

# CALCULATING THE LAST SEVEN

Countdown to the Completion of Time



Miner T. Perkins III

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### Note on Translation

All of the quotes from Scripture are my own Literal Study Translation. I have a basic beginner to intermediary knowledge of Hebrew, but my translations in the book are called Literal Study Translations, because they are a study of the most literal and most original meaning of the Hebrew and Greek. I have studied and compared all of the possible meanings of each word according to the many various ways which language scholars have identified as ways of translating each word, as well as studying the grammar in the Hebrew and Greek, in order to find the meaning of the original words according to how they were meant at the time in history they were originally written.

I believe the evidence shows that the original words of Scripture written in their original language are the inerrant words of Yahuweh/Yehovah, but only the original words in their original language. Copies and translations of the words of Yahuweh/Yehovah in Scripture are made by man and do not always preserve the original, inerrant words of Yahuweh/Yehovah. Some copies of Scripture are copied very carefully by scribes who care about preserving the original words, such as the oldest copy of Isaiah, the Great Isaiah Scroll from the 2<sup>nd</sup> century B.C.E., found among the Dead Sea Scrolls. But there are also other copies of Scripture that are written sloppily with many errors that contradict other copies of Scripture, which do not preserve the original inerrant word of Yahuweh/Yehovah.

There are also some copies of Scripture which contain deliberate changes from the original word of Yahuweh/Yehovah such as the Samaritan Torah, which contains the oldest copy of the Torah from about the 3<sup>rd</sup> century B.C.E. Even though it has portions of the oldest copy of the Torah, it has many deliberate changes made in the copy, changes which were made by the northern Israeli scribes during the time when northern Israel was in rebellion against Yahuweh/Yehovah.

The Samaritans were the gentiles who were moved into the land of northern Israel to replace the Israelis who had been exiled out of the land. According to 2 Kings 17 the Samaritans who were moved into the land had trouble with lions devouring them, so they sent for the exiled, corrupted priests of northern Israel to teach the Samaritans the corrupted form of worship to Yahuweh/Yehovah that Israel had been exiled for in the first place. And the Samaritans for thousands of years preserved the corrupted northern Israeli copies of the Torah they were given by no fault of theirs, including the change to the 10<sup>th</sup> commandment which says, 'You shall worship on Mount Gerazim,' instead of, 'Do not covet.'

This is why I strive to find the copies of the books of Scripture which contain the purest, most original reading of the words as first recorded by the original authors of each book, especially for the books which contain the record of Yahuweh/Yehovah's spoken words. The Shem Tov Hebrew Text of Matthew has been proven beyond any doubt by language scholars to be a copy of the original Hebrew Gospel of Matthew, which is why I use it and quote it throughout this book. The following list of resources is available for anyone who wishes to know more about the Shem Tov Hebrew Text.

Howard, George. *Hebrew Gospel of Matthew*.

Macon, Georgia: Mercer University Press, 1995

Gordon, Nehemia. *The Hebrew Yeshua vs. The Greek Jesus*.

Hilkiah Press, 2005

Gordon, Nehemia. *The Naming of Jesus in Hebrew Matthew*.

Makor Hebrew Foundation, 2008

Gordon, Nehemia *Raiders of the Lost Book: Discoveries in the Hebrew Text of Matthew* (DVD). A Rood Awakening, 2006

I have also followed the lead of the Institute for Scripture Research in South Africa concerning the way I have translated certain Hebrew words, such as שָׁדָשׁ qodesh as the more literally precise meaning of set-apart, instead of the ambiguous word holy that no one knows what it really means. So a comparable translation similar, but not exact, to my own would be *The Scriptures* translation by the Institute for Scripture Research.



### **Note on the Pronunciation of the Name Yahuweh/Yehovah**

Because of the controversy of the pronunciation of the name of יהוה Yod He Vav He created by the Orthodox Rabbis and gentile Christians who attempted to hide the name by never pronouncing it, today the number of pronunciations used by various people is endless. I personally do not care how anyone chooses to pronounce it. Throughout the book I have used the two most common pronunciations written together as Yahuweh/Yehovah, but the reader is free to pronounce the name of Yod He Vav He any way that they wish. The pronunciation with the strongest evidence to support it is the pronunciation Yehovah, with Nehemia Gordon's recent discoveries of the spelling of Yehovah used in copies of the Hebrew Scriptures and other Jewish literature during the 9<sup>th</sup> to 19<sup>th</sup> centuries C.E. With the new evidence Nehemia has found it proves that even if the spelling Yehovah is not the original pronunciation of the name of Yod He Vav He as it was given to Moses in the 15<sup>th</sup> century B.C.E., it is beyond doubt the closest pronunciation we have preserved of the original.

But I still do not concern myself with how everyone pronounces the name of Yahuweh/Yehovah for a very important reason explained in Book 3 under the section 'His Name is One.' Zechariah 14:9 reveals that the way that we pronounce the name of Yahuweh/Yehovah right now is not too important, because we do not yet have the full revelation of his full 'one' name. We only have pieces of it, and have yet to discover the rest of it when Yahuweh/Yehovah comes to stand on the Mount of Olives and make his name Echad One.

### **Note on Dates**

Every single date I have used in this book is supported by historical records, and is written according to how the original source records available in history record the dates. Some dates are known for certain with multiple records of the date in agreement, and other dates cannot be proven with absolute certainty because the various records of the date are in contradiction against each other. The calculations of dates in this book are not very different from how most have calculated the dates in history and Scripture, except in one important way. Instead of following the traditional route of counting a total number of approximate days, months, and years all added together in an inconsistent way, I have counted the total number of precise year dates from the creation of Adam to the present day according to how the year dates are actually recorded in Scripture and history. I have counted the total number of times the earth has made complete orbits around the sun from the creation of Adam, as recorded by Yahuweh/Yehovah's calendar that is based upon the principle of counting the revolutions of the earth's orbit through the cycle of the aviv barley in the land of Israel.

I have demonstrated with evidence directly from the Hebrew counting in Scripture that the counting of years is actually a record of precise year dates added together, and is not an approximate counting of years. It is a counting of year dates just as we on the modern Gregorian or even modern Jewish calendar count totals of year dates every year, adding another year to the total tally on the day of each new year. Even when multiple calendars begin on a different day each year, as long as they stay consistent in accurately counting the number of times the earth has made complete orbits around the sun, then they are accurately tallying together the total number of year dates which have transpired.

Every date is recorded according to the evidence of historical records, including the record of Scripture, because as a genealogist I am very strict about proving dates. I do genealogy work for people as my health allows, and in the profession of genealogy there is one single rule that always applies, a person's lineage can never be considered true until it is proven by original source records. In genealogy I have to constantly work with dates. A crucial part in proving a person's parents or children is proving the dates of events in their life, either through finding records of age in order to calculate dates by addition and subtraction, or through finding records of precise year dates from the person's birth to their death.

So genealogy requires a constant calculating of dates based on records. And every date must be backed up by original source records before the date can be proven. It also requires solid first hand records of proof for every generation in a lineage before it can be considered true. In genealogy a scholar can make any number of eloquent arguments concerning theoretical and speculative lineages, but no matter how prestigious their credentials, the theories do not mean anything without historical records of proof to back them up. A person's genealogy is only speculation until there are records of proof to support every generation in an unbroken chain from beginning to end.

This is why I have only used dates which are supported by the evidence of historical records. As stated before, some dates can only be proven within a range, because of the contradictions in the records themselves. This is also common in genealogy to find contradictory records which have to be worked out in order to find a person's correct lineage. Many times records have errors recorded in them that have to be resolved. This is the way of records throughout history. For those dates of events which cannot be proven, I have included discussions of the contradictions in the records which show the range of possible dates for the event. Other dates do not have any contradictions in the records and can be precisely proven to exact year dates, especially those which are supported by ancient astronomical records of lunar and solar eclipses.

Since Yeshua was born before the imaginary year 0 of the Gregorian years, and since the records prove for certain that he was born before the year 1 B.C.E., I have used the C.E. meaning Common Era and B.C.E. meaning Before the Common Era dating method throughout the book in order to avoid confusion. It would sound silly to say that Christ was born Before Christ in the year B.C. We would then have to ask the question how a person could be born before they were born? So it is simpler just to use the B.C.E. and C.E. abbreviations instead of the traditional B.C. Before Christ and A.D. Anno Domini.

All of the dates have been calculated and translated into the counting of year dates according to Yahuweh/Yehovah's calendar instructed in the Torah, even the dates in modern times. Some events that take place during March and April in the spring are harder to judge which year date they fall into, but most events take place at times that are easy to tell which year date they happened on Yahuweh/Yehovah's calendar.

## **Purpose of the Book**

The purpose of this book is to be a study guide to the prophecies of the last days in Scripture, as well as a guide to properly calculating the dates prophesied in Scripture for the last days. I did not intend to write or publish a book when I began. My original intention was to:

1. Discover if there is a way to calculate all of the precise dates of years that all of the events in Scripture take place.
2. After calculating the precise dates of the events in Scripture, to try to discover the correct dates in history where the 70 sevens of Daniel's prophecy are counted.

After tediously adding up every little itty bitty, eeny weeny, teeny tiny year from the creation of Adam to the 2<sup>nd</sup> century C.E., and comparing all of the records of dates in history, and proving the correct mathematical counting of the dates in Scripture according to the way they are recorded in the original Hebrew (except for the birth date of Abraham, which cannot be proven), I stumbled upon the layers of sevens and seventies and Jubilees completely by accident. And then the sevens and Jubilees began predicting when the Messiah comes at the Last Seven all on their own according to Daniel's 70 sevens prophecy.

All of the calculations in this book are completely out of my control. Every calculation is according to how the records throughout history and in Scripture say the dates are to be recorded. The only date that is not precisely recorded in Scripture is the birth date of Abraham, but I have still used a date that is within the range of dates recorded by Scripture. The calculations shown of the sevens and seventies and Jubilees in this book are calculations which were always there recorded in the dates in history and in Scripture. I only discovered the calculations that were already there. I did not create any of the calculations myself. So anyone who wants to argue the calculations will have to argue with the records of history, because I do not have any control over any of the calculations.

I personally am not setting any dates or making any predictions in this book. Only Daniel's prophecies are setting the dates and making all of the predictions on their own according to the recorded dates of events in history, and I have no control over what Daniel's prophecies predict or do not predict. What I have primarily put together in this book is a resource calculator. It is a guide to help others calculate the events and total number of years in Scripture with greater accuracy based on the earliest available source records in Scripture and throughout history. This book merely provides people with the tools and foundation to help them make their own calculations, laying out all of the possibilities side by side together with the evidence supporting which calculations are mathematically and chronologically accurate, versus calculations that are contradictory and fail to count years according to the way the Scriptures record them.

The book is also a resource tool concerning calendars, how they work, and how they compare with the way that Yahuweh/Yehovah counts time according to the Orbital Time Clock calendar that he created and instructs in the Torah to be observed by the eye and not calculated. It is also a guide to understanding how Yahuweh/Yehovah counts time according to his calendar, and the principles of his calendar which require certain methods of calculation in order to count time accurately according to the way he himself instructs us to count time. And this is contrasted with the man made methods of counting time, which are fine to use for daily life, and some are able to keep a close, approximate counting of time on his calendar, but there are some which will always be inaccurate when calculating the years recorded in Scripture and the timing of events prophesied in Daniel and Revelation.

## Overview Timeline

1 <sup>st</sup> Day 1 <sup>st</sup> Millennium  Hebrew Years 0 to 1000	- 4001 B.C.E. Creation of Adam Sheth Enosh Qeynan Mahalal'el Yered - 3379 B.C.E. Birth of Enoch Methushelach Lemek
2 <sup>nd</sup> Day 2 <sup>nd</sup> Millennium  Hebrew Years 1001 to 2000	- 2945 B.C.E. Birth of Noah - 2345 B.C.E. Global Flood Arpakshad Shelach Eber Peleg Re'u Serug Nachor Terach
3 <sup>rd</sup> Day 3 <sup>rd</sup> Millennium  Hebrew Years 2001 to 3000	- 2000 B.C.E. Birth of Abraham - 1925 B.C.E. Abraham Called Out Isaac Jacob - 1749 B.C.E. Birth of Joseph - 1710 B.C.E. Arrival of Israel in Egypt - 1575 B.C.E. Birth of Moses - 1495 B.C.E. Exodus of Israel out of Egypt - 1455 B.C.E. Founding of the Nation of Israel - 1059 B.C.E. David Begins His Reign Over Israel Solomon - 1008 B.C.E. Construction of First Temple Completed
4 <sup>th</sup> Day 4 <sup>th</sup> Millennium  Hebrew Years 3001 to 4000	Rechab'am Abiyam (Abiyah) Asa Yehoshaphat - 900 B.C.E. Elijah Caught Up in the Whirlwind Yehoram Achazyahu (Uzziyah) Athalyah Yeho'ash Amatsyahu Azaryah (Uzziyahu) Yotham Achaz Chizqiyahu Menashsheh Amon Yoshiyah Yeho'achaz Yehoyaqim (Elyaqim) Yehoyakin (Yekonyah) Tsidqiyahu (Mattanyah) - 586 B.C.E. Destruction of the First Temple - 538 B.C.E. Command by Cyrus II to Rebuild the Temple - 521 B.C.E. Daniel Receives the Prophecy of 70 Sevens - 520 B.C.E. Zechariah Receives the Vision of Two Man Made Mountains - 516 B.C.E. Construction of Second Temple Completed Festival of Esther - 458 B.C.E. Command by Artaxerxes I to Restore Jerusalem - 445 B.C.E. Command by Artaxerxes I to Rebuild Jerusalem Festival of Hanukah - 3 B.C.E. Birth of Yeshua the Messiah



5 <sup>th</sup> Day 5 <sup>th</sup> Millennium  Hebrew Years 4001 to 5000	- 27 C.E. Start of the Ministry of Yeshua the Messiah - 28 C.E. Death and Resurrection of Yeshua the Messiah and Start of the Former Rain Outpouring - 68 C.E. Destruction of Herod's Reconstruction of the Second Temple
6 <sup>th</sup> Day 6 <sup>th</sup> Millennium  Hebrew Years 5001 to 6000	- 1534 to 1535 C.E. Command by Suleiman I to Rebuild Jerusalem - 1945 C.E. End of the Holocaust and the First Detonation of Nuclear Weapons - 1948 C.E. Second Founding of the Nation of Israel - 1967 C.E. Israel Retakes its Capital Jerusalem - 1968 C.E. Command by Ministerial Committee for Economic Affairs to Rebuild Jerusalem
7 <sup>th</sup> Day 7 <sup>th</sup> Millennium  Hebrew Years 6001 to 7000	- 2001 C.E. Destruction of the Two Man Made Tower Mountains - 2017 C.E. Start of the Latter Rain Outpouring and America's Recognition of Jerusalem as Israel's Capital

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# BOOK ONE

## CALCULATING THE LAST SEVEN OF THE SEVENTY SEVENS OF DANIEL

Throughout this book I have simply laid out all of the facts and evidence with as little of my own interpretation as possible. But because the subjects of the book will be so foreign and new to the majority of readers, it will be up to the reader to get out their calculator and go through the math and the historical sources for themselves. The reader will have to take the time to return to preschool and learn any new concepts in this book they do not already know, just as we all once had to learn the amazing new concept that only the shape of a circle works as a wheel, and if we are missing the color orange, all we have to do is mix together the colors of yellow and red, and they somehow turn into orange. We might take things like this for granted now, but at one time we all had to learn these concepts from scratch, and it is no different with the pursuit of knowing the person Yahuweh/Yehovah. There are continuously, infinitely more concepts of his person to know, and those who will diligently seek to know and understand the concepts in this book will be rewarded with a deeper knowledge of Yahuweh/Yehovah by the end, and how he is intricately involved in every major event through human history, especially those surrounding the seed of Abraham, Isaac, and Jacob and all those he enters into covenant with.

The majority of the book is made up of study charts concerning the ways in which Yahuweh/Yehovah counts increments of time, and concerning end time prophecy. The book is split up into many separate books and purposely designed in such a way for a person to skip around and read whichever parts of the book they wish to study, and not have to read the other parts of the book if they do not wish to. The following is a guide to what each book contains.

### **For those who wish to read about the Sevens and Jubilees:**

**Book 6** contains the records and sources for all of the dates

**Books 1 and 10** are about the counting of sevens

**Book 9** is about the counting of Jubilees

### **For those who wish to study last day prophecies more deeply:**

**Books 2, 3, 4, and 5** are studies of the last days and how the prophecies of the last days fit together with the sevens and Jubilees

**Book 8** is a study of visions of nuclear war in both Scripture and the modern times

### **For those who wish to study the genealogy of Yeshua:**

**Book 7** is a compilation of Yeshua's true genealogy through his mother Miryam bat Yoseph

I personally have made no predictions in this book. The mathematical calculations make all of the predictions and the calculations are what they are. I have no control over them; they simply are what they are and they add up to what they add up to. Everyone can go through and calculate the math for themselves and come to their own conclusions.

## Comparison of the First and Second Comings of Messiah

*Yahuweh/Yehovah Never Requires Belief Without Evidence  
Only Man-Made Religion Requires Belief Without Evidence*  
(Hebrews 11:1)  
(John 10:24-25)

First Coming of Messiah	Second Coming of Messiah
<p><i>Yahuweh/Yehovah Always Makes Sure there are Witnesses to Give a Report as Evidence of Every One of His Works and Actions and Events On Earth</i></p> <p>Only a few people were witnesses to the birth of the Messiah, but the witnesses sent out the report, and the record of that report has now gone across the entire earth. But just as with witnesses to an event giving their report in a court of law, every person who hears the report must decide for themselves if they will believe the report of the witnesses or not. (Matthew 2:1-16) (Luke 2:8-17)</p>	<p><i>As it was in the First Coming of Messiah, so Too in the Last Days will There be Witnesses Giving Reports of the Events and Works of Yahuweh/Yehovah Leading Up to the Second Coming of Messiah</i></p> <p>Some events and fulfillments of prophecies in the last days will be witnessed by a small handful of people and others by millions or even billions. Just as it was with the First Coming, in the last days everyone will have to decide if they will believe the evidence of the reports of the witnesses.</p>
<p><i>The People Saw the Evidence that Yeshua is the Messiah but Still Did not Believe What the Evidence was Telling Them</i></p> <p>Yeshua reprimanded his taught ones, his disciples, often for having small and tiny belief, because even his own disciples saw the evidence that Yeshua was the Messiah, the son of Elohim, and still did not believe. They saw him calm the storm over the Sea of Galil, they saw him heal person after person of every kind of disease, they saw limbs regrow out of thin air before their own eyes, they saw the blind see and the deaf hear and the dead raised back to life; they saw the evidence that Yeshua was the Messiah and yet they still did not believe what the evidence was telling them.</p> <p>The Perushim (Pharisees) saw the evidence as well. After Yeshua healed a man who was blind from birth the Perushim brought this man before the court, and brought his parents as witnesses. They discovered that it was indeed true that this man was born blind. Everyone knew that this man had always been blind, and then the man bore witness that it was Yeshua who healed him. The prophets for hundreds of years before had been foretelling that the Messiah would cause the blind to see, and here the Perushim had the evidence before them showing that Yeshua was the Messiah. Yet in spite of all of this they still did not believe the evidence, even choosing to reject the evidence, because Yeshua was not the Messiah that they wanted.</p> <p>And of course there is classic doubting Thomas,</p>	<p><i>As it was in the First Coming of Messiah, so Too will it be in the Last Days, that People will See the Evidence of the Messiah Coming But will Not Believe What the Evidence is Telling Them</i></p> <p>Many people saw the evidence that Yeshua is the Messiah, but they still did not believe it even as he walked and talked with them, and performed signs among them. It will be the same in his return, except this time everyone will see the evidence that the Messiah is coming, but no one will believe the evidence, especially those who have decided that the Second Coming can only happen according to the way they want the Second Coming to happen.</p> <p>The Perushim (Pharisees) had decided that they wanted the Messiah to be a certain way and a certain person, and they decided that they would only accept the Messiah they wanted. When the real Messiah turned out to be different from what they wanted, they rejected him. It will be the same for those who have decided that they want the last days events and the Second Coming of Messiah to happen according to their own way that they interpret prophecy, instead of letting the Messiah fulfill prophecy according to Yahuweh/Yehovah's own interpretation of his own words of prophecy. At the end of the day Yahuweh/Yehovah's interpretation of his own words is the only interpretation that matters.</p>

<p>who refused to believe the report of the witnesses who had seen Yeshua alive again raised from the dead. He said he would only believe what he could see for himself, and when Yeshua finally appeared to him alive, Yeshua told him that those who believe the evidence of the report of the witnesses of him, without seeing him for themselves, will be more blessed than the witnesses who do see him.</p> <p>(Matthew 6:30)  (Matthew 8:26)  (Matthew 14:31)  (Matthew 16:8)  (Isaiah 42:1-23) (John 9:1-41)  (John 10:24-25)  (John 20:24-29)</p>	
<p><i>Yeshua Only Ever Claimed to be the Messiah through His Actions and Deeds by Fulfilling the Prophecies of What had been Foretold that the Messiah Would Do</i></p> <p>Yeshua never told anyone what they should believe or not believe about him. He simply fulfilled the prophecies of the Messiah as evidence for people to see, and then let everyone have their own free will in deciding if they would believe he was the Messiah or not. He never told anyone what to believe, in order not to interfere with anyone's free will. He never told anyone to believe that he was the Messiah. He let everyone discover on their own that he was the Messiah if they wanted to and chose to discover it.</p> <p>(John 10:24-25)</p>	<p><i>As it was in the First Coming of Messiah, so Too will it be in the Last Days, that Yahuweh/Yehovah will Proclaim to the World with the Evidence of Actions and Deeds by the Fulfillment of Prophecies that the Messiah is Coming</i></p> <p>In the last days Yahuweh/Yehovah is not going to make a booming statement from the heavens on loudspeaker for the whole world to hear that, Oh by the way, the Messiah is going to show up on such and such a day. The coming of Messiah in the last days will be as a thief in the night which will take most of the world by surprise. The Messiah will come suddenly just as the flood of destruction came on the earth suddenly in the days of Noah and the destruction of Sedom came suddenly in the days of Lot.</p> <p>There will be babies born on the very day that the Messiah comes, and people going about their normal life not expecting anything unusual to happen. Only Yahuweh/Yehovah's people who are watching for the Messiah will know that he is coming. And after the sign of the disgusting idol placed and standing on the set-apart place, it will be possible to know the exact day that the Messiah will come, 1,290 days afterward. But for the general population, just as in the First Coming of Messiah, there will be no general world-wide announcement, and most will be taken by surprise.</p> <p>(Daniel 12:11-12)  (Matthew 24:36-51)  (Revelation 16:15)</p>

*The People Saw Yeshua Fulfill the Prophecies Before Their Own Eyes and Still No One Recognized Their Fulfillment at the Time, Not Even His Own Disciples Recognized It at the Time*

Yeshua fulfilled one prophecy after another and yet no one recognized what was happening at the time. Everyone was waiting in the streets of Jerusalem as they did every year for the chosen Passover lamb of the nation to be brought in by the priest from Beyth Lechem (Bethlehem). And then the roar and praise of the people was heard and everyone thought that the Passover lamb was about to pass along through the crowd as usual, as was done every year in preparation for Passover, but instead to everyone's astonishment the crazy Prophet from Nazareth rides through the crowd on a donkey, and everyone is left watching and wondering, where is the Passover lamb? The Prophet from Nazareth must have made a mistake and gotten in the way of the celebrations. What could it mean?

No one knew at the time that THE Passover Lamb for all eternity had just ridden through their midst, fulfilling the prophecy by Zechariah of the Messiah who would ride into Jerusalem amidst great rejoicing on a colt, the foal of a donkey. The prophecy was fulfilled in the midst of millions of people at Jerusalem for the Festival of Passover, and yet no one recognized that they had just participated in the fulfillment of the prophecy until a long while after.

Yeshua even quoted the prophecy of Psalms 22 as he was in the midst of fulfilling it on the cross, and still no one recognized the prophecy or its fulfillment at the time. As Yeshua quoted Psalms 22 and said, 'My El, my El, why have you forsaken me' he was in the midst of fulfilling Psalms 22. He became a reproach to men, despised by the people, mocked by the crowd of evil encircling him, with his hands and feet pierced but none of his bones broken. And right at Yeshua's feet the Roman soldiers were casting lots for his garments.

Yeshua even gave everyone there at the cross the hint in the Scriptures to see that the prophecies of the Messiah were being fulfilled, and yet the best response anyone there could come up with was that Yeshua must have been calling for Elijah to come save him. They still did not see the prophecies fulfilled right before their eyes, and all of Yeshua's disciples at the time were left in bewilderment thinking that it was all over, even though he had told them that he would die as the final sacrifice for all sin and raise himself up again from the dead.

*As it was in the First Coming of Messiah, so Too will it be in the Last Days, with Prophecies Fulfilled Before the Eyes of Everyone; and Yet Most will Not Recognize the Fulfillment of the Prophecies at the Time of their Fulfillment*

When the rulers of the people in Jerusalem signed a covenant with death and a covenant with the grave on September 13, 1993 at the Oslo Accord, there were many who recognized that this could be the very same covenant with death prophesied in Isaiah 28; but only a handful of people recognized its fulfillment when this covenant with death was annulled, and the vision with the grave was not able to stand 7 years later at the Start of the Second Palestinian Intifada on September 28, 2000. Michael Rood, in his work on correcting the ancient Hebrew calendar, predicted the exact day when the annulment of the 7 year covenant with death would be annulled, on the Day of Trumpets, on the 1<sup>st</sup> day of the 7<sup>th</sup> month, which was September 28, 2000 on the Gregorian calendar. He was among the few who noticed it, but most missed it.

Again Zechariah saw in his vision two mountains made of what he described as brass or bronze. In Zechariah's day brass was one of the only man made metals known in the Middle East. They did not yet know about the man made metal of steel, and the only way Zechariah could describe a giant, mountainous, skyscraper building made of a man made alloy such as steel would have been to say he saw a mountain made of brass.

On September 11, 2001, when the two man made mountain, skyscrapers collapsed to the ground in New York City into two ruinous, mountainous heaps of man made metal, no one took notice that Zechariah's vision of the two man made mountains from which ride forth the four spirits of the heavens on chariots had just been fulfilled.

Just as most missed these prophecies already fulfilled, most will miss the prophecies as they are fulfilled in the last days all the way up to the return of the Messiah.

