shlomo’s reign is “in” the 478<sup>th</sup> Year after the Exodus Passover, with 477 complete.

The 1<sup>st</sup> year of Shlomo’s reign is “in” the 477<sup>th</sup> year after the Exodus Passover, with 476 complete.

So the 1<sup>st</sup> year of Shlomo’s reign is 476 years after leaving Egypt.

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

**NOTE \*13**, (\*\*non-essential part of Time Line but interesting). From the time of the Assyrian invasion of Judah to the end of Judah’s vassalage under, and military occupation by, the King of Assyria, distinguishing the differences between the events and time tables within the passage of **2 Kings 18:13 through 19:37**. Founded upon **2 Kings 18:13-16; Yesh’yahu (Isaiah) 36:1**.

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

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

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

This **Note \*13** will cover the events of the first instance described in **2 Kings 18:13-16**. **Note \*14** will cover King Chezkiyah’s (Hezekiah’s) second encounter.

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

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

In order to meet this demand, King Chezkiyah (Hezekiah) had to take all the silver and gold in his own personal treasury, and in the treasury of the Temple, as well as strip off all the gold that was on the doors of the Temple to meet the King of Assyria’s demand, a desperation of action which King

Chezkiyah (Hezekiah) would have done only if there was no more gold or silver left anywhere else in the city to meet that demand for tribute with.

With this money, the King of Assyria now leaves Jerusalem, but keeps all of Judah under military occupation, and all of her surrounding cities under siege, with the exception of Jerusalem; apparently preferring the offer of tribute in place of losing a good portion of his men in an 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 as a vassal under 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, when, just prior to the Year of Jubilee; **verse 19:29**, Egypt began to stir up warfare from the South against the King of Assyria. These latter events of which began when the King of Assyria sent the Tartan, the Rabsaris, and the Rabshakeh with a great army to invade and capture Jerusalem.

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

At first glance, because this sickness is mentioned after the Assyrian army is killed it appears that his sickness takes place after the Jubilee and after the Assyrian defeat. However, King Chezkiyah (Hezekiah) ruled only 29 years before dying. So when subtracting the 15 years of life that was added to him after being cured of his sickness, we end up in the 14<sup>th</sup> year of King Chezkiyah's (Hezekiah's) reign (29 – 15 = 14). The same year the initial 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 the Assyrian army had not yet been defeated, at the time of King Chezkiyah's (Hezekiah's) sickness, thereby placing **verse 20:6 (passage 20:1-11)** in the same place chronologically as **verse 18:13**.

Please go to **note \*14** for the remainder of the events which occurred during this 6 year vassalage and military occupation of Judah under Assyria.

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

**NOTE \*14**, (\*\*non-essential part of Time Line but interesting). From the attempted Assyrian invasion of Jerusalem to the end of King Chezkiyah's (Hezekiah's) Jubilee, the 66<sup>th</sup> Jubilee from Adam. Founded upon **2 Kings 18:17-19:37; 2 Chronicles 32:9-21; Yesh'yahu (Isaiah) 36:2-37:38**.

To understand **note \*14**, **note \*13** must first be read.

Now continuing on from **note \*13**, we will cover the remainder of events occurring at the conclusion of the 6 year period of occupation beginning with **2 Kings 8:17** and extending through **19:37**.

Six years after the King of Assyria had first obtained military control of Judah, and likely had spread himself out, Egypt was raising armies to come against him. The King of Assyria was concerned that King Chezkiyah (Hezekiah) would use this as an opportunity to revolt against his military occupation of Judah; **2 Kings 18:21-24**.

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

Because of this, the King of Assyria did 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.

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, 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 occupation of Judah, while taking the bulk of his forces South to fight against Egypt.

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.

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, indicating that it was a 7<sup>th</sup> year Sabbatical of rest for the land; and that the following year he would also eat what grows of itself (indicating that the 2<sup>nd</sup> year would be a Year of Jubilee, which is also a time of rest for the land; but which is also the year in which all inheritance in the land is restored to the people.

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.

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.

So this first year, in which the 185,000 men were struck by the Heavenly Messenger (the Angel), was a 7<sup>th</sup> year Sabbatical, which upon completion at the end of the year would begin the Jubilee year, therefore 1 year passes from the time the 185,000 were slain to the time the Jubilee begins.