(Isaiah 28:14-18)

(Zechariah 6:1-8)



<p>(Genesis 3:15) (Matthew 1:20)  (Genesis 21:12) (Matthew 1:2)  (Genesis 22:18) (Matthew 1:1)  (Genesis 22:1-14) (John 1:29; 18:1-19:42)  (Genesis 49:10) (Matthew 1:2-3)  (2 Samuel 7:12-15) (Matthew 1:6)  (Isaiah 7:14) (Matthew 1:18-23)  (Isaiah 11:1) (Matthew 2:23)  (Isaiah 9:1-2) (Matthew 4:13-16)  (Isaiah 53) (Matthew 26:1-27:66)  (Isaiah 6:9-10) (Psalm 78:2-4) (Matthew 13:10-35)  (Hosea 11:1) (Matthew 2:14-23)  (Zechariah 9:9) Matthew 21:1-11)  (Zechariah 11:12-13) (Matthew 27:9-10)  (Zechariah 12:10) (John 19:34)  (Psalms 22) (Matthew 27:1-10)  (Psalm 22:16) (Zechariah 12:10) (John 20:25-27)  (Psalm 16:10) (Matthew 28:1-6)  (Isaiah 42:1-4) (Matthew 12:14-21)</p>	
<p><i>Everyone Debated Continuously as to Whether or Not Yeshua was Really the Messiah and Whether or Not the Prophecies had Really Been Fulfilled Throughout His Entire Ministry and Even After His Resurrection</i></p> <p>Everyone at the time continuously debated whether John the Immerser was Elijah, or the Prophet, or the Messiah; and then debated about whether Yeshua was Elijah, or a prophet come back from the dead, or the Messiah. Free will is so important to Yahuweh/Yehovah that he always leaves room for people to not believe in him if they do not want to. He always makes sure there is a way for a person to not believe in the truth if they do not want to believe in the truth.</p> <p>Even thousands of years later to the present day everyone is still debating as to whether or not the prophecies were really fulfilled, and whether or not Yeshua really is the Messiah. Even when the people saw the prophecies fulfilled in front of them, and heard the reports of the witnesses who saw them fulfilled, they still were not really sure what to think about all of it, and the debate has continued to this day.</p> <p>(Luke 3:15-18)  (John 1:24-27)  (Matthew 16:13-14)  (Matthew 22:41-46)  (Matthew 26:63-64)  (John 7:25-36)</p>	<p><i>As it was in the First Coming of Messiah, so Too will it be in the Last Days, Everyone will Debate if the Messiah is Really Coming or Not and if the Prophecies of the Last Days have Really been Fulfilled All the Way Up Until the Very Day that the Messiah Actually Comes at the End of the Last Seven</i></p> <p>When Yahuweh/Yehovah brought up the children of Israel from the land of the North in Europe back to Israel, first by sending Christian and Jewish Zionist fishermen to fish for them from the 1890's to 1939, and then for those who did not listen to the fishermen, Nazi hunters to hunt them out of every mountain and hole from 1941 to 1945 just as Jeremiah prophesied, most did not believe that Jeremiah's prophecy had been fulfilled. It is still debated even now as to whether or not this prophecy was really fulfilled, and whether or not the Jewish people were really supposed to have returned to their homeland in Israel after the Holocaust.</p> <p>Again when Israel became a nation again on May 14, 1948, born in a single day just as Isaiah prophesied, everyone began debating if this was really the fulfillment of the prophecy, or if it was the Jewish people forcing the nation of Israel to exist again, forcing it against the will of Yahuweh/Yehovah. The debate has continued to this day with many saying that it was the United Nations General Assembly that declared Israel a nation again, not Yahuweh/Yehovah. Those who argue this ignore Isaiah's other prophecy in which he prophesies that all the nations would assemble together into a United Nations General</p>

	<p>Assembly and would be the witnesses to the return of the Jewish people back to the land of Israel from the north in Russia where Yahuweh/Yehovah commanded Russia to ‘give them up;’ and the Russians gave them up at the collapse of the Soviet Union in 1990. And that the United Nations would also be the witness to the return of the children of Israel from the south in Ethiopia where Yahuweh/Yehovah commanded that the Ethiopians ‘do not keep them back;’ and the Ethiopians could not hold them back when the government finally relented to allow most of the Beta Israel to be airlifted to the land of Israel in 1991.</p> <p>Just as the debate continues as to whether or not these previously mentioned events were truly the fulfillment of prophecy, every fulfillment of prophecy will be debated all throughout the last days up to the very day the Messiah comes. And everyone will continuously debate whether the Messiah is really coming or not up until the very day that he actually does come, at which time there will be no way to debate about it anymore.</p> <p>(Jeremiah 16:14-16) (Isaiah 66:7-11) (Isaiah 43:1-9)</p>
<p><i>Only Those who Received the Revelation from Yahuweh/Yehovah Recognized When the Prophecies were Fulfilled, Knew Ahead of Time that Prophecies Would be Fulfilled, and Believed Yeshua is the Messiah</i></p> <p>The Chaldean astrologers in Babylon knew ahead of time that the Messiah had been born, because they had the revelation of the sign in the stars in the heavens to watch for that would tell them when the Messiah had been born. Simon and Hannah both knew that Yeshua was the Messiah when he was only 8 days old. No one even had to tell them that Yeshua was the Messiah either; they just knew by revelation.</p> <p>John the Immerser knew ahead of time that the Messiah was coming to begin his ministry before anyone else simply by revelation alone. And John began to prepare the way for the Messiah to come, to get people’s hearts ready to receive him. And he was told by Yahuweh/Yehovah that the sign of the Messiah would be that a dove would come down out of the heavens to rest upon him with a voice from the heavens declaring that this man is ‘my son’. John knew ahead of time who the Messiah was going to be, and declared it as a witness to all of his followers and all those who came to be immersed in the Yarden river.</p>	<p><i>As it was in the First Coming of Messiah, so Too will it be in the Last Days, Only Those who have Received Personal Revelation from Yahuweh/Yehovah will Recognize When Prophecies have been Fulfilled, will Know Ahead of Time Before a Prophecy is Fulfilled, and will Believe that the Messiah is Coming at the Time When the Messiah Reveals He will Come</i></p> <p>Only those who are humble of heart and prepared to let Yahuweh/Yehovah fulfill his words according to the way he wants to fulfill his words, not according to how they want Yahuweh/Yehovah to fulfill his words, will be ready to accept the revelation from Yahuweh/Yehovah about his coming and the fulfillment of prophecies in the last days. Only those who humble themselves before Yahuweh/Yehovah will be able to receive revelation from him about prophecies which have not yet been fulfilled and recognition of prophecies already fulfilled.</p> <p>The proud and haughty, who are only seeking after the knowledge of power rather than the knowledge of who the person Yahuweh/Yehovah is, will not be able to accept the revelation from Yahuweh/Yehovah, because they do not know him. But those who humble themselves as Simon and Hannah and John the Immerser and Peter and all those who had the revelation of Messiah the first time he came will also</p>

But John did not yet have the full revelation about the Messiah, because John still thought that the Messiah was going to bring judgment on the earth as a conquering king. He did not yet understand that the Messiah would come twice, at two different times in history, and that it would not be until later that the Messiah would return to judge the earth and bring eternal righteousness.

Even though at first Peter did not believe that Yeshua was the Messiah, later he declared to Yeshua that Yeshua is the Messiah, the Son of Elohim, at which time Yeshua told Peter that Peter had not arrived at this conclusion by any revelation from man, but that it was only by revelation from his father Yahuweh/Yehovah.

Yeshua's closest disciples did not even recognize that the prophecies had been fulfilled until after they had already been fulfilled, and even then they did not recognize it until after Yeshua revealed the prophecies to them after he had risen from the dead. Yeshua walked right along on the road with them, and they did not recognize who he was. And Yeshua opened their eyes and revealed all of the prophecies to them that he had just fulfilled before their very eyes. And throughout they still did not recognize that it was Yeshua who was explaining everything to them until the moment that he broke bread and disappeared. Without Yahuweh/Yehovah's revelation, the brains of man are not high enough to see or comprehend the higher ways and higher thoughts of Yahuweh/Yehovah according to Isaiah 55.

(Matthew 2:1-16)

(Matthew 16:15-17)

(Luke 2:22-38)

(Luke 24:13-48)

(John 1:24-37)

have a revelation of the Messiah when he comes again. And they will know Yahuweh/Yehovah when they see him and recognize him eventually as the two on the rode to Emmaus eventually knew him, even if it did take them a little while. And Yahuweh/Yehovah himself will open the eyes of Scripture to those seeking to know him, so that they see and understand the fulfillment of his prophecies as Yahuweh/Yehovah fulfills them his way, and not according to the ways and interpretations of man.

### *Conclusion*

1. Yahuweh/Yehovah never requires belief without evidence; and he always provides witnesses to report the evidence.

2. Even though he gives evidence, no one believes the evidence; and even though he provides witnesses to report the evidence, no believes the report of the witnesses.

3. Those who see the evidence of the Messiah with their own eyes do not believe the evidence of the Messiah.

4. Only those who humble themselves to receive an unbiased revelation of the truth directly from the person Yahuweh/Yehovah who is truth will believe the evidence and believe the report and believe the Messiah.

5. The proud and haughty who want prophecy to be fulfilled according to their own desire, and not according to the desire of Yahuweh/Yehovah, will miss the fulfillment of prophecy. And in the same way the proud and haughty who want to control the Messiah to be the way they want him to be, and to do what they want him to do, will fall into the delusions of false messiahs.

6. Those who wish to control the truth, to make the truth into what they desire the truth to be, will believe the delusion of the man of lawlessness; but those who love the truth, to the point they are willing to give up the

desires of their heart and accept the truth as it is without any changes will be saved from the delusion.

Yeshua said that no man knows the day or the hour when the Messiah will return on the clouds at the sound of the trumpet on the Day of Trumpets. He said this to his taught ones to remind them that the festival of the Day of Trumpets is the only festival on the Hebrew calendar which takes place on the day of the new moon, on the first day of the moon. And until the new moon is sighted in the land of Israel, there is no way to know for sure which day the Day of Trumpets will be on each year. Yeshua never said there was no way to know the date that he would return, he simply said that man does not know when the day of the date of the coming of the Messiah will be, nor which hour on that day.

Also, Yeshua never said that Yahuweh/Yehovah could not reveal the day of the coming of the Messiah to those watching for the Messiah to come. The books of Daniel and Revelation give the calculations to know the precise day when the Messiah will come for those watching for the signs. The Messiah comes 1,290 days after the placing of the disgusting idol desolating on the set-apart place, before 1,335 days have been completed, according to Daniel. And according to Revelation the Messiah comes exactly 1,263 ½ days after the two witnesses begin to prophesy, on the day that the bodies of the two witnesses are resurrected and taken up into the clouds at the sounding of the Last and 7<sup>th</sup> trumpet at the resurrection of the dead. Those who are watching for these signs in the last days will be able to know ahead of time the precise timing of the coming of the Messiah at the sounding of the trumpet on the Day of Trumpets.

Thirdly, Yeshua never said that no man knows the year when the Messiah comes. He only said that no man knows the day, but he never said that no man knows the month or the year. The reason Yeshua says to watch for the Messiah to come is because no man knows the day he will come. He gives the parable of the servants to illustrate his point why we must keep a constant watch for the day of the return of the Master. Those servants who are diligently watching for their Master to return will be able to see the Master far off at a distance as he is returning, and they will be able to estimate the time of his arrival. Even if we do not know the exact day he might come, those who are watching for the Messiah's return can know the year that he is returning and estimate his time of arrival within that year, according to the 70 Sevens prophecy of Daniel.

Sha'ul (Paul) says that the day of Yahuweh/Yehovah comes as a thief in the night to take everyone by surprise, but that the followers of Yeshua are of the day, and that the day Yeshua comes will not be a surprise to those of the day. They will already know and be prepared for it ahead of time, as with the 10 virgins. The 5 foolish virgins did not pay attention to when the bridegroom would come, and did not bring extra oil with them for their lamps. But the 5 wise virgins knew ahead of time when the bridegroom would come. They knew that the bridegroom would not come until after all of the oil in their lamps would burn out, so they brought extra oil with them. They knew the approximate time that the bridegroom would arrive and knew that he would come later than everyone expected. This is why they were prepared with the extra oil.

Peter warned of scoffers and mockers that would come saying that the Messiah will never come. These are those servants who are not watching for the Master to return, who say that the world continues on as normal, and there is no way to watch for the Messiah and to know when he is coming ahead of time, because it is not for us to know the day or the hour. For the scoffers, the day of the coming of the Messiah will be a complete and total surprise, because they did not keep watch for the return of their Master.

There will be evidence of the return of the Messiah, but no one will believe what the evidence is telling them. Only those with a revelation of the truth of who the person of Yahuweh/Yehovah is will believe the evidence. In the same way, everything in this book is backed up by evidence, but no one will be able to believe what the evidence in this book is telling them, until they receive a personal revelation from Yahuweh/Yehovah for themselves, just as Simon and Hannah and John the Immerser and Peter had their own revelations and believed in the Messiah the first time he came.

(Matthew 24:36-25:13) (Mark 13:32-37)  
(1 Thessalonians 5:1-10) (Revelation 16:15)  
(Daniel 9:24-27) (Daniel 12:11-12)  
(Revelation 11:3-19) (2 Thessalonians 2:9-12)  
(2 Peter 3:1-8)



*Discoveries, Restorations, and Revelations which Laid the Foundation for the Discoveries in this Book:*

1. The Restoration of the Ancient Hebrew Calendar in Modern Times by Michael Rood and Nehemia Gordon, and Its Compilation into *The Astronomically and Agriculturally Corrected Biblical Hebrew Calendar*.

- *The dates on the Hebrew Calendar in modern times used in this book all come from Michael Rood's Published Corrected Calendar*

2. The Revelation and Calculation by Michael Rood of the Current Year Date from Creation Published Yearly in His Calendar *The Astronomically and Agriculturally Corrected Biblical Hebrew Calendar*.

3. The Astronomical and Chronological Calculations by Michael Rood of the 490 Day (70 Week) Ministry of Messiah Published in His Book *The Chronological Gospels* (2013) by Michael John Rood.

- *All of the day dates used in this book for Yeshua's ministry are according to Michael Rood's astronomically calculated dates he has compiled into his book*

4. The Discovery by Michael Rood that According to the Agricultural Cycle of the Ancient Hebrew Calendar the Date that the Modern Nation of Israel was Founded on May 14, 1948 was Actually the 49<sup>th</sup> Day of the Counting of the Omer, Published in His DVD *The Jonah Code* (2006) by Michael Rood.

5. The Revelation to Michael Rood that the Proper Translation of the Hebrew Word אִשָּׁה Ishshah in the Context of the Vision in Zechariah 5:1-11 is 'Burnt Offering Made by Fire' and Not 'Woman', and the Revelation that the Two Man Made Mountains of Brass in the Vision in Zechariah 6:1-8 are the Two Man Made World Trade Center Mountain Towers which Collapsed on September 11, 2001, Published in His DVD *The Sinai Connection* (2004) by Michael Rood.

<b>Hebrew Word Singular</b>	<i>English Transliteration</i>	<i>English Translation</i>	<b>Hebrew Word Plural</b>	<i>English Transliteration</i>	<i>English Translation</i>
אִשָּׁה	ishshah	woman	נָשִׁים	nashim	women
אִשָּׁה	ishshah	fire offering	אִשִּׁי	ishshey	fire offerings
אִשָּׁה	ishshēh	fire offering			
אִשָּׁה	ishsheh	fire offering			

## The Prophecy of Seventy Sevens

שְׁבַעִים שָׁבָעִים נִחְתָּם עַל עַמֶּךָ וְעַל עִיר קִדְשֶׁךָ לְכַלֵּא הַפֶּשַׁע וּלְחַתֵּם חַטָּאוֹת וּלְכַפֵּר עֲוֹן וּלְהָבִיא צֶדֶק עַל־מִים וּלְחַתֵּם חֲזוֹן  
וְנָבִיא וּלְמַשֵּׁחַ קֹדֶשׁ קְדָשִׁים וְתִדְעַ וּתְשַׁכַּל מִן מִצָּא דָבָר לְהָשִׁיב וּלְבָנוֹת יְרוּשָׁלַם עַד מָשִׁיחַ נָגִיד שְׁבַעִים שָׁבָעָה וּשְׁבַעִים  
שָׁשִׁים וּשְׁנָיִם תָּשׁוּב וְנִבְנְתָה רַחוּב וְחָרוֹץ וּבִצּוֹק הָעֵתִים וְאַחֲרֵי הַשְׁבַּעִים שָׁשִׁים וּשְׁנָיִם יִפְרָת מָשִׁיחַ וְאִין לוֹ וְהָעִיר  
וְהַקֹּדֶשׁ יִשְׁחִית עִם נָגִיד הַבָּא וְקִצּוֹ בַּשָּׁטָף וְעַד קֵץ מִלְחָמָה נִחְרָצָת שְׁמֹמֹת וְהַגְבִּיר בְּרִית לְרַבִּים שָׁבוּעַ אֶחָד וְחֲצִי הַשָּׁבוּעַ  
יִשְׁבִּית זָבָח וּמִנְחָה וְעַל כָּנָף שְׁקִינִים מְשֻׁמֵּם וְעַד כָּלָה וְנִחְרָצָה תִּתֵּן עַל שָׁמַם  
(דְּנִיאל 9:24-27)

“Seventy sevens are decreed upon your people and upon your set-apart city to restrain rebellion, and to seal sin, and to cover evil, and to bring eternal righteousness, and to seal vision and prophet, and to anoint the set-apart of set-aparts. And know and understand from the going forth of the word to restore and to rebuild Jerusalem until messiah prince are seven sevens and sixty and two sevens. Again and are built, street and trench/bossed wall, but in distressing of times. And after the sixty and two sevens messiah is cut off, but not for himself. And the city and the set-apart place are destroyed *by the people of the prince who comes*. And the end is in a flood. And until the end, war is decided, desolations. And he strengthens the covenant for many one week, and in the middle of the week he ceases sacrifice and offering. And upon the wing of disgusting idols he desolates, and until the complete destruction and what is decided is poured out upon the one desolating.” (My own literal study translation of Daniel 9:24-27)

### Primary Concepts of the Sevens of Daniel 9:24-27 to Remember Throughout the Book

1. The Messiah Prince comes the first time after 69 Sevens (69 x 7)
2. The Messiah is cut off but not for himself after 62 Sevens (62 x 7)
3. The Messiah strengthens the covenant for many for 1 Week/1 Seven (1 x 7)
4. The Messiah ceases sacrifices and offerings in the middle of 1 Week/1 Seven (in the middle of 1 x 7)
5. The anti-messiah prince desolates upon the wing of disgusting idols beginning in the middle of 1 Seven (in the middle of 1 x 7)
6. The Messiah returns the second time to be anointed set-apart of set-aparts after 70 Sevens (70 x 7)

The Hebrew word for week is ‘shavua’ and its plural form uses the feminine plural ‘shavuot.’ But the normal Hebrew word used for the plural of the word weeks does not appear once in the entire prophecy of Daniel 9. Instead the masculine dual word, normally spelled ‘shiv‘im,’ is used with the spelling ‘shavuim.’ This word shavuim, spelled שְׁבַעִים is normally spelled in the dual form with the vowel pointing as ‘shiv‘im’ and means the number ‘seventy.’ But in this case the Daniel 9 prophecy says ‘shavuim shiv‘im.’ Using the Hebrew word which is normally the number 70 but changing the vowel pointing to be a never used masculine plural form of the Hebrew word ‘weeks.’ The Hebrew word ‘shavua’ for week literally means ‘sevened’ and comes from the root word ‘sheva’ which means the number ‘seven,’ so that the Hebrew word ‘shavua’ can still literally mean ‘seven.’ It indicates a grouping of days that are seven, but the masculine duality of ‘shavuim’ which is normally ‘shiv‘im’ in this case becomes a play on Hebrew words and becomes a masculine plural form of the Hebrew word ‘sheva’ or ‘seven.’ This means that the unique Hebrew word used here in the Daniel 9 prophecy literally means ‘sevens’ plural and not necessarily ‘weeks.’

### Sevens versus Weeks

Hebrew Word Singular	English Transliteration	English Translation	Hebrew Word Plural	English Transliteration	English Translation
שָׁבָע	sheva	seven	שְׁבַעִים	shavuim	sevens
שָׁבָע	shavua	week	שָׁבָעַת	shavuot	weeks
שָׁבוּעַ	shavua	week	שָׁבָעוֹת	shavuot	weeks

When trying to understand what this plural word ‘sevens’ really means in the text, it becomes obvious that it is a simple multiplication equation which is being presented in the 70 Sevens. If we were to literally take 70 sevens and add all 70 sevens together, all of those sevens would add up to the number 490. In the same way if we took the number 70 and multiplied it by 7, it would also equal 490. Whenever the plural number of ‘sevens’ is used, it is merely a simple multiplication problem, where the number is multiplied by the number 7. And the 70 Sevens in Daniel’s prophecy are a counting of an increment of time that lasts for 70 sevens or 490 somethings. But as to the exact increment of time used, the prophecy does not say for sure. It purposely leaves it open ended for multiple increments of time to be able to apply, and requires the reader to discover how Yahuweh/Yehovah counts time in order to understand the prophecy.

#### Counting Sevens

10 Sevens	20 Sevens	30 Sevens	40 Sevens	50 Sevens	60 Sevens	70 Sevens
1. 7 +	11. 7 +	21. 7 +	31. 7 +	41. 7 +	51. 7 +	61. 7 +
2. 7 +	12. 7 +	22. 7 +	32. 7 +	42. 7 +	52. 7 +	62. 7 +
3. 7 +	13. 7 +	23. 7 +	33. 7 +	43. 7 +	53. 7 +	63. 7 +
4. 7 +	14. 7 +	24. 7 +	34. 7 +	44. 7 +	54. 7 +	64. 7 +
5. 7 +	15. 7 +	25. 7 +	35. 7 +	45. 7 +	55. 7 +	65. 7 +
6. 7 +	16. 7 +	26. 7 +	36. 7 +	46. 7 +	56. 7 +	66. 7 +
7. 7 +	17. 7 +	27. 7 +	37. 7 +	47. 7 +	57. 7 +	67. 7 +
8. 7 +	18. 7 +	28. 7 +	38. 7 +	48. 7 +	58. 7 +	68. 7 +
9. 7 +	19. 7 +	29. 7 +	39. 7 +	49. 7 +	59. 7 +	69. 7 +
10. 7 +	20. 7 +	30. 7 +	40. 7 +	50. 7 +	60. 7 +	70. 7 +
Total of 70 Sevens Added Together = 490						
Total of 70 Multiplied by 7 = 490						

The only increment of time that is given precisely for certain is later on in the prophecy where it gives the precise Hebrew word ‘shavua’ or ‘week’ so that we can know that the Messiah strengthens the covenant for many for 1 literal week of 7 days, and he ceases the sacrifices and offerings in the middle of that literal week of 7 days, on the 4<sup>th</sup> day of the week, on the true and correct day which the Messiah was sacrificed as the Passover Lamb on the day of Passover. This word ‘shavua’ can still be interpreted as the number 7, and can also indicate any increment of time that has been ‘sevens.’

In understanding the sevens and prophecy it is important to understand Yahuweh/Yehovah's appointed times and festivals, which are the shadow pictures of the first and second comings of the Messiah. The following simplified chart is for those who have never studied the festivals before. There are a total of 7 Festivals with an 8<sup>th</sup> Closing Festival.

### The Appointed Festivals of Yahuweh/Yehovah (Leviticus 23:1-43)

<b>Spring Feasts</b> <b>Fulfilled at the First Coming of Messiah</b>	<b>Fall Feasts</b> <b>Fulfilled at the Second Coming of Messiah</b>
1. <b>פסח Pesach (Passover)</b> celebrated on the 14 <sup>th</sup> day of the 1 <sup>st</sup> month: The day the Messiah as the Passover Lamb is sacrificed for the sins of all the world.	5. <b>יום תרועה Yom Teru'ah (Day of Trumpets)</b> celebrated on the 1 <sup>st</sup> day of the 7 <sup>th</sup> month, and the only feast that requires the sighting of the new moon before it can begin: The day when the Messiah returns in the clouds at the sound of the Last Trumpet at the resurrection of the dead and the taking up of his people from the earth into their new bodies.
2. <b>מצות Matstsoth (Unleavened Bread)</b> celebrated from the 15 <sup>th</sup> day through the 21 <sup>st</sup> day of the 1 <sup>st</sup> month: The removal of leaven or sin from the lives of those who accept the Passover Lamb.	6. <b>יום כפרים Yom Kippurim (Day of Atonement)</b> celebrated on the 10 <sup>th</sup> day of the 7 <sup>th</sup> month: The day when final atonement is made for all sin, and the ending of sin for all eternity without end.
3. <b>יום ראשית Yom Reshith (Day of First-fruits)</b> celebrated on the first, first day of the week during the week long festival of Matsot: The first fruits of the resurrection from the dead, when the Passover Lamb was raised back to life after 3 days and 3 nights in the grave and raised many from the dead on that day to take with him to his father in the heavens.	7. <b>סוכות Sukkoth (Booths or Tabernacles)</b> celebrated from the 15 <sup>th</sup> day through the 21 <sup>st</sup> day of the 7 <sup>th</sup> month: The wedding festival in which Yahuweh/Yehovah makes his dwelling place among men. The first time at the first coming of Messiah he was born during this festival as he entered into the body of a man to dwell among men. The second time will be at his return when he comes for his bride during the wedding feast of the Lamb.
4. <b>שבועת Shavuoth (Weeks or Pentecost)</b> celebrated by counting seven weeks from the Day of First-fruits, and celebrated on the 50 <sup>th</sup> day from the Day of First-fruits: The start of the Former Rain Outpouring of the fire of the Set-apart Spirit of Yahuweh/Yehovah.	8. <b>עצרת Atsereth (Closing Festival or Last Great Day)</b> celebrated on the 22 <sup>nd</sup> day of the 7 <sup>th</sup> month: The release of the fountain/river of living waters stored up from the Latter Rain Outpouring, to flow from Jerusalem continuously for eternity without end.

These festivals are Yahuweh/Yehovah's festivals which he has given to his people to guard and to keep. This includes all of his people and all those who follow him, whether they are Jew or Gentile. They are his appointed times according to the Hebrew. They are his appointment days which he has recorded in his appointment calendar as future appointments to keep. They are the shadow pictures and rehearsals of the first and second comings of the Messiah.

In order to keep these appointed festivals Yahuweh/Yehovah created the sun and moon as the clock by which to keep time and to know when the appointed festivals take place on his calendar. The sun and the moon and the earth in motion together are what Yahuweh/Yehovah created as his clock by which he counts increments of time. Throughout Scripture Yahuweh/Yehovah records how he keeps time, and gives instruction in the Torah for man to follow, so that man can keep time by the same clock. The clock is an orbital clock based upon the rotation of the earth, the orbit of the moon around the earth, and the orbit of the earth around the sun. It is an observational clock as observed from the surface of the earth, from Yahuweh/Yehovah's own land in the land of Israel. The following chart explains how the 3 hands of Yahuweh/Yehovah's clock operate.

### The Hands of Yahuweh/Yehovah's Orbital Time Clock

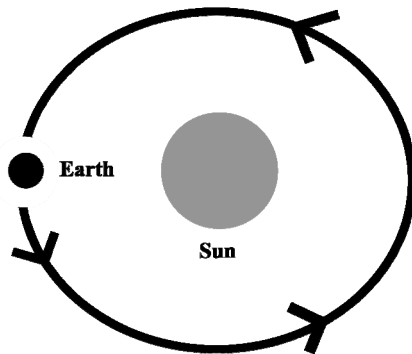
<b>Day Hand</b>	<b>Month Hand</b>	<b>Year Hand</b>
Days Determined by the Rotation of the Earth	Months Determined by the Orbit of the Moon	Years Determined by the Orbit of the Earth
<p>Ancient Hebrew Calendar: Each new day begins at sunset, when the earth has made one complete rotation.</p> <p>Thus for the ancient Hebrew calendar days are determined by the rotation of the earth and not mathematical calculations of the rotation of the earth.</p>	<p>Ancient Hebrew Calendar: Each new month begins at the sighting of the new moon, when the moon has made one complete orbital phase around the earth.</p> <p>Thus for the ancient Hebrew calendar months are determined by the orbit of the moon around the earth and not mathematical calculations of the orbit of the moon around the earth.</p>	<p>Ancient Hebrew Calendar: Each new year begins when the barley has ripened to the stage of aviv, when the earth has made one complete orbit around the sun to a seasonal position of its orbit in which the sun is able to ripen the barley.</p> <p>Thus for the ancient Hebrew calendar years are determined by the orbit of the earth around the sun and not mathematical calculations of the orbit of the earth around the sun.</p>
<p>All Other Calendars: Days are determined by mathematical calculations of the rotation of the earth, but are not determined by the rotation of the earth.</p>	<p>All Other Calendars: Months are determined by either mathematical calculations of the orbit of the earth around the sun or by mathematical calculations of the orbit of the moon around the earth, but are not determined by the orbit of the moon around the earth.</p>	<p>All Other Calendars: Years are determined by mathematical calculations of the number of times the earth rotates during a complete orbit of the earth around the sun, but are not determined by the orbit of the earth around the sun.</p>

It is important to understand how Yahuweh/Yehovah counts time in order to understand Daniel's prophecy of Sevens, because no specific increment of counting of time is given in the prophecy. It simply states that there is a passing of different numbers of sevens between historical events, but does not say which increment of time is used to count the sevens from event A to event B. The following picture charts show in simple detail just how the different hands and gears of Yahuweh/Yehovah's clock function.

It is important to understand that each of these hands runs individually of one another, and it is impossible to precisely and accurately calculate the movement of one hand by using the movement of another hand. In other words, the rotation of the earth cannot be used to calculate the orbit of the earth, only the orbit of the earth can be used to calculate the orbit of the earth. This means that calculations of days cannot be used to accurately calculate years. Days can be used to estimate numbers of years, but they cannot give a precise calculation of years and vice versa. It is the same with the moon as well. Days cannot be used to accurately calculate the duration of a month on Yahuweh/Yehovah's clock.

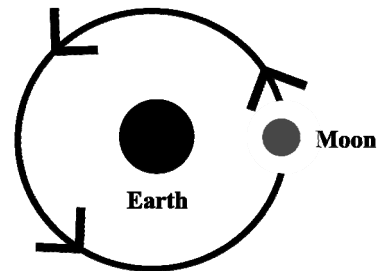
**The Orbit of the Earth Around the Sun  
Calculates Years**

**Years Calculate Years  
Years Cannot Calculate Months  
Years Cannot Calculate Days**



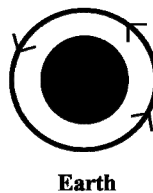
**The Orbit of the Moon Around the Earth  
Calculates Months**

**Months Calculate Months  
Months Cannot Calculate Days  
Months Cannot Calculate Years**

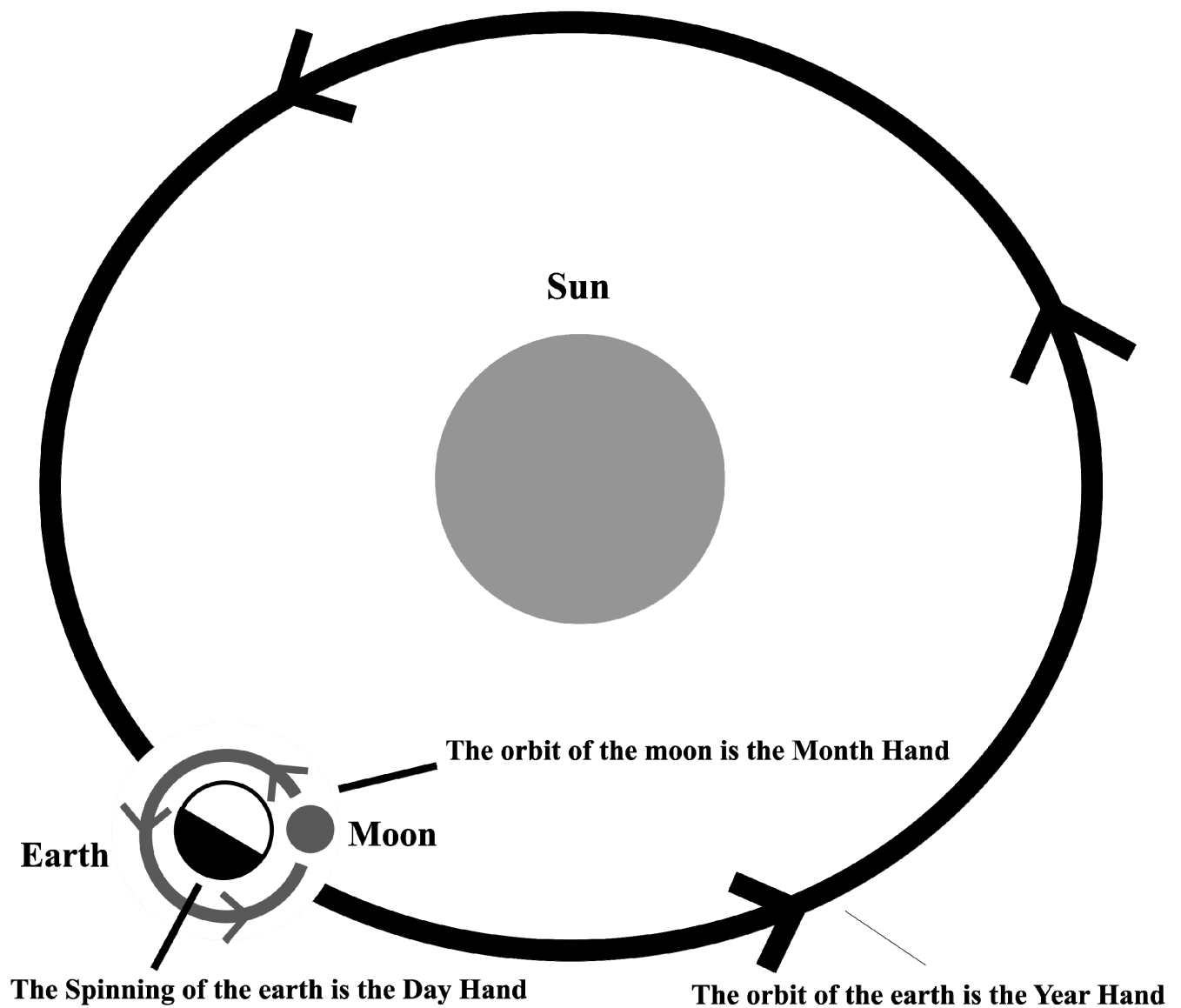


**The Rotation of the Earth Calculates Days**

**Days Calculate Days  
Days Cannot Calculate Months  
Days Cannot Calculate Years**



**Yahuweh/Yehovah's Orbital Time Clock  
Perpetual Motion Machine Run by Gravity**



This next chart explains the various increments of counting time Yahuweh/Yehovah uses. The primary 3 ways are days, months, and years, but there are also weeks, Sabbaths of years, and Jubilees as well which come from the 3 primary hands of Yahuweh/Yehovah's clock. By learning these methods that Yahuweh/Yehovah uses to count increments of time, we can then apply these ways of keeping time to the counting of the sevens in Daniel's prophecy.

### **Increments Used by Yahuweh/Yehovah for Counting Time**

<p><b>Days:</b></p> <p>Every day begins in the evening at sunset, and there is always one evening and one morning within each increment of the counting of a day. (Genesis 1:5)</p>
<p><b>Weeks (Sevens of Days):</b></p> <p>Every week is a counting of 7 days to the day of Sabbath rest on the 7<sup>th</sup> day of the week. The Hebrew word for week, שבוע shavua literally means sevened, so that a week in Hebrew is a sevened of days, or days counted in sevens. (Exodus 16:23-26)</p>
<p><b>Months:</b></p> <p>Each month begins with the visual sighting of the new moon. The Day of Trumpets is the only festival day that takes place on the first day of a month, on the 1<sup>st</sup> day of the 7<sup>th</sup> month. The ram's horn is blown on the Day of Trumpets and also an offering made by fire is made to Yahuweh/Yehovah on that same day. And Scripture makes it clear that this Day of Trumpets of the blowing of the ram's horn when the priests make an offering of fire is also the day of the new moon, showing that the new moon is what determines the day that the month begins. Because the moon completes one set of phases from new moon to new moon every 29.53059 days, this means that each month will always be either 29 or 30 days long. (Leviticus 23:24-25; Psalms 81:3-4; Ezra 3:4-6; 2 Chronicles 8:12-13)</p>
<p><b>Years:</b></p> <p>Each new year begins when the barley is אביב aviv. The Hebrew word aviv literally means to be tender or green in a stage of ripening, but not yet fully ripe. It is an agricultural term that has to do with a particular stage of ripening. The new year begins on the first sighting of a new moon after the barley has reached the stage of ripening called aviv. The Hebrew word aviv in itself has nothing to do with the season of spring. In Hebrew there are only two seasons, the wet season and the dry season. But because the barley can only grow in the wet season from about October to April in the land of Israel, the barley can only ripen to the stage of aviv in the spring time, usually around the months of February, March, and April. This means that the new year consistently begins at about the same time every year, always in about the months of March and April, and continuously stays in sync with the orbit of the earth around the sun in perpetuity for eternity without end, without having to use any mathematical calculations.</p> <p>Each year consists of 12 months averaging 29.53059 days each, which averages out to about 354 days per year, except for when the aviv barley requires a 13<sup>th</sup> month be added during a leap year. Leap years average out to about 384 days in length. (Exodus 9:31, 12:1-13:5; Joshua 3:15-4:19; I Chronicles 12:15)</p>
<p><b>Shemittahs/Sabbaths (Sevens of Years):</b></p> <p>Every 7 years is a counting of 7 years to the Sabbath of rest in the 7<sup>th</sup> year, in the year of shemittah release. It is technically a week or 'sevened' of years instead of a week of days. (Leviticus 25:1-7)</p>
<p><b>Jubilees (Fifties of Years):</b></p> <p>Each Jubilee year is the 50<sup>th</sup> year after counting 49 years of Sabbaths of years. Every 49 years is 7 sevens of years, and then the 50<sup>th</sup> year is the year of reset to begin counting 7 sevens of years again. The year of Jubilee is called יובל Yovel in Hebrew and literally means the sounding of a ram's horn or trumpet as a signal or alarm. The word refers specifically to describing the sound and blast that comes out of a ram's horn in use. The Jubilee or Yovel is also a shemittah year of release and a Sabbath year of rest, except that it is also a year of sounding the ram's horn and a reset of the economy, as well as a return of everyone back to their family homes and clans. It is a year of going home. (Leviticus 25:8-16)</p>



# 1<sup>st</sup> Month of the Year – the Month of the Aviv

(Nisan)

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
1 New year begins at the first sighting of the new moon after the barley is aviv	2	3	4	5	6	7
8	9	10	11	12	13	14 <b>Passover</b>
15 1 <sup>st</sup> Day of the Festival of <b>Unleavened Bread</b>  <b>Day of Firstfruits</b> is on the first 1 <sup>st</sup> day of the week during Unleavened Bread  Counting of Omer Begins on the Day of Firstfruits	16 2 <sup>nd</sup> Day of the Festival of <b>Unleavened Bread</b>	17 3 <sup>rd</sup> Day of the Festival of <b>Unleavened Bread</b>	18 4 <sup>th</sup> Day of the Festival of <b>Unleavened Bread</b>	19 5 <sup>th</sup> Day of the Festival of <b>Unleavened Bread</b>	20 6 <sup>th</sup> Day of the Festival of <b>Unleavened Bread</b>	21 7 <sup>th</sup> Day of the Festival of <b>Unleavened Bread</b>
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

## 2<sup>nd</sup> Month of the Year

(Iyyar)

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
--	--	---	---	--	--	--

1 New month begins at the sighting of the new moon at evening	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

### 3<sup>rd</sup> Month of the Year

(Sivan)

1<sup>st</sup> Day  
of the Week  
(Sunday)

2<sup>nd</sup> Day  
of the Week  
(Monday)

3<sup>rd</sup> Day  
of the Week  
(Tuesday)

4<sup>th</sup> Day  
of the Week  
(Wednesday)

5<sup>th</sup> Day  
of the Week  
(Thursday)

6<sup>th</sup> Day  
of the Week  
(Friday)

7<sup>th</sup> Day  
of the Week  
Shabbath  
(Saturday)

1 New month begins at the sighting of the new moon at evening	2	3	4	5	6	7
8 <b>Festival of ----- Weeks -----</b> (Pentecost)  50 <sup>th</sup> Day of the Omer after counting seven weeks from the day of Firstfruits (always on the 6 <sup>th</sup> through 12 <sup>th</sup> days of the 3 <sup>rd</sup> month)	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

# 4<sup>th</sup> Month of the Year

(Tammuz)

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
--	--	---	---	--	--	--

1 New month begins at the sighting of the new moon at evening	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

# 5<sup>th</sup> Month of the Year

(Av)

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
--	--	---	---	--	--	--

1 New month begins at the sighting of the new moon at evening	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

# 6<sup>th</sup> Month of the Year

(Elul)

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
--	--	---	---	--	--	--

1 New month begins at the sighting of the new moon at evening	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

# 7<sup>th</sup> Month of the Year

(Tishri)

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
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1 New month begins at the sighting of the new moon at evening  <b>Day of Trumpets</b> The only festival no man knows the day or the hour of	2	3	4	5	6	7
8	9	10 <b>Day of Atonement</b>	11	12	13	14
15 1 <sup>st</sup> Day of the <b>Festival of Booths</b>	16 2 <sup>nd</sup> Day of the <b>Festival of Booths</b>	17 3 <sup>rd</sup> Day of the <b>Festival of Booths</b>	18 4 <sup>th</sup> Day of the <b>Festival of Booths</b>	19 5 <sup>th</sup> Day of the <b>Festival of Booths</b>	20 6 <sup>th</sup> Day of the <b>Festival of Booths</b>	21 7 <sup>th</sup> Day of the <b>Festival of Booths</b>
22 <b>Closing Festival (Last Great Day)</b>	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

**8<sup>th</sup> Month of the Year  
(Marcheshvan)**

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
--	--	---	---	--	--	--

1 New month begins at the sighting of the new moon at evening	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					



# 9<sup>th</sup> Month of the Year

(Kislev)

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
--	--	---	---	--	--	--

1 New month begins at the sighting of the new moon at evening	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

# 10<sup>th</sup> Month of the Year

(Tevet)

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
--	--	---	---	--	--	--

1 New month begins at the sighting of the new moon at evening	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

# 11<sup>th</sup> Month of the Year

(Shevat)

1<sup>st</sup> Day  
of the Week  
(Sunday)

2<sup>nd</sup> Day  
of the Week  
(Monday)

3<sup>rd</sup> Day  
of the Week  
(Tuesday)

4<sup>th</sup> Day  
of the Week  
(Wednesday)

5<sup>th</sup> Day  
of the Week  
(Thursday)

6<sup>th</sup> Day  
of the Week  
(Friday)

7<sup>th</sup> Day  
of the Week  
Shabbath  
(Saturday)

1 New month begins at the sighting of the new moon at evening	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

## 12<sup>th</sup> Month of the Year

(Adar)

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
--	--	---	---	--	--	--

1 New month begins at the sighting of the new moon at evening and the barley is watched throughout the 12 <sup>th</sup> month for the first sign it has become aviv	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

**13<sup>th</sup> Month of the Year**

**(Adar Bet)**

1 <sup>st</sup> Day of the Week (Sunday)	2 <sup>nd</sup> Day of the Week (Monday)	3 <sup>rd</sup> Day of the Week (Tuesday)	4 <sup>th</sup> Day of the Week (Wednesday)	5 <sup>th</sup> Day of the Week (Thursday)	6 <sup>th</sup> Day of the Week (Friday)	7 <sup>th</sup> Day of the Week Shabbath (Saturday)
--	--	---	---	--	--	--

1 If the barley is not yet aviv in the 12 <sup>th</sup> month, a 13 <sup>th</sup> month is added at the sighting of the new moon at evening	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29 Rarely, months can be 28 days in length if the new moon is sighted on the evening after the 28 <sup>th</sup> day	30 If the new moon is not sighted on the evening after the 29 <sup>th</sup> day, a 30 <sup>th</sup> day is added					

As shown in the previous chart and calendar example, Yahuweh/Yehovah counts time according to the observation of the rotation of the earth, the observation of the cycle of the moon's phases as the moon orbits the earth, and the observation of the cycle of the seasons as the earth orbits around the sun without having to use any mathematical calculations whatsoever. Yahuweh/Yehovah is very clear about when his counting of the year begins, in the month of the aviv, when the children of Israel left Egypt during the time when the barley in the Middle East was at the stage of ripening known as aviv. It is known that it is the barley that must be aviv in the month of the aviv to begin the new year because of Exodus 9:31, where in the Hebrew it says that the barley was aviv when it was destroyed by the plague of hail. And this plague of hail happened within a few weeks before the children of Israel left Egypt in the month of the aviv, on the 15<sup>th</sup> day of the month, on the first day of the Festival of Unleavened Bread. This shows that the barley was aviv a few weeks before Passover and Unleavened Bread were celebrated in remembrance of the day of Passover when Yahuweh/Yehovah killed the first born of Egypt as the last plague that finally convinced Pharaoh to let the children of Israel go.

Even *The Babylonian Talmud* Mas. Sanhedrin 11a agrees that the timing of the celebration of Passover is determined according to the aviv or ripening of the grain. If the grain is not yet ripe to the stage of aviv, according to the Rabbis an extra month must be added into the year in order that Passover is celebrated on the correct date. The modern Hebrew Rabbinic calendar that begins in the fall has now abandoned the commands and teachings of the Rabbis in the Talmud concerning the keeping of calendar years, mainly because of the exile of the Jewish people by the Romans from Jerusalem in the 2<sup>nd</sup> century C.E., but even the Rabbis once taught that the aviv barley is the true way to determine when the month of the new year begins.

In the agricultural cycle of the land of Israel the planting season begins in the fall of the year in about October, at the time when the rainy season begins. The harvesting season then begins at the end of winter and beginning of spring, around the months of February to March, at the end of the rainy season, and the harvest of most of the types of produce is finished by June. Because of the agricultural cycle of the land of Israel, the barley can only reach the stage of ripeness known as aviv during the spring time, during the months of about February to March, which means that the new year on Yahuweh/Yehovah's observational calendar can only begin in the spring, and always in around the months of March to April. Yahuweh/Yehovah's year always begins in around the spring in around the months of March to April, in the month of the aviv on the Hebrew calendar (later changed to the name Nisan during the Babylonian captivity) and never at any other time of the year.

According to all of the record of Scripture Yahuweh/Yehovah's calendar beginning with the aviv barley in the spring is the only calendar ever recorded as being used by the Israeli people from the exodus out of Egypt up until Yeshua's day in the 1<sup>st</sup> century C.E. Many have speculated and theorized and assumed that the Hebrews may have used two calendars simultaneously, but there is not a single historical document, record, or artifact discovered to date to support this theory. Only one calendar is recorded and only one calendar is ever used throughout Scripture from the exodus of the children out of Egypt to the 1<sup>st</sup> century C.E. I searched for such a record but could not find a single record to support the theory that there were 2 separate calendars in use simultaneously for recording the dates in Scripture.

There are only 5 clearly stated records of the beginning of years for Yahuweh/Yehovah's calendar in Scripture that I could find. The first record is in the Torah, primarily in Exodus 12:1-13:5, in which it clearly states that the year begins in the month of the aviv, which can only be in the spring during the time of the ripening barley in about March to April. From this point forward there is no other mention of any other calendar in all of Scripture beginning in the fall, and all of the dates are recorded right in line with the spring calendar instructed by Moses in the Torah. Moses certainly never mentions a different calendar beginning in the fall.

The second and third records are in Joshua 3:15-4:19 and in I Chronicles 12:15. I Chronicles 12:15 says, "These were they who crossed over the Yarden in the first new moon (first month), and it was overflowing all its banks ..." This is an account in the days of David when he was still hiding from Saul, when many men joined David at Tsiqlag. Some of these men had to cross over the Jordan River in order to join David, and I Chronicles gives the account that these men crossed over in the first month of the year, at the beginning of the year, during the time of year when the river Jordan is flooding.

There is only one season of the year in which the Jordan River is able to flood and overflow its banks, and that is at the end of the rainy season during the months of February to May. Joshua 3:15-4:19 confirms this when it says that the Jordan river was overflowing its banks at the time of the harvest when Israel was crossing over the Jordan to enter the promised land for the first time. And it even says that Israel had crossed over the Jordan before the 10<sup>th</sup> day of the 1<sup>st</sup> month. The harvest time in Israel is during the months of February to May at the end of the rainy season (discussed further in Book 9). Even in the modern recorded history of Israel today the Jordan only ever overflows its banks during the months of February to May, usually in about April.

These two dates recorded in the days of Joshua and David are both civil dates and are both recorded according to a calendar that begins in the spring, not in the fall. If the 1<sup>st</sup> month of the year had been in the fall, then they would have been crossing over the Jordan at the end of the dry season, at the end of many months without any rain at all, when it is impossible for the Jordan to be overflowing all its banks. These two records in Joshua and I Chronicles prove that in the days of Joshua and David there was only one single calendar that was used by the nation of Israel, the Torah calendar that begins in the spring, and proves there was never any calendar used that began in the fall up to the time of David for certain.

The fourth record is in Amos 8:4-6 where the wealthy are waiting to exploit the poor at the end of the Sabbath year, at the sighting of the new moon on the 1<sup>st</sup> day of the 1<sup>st</sup> month of the new year. And they are waiting for this day of the new year to end the Sabbath year of rest during the time of the harvest of the grain in the spring. With the agricultural cycle in the land of Israel it is impossible to plant anything in the spring, because that is the end of the rainy season, and it is equally impossible to harvest anything in the fall because there is no rain at all during the summer and all of the plants would die before the fall would even be reached. Planting can only begin at the start of the rainy season in the fall and can only be harvested at the end of the rainy season in the spring. Thus Amos only records one single calendar that begins during the time of harvest in the spring of the year, with no mention of a calendar beginning in the fall.

The fifth record is in Esther 3:7 which clearly states that the first month of the year is the month of Nisan, and it is common knowledge in history that the Babylonian month of Nisan has always been in the spring, never in the fall. So even during the Babylonian captivity of the Jewish people after the destruction of the First Temple they continued to only use a calendar beginning in the spring, with no mention of any calendar beginning in the fall.

The Jewish historian Josephus at the end of the 1<sup>st</sup> century, after the destruction of Herod's Temple, is the first to suggest the use of 2 separate calendars simultaneously in *Antiquities of the Jews* 1.3.3. He says concerning the dating of the flood, "This calamity happened in the six hundredth year of Noah's government, [age,] in the second month, called by the Macedonians *Dius*, but by the Hebrews *Marchesuan*: for so did they order their year in Egypt. But Moses appointed that *Nisan*, which is the same with *Xanthicus*, should be the first month for their festivals, because he brought them out of Egypt in that month: so that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs." [*The Genuine Works of Flavius Josephus* (1737) by William Whiston, M.A.]

This is the earliest record I could find of another calendar beginning in the fall. Prior to Josephus there is never any mention of any calendar beginning in the fall throughout all of Scripture, or even in the time of the Maccabees. But even here with Josephus, Josephus is again only speculating erroneously about a calendar beginning in the fall without any records or evidence to support his theory. He says that the flood happened in the second month of the year, which was in the Greek month *Dius* and the Hebrew month *Marchesvan*. First of all the record in Genesis 7:1-8:22 of the flood does not make any mention of any dates recorded according to the Greek calendar, nor does it say anything about the Hebrew month of *Marchesvan*. It simply says that the flood began in the 2<sup>nd</sup> month, but does not give any name to the month. The Hebrew month *Marchesvan* is the 8<sup>th</sup> month of the Hebrew calendar in the fall of the year, the 2<sup>nd</sup> month of the modern Hebrew calendar.

The Greek month *Dius* does correspond to the Hebrew month *Marchesvan* in the fall, but there is no where in the record of Scripture that suggests that the 2<sup>nd</sup> month recorded in Genesis is the same month as *Marchesvan*. So then we have to ask why Josephus believes that the flood in the 2<sup>nd</sup> month of the year began in the fall, and that the new year in the days of Noah began in the fall, because he could not have gotten this information from reading the Scriptural record.

Josephus then explains where this idea comes from that the 1<sup>st</sup> month of the year began in the fall in Noah's day. Josephus says it is because the date of the flood of Noah was recorded according to the ordering of the Egyptian year and the Egyptian calendar, which begins in the fall. According to the historical records found by archaeologists there is no doubt that the ancient Egyptian calendar began in the fall. This is attested by multiple ancient sources, including the discoveries of complete calendars at the Temple of Medinet Habu and the Kom Ombu Temple, which show that the Egyptian year began in the first month of the flood as it was known to the Egyptians. [The Calendar of the Temple at Medinet Habu in Western Thebes (constructed circa 12<sup>th</sup> century B.C.E.) translated in *Ancient Egyptian Science, Volume II: Calendars, Clocks, and Astronomy* (1995) by Marshall Clagett, pgs. 253-278] and [Kom Ombo Temple Calendar, constructed circa 2<sup>nd</sup> century B.C.E.]