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

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted “Event or Reign” Box	
H	**End of vassalage of Judah under Assyria	Chezkiyah’s Jubilee, 66th Jubilee from Adam	(21 of 29)	3299, 66th Jubilee begins. Y	2700	674	N/A	N/A	2 Kings 19:29; Is. 37:30; *note 15	G

**NOTE \*15, (\*\*non-essential part of Time Line but interesting).** King Chezkiyah’s (Hezekiah’s) Jubilee to M’nashe to show the end of King Chezkiyah’s (Hezekiah’s) reign. Founded upon **2 Kings 19:29; Yesh’yahu (Isaiah) 37:30.**

King Chezkiyah’s (Hezekiah’s) Jubilee had to occur in a year from Adam ending in “99” or “49”. Since King Chezkiyah (Hezekiah) began his reign in the year 3278 from Adam, this causes the next Jubilee Year to begin in a year ending in “99”, which in this case would be the year 3299 from Adam, and causing the Jubilee to extend from Yom Kippur of 3299 to Yom Kippur of 3300 that year. This means 21 years from the first year of King Chezkiyah’s (Hezekiah’s) reign (3299 – 3278 = 21) will have passed to the time where the armies of the King of Assyria were killed by the Angel, and 7 years from his 14<sup>th</sup> year of reign in 3292 (3299 – 7 = 3292) where the King of Assyria had first invaded Judah and made it, and Jerusalem, a vassal state to Assyria.

Since King Chezkiyah’s (Hezekiah’s) reign extended 29 years, that causes his reign from the year 3278 from Adam to end in the year 3307.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted "Event or Reign" Box
44	Zedkiyahu	To beginning of 70 Year Captivity	10.04.07	3417.00.14	2582	556	Unknown	Unknown	2 Kg. 25:2-11; Jer.25:8-11; 2 Chr.36:20; Jer.40:1; *note 16

**Note \*16:** 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.

The count here is done the same as with Noach in Note \*1 and as explained in the Foreword under "How to Interpret the Time Line". In this passage it states in **Melekim Bet (2 Kings) 25:2-8** that the siege against Jerusalem took place in the 11<sup>th</sup> year of King Zedkiyahu. This means he has now ruled up to this point for **10** full years and for part of the his 11<sup>th</sup> year (**verse 25:2**); and that in the 5<sup>th</sup> moon (meaning **4** full moons had passed, and now partially in the 5<sup>th</sup> moon) and on the **7<sup>th</sup>** day of the (5<sup>th</sup>) moon (**verse 25:8**), that Nebuzaradan, the captain of the Babylonian guard, took Jerusalem captive (**verse 25:8-11**).

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

Israel was taken captive in 3 stages, but it is only this invasion that Nebuzaradan led against Jerusalem that is referred to as the "captivity"; **Yer'miyahu (Jeremiah) 40:1**. The captivity lasted 70 years from this point; **Yer'miyahu (Jeremiah) 25:8-11**; **Divrei ha-Yamim Bet (2 Chronicles) 36:20-21**.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted "Event or Reign" Box
46	From 69 Weeks of Years of Daniel (483 years)	To time of Yeshua's birth on the 1 <sup>st</sup> night of Sukkot, Sept. 25 <sup>th</sup> , 3 BCE of the Julian Calendar. P	483	3970 years and 14 days have passed. P	2029	3 BCE, 15 <sup>th</sup> day of 7 <sup>th</sup> Moon P	N/A	N/A	2 Chr. 36:22,23; Jer.29:10; Dan.9:24,25; Ezra 1:1-4; Matt. 2:1,2,8,9 *note 17

**NOTE \*17:** On the Star of Bethlehem and how the sum total of fractional years add up to 12 moons and 14 days. Founded upon **B'midbar (Numbers) 24:17**; **2 Chronicles 36:22,23**; **Ezra 1:1-4**; **Yer'miyahu (Jeremiah) 29:10**; **Daniel 9:24-26**; **Mattit'yahu (Matthew) 2:1,2,8,9** and modern day astronomical reports noted by **Dr. Ernest L. Martin**.