But once again there is the problem that there is no where in Scripture that says that Moses recorded the dates of the flood of Noah according to the Egyptian calendar as Josephus suggests. This is merely speculation by Josephus that since Moses grew up in Egypt in the Egyptian court he must have recorded all dates prior to the exodus out of Egypt according to the Egyptian calendar that began in the fall, but there is no historical evidence to support Josephus's theory.

Josephus goes on to explain that Moses made the month of Nisan as the month to begin the new year for the keeping of the festivals and Passover. This much is true and supported by the record of Scripture, but then Josephus makes another statement which is not recorded anywhere in Scripture, saying that even though Moses put in place a new calendar that began in the spring in Nisan for the observance of the festivals and the Temple offerings 'the solemnities to be observed to the honor of God' that Moses kept the Egyptian calendar that began in the fall for the economic calendar of buying and selling, referring to the Sabbath years of rest and releasing of debts and for the years of Jubilee.

For one thing Josephus is suggesting that Moses was sacrilegious in keeping the pagan Egyptian calendar for the ordering of daily affairs and Israel's economy, directly defying Yahuweh/Yehovah's command to not observe anything that the pagan gentiles observed, which would include their pagan calendars. For another thing, once again this is just speculation on the part of Josephus that has no historical records to back up his theory that the children of Israel continued to use the Egyptian calendar that began in the fall for determining when the Sabbath years of rest and the years of Jubilee would begin. And in fact when studying the original Hebrew of Scripture, in the Hebrew itself it very clearly states that the Sabbath years of rest and the years of Jubilee, the years which govern the buying and selling and other ordinary affairs in Israel, very clearly begin in the spring of the year.

There is no mistake when looking at the original Hebrew that the Scriptures very clearly state that these years of Sabbath and Jubilee begin in the spring of the year and definitely not in the fall. The proofs of this are shown directly in Book 9 concerning the Sabbath years of rest and the Jubilees. In the original Hebrew of the Torah there is no mistake that Moses recorded all dates to be kept according to only one single calendar that began in the spring in the month of the aviv around the time of harvest in the land of Israel, and that he never recorded any calendar that began in the fall as Josephus speculates.

Beyond this there is also the record previously discussed in Joshua 3:15-4:19 and I Chronicles 12:15 which absolutely prove Josephus wrong beyond any doubt. The records of Joshua and Chronicles prove that from the days of Joshua to the days of David there was only one calendar in use for the recording of all dates both civil and religious, only one single calendar that begins in the spring. These records prove the claims of Josephus of a second civil calendar beginning in the fall as false and erroneous.

And again the records of Exodus, Joshua, I Chronicles, Amos, and Esther together prove that Moses did not use or instruct a calendar beginning in the fall, and the nation of Israel did not use a calendar beginning in the fall for all of its history from the time it left Egypt to the days of captivity and rule under the Persian Empire in the days of Esther. These all together prove the theories and speculations of Josephus about a second civil calendar beginning in the fall as false and wrong and in error. But it is still an interesting study to examine Josephus's erroneous speculations about the Egyptian calendar. It is very possible that during the days of the destruction of Herod's Temple by the Romans, perhaps the Rabbis at the time, as they were working on creating a brand new calendar that had never existed before, a calendar beginning in the fall, used the same erroneous explanation as Josephus as evidence for their new calendar. But of course the Hebrew Scriptures prove that the



Hebrew calendar beginning in the fall is a false calendar of later man made invention, and a calendar which Yahuweh/Yehovah has never used at any time in history for the counting of days, months, or years.

### The Three Oldest Calendars Recorded from Antiquity

The Ancient Hebrew Calendar	The Ancient Egyptian Calendar	The Ancient Babylonian Calendar
Earliest Complete Record of the Calendar Written in the Torah in the 15 <sup>th</sup> Century B.C.E.	Earliest Complete Record of the Calendar Written in the Temple of Medinet Habu in About the 12 <sup>th</sup> Century B.C.E.	Earliest Complete Record of the Calendar Written in the MUL.APIN Clay Tablets in About the 10 <sup>th</sup> Century B.C.E.
Originally a 354 average day lunar calendar with intercalary months of leap years of about 384 days	Originally a 354 average day lunar calendar (intercalary months are unknown and unrecorded)	Originally a 354 average day lunar calendar with intercalary months of leap years of about 384 days
<b>Months:</b> Originally recorded according to the new moon <b>Years:</b> Originally recorded according to the aviv barley	<b>Months:</b> Originally recorded according to the new moon <b>Years:</b> Original recording of the years is unknown, but was later changed to exactly 365 days every year	<b>Months:</b> Originally recorded according to the new moon <b>Years:</b> Original recording of the years is unknown, but was later according to a mathematical calculating of the vernal equinox <i>Note: the 12<sup>th</sup> month of the calendar was named "barley harvest"</i>

#### *Ancient Egyptian Calendar:*

The oldest complete record of the Egyptian calendar is the Calendar at the Temple of Medinet Habu, recorded in the stone of the building itself, which was constructed in about the 12<sup>th</sup> century B.C.E. A partial translation of this calendar can be found in *Ancient Egyptian Science, Volume II: Calendars, Clocks, and Astronomy* (1995) by Marshall Clagett, pgs. 253-278. There are many fragments of records of the Egyptian calendar from before this time, but this is the first complete record of the ancient Egyptian calendar. It shows that the Egyptians by that time were using a calendar consisting of 12 months of 30 days each, with 5 intercalary days, totaling 365 days every year. There were no leap years in the Egyptian calendar and the 5 intercalary days were added to the calendar every year so that it was always 365 days in length every year.

Prior to the Medinet Habu Temple Calendar record, there are only fragments of records, and the 365 day calendar of the Medinet Habu Temple is the oldest calendar record available for Egypt. It has been speculated that the Egyptian calendar was originally a 360 day calendar, but at this point there are no records or documents to back up this theory, and the records actually support more strongly the position that the Egyptian calendar was never a 360 day calendar. The discoveries of other calendars such as the Kom Ombu Temple Calendar constructed a thousand years after the Medinet Habu Temple Calendar shows that records of 360 day calendars were simply calendars that were just recording the 12 months of the year. Since the 5 intercalary days were not considered part of any month, they were left out of the calendar record of months, but were still observed.

It is agreed among scholars from the evidence of fragments of manuscripts that the earliest Egyptian calendar was some form of a 354 day lunar calendar, in which the months were kept according to the cycle of the moon. It is unknown if a 13<sup>th</sup> intercalary month was added into this lunar calendar to keep the calendar in pace with the year, but the evidence that the Egyptian calendar was once a lunar calendar is shown in the fact that each of the months are exactly 30 days in length, following closely the lunar cycle of 29.5 days in each month. But so far there are no known surviving records of the details of how this ancient Egyptian lunar calendar was observed.

#### *Ancient Babylonian Calendar:*

The oldest complete record of the Babylonian calendar is the 2 clay tablets of the MUL.APIN text. The oldest copy of the MUL.APIN is from the year 686 B.C.E., but the MUL.APIN itself was written in about the

10<sup>th</sup> century B.C.E. [MUL.APIN Tablet 1, BM 86378 circa 10<sup>th</sup> to 5<sup>th</sup> century B.C.E.] These 2 tablets are the first complete record of the Babylonian lunar calendar, and are the first record of the use of leap years of an extra 13<sup>th</sup> intercalary month added into the calendar every few years to keep the calendar in sync with year. The basic Babylonian calendar was an average of 354 days every year, with 12 months. Each month was originally based upon the sighting of the new moon, then later, mathematical calculations of the new moon. Because a 354 day lunar calendar loses time quickly in counting years, a 13<sup>th</sup> month of about 29 to 30 days must be added about every 2 to 3 years to keep time with the solar year. This is why the Babylonian calendar is called a luni-solar calendar. According to the Babylonian records every month was always either 29 days or 30 days in length, never more and never less.

By the 10<sup>th</sup> century B.C.E. the Babylonians were calculating the beginning of their year according to the mathematically calculated vernal equinox in the spring, but prior to this it is not known for certain how their new year was observed. It is interesting to note that the 12<sup>th</sup> month of their year is named “barley harvest,” as if at one time in their ancient history the new year of the Babylonian calendar was decided according to when the barley was ripe.

The Babylonians also used another 360 day calendar for accounting and monetary purposes, to simplify the records of daily economic life, since with a luni-solar calendar there is no way to know ahead of time for sure how many days each year will have in it. The 360 day calendar is a calendar which averages the 354 day lunar calendar with the 365 day solar calendar, and was used by many ancient civilizations for accounting purposes. But there is no evidence that the 360 day calendar was ever used for the counting of years.

#### *Ancient Hebrew Calendar:*

The ancient Hebrew calendar has the oldest complete record of any calendar. It was written down and recorded in the Torah in the 15<sup>th</sup> century B.C.E., hundreds of years before our oldest complete records of the Egyptian and Babylonian calendars. There are fragments of records of the Egyptian and Babylonian calendars that are older, but no complete records of their calendars that predate the time of the writing of the Hebrew calendar in the Torah. The oldest copies of the Torah and the ancient Hebrew calendar they contain are in the Dead Sea Scrolls and the Samaritan Torah dating from the 3<sup>rd</sup> to 2<sup>nd</sup> centuries B.C.E.

As Already previously discussed the Torah precisely records how Yahuweh/Yehovah commands his calendar to be kept. It is beautiful in its simplicity so that even a child can understand it. It is also very wise in how it purposely does not say how many days there are to be each month or how many days there are to be in each year, because the number of days is unimportant for the counting of months and the counting of years. But since we know that the ancient Hebrew calendar months were according to the sighting of the new moon (every time the word month is recorded in Scripture, the word month in Hebrew literally means ‘new moon’) then we know that the ancient Hebrew calendar was a 354 average day calendar similar to the ancient Babylonian one.

#### *Controversy Concerning the 360 Day Calendar:*

There is a lot of talk about the Hebrew calendar originally being a 360 day calendar. We know for certain that by the 12<sup>th</sup> century B.C.E. the Egyptians were using a 365 day calendar to keep in sync with the orbit of the earth around the sun. The Babylonians also by about the 12<sup>th</sup> century B.C.E. were also using a calendar which averaged out to about 365 days a year for keeping track of years. There is no evidence that either of their calendars were at any time 360 day calendars. The Babylonians used a 360 day economic calendar, but never used the 360 day calendar for counting years. So then why is there a belief that the Hebrew calendar was originally a 360 day calendar?

There is speculation (but no proof) that the pre flood calendar used by Noah was a 360 day calendar based upon the verses of Genesis 7:11-8:4. This is the recording of dates of the global flood, in which it says that 150 days transpired from the 17<sup>th</sup> day of the 2<sup>nd</sup> month to the 17<sup>th</sup> day of the 7<sup>th</sup> month. From the 2<sup>nd</sup> month to the 7<sup>th</sup> month is 5 months, and if we divide 150 by 5 it equals 5 months of 30 days each. As stated earlier, the Hebrew word חֹדֶשׁ chodesh is commonly translated as ‘month’ but literally means ‘new moon.’ This same Hebrew word is used in the account of the flood in Genesis, indicating that the calendar Noah used to record all of the dates of the flood was a calendar that was based upon the cycle of the moon. The calendar Noah used during the flood

would have been the same calendar used by everyone before the flood, and when we read dates like '17<sup>th</sup> day of the 2<sup>nd</sup> month' in Genesis, what it is literally saying in the Hebrew is the '17<sup>th</sup> day of the 2<sup>nd</sup> new moon.'

Thus there were 150 days from the 17<sup>th</sup> day of the 2<sup>nd</sup> new moon to the 17<sup>th</sup> day of the 7<sup>th</sup> new moon. It is from this record of 5 months of 30 days each that it is speculated that the year might have been 360 days long. If every month was 30 days in length and if the year was 12 months in length, 12 times 30 equals a total of 360 days in the year. While this is a possibility, there is no actual evidence or proof in Genesis that the year in Noah's day was 12 months long. In Genesis 8:5-13 there is only a total of 54 days recorded from the 1<sup>st</sup> day of the 10<sup>th</sup> month to the 1<sup>st</sup> day of the 1<sup>st</sup> month of the next year. If there were 12 months in the year, then it would mean that from the 10<sup>th</sup> month to the 1<sup>st</sup> month there should have been 3 months. If each month had 30 days then there should have been 90 days to transpire from the 1<sup>st</sup> day of the 10<sup>th</sup> month to the 1<sup>st</sup> day of the 1<sup>st</sup> month, yet only a total of 54 days (40 + 7 + 7) are recorded.

It can only be proven that there were 11 months that year, but there is no way to prove there was a 12<sup>th</sup> month. If each month was 30 days in length then 54 days is only 1 month and 24 days. If we add 1 month and 24 days to the 1<sup>st</sup> day of the 10<sup>th</sup> month, it only comes out to the 24<sup>th</sup> day of the 11<sup>th</sup> month. There is no record of a 12<sup>th</sup> month that year and it only proves the calendar year was at least 330 days in length. Anything beyond this is speculation. There could just as easily have been a 13<sup>th</sup> month that year as well, giving a year of 390 days in length.

Additionally, we do not even have any proof that all of the months were exactly 30 days in length. The fact that each of the 5 months were 30 days in length from the 17<sup>th</sup> day of the 2<sup>nd</sup> month to the 17<sup>th</sup> day of the 7<sup>th</sup> month does not actually prove for certain that each month was 30 days, it only proves two possibilities, both of which could equally be right. Both of these possibilities are based upon the use of the Hebrew word *chodesh* for month in Genesis, in which it literally records the dates according to the 'new moon.' This shows that Noah used a calendar based upon the sighting of the new moon to record the months just like Yahuweh/Yehovah's ancient Hebrew calendar uses the new moon to keep track of months. If then Noah recorded the months according to his sighting of the new moon, this leaves only two possibilities as to why there were 30 days in each month.

Possibility 1: Noah was stuck in the ark with only one little window to look out of, a window which was probably kept closed for most of the time during the rainy and stormy parts of the flood. And even if he did open the window from time to time, he could not control which way the window would be facing while it was open, and therefore could not see the entire sky at night even when it was open. Added to this is the possibility of constant cloud cover for months on end. If Noah could not see the moon how could he know when each new month began?

In the keeping of the Hebrew calendar there is a very simple rule in the sighting of the new moon for declaring when each new month begins. If the new moon cannot be sighted by the end of the 30<sup>th</sup> day of the month due to cloud cover or other circumstances, then that month is by default automatically 30 days in length. [1 Samuel 20:5 indicates that there was a cap limit on the total number of days allowed in each month in the ancient Hebrew calendar, since David already knew when the new month would be before the new moon was sighted.] This is because the cycle of the phase of the moon is 29.5 days in length, meaning that every month always has to be either 29 days or 30 days, but never more than 30 days. If Noah could not see the new moon for the months they were all locked up in the ark and could not watch for the new moon in the sky, every month that year would have to have been a default 30 days automatically. With this first possibility it would mean that at the time of the flood the length of time it took for the moon to complete one phase was about 29.5 days just like it is today, and the number of days each year were about 354 days just like today, with leap years of about 384 days in length.

It was only for that one year while Noah could not see the moon that he had to record every month that year as 30 days in length; but these extra days each month would have been automatically corrected with the first sighting he could make of the new moon when he opened the window of the ark or left the ark. This is because the very first time he would have sighted the new moon again, it would have automatically shortened the number of days in that month by the same number of days he had added on in the previous months. If Noah was unable to sight the new moon for 9 months from the 2<sup>nd</sup> month of the year to the 11<sup>th</sup> month when he

opened the window to release the raven and the dove, then he would have added about a total of 4 or 5 days to the year by the time he had reached the 11<sup>th</sup> month.

If he then sighted the new moon at the start of the next month, which was probably either the 12<sup>th</sup> or the 1<sup>st</sup> month (there is no way to prove there was a 12<sup>th</sup> month that year), then he would have sighted the new moon on about the 24<sup>th</sup> or 25<sup>th</sup> day of the 11<sup>th</sup> month, removing the 5 extra days from the calendar year and rebalancing the calendar so that the next month would automatically resume the proper days again. This is because he would have gotten off of the correct moon phase cycle while he was in the ark, but merely seeing the new moon in the sky would have instantly corrected the calendar back again to the proper number of days in the year. Interestingly, if we add 54 days to the 1<sup>st</sup> day of the 10<sup>th</sup> month it just happens to come out to about the 24<sup>th</sup> day of the 11<sup>th</sup> month, which would have been the approximate day that Noah would have sighted the new moon and started the new month. The 5 extra days would have caused Noah to sight the new moon 5 days earlier than usual in the 11<sup>th</sup> month.

Possibility 2: The other possibility is that Noah was able to see the new moon in the sky well enough during the time he was in the ark, and that every month that year is recorded according to Noah's actual sighting of the new moon. If this is true that Noah was sighting the new moon, it would mean that the amount of time it took for the moon to complete its phases from one new moon to the next used to be exactly 30 days in length before the flood, and changed to about 29.5 days after the flood.

Even if this were true that the months used to be a perfect 30 days in length according to the monthly phases of the moon, this still does not prove that the year was exactly 360 days in length. The year could have still been about 365.24237 days in length as it is today, but because the lengths of the months were different, the 13<sup>th</sup> month had to be added less frequently than it is today. In other words it would mean that there were years of 12 months that were 360 days in length with leap years every few years of 390 days in length. This would not have been a true 360 day calendar, but rather a 360 day calendar with years of 390 days in length that ultimately averaged out to about 365.24237 days per year. There is a reason why Yahuweh/Yehovah did not record in the Torah the number of days to count each year, because the number of times the earth spins in each orbit around the sun is irrelevant; all that matters is that the counting of each complete orbit around the sun is accurate according to the seasonal cycle of the aviv barley ripened by the sun.

Finally, if we were to speculate that the calendar Noah used was 360 days in length every year consistently, it would only mean that the earth used to spin around 360 times each time it made a complete orbit around the sun. By the 12<sup>th</sup> century B.C.E. we know for certain that the earth had to spin at least 365 times before it made a complete orbit around the sun, just like today. So even if by merely speculating without evidence that the earth only had to spin 360 times to make a complete orbit in Noah's day instead of 365.24237 times, by the 12<sup>th</sup> century B.C.E. the calendar of 360 spins every year was obsolete and no longer able to accurately keep time according to Yahuweh/Yehovah's orbital time clock.

Thus we know for certain that by the 12<sup>th</sup> century B.C.E. the 360 day calendar is obsolete for keeping time with Yahuweh/Yehovah's calendar, and prior to the 12<sup>th</sup> century B.C.E. we know for certain that we do not know for certain how many days were in each year. This is further proof why days must never be used to count years, and only years should be used to count years, because the number of days in the year are always changing, and there is no certainty in the calculations. The calculation of days is merely the calculation of the spin of the earth, and it is irrelevant how many times the earth spins before it makes a complete orbit around the sun. All that matters when counting years is counting complete orbits of the earth around the sun, and the calculation of the number of times the earth spins in each orbit is irrelevant to the calculation of the orbit.

#### *Which Calendar Came First:*

As to which luni-solar calendar came first, the Hebrew, the Babylonian, or the Egyptian, there is no definitive record as to which came first, and we can only speculate. Any one of them could easily have come first if Moses in the Torah was simply reinstating a more ancient calendar which had been used by Abraham and Abraham's family before him in the land of the Chaldeans. The Hebrew calendar could be using a more

ancient calendar that predated the Babylonian/Chaldean one, or vice versa. Without any records it is like arguing the chicken and the egg.

But when comparing the 3 calendars together, and how they were all 3 originally based upon observing the moon, it becomes obvious that all 3 come from a more ancient calendar that predates them all. It is especially obvious from the fact that the Babylonian calendar still preserves the name of the 12<sup>th</sup> month as “barley harvest,” indicating that at one time the Babylonian calendar observed the new year according to the ripening of the barley just as the Hebrew calendar does. This indicates that the Babylonian calendar may have in fact come from the Hebrew calendar, or to be more precise, the Hebrew calendar’s more ancient predecessor, Noah’s calendar. The dates of the flood show that Noah used a precise calendar for dating the dates of the global flood, according to a pre-flood calendar. And while that pre-flood calendar may no longer have been in use after the flood, it appears to be very logical that after the flood Noah began to use a calendar in which the months were based upon the sighting of the new moon and the years were based upon the aviv or ripening of the barley, for agricultural purposes.

Because before the flood there was no rain we do not know what the seasons were like, and we do not know for certain if years were kept according to seasons or not. There was no rainy season and no dry season, the earth was watered by a mist of dew (Genesis 2:5-6). But after the flood the yearly seasons would have to be calculated agriculturally for survival, which would mean years would need to be calculated according to the harvest season. And it is very logical that Noah would put in place a calendar in which years were calculated according to the aviv barley, while keeping the simplicity of the pre-flood calendar that based the months upon the new moon. It would have been a very simple calendar, easy to use without the need for making mathematical calculations, and which could keep time very precisely for those who did not care about using a calendar planner with dates ahead of time. Of course there is no way to prove what the original calendar was that Noah used, but the evidence of the 3 most ancient calendars, the Hebrew, Egyptian, and Babylonian, suggest that Noah used a calendar very much the same as the Hebrew calendar instructed by Yahuweh/Yehovah in the Torah. He then passed this calendar down to all of his descendants, to all of the nations of the earth, who then changed it to different variations.

Even though man attempts to keep time according to Yahuweh/Yehovah’s calendar, because man likes to have calendars with the exact same numbers of days each year, man attempts to use calculations of numbers of days to calculate the earth’s orbit around the sun instead of using the earth’s orbit around the sun to calculate the earth’s orbit around the sun. Because of this, man’s calendars are never perfectly accurate in keeping time with years, because the number of days it takes to travel around the sun is an imprecise fraction. There is also the additional trouble that the earth’s orbit around the sun is very slowly slowing down, causing the number of days each year to fractionally increase, and causing the mathematical calculations to continuously become more and more obsolete with the passing of time. And then added to this, the earth’s spin is gradually speeding up, causing a slow increase in the number of days that transpire each year at the same time that the orbit is slowing and decreasing the number of days each year. This is why it is less accurate to calculate years based on days, since the days in the year are always increasing and decreasing simultaneously.

Since Yahuweh/Yehovah’s calendar is observational and is based upon the observation of the earth’s rotation and the moon’s orbit and the earth’s orbit it does not matter how fast or slow the earth’s orbit becomes, or if it changes, because the changes will automatically be observed into the calendar, keeping in sync with the days, months, and years eternally without end until the orbits of the earth and moon cease entirely.

## Man's Mathematical Calculations Attempting to Keep Time with Yahuweh/Yehovah's Orbital Time Clock

<b>Earth Rotation Determining Days:</b> One Sidereal Rotation of the Earth is Completed in 23 Hours, 56 Minutes, 4 Seconds  One Solar Rotation of the Earth is Completed in 24 Hours (minus 21.3 seconds or plus 29.9 seconds)
<b>Moon Orbit Determining Months:</b> One Orbit of the Moon Around the Earth is Completed in 27.32166 Days  One Phase of the Moon's Orbit Around the Earth is Completed in 29.53059 Days
<b>Earth Orbit Determining Years:</b> One Orbit of the Earth Around the Sun is Completed in 365.24237 Days  Because of the small, continuous changes in the earth's rotation, the earth's orbit, and the moon's orbit, the above calculations will eventually slowly change over time in the future, and have already slightly changed from the past, though these changes are so small they only become noticeable when calculating thousands of years forward in the future and thousands of years backward in the past.

People get so used to counting years on the calendar that everyone forgets that the counting of a year is simply the counting of orbits of the earth around the sun. Every time the earth makes a complete orbit around the sun one year has been completed. This is how Yahuweh/Yehovah counts years with his calendar, by using his orbital clock to count the orbits of the earth around the sun. 2 years is 2 orbits of the earth around the sun, 3 years is 3 orbits of the earth around the sun, etc. This is very clearly shown in Scripture in which Yahuweh/Yehovah says that the beginning of the year begins when the barley has been observed to reach the stage of ripeness known as aviv. Barley in the land of Israel is only able to ripen to the stage of aviv once every year or once in every orbit of the earth around the sun. And the barley becomes aviv according to the seasonal position of the earth in its orbit around the sun, so that the barley will always become aviv at almost the same point in the earth's orbit in space every year.

Yahuweh/Yehovah keeps time according to his orbital time clock he created on the 4<sup>th</sup> day of creation. He counts days according to the rotation of the earth, he counts months according to the orbit of the moon, and he counts years according to the orbit of the earth. But he wants man to be able to keep time with the same clock, so he created the clock to function according to how it is observed from the surface of the earth, especially from Yahuweh/Yehovah's land in Israel. So all of the calculations of years done throughout this book are, in their simplest form, a counting of the number of times the earth has made a complete orbit around the sun.

Mankind likes to live predictable, boring lives, so they create predictable, boring calendars to live their lives by. But Yahuweh/Yehovah's calendar is unpredictable and exciting just as he himself is unpredictable and exciting. With his calendar you never know for sure how many days there will be each month or how many months there will be each year. His calendar is all about living in the present day without having worries for the future tomorrow. It is still possible to prepare for provision in the future with his calendar, but you never really know for sure what day a date might fall on in any given year, which makes the planning of dates in the future very unpredictable, just as the future is unpredictable, and does not give the false sense of control over the future that boring, man made calendars give.

The following chart shows examples comparing Yahuweh/Yehovah's calendar with different man made calendars which try their best in different ways to keep time with his calendar. The chart is to explain that when counting years, while Yahuweh/Yehovah's ancient Hebrew calendar is the most accurate, most other calendars are accurate enough for short spans of time within the last 6,000 years to also be used to keep in sync with the counting of the number of earth orbits which have transpired since the creation of Adam. But there are also some calendars which must never be used in counting years according to Yahuweh/Yehovah's clock, one of these being the 360 day calendar. It loses time so fast that every 70 years an entire orbit of the earth around the sun is lost in the counting of years, so that any counting used with the 360 day calendar beyond 70 years will

result in a fictitious counting of dates. This is why most ancient cultures only used 360 day calendars for accounting purposes but not for keeping track of years.

Another example is the Islamic calendar, which is a 354 day calendar without leap years. It loses time even faster than the 360 day calendar. Most calendars have leap years of extra days every few years, which keep the calendar in sync with the earth's orbit around the sun. The ancient Persian calendar is an example of a 360 day calendar that uses leap years of 390 days in length in order to keep in sync with the earth's orbit. But 360 day calendars which do not use leap years can never be accurate enough for calculating dates beyond 70 years.

As for the approximate 12 to 24 hour period during the days of Joshua that the sun and the moon stood still in the sky (Joshua 10:1-15) and the approximate 15 minutes when the sun went backwards on the sun dial in the days of Hezekiah (2 Kings 20:1-21), the spans of time in both of these events are far too small to change any of the calculations of year dates in history on any calendar. In the case of the sun standing still, it was the rotation of the earth that stopped for certain. And in order for the moon to stop, the orbit of the moon had to cease momentarily as well. But we do not know for certain if the earth's orbit that calculates year dates stopped or not. The earth's orbit could have continued. Also concerning the days of Hezekiah when the sun went backwards, this is an indication that the earth's rotation went backwards. But there is no indication that the earth's orbit changed in any way. It is possible that it could have, but it did not have to.

The following chart compares different types of calendars and ways of calculating calendars to show that most calendars keep time well enough with the earth's orbit to be accurate in counting years and calculating year dates for the short spans of time they are used for calculating year dates in Scripture after the destruction of the First Temple. It also demonstrates why years can only calculate years and cannot calculate days, and why days can only calculate days and cannot calculate years. Every year is a fraction of days in length, precisely 365.24237 days in length, and this fractional number of days is always constantly, slowly changing over time. As can be seen in the chart, to count years according to any number of days, whether it be 360 days or 365 days or even 365.4 days will result in serious errors in calculation over time.

This is why it is important to count years according to year dates only. This also shows why Yahuweh/Yehovah did not instruct a calendar in the Torah that was confined to a certain number of days each month or days each year or months each year, because when counting years the number of days in the year and the number of months in the year have no importance. All that matters is that the calendar is able to keep in sync with the orbit of the earth around the sun, without gaining or losing time. The number of days in each year is unimportant.

### Calendar Comparisons

	<b>Ancient Hebrew Calendar</b>	<b>Modern Hebrew Calendar</b>	<b>Babylonian Calendar</b>	<b>Egyptian/Astronomical Calendar</b>	<b>Roman Julian Calendar</b>	<b>Gregorian Calendar</b>	<b>360 Day Calendar</b>
<b>Year in Which the Calendar First Came into Use</b>	Calendar in use by the year 2506 (1495 B.C.E.) or earlier	Calendar first officially brought into use in the year 359 C.E.	Mathematically calculated calendar first brought into use in the year 499 B.C.E. (prior to this it was observational)	Calendar in use prior to the 12 <sup>th</sup> century B.C.E.	Calendar first brought into use in the year 45 B.C.E.	Calendar first brought into use in the year 1582 C.E.	Administrative calendar used by ancient societies
<b>Season in Which the Calendar Year Officially Begins</b>	Spring	Fall	Spring	Fall	Winter	Winter	Calendar averages together the days of the lunar and solar years
<b>Number of Days in a Normal Year</b>	About 354 Days	About 354 Days	About 354 Days	365 Days	365 Days	365 Days	360 Days
<b>Number of Days in a Leap Year</b>	About 384 Days	About 384 Days	About 384 Days	No Leap Years	366 Days	366 Days	No Leap Years
<b>Average Number of Days Each Year</b>	Years are not determined by mathematical calculations and therefore have no mathematical average of days	Approximately 365.2894737 Days  Calendar based on the Metonic Cycle with religious additions that cause four possible averages every 19 years:  6,939 days = average of 365.2105263 days per year  6,940 days = average of 365.2631579 days per year  6,941 days = average of 365.3157895 days per year	365.245614 Days  Calendar based on the Metonic Cycle that averages out to about 6,939.66666666 67 days every 19 years	365 Days	365.25 Days	365.2425 Days	360 Days



		6,942 days = average of 365.3684211 days per year					
<b>Number of Days Lost or Gained Year by Year</b>	Years are determined by the sun ripening the barley and not solar mathematical calculations, which causes the calendar to never lose or gain days over long periods of time	Gains Approximately .0471037 Days Every 1 Year  Gains 1 Day About Every 21 Years	Gains .003244 Days Every 1 Year  Gains 1 Day About Every 308 Years	Loses .24237 Days Every 1 Year  Loses 1 Day About Every 4 Years	Gains .00763 Days Every 1 Year  Gains 1 Day About Every 131 Years	Gains .00013 Days Every 1 Year  Gains 1 Day About Every 7,692 Years	Loses 5.24237 Days Every 1 Year  Loses 1 Day About Every 2.3 Months Or Every .19075341 88 Years
<b>Number of Complete Orbits of the Earth Around the Sun Lost or Gained</b>	Because the sun ripens the barley at about the same time every year, the ancient Hebrew calendar never loses or gains a single year or orbit of the earth around the sun and is always eternally in sync with the earth's orbit	Gains Approximately 1 Year Every 7,755 Years  Gains 1 Earth Orbit Every 7,755 Orbits	Gains 1 Year Every 112,590 Years  Gains 1 Earth Orbit Every 112,590 Orbits	Loses 1 Year Every 1,507 Years  Loses 1 Earth Orbit Every 1,507 Orbits	Gains 1 Year Every 47,869 Years  Gains 1 Earth Orbit Every 47,869 Orbits	Gains 1 Year Every 2,809,556 Years  Gains 1 Earth Orbit Every 2,809,556 Orbits	Loses 1 Year Every 70 Years  Loses 1 Earth Orbit Every 70 Orbits
<b>Additional Calendar Fixes</b>		The calculations used above for the Modern Hebrew Calendar are only an approximation, since the calendar has additional religious rules which are not					

		governed by mathematical calculations. In reality the Modern Hebrew Calendar gains years at a rate somewhere in between 7,755 years and 112,590 years.					
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Scripture records all of the consecutive dates from the creation of Adam to the destruction of the First Temple in a consecutive line of year dates which can be added together with mathematical precision as is demonstrated in Book 6. From the exodus of the children of Israel out of Egypt to the destruction of the First Temple we know that all of the dates within the nation of Yehudah (Judah) are recorded according to the only calendar ever recorded in all of Scripture, the calendar of Yahuweh/Yehovah which begins in the spring when the barley is aviv. There is no record of any other calendar ever being used during that span of time.

For all of the year dates recorded by Moses in Genesis which occurred before the exodus of the children of Israel out of Egypt, these dates were probably all written down and recorded prior to the days of Moses according to whatever calendar was used by Noah and Noah's descendants down through Abraham. Scripture does not record what calendar they used, but the evidence already discussed strongly suggests that it was a calendar similar to the one Moses instituted on the command of Yahuweh/Yehovah in the Torah. For certain there is no evidence that any of the dates were recorded according to the Egyptian calendar as Josephus suggests.

These dates from the creation of Adam to the destruction of the First Temple can be chronologically proven and mathematically proven as I have demonstrated in Book 6. The only controversy surrounding these dates is whether or not the dates were accurately recorded, because of the lack of second source materials to support them. This is the only issue that secular scholars have with these dates, that they are not supported by ancient clay tablet or stone writings directly from the time period itself as original source materials to support the dates recorded in Scripture. It is important to note that in all of the fragments of the Dead Sea Scrolls, almost none of the sections of Scripture that record dates have survived among the fragments. Those pieces in the Dead Sea Scrolls all eroded and wore away long ago, making it impossible to check dates against the witness of the Dead Sea Scrolls. Since the Dead Sea Scrolls agree with the later Hebrew Masoretic texts almost 100% of the time, then it is most likely that the dates in the Dead Sea Scrolls are the same as those in the current Masoretic Hebrew, but it would have been nice to have been able to check them.

For dates after the destruction of the First Temple, the Scriptures stop recording year dates according to an adding up of years as before, and begin recording year dates according to the year dates of the reigns of Babylonian, Persian, Greek, and Roman sovereigns. Even though in the land of Israel the Jewish people probably continued to keep Yahuweh/Yehovah's calendar that begins with the aviv in spring, the year dates on the Hebrew calendar were recorded according to the year dates of whatever empire was ruling over them at the time. This would be like following the Gregorian calendar today, but instead of using the common Gregorian year dates, Chinese or Hebrew or Arabic year dates are inserted into the year. Because of this the calculating of year dates from the First Temple to the present requires the use of the ancient records of the numbering of year dates for the Babylonian, Persian, Greek, and Roman calendars. But as my previous chart of calendars demonstrates, most of the ancient calendars during that time period were accurate enough to keep an accurate numbering of orbits of the earth around the sun according to Yahuweh/Yehovah's calendar to be used in adding up the years from the destruction of the First Temple to the present day.

The dates that I have used from the First Temple to the present are undisputed by virtually every scholar, both secular and religious, living on planet earth today. These dates are not only chronologically and mathematically proven, but they are also proven by many multiple ancient records, documents, and writings, in many cases as first hand source materials written at the time that the events and dates of history transpired.

They are also astronomically proven according to the very precise Babylonian records of lunar and solar eclipses, which can be astronomically calculated to the precise day in history each of these eclipses were seen and recorded by the Babylonian astronomers.

These records of eclipses provide very precise dates for the lining up of dates during the Babylonian, Persian, and Greek empires which all had their capitals in the city of Babylon. The Babylonians did not only record the days that eclipses happened on, they even recorded how partial or full the eclipse was, as well as the position in the sky where the eclipse began and the position where it ended. This allows the modern eclipse calculations of NASA to mathematically locate the precise day in history the recorded eclipses transpired, and even match up the exact position the moon or sun was at in the sky according to the Babylonian records.

I have laid out all of the proof for the dates recorded from the destruction of the First Temple to the days of Yeshua in Book 6, citing all of the original sources the dates come from, which prove the years from the destruction of the First Temple to the present day to the precise year without any margin of error. My proving of these dates in Book 6 is nothing new. Secular scholars had already proven these dates with all of the new archaeological finds during the 19<sup>th</sup> and 20<sup>th</sup> centuries, but I have laid out all of the proof in easy to understand charts which show that the dates from the destruction of the First Temple to the present day are very precisely recorded year dates, and are not in any way an estimate of numbers of years of a sovereign's reign.

But there still remains a few dates in history which at this point are impossible to prove shown in the following chart. These dates do still have evidence to support them and are discussed in great detail in Book 6, including charts to aid the reader in calculating these dates in other ways if they so desire. Everyone can argue about the dates recorded before the destruction of the First Temple, and whether or not they are recorded in Scripture accurately, but the mathematical calculations in this book are undeniable for anyone who believes in math. For those who do not believe in math, they are free to believe in anything they want to believe in.

**Methods Available for Proving Dates**  
**(Discussed in Detail in Book 6: Determining Years for the Hebrew Calendar)**

<b>Historical Dates from Year 0 to Year 3415 (4001 B.C.E. to 586 B.C.E.)</b>	<b>Historical Dates from Year 3415 to Year 6017 (586 B.C.E. to 2017 C.E.)</b>
<u>Methods Used for Proving of Dates</u>	<u>Methods Used for Proving of Dates</u>
1. Dates Mathematically Proven 2. Dates Chronologically Proven	1. Dates Mathematically Proven 2. Dates Chronologically Proven 3. Dates Astronomically Proven 4. Dates Proven by Multiple Supporting Record Sources
<u>List of Dates Not Yet Proven but Still Supported by Evidence</u>	<u>List of Dates Not Yet Proven but Still Supported by Evidence</u>
1. The Date of Abraham's Birth	1. Date of Yeshua's Birth 2. Date of the Start of Yeshua's Ministry 3. Date of Yeshua's Death and Resurrection 4. Date of the Destruction of Herod's Temple (traditionally called the Second Temple but in actuality the Third Temple) 5. Date of the Command by Suleiman I to Rebuild Jerusalem

All of the year dates in the following charts of sevens are calculated according to Yahuweh/Yehvoah's calendar which begins in the spring. This means that all dates recorded on the gentile calendars, such as the Gregorain calendar, are translated into the year beginning and ending in around the spring time in about the months of March and April. Most of the dates are recorded in months outside of March and April and are

obvious to convert into Hebrew year dates. There are only a couple of rare instances that dates are recorded in the month of April and are harder to determine according to the aviv barley since we cannot go back in time and know when the barley was aviv in Israel that year in history. The calculation of all of the dates used in the following charts of sevens are shown in Book 6, with the records and sources that support them listed alongside, except for dates which are already common public knowledge.

This way no one has to take my word for any of the dates I have used throughout the book in the various charts. The sources and calculations I have made for every date are all in Book 6, where anyone can go through all of the dates and calculate them all for themselves. If there are any dates the reader disagrees with, all they have to do is go to Book 6 and look up all of the original source material for themselves and make their own calculations. I have shown all of my work in precise detail in Book 6, so that anyone can reverse engineer every date I have come up with throughout the book for anyone who wants to figure out the dates for themselves.

There are a total of 7 layers of sevens throughout world history. Every year date in history lines up together with every other year date in history into a total of 7 different layers of sevens, which never cross over with one another. The dates that are in one layer of sevens can never cross over and be a part of the dates in any of the other six layers of sevens. In other words this means that every year date that fits into a single layer of sevens is divisible by 7 with every other year date in that same layer. The following is a study of key events in world history concerning Yahuweh/Yehovah's people and events which Yahuweh/Yehovah is involved in.

The prophecy given to Daniel of 70 Sevens is a prophecy that is all about a passing of increments of time counted in Sevens. And it is all about a counting of Sevens from one event in history to another event. The prophecy says that there will be 7 Sevens and 62 Sevens from event A, the command or word to restore and rebuild Jerusalem, to event B, when messiah prince comes. The principle in counting the sevens in Daniel then is to first find event A in history, and then to count how many sevens of years transpire to event B. It is a counting of the number of times the earth completes a set of 7 orbits around the sun from one event in history to another event in history.

The following charts on the next pages are a study of some of the most important events in history surrounding the history of Yahuweh/Yehovah and his interaction with mankind and his covenanted people, especially through the land of Israel and the city of Jerusalem. It is a study to find out where the events line up in each layers of Sevens and how many Sevens transpire between each event in history. The charts are purposely not set out in perfect chronological order, to prevent the Sevens from being confined to any linear boxes in time. Since Yahuweh/Yehovah exists outside of time, the only way to properly see how the 70 Sevens should be counted is to attempt to see the Sevens in the same way one would see them from a viewpoint outside of time. There is an index in Book 10 of all of the events that take place in each of the 7 layers of Sevens all laid out in chronological order.

*Primary Sets of Sevens to Watch For from the Prophecy of Daniel 9:24-27:*

**1. Primary Sets of Sevens in Daniel 9:24-27:**

70 Sevens (490)  
69 Sevens (483)  
62 Sevens (434)  
7 Sevens (49)  
1 Seven (7)

**2. Sets of Sevens that Transpire After Any Command to Restore or Command to Rebuild Jerusalem:**

70 Sevens (490)  
69 Sevens (483)  
62 Sevens (434)  
7 Sevens (49)

### The Primary Concepts of the 70 Sevens in the Prophecy of Daniel 9:24-27

<b>70 Sevens</b>	<p style="text-align: center;"><i>At the Completion of 70 Sevens</i></p> <ol style="list-style-type: none"> <li>1. Rebellion is restrained</li> <li>2. Sin is sealed</li> <li>3. Evil is covered</li> <li>4. Eternal Righteousness is brought about</li> <li>5. Vision and prophet are sealed</li> <li>6. The set-apart of set-aparts is anointed</li> </ol>
<b>69 Sevens</b> 7 Sevens and 62 Sevens	<p style="text-align: center;"><i>At the Completion of 69 Sevens from the Command to Restore and Rebuild Jerusalem</i></p> <ol style="list-style-type: none"> <li>1. The Messiah Prince comes</li> </ol>
<b>62 Sevens</b>	<p style="text-align: center;"><i>After 62 Sevens</i></p> <ol style="list-style-type: none"> <li>1. The Messiah is cut off but not for himself</li> </ol>
<b>1 Seven</b>	<p style="text-align: center;"><i>Continuous for 1 Seven</i></p> <ol style="list-style-type: none"> <li>1. The Messiah strengthens the covenant for many</li> </ol> <p style="text-align: center;"><i>In the Middle of 1 Seven</i></p> <ol style="list-style-type: none"> <li>1. The Messiah ceases sacrifices and offerings</li> <li>2. The prince (anti-messiah) begins desolating upon the wing of disgusting idols until his complete destruction at the end of the 1 Seven</li> <li>3. The prince (anti-messiah) turns off the continual for 1,290 days until the end of the 1 Seven</li> </ol>

The following 7 charts of the 7 layers of Sevens in history are only a small beginning of discovery of counting the dates in history in Sevens. It is only a sampling of some of the most significant events recorded in history. There are many dates which were not included or even studied at all in the charts, and there are probably many more discoveries waiting to be found. But at least it is a good beginning for understanding Yahuweh/Yehovah's counting of sevens through his orchestrating of events in history concerning his people and his set-apart ones.

**The Seventy Sevens of Daniel**  
**The Counting of Sevens in the Jeremiah/Purim/Second Temple Layer**

<b>Events</b>	<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Total Number of Years</b>	<b>Total Number of Sevens</b>
From the Birth of Lemek to the Death of Lemek	3127 B.C.E. to 2350 B.C.E.	874 to 1651	777 Years	111 Sevens
From the Death of Lemek to the Birth of Abraham	2350 B.C.E. to 2000 B.C.E.	1651 to 2001	350 Years	50 Sevens (5 Seventies) (7 Jubilees)
From the Birth of Abraham to the Exile of Judah into Babylon and the Destruction of the First Temple	2000 B.C.E. to 586 B.C.E.	2001 to 3415	1,414 Years	202 Sevens
From the Exile of Judah into Babylon and the Destruction of the First Temple to the Start of Construction of the Second Temple	586 B.C.E. to 537 B.C.E.	3415 to 3464	49 Years	7 Sevens
From the Start of Construction of the Second Temple to the Completion of Construction of the Second Temple and Completion of the 70 Years Prophesied by Jeremiah	537 B.C.E. to 516 B.C.E.	3464 to 3485	21 Years	3 Sevens
From the Completion of Construction of the Second Temple and Completion of the 70 Years Prophesied by Jeremiah to the Jewish Victory Over Haman's Plot at the First Festival of Purim	516 B.C.E. to February 473 B.C.E.	3485 to 3527	42 Years	6 Sevens

From the Exile of Judah into Babylon and the Destruction of the First Temple to the Completion of Construction of the Second Temple and Completion of the 70 Years Prophesied by Jeremiah	586 B.C.E. to 516 B.C.E.	3415 to 3485	70 Years	10 Sevens (1 Seventy)
From the Exile of Judah into Babylon and the Destruction of the First Temple to the Jewish Victory Over Haman's Plot at the First Festival of Purim	586 B.C.E. to February 473 B.C.E.	3415 to 3527	112 Years	16 Sevens
From the Birth of Abraham to the Completion of Construction of the Second Temple and Completion of the 70 Years Prophesied by Jeremiah	2000 B.C.E. to 516 B.C.E.	2001 to 3485	1,484 Years	212 Sevens
From the Birth of Abraham to the Jewish Victory Over Haman's Plot at the First Festival of Purim	2000 B.C.E. to February 473 B.C.E.	2001 to 3527	1,526 Years	218 Sevens
From the Birth of Lemek to the Birth of Abraham	3127 B.C.E. to 2000 B.C.E.	874 to 2001	1,127 Years	161 Sevens
From the Birth of Lemek to the Exile of Judah into Babylon and the Destruction of the First Temple	3127 B.C.E. to 586 B.C.E.	874 to 3415	2,541 Years	363 Sevens

From the Birth of Lemek to the Completion of Construction of the Second Temple and Completion of the 70 Years Prophesied by Jeremiah	3127 B.C.E. to 516 B.C.E.	874 to 3485	2,611 Years	373 Sevens
From the Birth of Lemek to the Jewish Victory Over Haman's Plot at the First Festival of Purim	3127 B.C.E. to February 473 B.C.E.	874 to 3527	2,653 Years	379 Sevens
From the Death of Lemek to the Exile of Judah into Babylon and the Destruction of the First Temple	2350 B.C.E. to 586 B.C.E.	1651 to 3415	1,764 Years	252 Sevens
From the Death of Lemek to the Completion of Construction of the Second Temple and Completion of the 70 Years Prophesied by Jeremiah	2350 B.C.E. to 516 B.C.E.	1651 to 3485	1,834 Years	262 Sevens
From the Death of Lemek to the Jewish Victory Over Haman's Plot at the First Festival of Purim	2350 B.C.E. to February 473 B.C.E.	1651 to 3527	1,876 Years	268 Sevens
From the Birth of Lemek to the Start of Construction of the Second Temple	3127 B.C.E. to 537 B.C.E.	874 to 3464	2,590 Years	370 Sevens (37 Seventies)
From the Death of Lemek to the Start of Construction of the Second Temple	2350 B.C.E. to 537 B.C.E.	1651 to 3464	1,813 Years	259 Sevens
From the Birth of Abraham to the Start of Construction of the Second Temple	2000 B.C.E. to 537 B.C.E.	2001 to 3464	1,463 Years	209 Sevens



From the Start of Construction of the Second Temple to the Jewish Victory Over Haman's Plot at the First Festival of Purim	537 B.C.E. to February 473 B.C.E.	3464 to 3527	63 Years	9 Sevens
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The Jeremiah/Purim/Second Temple layer is an interesting layer of sevens primarily because much of the meaning of this layer is still a mystery. This layer contains the birth and death of Noah's father Lemek, the birth of Abraham, the destruction of the First Temple, the start of construction of the second Temple, the completion of the construction of the Second Temple, and the first Festival of Purim when Haman plotted to destroy the Jews and Esther saved her people by going to her husband the king and exposing the plot.

The most significant events in this layer are the connection of the destruction of the First Temple with both the start and completion of construction of the Second Temple. In another layer of sevens the First Temple was built in 7 years or 1 seven. In this layer we can see that the Second Temple was also built in sevens, in 3 sevens or 21 years. Both the start and completion of construction of the First Temple and the Second Temple took place in years of sevens. The proper dating for the start of the construction of the Second Temple as a sequential date instead of a quantitative date is explained and proven in Book 6,section 5 in the explanatory of apparent Contradictions in Ancient Witnesses.

**The Seventy Sevens of Daniel**  
**The Counting of Sevens in the Ezra/First Coming of Messiah/Hanukah Layer**

<b>Events</b>	<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Total Number of Years</b>	<b>Total Number of Sevens</b>
From the Giving of the Prophecy of the 70 Sevens to Daniel to the Command by Artaxerxes I to <u>Restore</u> Jerusalem	521 B.C.E. to 458 B.C.E.	3480 to 3543	63 Years	9 Sevens
From the Command by Artaxerxes I to <u>Restore</u> Jerusalem to the Cleansing of the Second Temple at the First Festival of Hanukah	458 B.C.E. to 164 B.C.E.	3543 to 3837	294 Years	42 Sevens
From the Cleansing of the Second Temple at the First Festival of Hanukah to the Birth of Messiah	164 B.C.E. to 3 B.C.E.	3837 to 3998	161 Years	23 Sevens
From the Command by Artaxerxes I to <u>Restore</u> Jerusalem to the Birth of Messiah	458 B.C.E. to 3 B.C.E.	3543 to 3998	455 Years	65 sevens
From the Birth of Messiah to the Start of the Ministry of Messiah	3 B.C.E. to February 27 C.E.	3998 to 4026	28 Years	4 Sevens
From the Cleansing of the Second Temple at the First Festival of Hanukah to the Start of the Ministry of Messiah	164 B.C.E. to February 27 C.E.	3837 to 4026	189 Years	27 Sevens
From the Command by Artaxerxes I to <u>Restore</u> Jerusalem to the Start of the Ministry of Messiah	458 B.C.E. to February 27 C.E.	3543 to 4026	483 Years	69 Sevens
From the Command by Artaxerxes I to <u>Restore</u> Jerusalem to the Destruction of the Second (Herod's) Temple	458 B.C.E. to 68 C.E.	3543 to 4068	525 Years	75 Sevens

From the Cleansing of the Second Temple at the First Festival of Hanukah to the Destruction of the Second (Herod's) Temple	164 B.C.E. to 68 C.E.	3837 to 4068	231 Years	33 Sevens
From the Birth of Messiah to the Destruction of the Second (Herod's) Temple	3 B.C.E. to 68 C.E.	3998 to 4068	70 Years	10 Sevens (1 Seventy)
From the Start of the Ministry of Messiah to the Destruction of the Second (Herod's) Temple	February 27 C.E. to 68 C.E.	4026 To 4068	42 Years	6 Sevens
From the Destruction of the Second (Herod's) Temple to the 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians	68 C.E. to 2014 C.E.	4068 to 6014	1,946 Years	278 Sevens
From the Command by Artaxerxes I to <u>Restore</u> Jerusalem to the 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians	458 B.C.E. to 2014 C.E.	3543 to 6014	2,471 Years	353 Sevens
From the Giving of the Prophecy of the 70 Sevens to Daniel to the Birth of Messiah	521 B.C.E. to 3 B.C.E.	3480 to 3998	518 Years	74 Sevens
From the Giving of the Prophecy of the 70 Sevens to Daniel to the Start of the Ministry of Messiah	521 B.C.E. to February 27 C.E.	3480 to 4026	546 Years	78 Sevens
From the Giving of the Prophecy of the 70 Sevens to Daniel to the Attempt to Divide Israel at the Oslo Accord	521 B.C.E. to 1993 C.E.	3480 to 5993	2,513 Years	359 Sevens

From the Giving of the Prophecy of the 70 Sevens to Daniel to the Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada	521 B.C.E. to 2000 C.E.	3480 to 6000	2,520 Years	360 Sevens (36 Seventies)
From the Attempt to Divide Israel at the Oslo Accord to the Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada	1993 C.E. to 2000 C.E.	5993 to 6000	7 Years	1 Seven
From the Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada to the Attempt to Divide Israel at the Annapolis Conference	2000 C.E. to 2007 C.E.	6000 to 6007	7 Years	1 Seven
From the Attempt to Divide Israel at the Annapolis Conference to the 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians	2007 C.E. to 2014 C.E.	6007 to 6014	7 Years	1 Seven
From the Birth of Isaac to the Erection of the Tabernacle	1900 B.C.E. to 1494 B.C.E.	2101 to 2507	406 Years	58 Sevens
From the Birth of Isaac to the Giving of the Prophecy of the 70 Sevens to Daniel	1900 B.C.E. to 521 B.C.E.	2101 to 3480	1,379 Years	197 Sevens