**Daniel 9:24-26** states that it would be 69 years of weeks (69 seven year periods) to Messiah (a total 483 year period), then some unspecified number of years after this, and before the destruction of the Temple, He would be killed. This 483 year period extending from the end of the 70 year Babylonian captivity in the year 3487 from Adam brings us to the year 3970 and 14 days from Adam in the year 3 BCE.

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.

$$\begin{aligned}
 & 00.01.27 \text{ (1 Moon, 27 days)} \quad \{ \text{Line 11 of Time Line} \} \\
 & 00.03.00 \text{ (3 Moons)} \quad \{ \text{Line 44 of Time Line} \} \\
 & 00.03.10 \text{ (3 Moons, 10 days)} \quad \{ \text{Line 46 of Time Line} \} \\
 & + 00.04.07 \text{ (4 Moons, 7 days)} \quad \{ \text{Line 47 of Time Line} \} \\
 & = 01.00.14 \text{ (12 moons, 14 days)}
 \end{aligned}$$

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

Because this calendar simply counts the time elapsed from Adam, the beginning date can be started during any point of the year. Interestingly enough, if the creation of Adam occurred on the 1<sup>st</sup> day of the 1<sup>st</sup> Moon, then Yeshua's birth would have occurred on Pesach; and if Adam was created on Yom Teruach (the 1<sup>st</sup> day of the 7<sup>th</sup> moon) then Yeshua's birth would have occurred on the 1<sup>st</sup> day of Sukkot.

Since this calendar counts to the time of the 120<sup>th</sup> Jubilee, it counts by Jubilee cycles which begin and end in the Fall. The Appointed Times of Fall, likewise, begin on Yom Teruach (Rosh Hoshanna/Day of Trumpets to Rosh Hoshanna/Day of Trumpets) and so by this count cause the Birth of Yeshua in this year to land on the first day of Succot (Tabernacles), which began on the 15<sup>th</sup> day of the 7<sup>th</sup> moon at sunset. The first sliver of the 7<sup>th</sup> Moon in this year appeared on September 11, 3 BCE of the Julian calendar in the year 3970 from Adam, which when adding the remaining “14 days” left over from the accumulated fractional years, brings us to September 25<sup>th</sup>, 3 BCE, the 1<sup>st</sup> day of Succot, as the time of Yeshua’s birth this year.

Also, in **B’midbar (Numbers) 24:17** it states that a star would arise out of Yaaqov at the time of Messiah’s coming. We also know that the Magi (the Wise Men) are recorded to have witnessed the sighting of a star in **Mattit’yahu (Matthew) 2:2**.

And though the time of Yeshua’s birth is soundly supported through the Scriptures cited above in this Time Line, it is interesting to note that in addition to the Scripturally confirmed passage of Time from Adam to Yeshua’s birth noted above, that astronomers have now also found this star identified in **B’midbar (Numbers)** and in **Mattit’yahu (Matthew)**, and have determined it to have arrived on September 14, 3 BCE in announcement of this imminent birth of our King to come.

The same star reappeared again on F-bruary 17, 2 BCE, and again on M-y 8, 2 BCE where it appeared a final time and stood at its brightest above Bethlehem on J-ne 17, 2 BCE over the house that Miriam and Yoseph had moved into after Succot, and which acted as a signal to guide the Magi (the Wise Men) to Yeshua’s location over the months. A truly amazing sight indeed.

This event can be viewed through a re-enactment created by the **Griffith observatory** at: [www.askelm.com/video/real/xmas\\_star.swf](http://www.askelm.com/video/real/xmas_star.swf)

Also, concerning the time of the registration mentioned in **Luke 2:1-5**, this was a registration imposed on all the citizens of the Roman Empire periodically. This one taking place in Bethlehem was under the jurisdiction of Quirinius (Cyrenius) who held the Legate in Syria\* in succession to Varus during the war in Cilicia, which by **Tacitus’** calculation, was in 3-2 BCE, and which by **Ramsey’s** calculation was during the conquest of the Homonadenses in 4-3 BCE. Yeshua was born in September of 3 BCE in precise agreement with both these dates of Quirinius’ first administration taking place in Syria at that time. Some of the earliest Church leaders, **Irenaeus, Clement of Alexandria, Tertullian, and Africanus**, also placed Yeshua’s birth in 3 BCE. (\**The Dictionary of New Testament Background, by Evans and Porter, Intervarsity Press 2000*)

This likewise made it very easy for Miriam (Mary) and Yoseph (Joseph) to be registered at the time of Sukkot, for Bethlehem is only 6 miles Southwest of Jerusalem, and so would have required only a minor detour to be taken on their part to stop at Bethlehem to register before going up to the feast.