From the Birth of Isaac to the Command by Artaxerxes I to <u>Restore</u> Jerusalem	1900 B.C.E. to 458 B.C.E.	2101 to 3543	1,442 Years	206 Sevens
From the Birth of Isaac to the Cleansing of the Second Temple at the First Festival of Hanukah	1900 B.C.E. to 164 B.C.E.	2101 to 3837	1,736 Years	248 Sevens
From the Birth of Isaac to the Birth of Messiah	1900 B.C.E. to 3 B.C.E.	2101 to 3998	1,897 Years	271 Sevens
From the Birth of Isaac to the Start of the Ministry of Messiah	1900 B.C.E. to February 27 C.E.	2101 to 4026	1,925 Years	275 Sevens
From the Birth of Isaac to the Destruction of the Second (Herod's) Temple	1900 B.C.E. to 68 C.E.	2101 to 4068	1,967 Years	281 Sevens
From the Birth of Isaac to the Complete Destruction of Jerusalem by the Khwarezm of Persia	1900 B.C.E. to 1244 C.E.	2101 to 5244	3,143 Years	449 Sevens
From the Birth of Isaac to the Attempt to Divide Israel at the Oslo Accord	1900 B.C.E. to 1993 C.E.	2101 to 5993	3,892 Years	556 Sevens
From the Birth of Isaac to the 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians	1900 B.C.E. to 2014 C.E.	2101 to 6014	3,913 Years	559 Sevens
From the Erection of the Tabernacle to the Giving of the Prophecy of the 70 Sevens to Daniel	1494 B.C.E. to 521 B.C.E.	2507 to 3480	973 Years	139 Sevens
From the Erection of the Tabernacle to the Command by Artaxerxes I to <u>Restore</u> Jerusalem	1494 B.C.E. to 458 B.C.E.	2507 to 3543	1,036 Years	148 Sevens

From the Erection of the Tabernacle to the Cleansing of the Second Temple at the First Festival of Hanukah	1494 B.C.E. to 164 B.C.E.	2507 to 3837	1,330 Years	190 Sevens (19 Seventies)
From the Erection of the Tabernacle to the Birth of Messiah	1494 B.C.E. to 3 B.C.E.	2507 to 3998	1,491 Years	213 Sevens
From the Erection of the Tabernacle to the Start of the Ministry of Messiah	1494 B.C.E. to February 27 C.E.	2507 to 4026	1,519 Years	217 Sevens
From the Erection of the Tabernacle to the Destruction of the Second (Herod's) Temple	1494 B.C.E. to 68 C.E.	2507 to 4068	1,561 Years	223 Sevens
From the Erection of the Tabernacle to the Complete Destruction of Jerusalem by the Khwarezm of Persia	1494 B.C.E. to 1244 C.E.	2507 to 5244	2,737 Years	391 Sevens
From the Erection of the Tabernacle to the Attempt to Divide Israel at the Oslo Accord	1494 B.C.E. to 1993 C.E.	2507 to 5993	3,486 Years	498 Sevens
From the Erection of the Tabernacle to the Attempt to Divide Israel at the Annapolis Conference	1494 B.C.E. to 2007 C.E.	2507 to 6007	3,500 Years	500 Sevens (50 Seventies)
From the Erection of the Tabernacle to the 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians	1494 B.C.E. to 2014 C.E.	2507 to 6014	3,507 Years	501 Sevens
From the Giving of the Prophecy of the 70 Sevens to Daniel to the Complete Destruction of Jerusalem by the Khwarezm of Persia	521 B.C.E. to 1244 C.E.	3480 to 5244	1,764 Years	252 Sevens

From the Cleansing of the Second Temple at the First Festival of Hanukah to the Complete Destruction of Jerusalem by the Khwarezm of Persia	164 B.C.E. to 1244 C.E.	3837 to 5244	1,407 Years	201 Sevens
From the Birth of Messiah to the Complete Destruction of Jerusalem by the Khwarezm of Persia	3 B.C.E. to 1244 C.E.	3998 to 5244	1,246 Years	178 Sevens
From the Start of the Ministry of Messiah to the Complete Destruction of Jerusalem by the Khwarezm of Persia	February 27 C.E. to 1244 C.E.	4026 to 5244	1,218 Years	174 Sevens
From the Destruction of the Second (Herod's) Temple to the Complete Destruction of Jerusalem by the Khwarezm of Persia	68 C.E. to 1244 C.E.	4068 to 5244	1,176 Years	168 Sevens
From the Complete Destruction of Jerusalem by the Khwarezm of Persia to the Attempt to Divide Israel at the Oslo Accord	1244 C.E. to 1993 C.E.	5244 to 5993	749 Years	107 Sevens
From the Complete Destruction of Jerusalem by the Khwarezm of Persia to the 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians	1244 C.E. to 2014 C.E.	5244 to 6014	770 Years	110 Sevens (11 Seventies)
From the Birth of Isaac to the Annulment of the First Ever Peace Talks Between Israel and the Palestinians	1900 B.C.E. to 1986 C.E.	2101 to 5986	3,885 Years	555 Sevens

From the Erection of the Tabernacle to the Annulment of the First Ever Peace Talks Between Israel and the Palestinians	1494 B.C.E. to 1986 C.E.	2507 to 5986	3,479 Years	497 Sevens
From the Giving of the Prophecy of the 70 Sevens to Daniel to the Annulment of the First Ever Peace Talks Between Israel and the Palestinians	521 B.C.E. to 1986 C.E.	3480 to 5986	2,506 Years	358 Sevens
From the Command by Artaxerxes I to <u>Restore</u> Jerusalem to the Annulment of the First Ever Peace Talks Between Israel and the Palestinians	458 B.C.E. to 1986 C.E.	3543 to 5986	2,443 Years	349 Sevens
From the Cleansing of the Second Temple at the First Festival of Hanukah to the Annulment of the First Ever Peace Talks Between Israel and the Palestinians	164 B.C.E. to 1986 C.E.	3837 to 5986	2,149 Years	307 Sevens
From the Birth of Messiah to the Annulment of the First Ever Peace Talks Between Israel and the Palestinians	3 B.C.E. to 1986 C.E.	3998 to 5986	1,988 Years	284 Sevens
From the Start of the Ministry of Messiah to the Annulment of the First Ever Peace Talks Between Israel and the Palestinians	February 27 C.E. to 1986 C.E.	4026 to 5986	1,960 Years	280 Sevens (28 Seventies)
From the Destruction of the Second (Herod's) Temple to the Annulment of the First Ever Peace Talks Between Israel and the Palestinians	68 C.E. to 1986 C.E.	4068 to 5986	1,918 Years	274 Sevens



From the Complete Destruction of Jerusalem by the Khwarezm of Persia to the Annulment of the First Ever Peace Talks Between Israel and the Palestinians	1244 C.E. to 1986 C.E.	5244 to 5986	742 Years	106 Sevens
From the Annulment of the First Ever Peace Talks Between Israel and the Palestinians to the Attempt to Divide Israel at the Oslo Accord	1986 C.E. to 1993 C.E.	5986 to 5993	7 Years	1 Seven
From the Annulment of the First Ever Peace Talks Between Israel and the Palestinians to the Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada	1986 C.E. to 2000 C.E.	5986 to 6000	14 Years	2 Sevens
From the Annulment of the First Ever Peace Talks Between Israel and the Palestinians to the Attempt to Divide Israel at the Annapolis Conference	1986 C.E. to 2007 C.E.	5986 to 6007	21 Years	3 Sevens
From the Annulment of the First Ever Peace Talks Between Israel and the Palestinians to the 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians	1986 C.E. to 2014 C.E.	5986 to 6014	28 Years	4 Sevens

The Ezra layer is one of the big layers of major importance for the Sevens of the Daniel 9 prophecy. The precise date when Daniel received his prophecy of 70 sevens is recorded in Daniel 9 as the 1<sup>st</sup> year of Darius,

sovereign of the Persian Empire. The dates recorded in the Babylonian and Persian Empires, from Nebuchadnezzar to the collapse of the Persian Empire, are among the most proven dates in all of world history, both astronomically and with many attested records. Because every date of the Persian Empire is known so precisely to the exact year without any margin of error (shown in Book 6 footnote 3) the exact year that Daniel received the 70 Sevens prophecy can be dated to the Gregorian date of spring 521 B.C.E. to spring 520 B.C.E.

An equally precise date known from the Persian dating is the exact Gregorian date of spring 458 B.C.E. when Artaxerxes I gave the command to Ezra to restore Jerusalem and its government and priesthood. This date of spring 458 B.C.E. is one of the most proven dates in all of world history, and it is so precise that it cannot be even one year sooner or one year later. The proof of this is shown in Book 6 footnote 3. It just so happens that these two events in history are separated by exactly 63 years. And of course the number 63 just happens to be divisible by 7. This means that from the date that Daniel received his prophecy of 70 Sevens from Yahuweh/Yehovah to the first command given by Artaxerxes I to restore Jerusalem a perfect set of Sevens of years transpired from one date to the next.

Already the command by Artaxerxes I to Ezra to restore Jerusalem is looking interesting, but if we were to count 69 sevens or 483 years from this command to restore Jerusalem we arrive at the Gregorian year 26 C.E. If we translate this Gregorian date onto the Hebrew calendar it is more precisely the year from the spring of 26 C.E. to the spring of 27 C.E. And it just so happens that Yeshua's ministry began in the winter of 27 C.E. (evidence for this date shown in the records in Book 6 footnote 4), in the same year date that is precisely 483 years or 69 sevens from the command by Artaxerxes I to restore Jerusalem. And in fact this is the only possible year that the Messiah could come as the anointed prince to fulfill the 70 sevens of Daniel, from the command by Artaxerxes I to restore Jerusalem, and still keep in sync with Yahuweh/Yehovah's clock of counting years according to the orbit of the earth around the sun determined yearly by the aviv barley. Any other dating method of using calendars of different numbers of days will always result in erroneous and false countings of sevens. (The only other possible date that the Messiah could come to fulfill the 70 Sevens of Daniel would be from the command by Artaxerxes I to Nehemiah to rebuild Jerusalem. And the only way to accurately count 69 sevens from this date would result in the Messiah coming in the year of the spring of 39 C.E. to the spring of 40 C.E.)

The sevens in this layer do not stop there, because in this same layer of sevens is also the birth of Yeshua in the year 3 B.C.E. (evidence of this birth date shown in the records in Book 6 endnote 4). From the command by Artaxerxes I to Ezra to restore Jerusalem to the birth of Yeshua is 455 years or 65 sevens. The sevens continue from Yeshua's birth to the destruction of Herod's Temple in 68 C.E., being exactly 70 years or 10 sevens apart. In Book 6 footnote 5 it is demonstrated that all of the surviving records and histories of the time period of the years 67 to 70 C.E. are in direct contradiction against each other, with none of the records in complete agreement with another. The only surviving records are those of Josephus, Tacitus, Suetonius, and Dio, and they all contradict each other in dating the year of Nero's death, the year of the civil war of the 4 Emperors, and consequently also the date of the siege of Jerusalem and the destruction of Herod's Temple. The Talmud records the date of the Temple's destruction in the year 68 C.E., and Josephus dates it contradictorily in both the years 68 and 69 C.E. simultaneously. Tacitus is the only one who dates the destruction of the Temple in the year 70 C.E., and this because of several errors in the Roman records which Josephus attempts to fix in his chronology in *Wars of the Jews*.

I have chosen to use the year 68 C.E. for the destruction of Herod's Temple, because it is the date with the fewest contradictions and problems as I show in Book 6 footnote 5. In the same section I also show how according to the original source records the Temple could only have been destroyed in the years 68 or 69, and that the one year that the Temple definitely could not have been destroyed is the year 70. The only way the Temple could have been destroyed in the year 70 would be to completely destroy Josephus's chronology and throw out all of his dates entirely. Even Tacitus disagrees with himself about the year 70 date by supporting Josephus's dating of the year of the civil war of the 4 Emperors in the year 68 C.E. and not 69, which in turn would date the destruction of the Temple in the year 69 at the very latest. For those who wish to use the year 69 date for the destruction of the Temple instead of the year 68, the destruction of Herod's Temple moves into the Nuclear War layer of sevens.

If this were not enough, the birth of Isaac is also in this same layer of sevens. From the birth of Isaac to the birth of Yeshua is 1,897 years or 271 sevens. When Abraham took his son Isaac to sacrifice him on Mount Moriyah as Yahuweh/Yehovah had commanded him, Abraham said to his son that Yahuweh/Yehovah would provide for himself a lamb. And just before Abraham thrust the knife into his son Isaac, his promised seed, the messenger came and stopped him. Then Abraham looked and saw a ram caught in a bush and Yahuweh/Yehovah provided the ram to be sacrificed in Isaac's place. In the same way Yahuweh/Yehovah provided his son Yeshua as the lamb who was sacrificed at Golgotha, which modern archaeology has discovered was also located on Mount Moriyah. Yeshua became the lamb which Yahuweh/Yehovah provided in place of Isaac and in place of all mankind, Yeshua who was born of the seed of Abraham, descended from the promised seed of Isaac. And it just so happens that Isaac and Yeshua, who was promised to come as the lamb in place of Isaac, were both born in the same layer of sevens.

And if that were not enough, Yahuweh/Yehovah commanded that the Tent of Meeting, the Tabernacle in the wilderness that housed the ark of the covenant, was to be first set up on the 1<sup>st</sup> day of the 1<sup>st</sup> month, which dates to the 2<sup>nd</sup> sequential year after Israel left Egypt (date explained and proven in Book 6 section 5 of the explanatory of apparent Contradictions in Ancient Witnesses). And when they erected the Tabernacle for the first time on that day the cloud of the presence of Yahuweh/Yehovah came down upon the Tabernacle and dwelt upon the ark of the covenant as Yahuweh/Yehovah made his dwelling place among men. The year that this took place is also in a perfect line of sevens to the birth of Yeshua, when Yahuweh/Yehovah made his dwelling place among men during the Festival of Booths or Tabernacles, the festival that celebrates the shadow picture of Yahuweh/Yehovah making his dwelling place among men as he dwelt with the children of Israel together in tents with them in the wilderness. (The Greek of John 1:14 says that the Word became flesh and set up his tent or made camp among us, indicating that Yeshua was born inside of a booth or Sukkah during the Festival of Booths.) These two events, from Yahuweh/Yehovah making his dwelling place among men at the setting up of the Tabernacle to Yahuweh/Yehovah making his dwelling place among men when he came to dwell among men as a man named Yeshua, are in the same line of sevens, separated by 1,491 years or 213 sevens.

The sevens in this layer do not only pertain to ancient history, but are also closely linked to the modern history of Israel as well. In this layer of sevens are also the man-made attempts at making peace accords and peace treaties between the Palestinians and Israelis, and the annulments of these peace accords and covenants with death by Yahuweh/Yehovah. Isaiah 28:14-18 prophecies of a time when the leaders of Israel in Jerusalem would attempt to make a covenant with death and with the grave in an attempt to save themselves from trouble, but that this covenant with death would be annulled. The attempts to make peace covenants with the Palestinians and the annulments of these attempted covenants all happen within perfect sets of sevens of years from one another, with 7 years transpiring from one to the next.

**The Seventy Sevens of Daniel**  
**The Counting of Sevens in the Nehemiah/Passover/Herod's Reconstructed Temple Layer**

<b>Events</b>	<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Total Number of Years</b>	<b>Total Number of Sevens</b>
From the Creation of Adam to the Taking Up of Enoch	4001 B.C.E. to 3014 B.C.E.	0 to 987	987 Years	141 Sevens
From the Taking Up of Enoch to the Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham	3014 B.C.E. to 1901 B.C.E.	987 to 2100	1,113 Years	159 Sevens
From the Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham to the Exodus of the Children of Israel Out of Egypt at the First Festival of Passover	1901 B.C.E. to 1495 B.C.E.	2100 to 2506	406 Years	58 Sevens
From the Exodus of the Children of Israel Out of Egypt at the First Festival of Passover to the Birth of David	1495 B.C.E. to 1089 B.C.E.	2506 to 2912	406 Years	58 Sevens
From the Birth of David to the Taking Up of Elijah	1089 B.C.E. to 900 B.C.E.	2912 to 3101	189 Years	27 Sevens
From the Taking Up of Elijah to the Temporary Halt of the Construction of the Second Temple	900 B.C.E. to 522 B.C.E.	3101 to 3479	378 Years	54 Sevens
From the Temporary Halt of the Construction of the Second Temple to the Command of Artaxerxes I to <u>Rebuild</u> Jerusalem	522 B.C.E. to 445 B.C.E.	3479 to 3556	77 Years	11 Sevens

From the Command of Artaxerxes I to <u>Rebuild</u> Jerusalem to the Completion of the Reconstruction of the Second (Herod's) Temple	445 B.C.E. to 18 B.C.E.	3556 to 3983	427 Years	61 Sevens
From the Completion of the Reconstruction of the Second (Herod's) Temple to the Conception of Messiah at Hanukah	18 B.C.E. to 4 B.C.E.	3983 to 3997	14 Years	2 Sevens
From the Exodus of the Children of Israel Out of Egypt at the First Festival of Passover to the Command of Artaxerxes I to <u>Rebuild</u> Jerusalem	1495 B.C.E. to 445 B.C.E.	2506 to 3556	1,050 Years	150 Sevens 15 Seventies (21 Jubilees)
From the Exodus of the Children of Israel Out of Egypt at the First Festival of Passover to the Completion of the Reconstruction of the Second (Herod's) Temple	1495 B.C.E. to 18 B.C.E.	2506 to 3983	1,477 Years	211 Sevens
From the Exodus of the Children of Israel Out of Egypt at the First Festival of Passover to the Conception of Messiah at Hanukah	1495 B.C.E. to 4 B.C.E.	2506 to 3997	1,491 Years	213 Sevens
From the Temporary Halt of the Construction of the Second Temple to the Conception of Messiah at Hanukah	522 B.C.E. to 4 B.C.E.	3479 to 3997	518 Years	74 Sevens
From the Command of Artaxerxes I to <u>Rebuild</u> Jerusalem to the Conception of Messiah at Hanukah	445 B.C.E. to 4 B.C.E.	3556 to 3997	441 Years	63 Sevens

From the Creation of Adam to the Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham	4001 B.C.E. to 1901 B.C.E.	0 to 2100	2,100 Years	300 Sevens (30 Seventies) (42 Jubilees)
From the Creation of Adam to the Exodus of the Children of Israel Out of Egypt at the First Festival of Passover	4001 B.C.E. to 1495 B.C.E.	0 to 2506	2,506 Years	358 Sevens
From the Creation of Adam to the Taking Up of Elijah	4001 B.C.E. to 900 B.C.E.	0 to 3101	3,101 Years	443 Sevens
From the Creation of Adam to the Temporary Halt of the Construction of the Second Temple	4001 B.C.E. to 522 B.C.E.	0 to 3479	3,479 Years	497 Sevens
From the Creation of Adam to the Command of Artaxerxes I to <u>Rebuild</u> Jerusalem	4001 B.C.E. to 445 B.C.E.	0 to 3556	3,556 Years	508 Sevens
From the Creation of Adam to the Completion of the Reconstruction of the Second (Herod's) Temple	4001 B.C.E. to 18 B.C.E.	0 to 3983	3,983 Years	569 Sevens
From the Creation of Adam to the Conception of Messiah at Hanukah	4001 B.C.E. to 4 B.C.E	0 to 3997	3,997 Years	571 Sevens
From the Taking Up of Enoch to the Exodus of the Children of Israel Out of Egypt at the First Festival of Passover	3014 B.C.E. to 1495 B.C.E.	987 to 2506	1,519 Years	217 Sevens
From the Taking Up of Enoch to the Taking Up of Elijah	3014 B.C.E. to 900 B.C.E.	987 to 3101	2,114 Years	302 Sevens

From the Taking Up of Enoch to the Temporary Halt of the Construction of the Second Temple	3014 B.C.E. to 522 B.C.E.	987 to 3479	2,492 Years	356 Sevens
From the Taking Up of Enoch to the Command of Artaxerxes I to <u>Rebuild</u> Jerusalem	3014 B.C.E. to 445 B.C.E.	987 to 3556	2,569 Years	367 Sevens
From the Taking Up of Enoch to the Completion of the Reconstruction of the Second (Herod's) Temple	3014 B.C.E. to 18 B.C.E.	987 to 3983	2,996 Years	428 Sevens
From the Taking Up of Enoch to the Conception of Messiah at Hanukah	3014 B.C.E. to 4 B.C.E.	987 to 3997	3,010 Years	430 Sevens (43 Seventies)
From the Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham to the Taking Up of Elijah	1901 B.C.E. to 900 B.C.E.	2100 to 3101	1,001 Years	143 Sevens
From the Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham to the Temporary Halt of the Construction of the Second Temple	1901 B.C.E. to 522 B.C.E.	2100 to 3479	1,379 Years	197 Sevens
From the Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham to the Command of Artaxerxes I to <u>Rebuild</u> Jerusalem	1901 B.C.E. to 445 B.C.E.	2100 to 3556	1,456 Years	208 Sevens

From the Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham to the Completion of the Reconstruction of the Second (Herod's) Temple	1901 B.C.E. to 18 B.C.E.	2100 to 3983	1,883 Years	269 Sevens
From the Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham to the Conception of Messiah at Hanukah	1901 B.C.E. to 4 B.C.E.	2100 to 3997	1,897 Years	271 Sevens
From the Exodus of the Children of Israel Out of Egypt at the First Festival of Passover to the Taking Up of Elijah	1495 B.C.E. to 900 B.C.E.	2506 to 3101	595 Years	85 Sevens
From the Taking Up of Elijah to the Command of Artaxerxes I to <u>Rebuild</u> Jerusalem	900 B.C.E. to 445 B.C.E.	3101 to 3556	455 Years	65 Sevens
From the Taking Up of Elijah to the Completion of the Reconstruction of the Second (Herod's) Temple	900 B.C.E. to 18 B.C.E.	3101 to 3983	882 Years	126 Sevens
From the Taking Up of Elijah to the Conception of Messiah at Hanukah	900 B.C.E. to 4 B.C.E.	3101 to 3997	896 Years	128 Sevens
From the Creation of Adam to the Birth of David	4001 B.C.E. to 1089 B.C.E.	0 to 2912	2,912 Years	416 Sevens
From the Taking Up of Enoch to the Birth of David	3014 B.C.E. to 1089 B.C.E.	987 to 2912	1,925 Years	275 Sevens



From the Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham to the Birth of David	1901 B.C.E. to 1089 B.C.E.	2100 to 2912	812 Years	116 Sevens
From the Birth of David to the Temporary Halt of the Construction of the Second Temple	1089 B.C.E. to 522 B.C.E.	2912 to 3479	567 Years	81 Sevens
From the Birth of David to the Command of Artaxerxes I to <u>Rebuild</u> Jerusalem	1089 B.C.E. to 445 B.C.E.	2912 to 3556	644 Years	92 Sevens
From the Birth of David to the Completion of the Reconstruction of the Second (Herod's) Temple	1089 B.C.E. to 18 B.C.E.	2912 to 3983	1,071 Years	153 Sevens
From the Birth of David to the Conception of Messiah at Hanukah	1089 B.C.E. to 4 B.C.E.	2912 to 3997	1,085 Years	155 Sevens

This next layer is the one with the command by Artaxerxes I to Nehemiah to rebuild Jerusalem in the spring of 445 B.C.E. That same year that Artaxerxes I gave this command, Nehemiah also rebuilt the wall around Jerusalem (Nehemiah 6:15). The completion of Herod's reconstruction of the Second Temple is also in this layer. According to Josephus in *Antiquities of the Jews* Herod completely tore down the Second Temple so that not one stone of it was left standing, then completely rebuilt a brand new temple in its place, so that Herod's Temple is technically the Third Temple and not the Second Temple.

Also in this layer is the exodus of the children of Israel out of Egypt at the first celebration of Passover and Unleavened Bread, as well as the conception of Yeshua at the Festival of Hanukah. If we count 9 months backward from Yeshua's birth at the Festival of Booths in the 7<sup>th</sup> month of the Hebrew year, it brings us to about the end of the 9<sup>th</sup> month of the previous year, during which time the Festival of Hanukah is celebrated. Thus, the first Passover was celebrated in a perfect line of sevens with the conception of the Messiah who is the Passover Lamb for the entire world. The birth of David is also in this same line of sevens, so that the birth of David is directly in line with the conception of Yeshua, who is of the branch of David, who is the Messiah the King of the line of David from the tribe of Judah.

The creation of Adam is also in this line of sevens. Adam was created in the year 0 as we would call it today with the number 0, but in Hebrew it would not be called year 0. It would just be called the year in which no year had yet been completed. But it can be easily proven that Adam was created in the year before 1 full year had been completed, which in year dates has to be mathematically called year 0, by the simple example of taking the year that Seth was born in year 130, and then adding 105 to 130 to find the date of the birth of Seth's son Enosh. This equals the year 235. If we reverse engineer the dates and subtract 105 from 235 it equals the year of the birth of Seth, the year 130. Taking this principle we can then reverse engineer the year 130 to

discover when Adam was created, by subtracting 130 from 130, in which we discover that Adam was created in the year 0, the year in which a year has not yet been completed.

If Adam was created in year 1, then in order to accurately calculate the year dates from creation, we would have to add 130 years to year 1 to find the birth date of Seth. But then that would calculate Seth's birth date as the year 131, in contradiction with Scripture. The proving of the correct date of Adam's creation is important, because by proving that Adam was created in the year date of 0 it also proves that Adam was created in the very same line of sevens with the conception of Yeshua who is the "son of Adam" the Messiah descended from Adam in the body of a man.

This layer also has a very interesting series of events lined up in sevens with the taking up of Enoch, the extraction of Lot out of Sodom, and the taking up of Elijah. Enoch did not die and was taken up into the heavens, in the same way that Elijah was taken up into the heavens and never died. It is amazing that the recorded dates of the taking up into the heavens of the only two men in recorded history to never die are in perfect sevens with one another. And then the destruction of Sodom and Gomorrah and the saving of Lot out of the wrath and judgment of Yahuweh/Yehovah poured out on Sodom and Gomorrah is together in the same layer with them. This is very interesting, because Adam, who was the first man created and who was condemned to die in the first day or first 1,000 years of his life, was created in the same line of sevens with the taking up of Enoch who never died, and who escaped death before the first day or first 1,000 years from creation were completed, in the year 987 from creation.