Likewise, because of its close proximity to Jerusalem, and because of Jerusalem’s limited housing resources (which are estimated to have been sufficient for only about 120,000 people at that time), Bethlehem was a major host city for providing food and lodging to the overflow of adherents making their pilgrimages to Jerusalem each year (the number of people making pilgrimages being estimated at about 3 million per Feast).

A final point to resolve here is the time of the death of Herod the Great. Many have traditionally calculated Herod’s death at 4 BCE based upon the reports of Josephus who stated that Herod died shortly after a lunar eclipse and before a Passover.

However, this lunar eclipse, which occurred on M-rch 13<sup>th</sup>, 4 BCE was only a **partial** Lunar Eclipse, and provided only a 29 day window of time to the Pesach occurring around Apr-I 11<sup>th</sup>, 4 BCE of that year for the multitude of events to take place that **Josephus** stated occurred. Points that have left many scholars dissatisfied with this solution.

The better candidate, as pointed out by **Ernest L. Martin, W.E. Filmer, Ormand Edwards**, and others, is the **Full** Lunar Eclipse that took place on about J-nuary 10<sup>th</sup>, 1 BCE and that provided an approximate 3 month window leading up to the Passover that took place that year around Apr-l 8<sup>th</sup>, 1 BCE, and which provided more than adequate time for all the events of that window to take place that **Josephus** states occurred during that time.

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

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted "Event or Reign" Box
47	From Yeshua's Birth on night of Sept. 25, 3 BCE of Julian Calendar	To beginning of Yeshua's Ministry on 80 <sup>th</sup> Jubilee from Adam.	30	3999, 80 <sup>th</sup> Jubilee begins. Y	2000	27 CE, on 10 <sup>th</sup> day of 7 <sup>th</sup> Moon	N/A	N/A	Lk. 3:1,22,23; Lk. 4:16-21; Dan.9:26 *note 18

**NOTE \*18:** On the time and age that Yeshua began His ministry. Founded upon **Luke 3:1,22,23; Luke 4:16-21; Daniel 9:26**.

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

The first year for construction of the Temple was the year 20/19 BCE. To this we must come forward 46 years.

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

Since Yeshua began His ministry after the Temple had been under construction for 46 years, this causes Yeshua's ministry to have begun *no sooner than 27 CE*.

In confirmation of this, Yehochanan the Immerser (John the Baptizer) was 6 months older than Yeshua, and it is unlikely that he would have had a ministry preparing the way for Yeshua any less than 6 months prior to the inception of Yeshua's ministry.

Likewise, it is not possible for Yehochanan the Immerser (John the Baptizer) to have begun his ministry any sooner than at the beginning of Tiberius Caesar's 15<sup>th</sup> year, which began on September 15, 26 CE, again, causing Yeshua's ministry to begin *no sooner than 27 CE* if He began 6 months after John.

Since 46 years of construction had passed on the Temple, that means that the year 27/28 CE was the 47<sup>th</sup> year of construction which in turn *makes 27/28 CE the latest possible date* for the first year of Yeshua's ministry as well. This is further confirmed in **Luke 4:16-21** where Yeshua announces the Jubilee Year, which at this particular time went from Yom Kippur of 27 CE to Yom Kippur of 28 CE.

**Luke 3:23** states that Yeshua was "about" 30 years old just before He did His 40 day fast and was tempted by the Accuser. It was after this that Yeshua declared the Jubilee Year. This is important to understand that Yeshua was "not" 30 years old when He began His ministry, but 29 years old and entering into His 30<sup>th</sup> year.