The covenant of circumcision that Yahuweh/Yehovah made with Abraham and Abraham's descendants was also the exact same year that Sodom and Gomorrah were destroyed, so that this event of the covenant of circumcision is in the same line of sevens with the exodus of the children of Israel out of Egypt and the first Passover as they left on their journey to the promised, covenant land. The year that the children of Israel left Egypt is also the same year in which Yahuweh/Yehovah spoke the first commands of the Torah to Israel at Mount Sinai in Saudi Arabia (Galatians 4:24-25). And the covenant of circumcision that was made with Abraham was continued with the covenant of the Torah in the same line of sevens, completed with the covenant of Messiah Yeshua, who was conceived in this very same line of sevens. This shows how the covenant of circumcision and the covenant of the Torah of Moses must still be accepted along with the covenant of Yeshua, because they are all the same covenant, and to reject one part of the covenant is to reject the whole covenant. In other words, to accept Yeshua but then reject the written Torah of Moses is the same thing as rejecting Yeshua.

**The Seventy Sevens of Daniel**  
**The Counting of Sevens in the Founding of Israel Layer**

<b>Events</b>	<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Total Number of Years</b>	<b>Total Number of Sevens</b>
From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the First Founding of the Nation of Israel	2344 B.C.E. to 1455 B.C.E.	1657 to 2546	889 Years	127 Sevens
From the First Founding of the Nation of Israel to the Command to Rebuild the Temple	1455 B.C.E. to 538 B.C.E.	2546 to 3463	917 Years	131 Sevens
From the Command to Rebuild the Temple to the First Abomination Placed in the Second Temple	538 B.C.E. to 167 B.C.E.	3463 to 3834	371 Years	53 Sevens
From the First Abomination Placed in the Second Temple to the Start of the Holocaust	167 B.C.E. to 1941 C.E.	3834 to 5941	2,107 Years	301 Sevens
From the Start of the Holocaust to the Second Founding of the Nation of Israel	1941 C.E. to 1948 C.E.	5941 to 5948	7 Years	1 Seven
From the Command to Rebuild the Temple to the Start of the Holocaust	538 B.C.E. to 1941 C.E.	3463 to 5941	2,478 Years	354 Sevens
From the Command to Rebuild the Temple to the Second Founding of the Nation of Israel	538 B.C.E. to 1948 C.E.	3463 to 5948	2,485 Years	355 Sevens
From the First Founding of the Nation of Israel to the First Abomination Placed in the Second Temple	1455 B.C.E. to 167 B.C.E.	2546 to 3834	1,288 Years	184 Sevens

From the First Founding of the Nation of Israel to the Start of the Holocaust	1455 B.C.E. to 1941 C.E.	2546 to 5941	3,395 Years	485 Sevens
From the First Founding of the Nation of Israel to the Second Founding of the Nation of Israel	1455 B.C.E. to 1948 C.E.	2546 to 5948	3,402 Years	486 Sevens
From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the Command to Rebuild the Temple	2344 B.C.E. to 538 B.C.E.	1657 to 3463	1,806 Years	258 Sevens
From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the First Abomination Placed in the Second Temple	2344 B.C.E. to 167 B.C.E.	1657 to 3834	2,177 Years	311 Sevens
From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the Start of the Holocaust	2344 B.C.E. to 1941 C.E.	1657 to 5941	4,284 Years	612 Sevens
From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the Second Founding of the Nation of Israel	2344 B.C.E. to 1948 C.E.	1657 to 5948	4,291 Years	613 Sevens

From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the Birth of Jacob Called Israel	2344 B.C.E. to 1840 B.C.E.	1657 to 2161	504 Years	72 Sevens
From the Birth of Jacob Called Israel to the First Founding of the Nation of Israel	1840 B.C.E. to 1455 B.C.E.	2161 to 2546	385 Years	55 Sevens
From the Birth of Jacob Called Israel to the Command to Rebuild the Temple	1840 B.C.E. to 538 B.C.E.	2161 to 3463	1,302 Years	186 Sevens
From the Birth of Jacob Called Israel to the First Abomination Placed in the Second Temple	1840 B.C.E. to 167 B.C.E.	2161 to 3834	1,673 Years	239 Sevens
From the Birth of Jacob Called Israel to the Start of the Holocaust	1840 B.C.E. to 1941 C.E.	2161 to 5941	3,780 Years	540 Sevens (54 Seventies)
From the Birth of Jacob Called Israel to the Second Founding of the Nation of Israel	1840 B.C.E. to 1948 C.E.	2161 to 5948	3,787 Years	541 Sevens
From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the Dividing of Israel	2344 B.C.E. to 979 B.C.E.	1657 to 3022	1,365 Years	195 Sevens
From the Birth of Jacob Called Israel to the Dividing of Israel	1840 B.C.E. to 979 B.C.E.	2161 to 3022	861 Years	123 Sevens
From the First Founding of the Nation of Israel to the Dividing of Israel	1455 B.C.E. to 979 B.C.E.	2546 to 3022	476 Years	68 Sevens

From the Dividing of Israel to the Giving of the Prophecy to Jeremiah of the Return of Israel	979 B.C.E. to 587 B.C.E.	3022 to 3414	392 Years	56 Sevens
From the Dividing of Israel to the Command to Rebuild the Temple	979 B.C.E. to 538 B.C.E.	3022 to 3463	441 Years	63 Sevens
From the Dividing of Israel to the First Abomination Placed in the Second Temple	979 B.C.E. to 167 B.C.E.	3022 to 3834	812 Years	116 Sevens
From the Dividing of Israel to the Exile of Judah Across the Earth and the Destruction of Jerusalem	979 B.C.E. to 135 C.E.	3022 to 4135	1,113 Years	159 Sevens
From the Dividing of Israel to the Start of the Holocaust	979 B.C.E. to 1941 C.E.	3022 to 5941	2,919 Years	417 Sevens
From the Dividing of Israel to the Second Founding of the Nation of Israel	979 B.C.E. to 1948 C.E.	3022 to 5948	2,926 Years	418 Sevens
From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the Giving of the Prophecy to Jeremiah of the Return of Israel	2344 B.C.E. to 587 B.C.E.	1657 to 3414	1,757 Years	251 Sevens
From the Birth of Jacob Called Israel to the Giving of the Prophecy to Jeremiah of the Return of Israel	1840 B.C.E. to 587 B.C.E.	2161 to 3414	1,253 Years	179 Sevens

From the First Founding of the Nation of Israel to the Giving of the Prophecy to Jeremiah of the Return of Israel	1455 B.C.E. to 587 B.C.E.	2546 to 3414	868 Years	124 Sevens
From the Giving of the Prophecy to Jeremiah of the Return of Israel to the Command to Rebuild the Temple	587 B.C.E. to 538 B.C.E.	3414 to 3463	49 Years	7 Sevens
From the Giving of the Prophecy to Jeremiah of the Return of Israel to the First Abomination Placed in the Second Temple	587 B.C.E. to 167 B.C.E.	3414 to 3834	420 Years	60 Sevens (6 Seventies)
From the Giving of the Prophecy to Jeremiah of the Return of Israel to the Exile of Judah Across the Earth and the Destruction of Jerusalem	587 B.C.E. to 135 C.E.	3414 to 4135	721 Years	103 Sevens
From the Giving of the Prophecy to Jeremiah of the Return of Israel to the Start of the Holocaust	587 B.C.E. to 1941 C.E.	3414 to 5941	2,527 Years	361 Sevens
From the Giving of the Prophecy to Jeremiah of the Return of Israel to the Second Founding of the Nation of Israel	587 B.C.E. to 1948 C.E.	3414 to 5948	2,534 Years	362 Sevens

From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the Exile of Judah Across the Earth and the Destruction of Jerusalem	2344 B.C.E. to 135 C.E.	1657 to 4135	2,478 Years	354 Sevens
From the Birth of Jacob Called Israel to the Exile of Judah Across the Earth and the Destruction of Jerusalem	1840 B.C.E. to 135.C.E.	2161 to 4135	1,974 Years	282 Sevens
From the First Founding of the Nation of Israel to the Exile of Judah Across the Earth and the Destruction of Jerusalem	1455 B.C.E. to 135 C.E.	2546 to 4135	1,589 Years	227 Sevens
From the Command to Rebuild the Temple to the Exile of Judah Across the Earth and the Destruction of Jerusalem	538 B.C.E. to 135 C.E.	3463 to 4135	672 Years	96 Sevens
From the First Abomination Placed in the Second Temple to the Exile of Judah Across the Earth and the Destruction of Jerusalem	167 B.C.E. to 135 C.E.	3834 to 4135	301 Years	43 Sevens
From the Exile of Judah Across the Earth and the Destruction of Jerusalem to the Start of the Holocaust	135 C.E. to 1941 C.E.	4135 to 5941	1,806 Years	258 Sevens



From the Exile of Judah Across the Earth and the Destruction of Jerusalem to the Second Founding of the Nation of Israel	135 C.E. to 1948 C.E.	4135 to 5948	1,813 Years	259 Sevens
From the End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood to the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World	2344 B.C.E. to 1763 B.C.E	1657 to 2238	581 Years	83 Sevens
From the Birth of Jacob Called Israel to the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World	1840 B.C.E. to 1763 B.C.E	2161 to 2238	77 Years	11 Sevens
From the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World to the First Founding of the Nation of Israel	1763 B.C.E to 1455 B.C.E.	2238 to 2546	308 Years	44 Sevens
From the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World to the Dividing of Israel	1763 B.C.E to 979 B.C.E.	2238 to 3022	784 Years	112 Sevens

From the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World to the Giving of the Prophecy to Jeremiah of the Return of Israel	1763 B.C.E to 587 B.C.E.	2238 to 3414	1,176 Years	168 Sevens
From the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World to the Command to Rebuild the Temple	1763 B.C.E to 538 B.C.E.	2238 to 3463	1,225 Years	175 Sevens
From the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World to the First Abomination Placed in the Second Temple	1763 B.C.E to 167 B.C.E.	2238 to 3834	1,596 Years	228 Sevens
From the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World to the Exile of Judah Across the Earth and the Destruction of Jerusalem	1763 B.C.E to 135 C.E.	2238 to 4135	1,897 Years	271 Sevens
From the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World to the Start of the Holocaust	1763 B.C.E to 1941 C.E.	2238 to 5941	3,703 Years	529 Sevens

From the Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World to the Second Founding of the Nation of Israel	1763 B.C.E to 1948 C.E.	2238 to 5948	3,710 Years	530 Sevens (53 Seventies)
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This layer is a fascinating layer, with the birth of Jacob, who was the first to be given the name of Israel, the taking of the birth right by Jacob called Israel, the very first founding of the nation of Israel when they crossed the Jordan river to take the land of Israel in the 12<sup>th</sup> month of the year, the dividing of the nation of Israel between north and south after the death of Solomon, the prophecy of Jeremiah that all of the tribes of Israel would one day return to the land of Israel, the final exile of Judah scattered across all of the nations of the earth by the Romans, the start of the Holocaust, and finally the second founding of the nation of Israel in 1948 when all of the tribes of Israel began returning to the nation of Israel once again. All of these events from the birth of Jacob called Israel, from which the nation of Israel got its name, all the way to when Israel became a nation again in 1948, all of these events of Israel are all lined up in a perfect layer of sevens.

This layer of sevens also contains the year in which the global flood ended and Yahuweh/Yehovah made the covenant with the rainbow that he would never again flood the entire earth in judgment, no matter how wicked and evil the hearts of man would be in the years after the flood. Then in Isaiah 54:1-10 Yahuweh/Yehovah makes a covenant of peace with all of Israel, saying that even though he would forsake them for a little while, he would gather them back together in compassion. And he says that this covenant is as the flood waters of Noah, and in the same way Yahuweh/Yehovah made a covenant that the waters of Noah would never again cover the whole earth, neither would his covenant of peace be shaken nor his kindness removed from Israel.

And here we see lined up in a perfect layer of sevens the covenant which Yahuweh/Yehovah made after the flood that he would never again destroy the whole earth with a flood together with the start of the Holocaust. Even at the very beginning of the Holocaust, Yahuweh/Yehovah in his sevens in time has already made a covenant with his people Israel that they would not be completely destroyed in the Holocaust, and that afterward he would gather them back together again in compassion into the land of Israel, which was founded exactly seven years later after the start of the Holocaust, in the same line of sevens.

The first abomination, disgusting idol placed in the Second Temple is also interestingly in this same layer of sevens with the start of the Holocaust, both of which were attempted destructions of Yahuweh/Yehovah's covenant with his people, with the descendants of Abraham.

**The Seventy Sevens of Daniel**  
**The Counting of Sevens in the Death and Resurrection Layer**

<b>Events</b>	<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Total Number of Years</b>	<b>Total Number of Sevens</b>
From the Death and Resurrection of Messiah to the Resurrection Israel at the Retaking of Jerusalem by Israel in the Six Day War	28 C.E. to 1967 C.E.	4028 to 5967	1,939 Years	277 Sevens
From the Death and Resurrection of Messiah to the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman	28 C.E. to 1267 C.E.	4028 to 5267	1,239 Years	177 Sevens
From the Death and Resurrection of Messiah to the Taking of Jerusalem by the Crusaders and the Expulsion of the Jewish Community from Jerusalem	28 C.E. to 1099 C.E.	4028 to 5099	1,071 Years	153 Sevens
From the Death and Resurrection of Messiah to the Discovery of the Ark of the Covenant in Jerusalem by Ron Wyatt	28 C.E. to January 1982 C.E.	4028 to 5981	1,953 Years	279 Sevens
From the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman to the Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War	1267 C.E. to 1967 C.E.	5267 to 5967	700 Years	100 Sevens 10 Seventies (14 Jubilees)

From the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman to the Discovery of the Ark of the Covenant in Jerusalem by Ron Wyatt	1267 C.E. to January 1982 C.E.	5267 to 5981	714 Years	102 Sevens
From the Return of Messiah to Israel from Exile in Egypt After the Death of Herod to the Death and Resurrection of Messiah	1 B.C.E. to 28 C.E.	4000 to 4028	28 Years	4 Sevens
From the Return of Messiah to Israel from Exile in Egypt After the Death of Herod to the Taking of Jerusalem by the Crusaders and the Expulsion of the Jewish Community from Jerusalem	1 B.C.E. to 1099 C.E.	4000 to 5099	1,099 Years	157 Sevens
From the Return of Messiah to Israel from Exile in Egypt After the Death of Herod to the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman	1 B.C.E. to 1267 C.E.	4000 to 5267	1,267 Years	181 Sevens
From the Return of Messiah to Israel from Exile in Egypt After the Death of Herod to the Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War	1 B.C.E. to 1967 C.E.	4000 to 5967	1,967 Years	281 Sevens

From the Return of Messiah to Israel from Exile in Egypt After the Death of Herod to the Discovery of the Ark of the Covenant in Jerusalem by Ron Wyatt	1 B.C.E. to January 1982 C.E.	4000 to 5981	1,981 Years	283 Sevens
From the Taking of Jerusalem by the Crusaders and the Expulsion of the Jewish Community from Jerusalem to the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman	1099 C.E. to 1267 C.E.	5099 to 5267	168 Years	24 Sevens
From the Taking of Jerusalem by the Crusaders and the Expulsion of the Jewish Community from Jerusalem to the Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War	1099 C.E. to 1967 C.E.	5099 to 5967	868 Years	124 Sevens
From the Taking of Jerusalem by the Crusaders and the Expulsion of the Jewish Community from Jerusalem to the Discovery of the Ark of the Covenant in Jerusalem by Ron Wyatt	1099 C.E. to January 1982 C.E.	5099 to 5981	882 Years	126 Sevens

From the Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War to the Discovery of the Ark of the Covenant in Jerusalem by Ron Wyatt	1967 C.E. to January 1982 C.E.	5967 to 5981	14 Years	2 Sevens
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The death and resurrection of Yeshua in 28 C.E. is in this layer, in a perfect line of sevens with the death of Jerusalem as the capital of the Jewish people in 1099 C.E., the resurrection of the Jewish community in Jerusalem in 1267 C.E., and the resurrection of Jerusalem as the capital of the nation of Israel in 1967 C.E. There were several times in history under the Romans that the Jewish people were expelled from Jerusalem such as by Emperor Hadrian and Emperor Constantine, but in spite of this Jerusalem remained the capital of the global Jewish community until the expulsion of the Jews in 1099 by the Crusaders. (There are some who say that the Crusaders murdered all of the Jewish community in Jerusalem at the time, but apparently there are historical writings by Jews at the time which contradict this, and only say that all of the Jews were expelled, not killed.)

It was after this expulsion in 1099 that Jerusalem ceased to be the center of the global Jewish community, and the center and capital of the Jewish people switched to Poland. But in this same line of sevens is also the year 1267 when Rabbi Mosheh ben Nachman traveled to Jerusalem and discovered only two Jewish families living in the entire city of Jerusalem at that time. He then founded a synagogue in Jerusalem that year and reestablished the first Jewish community in Jerusalem since 1099. This year 1267 is a very well documented date in history from dated letters which Mosheh ben Nachman wrote at the time. But just as Yeshua died and was resurrected in the spring of 28 C.E., in this same layer of sevens is the death and resurrection of the city of Jerusalem and the resurrection of the nation of Israel in 1967 at the taking of the city of Jerusalem in the Six Day War.

The year that Yeshua returned from exile in Egypt with his father and mother in the spring of 1 B.C.E. after Herod's death within weeks before Passover in 1 B.C.E. is also in this same layer of sevens with the return to Jerusalem of the exile of the Jewish people from the nations in 1967 C.E. Also, for those who wish to use the Roman recorded date for the destruction of Herod's Temple in 70 C.E. instead of the Jewish recorded date in 68 C.E., the destruction of Herod's Temple would be in this layer of sevens.

An interesting note in this layer of sevens concerning the year that Ron Wyatt discovered the ark of the covenant in Zechariah's cave under Golgotha, under where Yeshua was crucified under Mount Moriyah, the same mountain where the Temple Mount is located. The year Ron Wyatt discovered the ark of the covenant is in the same layer of sevens as the year when Yeshua was crucified at Golgotha on Mount Moriyah. This is interesting because Ron Wyatt, when he first discovered the ark, found a crack in the ceiling of the cave just above the ark, with dried blood running down through the crack. And he discovered that this blood that had gone down through the crack had fallen right on top of the mercy seat of the ark of the covenant.

It is recorded that there was a great earthquake when Yeshua was crucified, and that the Roman soldiers pierced his side, from which blood ran out. It is quite possible for a crack in the earth to have formed at the time of the earthquake and for the blood that ran out from Yeshua's side to have fallen through the crack in the earth down on top of the mercy seat of the ark of the covenant that had been hidden in Zechariah's cave directly below (Matthew 27 and John 19). There is a lot of controversy still surrounding Ron Wyatt's discovery of the ark of the covenant, because Ron was ordered by the Israeli government to keep it secret in order to prevent any possibility of the ark of the covenant starting a war between Israel and the Arab nations. There are also at least two prominent Orthodox Rabbis who have both since passed away, but who also publicly bore witness that they had seen the ark of the covenant for themselves under Mount Moriyah where the Temple Mount is located.

It is not the intent in this book to prove whether or not Ron Wyatt found the ark of the covenant in January 1982 as Ron bore witness, but it is still very interesting that on Yahuweh/Yehovah's calendar the date that Ron Wyatt said he discovered the ark of the covenant is in the same layer of sevens with the crucifixion of Yeshua, at which time the blood of Yeshua could have been poured out on the ark of the covenant. It is also interesting that it is in the same layer of sevens with the resurrection of Israel at the taking of their capital of Jerusalem in the Six Day War in 1967.



**The Seventy Sevens of Daniel**  
**The Counting of Sevens in the First Temple/Seventies/Last Seven Layer**

<b>Events</b>	<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Total Number of Years</b>	<b>Total Number of Sevens</b>
From the Start of the Global Flood to the Death of Noah	2345 B.C.E. to 1995 B.C.E.	1656 to 2006	350 Years	50 Sevens 5 Seventies (7 Jubilees)
From the Death of Noah to the Calling of Abraham Out of the Land of the Chaldeans	1995 B.C.E. to 1925 B.C.E.	2006 to 2076	70 Years	10 Sevens 1 Seventy
From the Calling of Abraham Out of the Land of the Chaldeans to the Birth of Moses	1925 B.C.E. to 1575 B.C.E.	2076 to 2426	350 Years	50 Sevens 5 Seventies (7 Jubilees)
From the Death of Noah to the Birth of Moses	1995 B.C.E. to 1575 B.C.E.	2006 to 2426	420 Years	60 Sevens 6 Seventies
From the Birth of Moses to the Start of Construction of the First Temple	1575 B.C.E. to 1015 B.C.E.	2426 to 2986	560 Years	80 Sevens 8 Seventies
From the Calling of Abraham Out of the Land of the Chaldeans to the Start of Construction of the First Temple	1925 B.C.E. to 1015 B.C.E.	2076 to 2986	910 Years	130 Sevens 13 Seventies
From the Death of Noah to the Start of Construction of the First Temple	1995 B.C.E. to 1015 B.C.E.	2006 to 2986	980 Years	140 Sevens 14 Seventies
From the Start of the Global Flood to the Calling of Abraham Out of the Land of the Chaldeans	2345 B.C.E. to 1925 B.C.E.	1656 to 2076	420 Years	60 Sevens 6 Seventies
From the Start of the Global Flood to the Birth of Moses	2345 B.C.E. to 1575 B.C.E.	1656 to 2426	770 Years	110 Sevens 11 Seventies
From the Start of the Global Flood to the Start of Construction of the First Temple	2345 B.C.E. to 1015 B.C.E.	1656 to 2986	1,330 Years	190 Sevens 19 Seventies

From the Start of Construction of the First Temple to the Completion of Construction of the First Temple	1015 B.C.E. to 1008 B.C.E.	2986 to 2993	7 Years	1 Seven
From the Completion of Construction of the First Temple to the Command by Suleiman I to <u>Rebuild</u> Jerusalem	1008 B.C.E. to 1534 C.E.  Since no record of the exact date of Suleiman's command to rebuild Jerusalem has survived, the date of his command can only be approximated to within a year or two before June 1536	2993 to 5534	2.541 Years	363 Sevens
From the Command by Suleiman I to <u>Rebuild</u> Jerusalem to the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	1534 C.E. to 1968 C.E.	5534 to 5968	434 Years	62 Sevens
From the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem to the Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel	1968 C.E. to 2017 C.E.	5968 to 6017	49 Years	7 Sevens

From the Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel to the End of the Last Seven and the Return of Messiah	2017 C.E. to 2024 C.E.	6017 to 6024	7 Years	1 Seven
From the Command by Suleiman I to <u>Rebuild</u> Jerusalem to the End of the Last Seven and the Return of Messiah	1534 C.E. to 2024 C.E.	5534 to 6024	490 Years	70 Sevens 7 Seventies
From the Command by Suleiman I to <u>Rebuild</u> Jerusalem to the Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel	1534 C.E. to 2017 C.E.	5534 to 6017	483 Years	69 Sevens
From the Start of Construction of the First Temple to the End of the Last Seven and the Return of Messiah	1015 B.C.E. to 2024 C.E.	2986 to 6024	3,038 Years	434 Sevens
From the Completion of Construction of the First Temple to the End of the Last Seven and the Return of Messiah	1008 B.C.E. to 2024 C.E.	2993 to 6024	3,031 Years	433 Sevens

From the Completion of Construction of the First Temple to the Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel	1008 B.C.E. to 2017 C.E.	2993 to 6017	3,024 Years	432 Sevens
From the Start of Construction of the First Temple to the Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel	1015 B.C.E. to 2017 C.E.	2986 to 6017	3,031 Years	433 Sevens
From the Start of Construction of the First Temple to the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	1015 B.C.E. to 1968 C.E.	2986 to 5968	2,982 Years	426 Sevens
From the Completion of Construction of the First Temple to the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	1008 B.C.E. to 1968 C.E.	2993 to 5968	2,975 Years	425 Sevens
From the Start of the Global Flood to the Command by Suleiman I to <u>Rebuild</u> Jerusalem	2345 B.C.E. to 1534 C.E.	1656 to 5534	3,878 Years	554 Sevens

From the Death of Noah to the Command by Suleiman I to <u>Rebuild</u> Jerusalem	1995 B.C.E. to 1534 C.E.	2006 to 5534	3,528 Years	504 Sevens
From the Calling of Abraham Out of the Land of the Chaldeans to the Command by Suleiman I to <u>Rebuild</u> Jerusalem	1925 B.C.E. to 1534 C.E.	2076 to 5534	3,548 Years	494 Sevens
From the Birth of Moses to the Command by Suleiman I to <u>Rebuild</u> Jerusalem	1575 B.C.E. to 1534 C.E.	2426 to 5534	3,108 Years	444 Sevens
From the Start of the Global Flood to the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	2345 B.C.E. to 1968 C.E.	1656 to 5968	4,312 Years	616 Sevens
From the Death of Noah to the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	1995 B.C.E. to 1968 C.E.	2006 to 5968	3,962 Years	566 Sevens
From the Calling of Abraham Out of the Land of the Chaldeans to the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	1925 B.C.E. to 1968 C.E.	2076 to 5968	3,892 Years	556 Sevens

From the Birth of Moses to the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	1575 B.C.E. to 1968 C.E.	2426 to 5968	3,542 Years	506 Sevens
From the Start of the Global Flood to the Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel	2345 B.C.E. to 2017 C.E.	1656 to 6017	4,361 Years	623 Sevens
From the Start of the Global Flood to the End of the Last Seven and the Return of Messiah	2345 B.C.E. to 2024 C.E.	1656 to 6024	4,368 Years	624 Sevens
From the Death of Noah to the End of the Last Seven and the Return of Messiah	1995 B.C.E. to 2024 C.E.	2006 to 6024	4,018 Years	574 Sevens
From the Calling of Abraham Out of the Land of the Chaldeans to the End of the Last Seven and the Return of Messiah	1925 B.C.E. to 2024 C.E.	2076 to 6024	3,984 Years	564 Sevens
From the Birth of Moses to the End of the Last Seven and the Return of Messiah	1575 B.C.E. to 2024 C.E.	2426 to 6024	3,598 Years	514 Sevens
From the Start of the Global Flood to the Completion of Construction of the Yad vaShem Tabernacle of Remembrance	2345 B.C.E. to 1961 C.E.	1656 to 5961	4,305 Years	615 Sevens

From the Death of Noah to the Completion of Construction of the Yad vaShem Tabernacle of Remembrance	1995 B.C.E. to 1961 C.E.	2006 to 5961	3,955 Years	565 Sevens
From the Calling of Abraham Out of the Land of the Chaldeans to the Completion of Construction of the Yad vaShem Tabernacle of Remembrance	1925 B.C.E. to 1961 C.E.	2076 to 5961	3,885 Years	555 Sevens
From the Birth of Moses to the Completion of Construction of the Yad vaShem Tabernacle of Remembrance	1575 B.C.E. to 1961 C.E.	2426 to 5961	3,535 Years	505 Sevens
From the Start of Construction of the First Temple to the Completion of Construction of the Yad vaShem Tabernacle of Remembrance	1015 B.C.E. to 1961 C.E.	2986 to 5961	2,975 Years	425 Sevens
From the Completion of Construction of the First Temple to the Completion of Construction of the Yad vaShem Tabernacle of Remembrance	1008 B.C.E. to 1961 C.E.	2993 to 5961	2,968 Years	424 Sevens
From the Command by Suleiman I to <u>Rebuild</u> Jerusalem to the Completion of Construction of the Yad vaShem Tabernacle of Remembrance	1534 C.E. to 1961 C.E.	5534 to 5961	427 Years	61 Sevens

From the Completion of Construction of the Yad vaShem Tabernacle of Remembrance to the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	1961 C.E. to 1968 C.E.	5961 to 5968	7 Years	1 Seven
From the Completion of Construction of the Yad vaShem Tabernacle of Remembrance to the Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel	1961 C.E. to 2017 C.E.	5961 to 6017	56 Years	8 Sevens
From the Completion of Construction of the Yad vaShem Tabernacle of Remembrance to the End of the Last Seven and the Return of Messiah	1961 C.E. to 2024 C.E.	5961 to 6024	63 Years	9 Sevens
From the Start of the Global Flood to the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives	2345 B.C.E. to 518 B.C.E.	1656 to 3483	1,827 Years	261 Sevens



From the Death of Noah to the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives	1995 B.C.E. to 518 B.C.E.	2006 to 3483	1,477 Years	211 Sevens
From the Calling of Abraham Out of the Land of the Chaldeans to the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives	1925 B.C.E. to 518 B.C.E.	2076 to 3483	1,407 Years	201 Sevens
From the Birth of Moses to the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives	1575 B.C.E. to 518 B.C.E.	2426 to 3483	1,057 Years	151 Sevens
From the Start of Construction of the First Temple to the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives	1015 B.C.E. to 518 B.C.E.	2986 to 3483	497 Years	71 Sevens
From the Completion of Construction of the First Temple to the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives	1008 B.C.E. to 518 B.C.E.	2993 to 3483	490 Years	70 Sevens (7 Seventies)

From the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives to the Command by Suleiman I to <u>Rebuild</u> Jerusalem	518 B.C.E. to 1534 C.E.	3483 to 5534	2,051 Years	293 Sevens
From the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives to the Completion of Construction of the Yad vaShem Tabernacle of Remembrance	518 B.C.E. to 1961 C.E.	3483 to 5961	2,478 Years	354 Sevens
From the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives to the Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	518 B.C.E. to 1968 C.E.	3483 to 5968	2,485 Years	355 Sevens
From the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives to the Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel	518 B.C.E. to 2017 C.E.	3483 to 6017	2,534 Years	362 Sevens

From the Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives to the End of the Last Seven and the Return of Messiah	518 B.C.E. to 2024 C.E.	3483 to 6024	2,541 Years	363 Sevens
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This layer of sevens contains the layer of seventies lined up in perfect tens of sevens from the start of the Global Flood to the start of the construction of the First Temple. The dates of the death of Noah, the calling of Abraham out of the land of the Chaldeans, and the birth of Moses are all included in this set of sevens that are all lined up in perfect tens of sevens or seventies. From the start of the Global Flood to the death of Noah are 350 years, which calculates to 50 sevens or 5 seventies.  $5 \times 70$  is 350. Then from the death of Noah to the calling out of Abraham is 70 years equaling 10 sevens or 1 seventy.  $1 \times 70$  is 70. From the calling out of Abraham to the birth of Moses is again 350 years of 50 sevens or 5 seventies. And finally, from the birth of Moses to the start of the construction of the First Temple is 560 years, totaling 80 sevens or 8 seventies.  $8 \times 70$  is 560.