Luke here uses the Greek word, "hosei" which has been translated as "about", but which when used with a number means more accurately, "near to" that number as in approaching that number; and is different from the word "approximate" in that "approximate" can mean a little over or a little under a number, whereas "hosei" means "approaching", or "arriving" at close proximity to that number without going over or past that number.

In this case it means that Yeshua was beginning to approach His 30<sup>th</sup> year and so was 29 years old “and just beginning” His 30<sup>th</sup> year of life at the time that He was immersed (baptized); **Luke 3:21,22**, and declared the Jubilee; **Luke 4:16-21**, with emphasis on **4:19**.

The Fall of the year 3 BCE when Yeshua was born, plus the 29 completed years of Yeshua’s life brings us to the Fall of 27 CE to Fall of 28 CE for Yeshua’s 30<sup>th</sup> year; the year of His Ministry which began as He was “entering into” His 30<sup>th</sup> year of life.

*Remember, there is no year “0” in the Julian calendar; so you are not taking 29 completed years minus 3 BCE years to get only 26 years, but 29 completed years minus only 2 BCE years.*

*For example:*

*Fall of 3 BCE to Fall of 2 BCE = 1 year completed  
 Fall of 2 BCE to Fall of 1 BCE = 2 years completed  
 Fall of 1 BCE to Fall of 1 CE = 3 years completed  
Fall of 1 CE to Fall of 27 CE = an additional 26 years completed  
 26+3=29 years completed with Yeshua entering into His 30<sup>th</sup> year.*

Likewise, the year of Yeshua’s birth of 3970 from Adam, plus 29 completed years of Yeshua’s life, equals the year 3999 from Adam and the beginning of the 80<sup>th</sup> Jubilee Year from Adam. All of the numbers add up and point to the year of Fall 27 CE to Fall of 28 CE as the year of Yeshua’s Ministry, and of the 80<sup>th</sup> Jubilee from Adam.

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

However, in **Luke 4:18,19** when Yeshua read the Jubilee passage declaration of **Yesh’yahu (Isaiah) 61:1,2** which says, “the Spirit of Yehovah is upon Me, because He has Anointed Me to announce the Gospel to the poor...” and declared to them that those words had been fulfilled in their hearing that day, they were amazed, because though it was in this Jubilee year that they expected the Messiah to reveal Himself, it amazed them that Yeshua, a mere son of a lowly carpenter, rather than of a famous “rabbi”, or of some other person of stature, would take that claim upon Himself; and why they wanted to kill Him in **Luke 4:28,29** for it was too incredulous to them that He could be the long awaited Messiah.

Line #	From Event or Reign	To Event or Reign	# of Years	Years from Adam	Years to 2 <sup>nd</sup> Coming	In BCE-CE	Died BCE-CE	Total Life Span	Scripture Reference To Highlighted “Event or Reign” Box
48	From beginning of Yeshua’s Ministry on 80 <sup>th</sup> Jubilee from Adam.	To Yeshua’s Return on Yom Teruach 10 days prior to the 120 <sup>th</sup> Jubilee to resurrect His army.	2000	5999, 120 <sup>th</sup> Jubilee begins Yom Kippur and Day of the Eternal One’s wrath arrives. Y	0	Yom Teruach, Fall 2027 CE	N/A	N/A	2 Pt. 3:8; Hoshea 6:1,2; Ezek. 37:1-14; Year 6000 (2027/2028) is 120 <sup>th</sup> Jubilee. *note 19

**NOTE \*19**, Yeshua’s Ministry in the beginning of His 30<sup>th</sup> year to His return 2000 years later at the beginning of the 120<sup>th</sup> Jubilee. Founded upon **2 Kepha (2 Peter) 3:8**; **Hoshea 6:1,2**; **I Thessalonians 4:16**; **Yechezk’el (Ezekiel) 37:10**; **Revelation 11:15**.

**Hoshea 6:1,2** is understood by the ancient teachers of Israel to mean that after 2000 years from the “Suffering Servant Messiah (Ben Yoseph), the conquering King Messiah (Ben David) would resurrect us; that on the 3<sup>rd</sup> millennium following this 2000 year period He will have raised us up to live in His 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.

**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.

**Revelation 11:15** shows that this is when Yeshua, with His resurrected army, will take over the kingdoms of the earth.

**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.

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# NOTES