This layer also contains both the start and the finish of the construction of the First Temple in 7 years. The completion of the construction of the Yad vaShem Tent/Tabernacle of Remembrance at the Holocaust Memorial is also in this same layer of sevens together with the construction of the First Temple. The Yad vaShem Tent of Remembrance is fashioned after the tabernacle tent in the wilderness. The First Temple was made as the first set-apart dwelling place for Yahuweh/Yehovah in Jerusalem and the Tent of Remembrance at the Yad vaShem memorial was modeled in such a way to be a set-apart dwelling place for Yahuweh/Yehovah, again in Jerusalem and in the same line of sevens with the First Temple.

Additionally, this layer of sevens also has at least one command to rebuild Jerusalem in it for certain. On September 8, 1968 the Ministerial Committee for Economic Affairs, a branch of the Israeli Knesset, gave the command to both rebuild and restore Jerusalem in line with the Daniel 9 prophecy. The decree of Resolution EC/179 ordered the formation of the Company for the Development and Reconstruction of the Old City (later renamed the Company for the Reconstruction and Development of the Jewish Quarter) for the purpose, “to reconstruct the Jewish Quarter in the Old City of Jerusalem and develop it as a natural, religious, historical, and cultural site, while emphasizing its unique character and color.” [*Journal of Urban History* 37(5) “The Jewish Quarter After 1967: A Case Study on the Creation of an Ideological-Cultural Landscape in Jerusalem’s Old City” (2011) by Doron Bar and Rehav Rubin, pg. 779]

The wording of the command not only says to ‘reconstruct’ or rebuild Jerusalem, specifically the Jewish Quarter of the Old City of Jerusalem, but also commands the restoration of Jerusalem with the restoring of the Jewish culture and the Jewish heritage back into the city. There is no argument about the date of this command to rebuild Jerusalem, and there is no denying that there are exactly 7 sevens or 49 years from this command to rebuild Jerusalem to the year 2017. It just so happens that when 62 sevens are counted backward from this date of 1968 we arrive at the year 1534. The significance of this date is that it is also another possible year when a command to rebuild Jerusalem was given by Suleiman I. There is no question that this command to rebuild Jerusalem was made by Suleiman, the only problem is that the exact date of the command was not recorded, and can only be estimated to be within 1 to 2 years before June 1536. The evidence for the dating of the command by Suleiman I is discussed further at the end of Book 1.

If the calculations are correct concerning the command to rebuild Jerusalem given by Suleiman I, then the year 1534 to the year 1968 is a completion of 62 sevens or 434 years from Suleiman I’s command to the command by the Ministerial Committee for Economic Affairs and 7 sevens or 49 years from the command by the Ministerial Committee for Economic Affairs to 2017. All together it is a total of 69 sevens or 483 years from Suleiman’s command to rebuild Jerusalem to the year 2017. This fulfills all of the parameters of the Daniel 9 prophecy of sevens, and calculates the year 2017 as the start of the last 7 of the 70 sevens. This means

that 2024 is the end of the last seven at the end of 70 sevens from Suleiman's command to rebuild Jerusalem, and according to Daniel's prophecy, at the end of 70 sevens is when the Messiah comes to put an eternal end to sin, to bring in eternal righteousness, and to be anointed set-apart above all set-aparts as the Most Set-apart.

**The Seventy Sevens of Daniel**  
**The Counting of Sevens in the Zechariah/World War/Nuclear War Layer**

<b>Events</b>	<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Total Number of Years</b>	<b>Total Number of Sevens</b>
From the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass to the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon	520 B.C.E. to 1945 C.E.	3481 to 5945	2,464 Years	352 Sevens
From the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon to the Start of Construction of the Two Man Made World Trade Center Mountains	1945 C.E. to 1966 C.E.	5945 to 5966	21 Years	3 Sevens
From the Start of Construction of the Two Man Made World Trade Center Mountains to the Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War	1966 C.E. to 1973 C.E.	5966 to 5973	7 Years	1 Seven

From the Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War to the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III	1973 C.E. to 2001 C.E.	5973 to 6001	28 Years	4 Sevens
From the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass to the Start of Construction of the Two Man Made World Trade Center Mountains	520 B.C.E. to 1966 C.E.	3481 to 5966	2,485 Years	355 Sevens
From the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass to the Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War	520 B.C.E. to 1973 C.E.	3481 to 5973	2,492 Years	356 Sevens

From the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass to the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III	520 B.C.E. to 2001 C.E.	3481 to 6001	2,520 Years	360 Sevens (36 Seventies)
From the Start of Construction of the Two Man Made World Trade Center Mountains to the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III	1966 C.E. to 2001 C.E.	5966 to 6001	35 Years	5 Sevens
From the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon to the Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War	1945 C.E. to 1973 C.E.	5945 to 5973	28 Years	4 Sevens

From the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon to the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III	1945 C.E. to 2001 C.E.	5945 to 6001	56 Years	8 Sevens
From the Start of the Reign of David to the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	1059 B.C.E. to 520 B.C.E.	2942 to 3481	539 Years	77 Sevens
From the Start of the Reign of David to the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon	1059 B.C.E. to 1945 C.E.	2942 to 5945	3,003 Years	429 Sevens
From the Start of the Reign of David to the First Detonation of a Thermonuclear Weapon	1059 B.C.E. to 1952 C.E.	2942 to 5952	3,010 Years	430 Sevens (43 Seventies)
From the Start of the Reign of David to the Start of Construction of the Two Man Made World Trade Center Mountains	1059 B.C.E. to 1966 C.E.	2942 to 5966	3,024 Years	432 Sevens



From the Start of the Reign of David to the Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War	1059 B.C.E. to 1973 C.E.	2942 to 5973	3,031 Years	433 Sevens
From the Start of the Reign of David to the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III	1059 B.C.E. to 2001 C.E.	2942 to 6001	3,059 Years	437 Sevens
From the Start of the Reign of David to the European-American Nuclear Treaty with Iran	1059 B.C.E. to 2015 C.E.	2942 to 6015	3,073 Years	439 Sevens
From the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass to the First Detonation of a Thermonuclear Weapon	520 B.C.E. to 1952 C.E.	3481 to 5952	2,471 Years	353 Sevens
From the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon to the First Detonation of a Thermonuclear Weapon	1945 C.E. to 1952 C.E.	5945 to 5952	7 Years	1 Seven

From the First Detonation of a Thermonuclear Weapon to the Start of Construction of the Two Man Made World Trade Center Mountains	1952 C.E. to 1966 C.E.	5952 to 5966	14 Years	2 Sevens
From the First Detonation of a Thermonuclear Weapon to the Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War	1952 C.E. to 1973 C.E.	5952 to 5973	21 Years	3 Sevens
From the First Detonation of a Thermonuclear Weapon to the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III	1952 C.E. to 2001 C.E.	5952 to 6001	49 Years	7 Sevens
From the First Detonation of a Thermonuclear Weapon to the European-American Nuclear Treaty with Iran	1952 C.E. to 2015 C.E.	5952 to 6015	63 Years	9 Sevens
From the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass to the European-American Nuclear Treaty with Iran	520 B.C.E. to 2015 C.E.	3481 to 6015	2,534 Years	362 Sevens

From the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon to the European-American Nuclear Treaty with Iran	1945 C.E. to 2015 C.E.	5945 to 6015	70 Years	10 Sevens (1 Seventy)
From the Start of Construction of the Two Man Made World Trade Center Mountains to the European-American Nuclear Treaty with Iran	1966 C.E. to 2015 C.E.	5966 to 6015	49 Years	7 Sevens
From the Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War to the European-American Nuclear Treaty with Iran	1973 C.E. to 2015 C.E.	5973 to 6015	42 Years	6 Sevens
From the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III to the European-American Nuclear Treaty with Iran	2001 C.E. to 2015 C.E.	6001 to 6015	14 Years	2 Sevens
From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the Start of the Reign of David	2445 B.C.E. to 1059 B.C.E.	1556 to 2942	1,386 Years	198 Sevens

From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	2445 B.C.E. to 520 B.C.E.	1556 to 3481	1,925 Years	275 Sevens
From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon	2445 B.C.E. to 1945 C.E.	1556 to 5945	4,389 Years	627 Sevens
From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the First Detonation of a Thermonuclear Weapon	2445 B.C.E. to 1952 C.E.	1556 to 5952	4,396 Years	628 Sevens
From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the Start of Construction of the Two Man Made World Trade Center Mountains	2445 B.C.E. to 1966 C.E.	1556 to 5966	4,410 Years	630 Sevens (63 Seventies)
From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the Completion of Construction of the Two Man Made World Trade Center Mountains	2445 B.C.E. to 1973 C.E.	1556 to 5973	4,417 Years	631 Sevens

From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III	2445 B.C.E. to 2001 C.E.	1556 to 6001	4,445 Years	635 Sevens
From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the European-American Nuclear Treaty with Iran	2445 B.C.E. to 2015 C.E.	1556 to 6015	4,459 Years	637 Sevens
From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the Balfour Declaration and the Taking of Jerusalem by the British Allied Army	2445 B.C.E. to 1917 C.E.	1556 to 5917	4,361 Years	623 Sevens
From the Start of the Reign of David to the Balfour Declaration and the Taking of Jerusalem by the British Allied Army	1059 B.C.E. to 1917 C.E.	2942 to 5917	2,975 Years	425 Sevens
From the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass to the Balfour Declaration and the Taking of Jerusalem by the British Allied Army	520 B.C.E. to 1917 C.E.	3481 to 5917	2,436 Years	348 Sevens

From the Balfour Declaration and the Taking of Jerusalem by the British Allied Army to the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon	1917 C.E. to 1945 C.E.	5917 to 5945	28 Years	4 Sevens
From the Balfour Declaration and the Taking of Jerusalem by the British Allied Army to the First Detonation of a Thermonuclear Weapon	1917 C.E. to 1952 C.E.	5917 to 5952	35 Years	5 Sevens
From the Balfour Declaration and the Taking of Jerusalem by the British Allied Army to the Start of Construction of the Two Man Made World Trade Center Mountains	1917 C.E. to 1966 C.E.	5917 to 5966	49 Years	7 Sevens
From the Balfour Declaration and the Taking of Jerusalem by the British Allied Army to the Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War	1917 C.E. to 1973 C.E.	5917 to 5973	56 Years	8 Sevens

From the Balfour Declaration and the Taking of Jerusalem by the British Allied Army to the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III	1917 C.E. to 2001 C.E.	5917 to 6001	84 Years	12 Sevens
From the Balfour Declaration and the Taking of Jerusalem by the British Allied Army to the European-American Nuclear Treaty with Iran	1917 C.E. to 2015 C.E.	5917 to 6015	98 Years	14 Sevens
From the Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark to the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People	2445 B.C.E. to January 1939 C.E.	1556 to 5938	4,382 Years	626 Sevens
From the Start of the Reign of David to the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People	1059 B.C.E. to January 1939 C.E.	2942 to 5938	2,996 Years	428 Sevens
From the Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass to the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People	520 B.C.E. to January 1939 C.E.	3481 to 5938	2,457 Years	351 Sevens

From the Balfour Declaration and the Taking of Jerusalem by the British Allied Army to the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People	1917 C.E. to January 1939 C.E.	5917 to 5938	21 Years	3 Sevens
From the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People to the End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon	January 1939 C.E. to 1945 C.E.	5938 to 5945	7 Years	1 Seven
From the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People to the First Detonation of a Thermonuclear Weapon	January 1939 C.E. to 1952 C.E.	5938 to 5952	14 Years	2 Sevens
From the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People to the Start of Construction of the Two Man Made World Trade Center Mountains	January 1939 C.E. to 1966 C.E.	5938 to 5966	28 Years	4 Sevens



From the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People to the Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War	January 1939 C.E. to 1973 C.E.	5938 to 5973	35 Years	5 Sevens
From the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People to the Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III	January 1939 C.E. to 2001 C.E.	5938 to 6001	63 Years	9 Sevens
From the First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People to the European-American Nuclear Treaty with Iran	January 1939 C.E. to 2015 C.E.	5938 to 6015	77 Years	11 Sevens

In the year 520 B.C.E. Zechariah had a vision of an object that looked like a flying scroll and two man made mountains of brass or bronze. The precise date Zechariah received this vision is recorded in the book of Zechariah, and this date of 520 B.C.E. is an undisputed date in history. Michael Rood made the discovery when studying this vision of Zechariah that what Zechariah saw was an intercontinental ballistic missile which he described as a flying scroll. And Zechariah saw a lead container carrying an evil burnt offering made by fire attached to the flying scroll, which is obviously a nuclear warhead attached to an ICBM. In the vision the messenger tells Zechariah that there are many such lead containers with evil fire offerings throughout the earth. And Yahuweh/Yehovah says that he sends this lead container on the flying scroll into the houses of the thieves and those who swear falsely, and that this evil fire offering is able to consume and melt stone. Only a nuclear bomb is able to melt and consume stone. This is discussed in greater detail in Book 8.

Everyone can debate about the meaning of Zechariah's vision, but the undeniable fact is that the year that Zechariah received this vision in 520 B.C.E. is in a direct line of perfect sevens with the date 1945 at the end of World War II, when the first ever atomic nuclear weapons were used in war. And the sevens do not stop there, because seven years later after the atom bombs were dropped on Hiroshima and Nagasaki, the first every hydrogen thermonuclear bomb was detonated, once again in a perfect line of sevens with Zechariah's vision.

In the same vision, Zechariah also saw two mountains made of the man made alloy metal bronze or brass. This is a metal that does not exist in nature, indicating that these two mountains or towers that Zechariah saw are made entirely by man. In the time of Zechariah's vision the man made metal steel had not yet been invented, so if Zechariah saw a building made out of steel, he could only have described the metal he saw as the only man made metal he knew of at the time, which was bronze or brass. Interestingly there happen to be two man made towers of steel that collapsed on September 11, 2001 into two man made mountains of debris. These two towers made of an alloy metal that does not naturally exist in nature, just like bronze, just happened to have collapsed in a perfect line of sevens with Zechariah's vision of the two mountains of man made bronze.

And not only did these two man made tower mountains known as the World Trade Centers collapse on a date in perfect sevens with Zechariah's vision, but the year 1966 when construction began on the World Trade Centers is also in sevens with Zechariah's vision, as well as the completion of construction of the World Trade Centers 7 years later in 1973. The start of construction, the end of construction, and the destruction of the two World Trade Center man made alloy mountains are all together in sevens with Zechariah's vision of two man made alloy mountains out of which the 4 chariots of the 4 spirits of war ride out across the earth.

All of the events in this layer are events of preparations and warnings of things to come. In this layer is the date when Yahuweh/Yehovah gave Noah the warning that he was about to destroy the earth with a flood, and told Noah to prepare by building the ark. It is the layer containing the year that England made the Balfour Declaration and then took control of Jerusalem in preparation for the Jewish people to return back to Israel and become a nation again. And on the ancient Hebrew calendar beginning in the spring it is also the layer that contains the year that Hitler made his very first declaration on January 31, 1939 of his warning to the Jewish people that he was about to attempt to genocidally kill all of them in the Holocaust. The end of the Holocaust in the same year that the atomic bombs were dropped is 7 years after Hitler's warning of his intent to commit a Holocaust, so that his first warning given of the Holocaust, and his ending failure to complete his Holocaust are 7 years apart on the ancient Hebrew calendar.

The events of the flood and the Holocaust and Israel becoming a nation did not begin in this same layer, though the Holocaust did end in this layer. Thus, this layer of sevens contains the preparations and warnings of what is to come in the future, but not necessarily the start dates of the events. Since Zechariah received his vision of nuclear war with ICBM's and nuclear warheads and two man made alloy mountains in this layer, and since the first nuclear weapons used in war were detonated in this layer along with the collapse of the two man made alloy World Trade Center mountains, it indicates that Zechariah's vision and the events tied to it are warnings and preparations of future events to come in other layers of sevens. It is very doubtful that a nuclear war will actually begin in this layer of sevens, but this layer of sevens does contain the warning to prepare for a global nuclear war that is still yet to come in the future.

The final warning which is perhaps one of the most sobering is that of the Nuclear Treaty that America and Europe made with Iran. The year of this treaty in 2015 is 70 years or 10 sevens after the first atomic weapons were ever used in war in 1945. The treaty was meant to be a deterrent to prevent Iran from obtaining Nuclear Weapons, but instead it became a preparation to pave the way for creating a nuclear war in the future. And the leaders of America and Europe who pushed the treaty through were participating in helping to create the coming Global Nuclear War. This year of 2015 with the signing of the nuclear treaty with Iran is also 77 years or 11 sevens from the year that Hitler gave his first warning to the Jewish people that he was going to try to kill them all in a Holocaust. And the signing of the nuclear treaty by the leaders of America and Europe in league with Iran created the warning they had just given Iran the means by which to again attempt a Holocaust against the Jewish people. Only this time the attempted Holocaust will be nuclear.

The year 6022 from the spring of 2022 to the spring of 2023 will be 70 years since the first ever detonated hydrogen thermonuclear warhead and it might be a little scary to see what happens that year.

The following chart lays out the most significant and interesting dates of sevens, of both historical and mathematical interest. It is provided as a reference guide for those who wish to study the layers of sevens more deeply. All seven layers of sevens are mixed together in the chart in order to study the layers side by side. The index of all of the events in the seven layers of sevens is provided in Book 10 as an easy reference guide.

### Sevens of Primary Importance

Starting Event	Number of Sevens Between Events	Finishing Event
The Giving of the Prophecy of the 70 Sevens to Daniel	63 Years <b>9 Sevens</b>	The Command by Artaxerxes I to <u>Restore</u> Jerusalem
The Command by Artaxerxes I to <u>Restore</u> Jerusalem	455 Years <b>65 Sevens</b>	The Birth of Messiah
The Birth of Messiah	28 Years <b>4 Sevens</b>	The Start of the Ministry of Messiah
The Command by Artaxerxes I to <u>Restore</u> Jerusalem	483 Years <b>69 Sevens</b>	The Start of the Ministry of Messiah
The Exile of Judah into Babylon and the Destruction of the First Temple	70 Years <b>10 Sevens (1 Seventy)</b>	The Completion of Construction of the Second Temple and Completion of the 70 Years Prophesied by Jeremiah <i>The Replacement of the Destroyed First Temple by the New Second Temple</i>
The Birth of Messiah the Temple	70 Years <b>10 Sevens (1 Seventy)</b>	The Destruction of the Reconstruction of the Second (Herod's) Temple  <i>The Replacement of the Destroyed Physical, Earthly Temple by the New Spiritual, Heavenly Temple of Messiah</i>
The Death of Noah	70 Years <b>10 Sevens (1 Seventy)</b>	The Calling of Abraham Out of the Land of the Chaldeans
The End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon	70 Years <b>10 Sevens (1 Seventy)</b>	The European-American Nuclear Treaty with Iran
The Death of Lemek	350 Years <b>50 Sevens (5 Seventies) (7 Jubilees)</b>	The Birth of Abraham
The Calling of Abraham Out of the Land of the Chaldeans	350 Years <b>50 Sevens (5 Seventies) (7 Jubilees)</b>	The Birth of Moses
The Start of the Global Flood	350 Years <b>50 Sevens (5 Seventies) (7 Jubilees)</b>	The Death of Noah
The Death of Noah	420 Years <b>60 Sevens (6 Seventies)</b>	The Birth of Moses
The Start of the Global Flood	420 Years <b>60 Sevens (6 Seventies)</b>	The Calling of Abraham Out of the Land of the Chaldeans

The Giving of the Prophecy to Jeremiah of the Return of Israel	420 Years <b>60 Sevens</b> <b>(6 Seventies)</b>	The First Abomination Placed in the Second Temple
The Birth of Moses	560 Years <b>80 Sevens</b> <b>(8 Seventies)</b>	The Start of Construction of the First Temple
The Start of the Global Flood	770 Years <b>110 Sevens</b> <b>(11 Seventies)</b>	The Birth of Moses
The Calling of Abraham Out of the Land of the Chaldeans	910 Years <b>130 Sevens</b> <b>(13 Seventies)</b>	The Start of Construction of the First Temple
The Death of Noah	980 Years <b>140 Sevens</b> <i>20 Sevens of Sevens</i> <b>(14 Seventies)</b> <i>2 Sevens of Seventies</i>	The Start of Construction of the First Temple
The Exodus of the Children of Israel Out of Egypt at the First Festival of Passover	1,050 Years <b>150 Sevens</b> <b>(15 Seventies)</b> <b>(21 Jubilees)</b>	The Command by Artaxerxes I to <u>Rebuild</u> Jerusalem
The Start of the Global Flood	1,330 Years <b>190 Sevens</b> <b>(19 Seventies)</b>	The Start of Construction of the First Temple
The Erection of the Tabernacle	1,330 Years <b>190 Sevens</b> <b>(19 Seventies)</b>	The Cleansing of the Second Temple at the First Festival of Hanukah
The Start of the Ministry of Messiah	1,960 Years <b>280 Sevens</b> <i>40 Sevens of Sevens</i> <b>(28 Seventies)</b> <i>4 Sevens of Seventies</i>	The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
The Creation of Adam	2,100 Years <b>300 Sevens</b> <b>(30 Seventies)</b> <b>(42 Jubilees)</b>	The Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham
The Birth of Lemek	2,590 Years <b>370 Sevens</b> <b>(37 Seventies)</b>	The Start of Construction of the Second Temple
The Start of the Reign of David	3,010 Years <b>430 Sevens</b> <b>(43 Seventies)</b>	The First Detonation of a Thermonuclear Weapon
The Taking Up of Enoch	3,010 Years <b>430 Sevens</b> <b>(43 Seventies)</b>	The Conception of Messiah at Hanukah
The Erection of the Tabernacle	3,500 Years <b>500 Sevens</b> <b>(50 Seventies)</b> <b>(70 Jubilees)</b>	The Attempt to Divide Israel at the Annapolis Conference

The Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World	3,710 Years <b>530 Sevens</b> <b>(53 Seventies)</b>	The Second Founding of the Nation of Israel
The Birth of Jacob Called Israel	3,780 Years <b>540 Sevens</b> <b>(54 Seventies)</b>	The Start of the Holocaust
The Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark	4,410 Years <b>630 Sevens</b> <i>90 Sevens of Sevens</i> <b>(63 Seventies)</b> <i>9 Sevens of Seventies</i> <i>9 Four Hundred Nineties</i>	The Start of Construction of the Two Man Made World Trade Center Mountains
The Start of Construction of the Second Temple	63 Years <b>9 Sevens</b>	The Jewish Victory Over Haman's Plot at the First Festival of Purim
The Giving of the Prophecy of the 70 Sevens to Daniel	63 Years <b>9 Sevens</b>	The Command by Artaxerxes I to <u>Restore</u> Jerusalem
The Completion of Construction of the First Temple	490 Years <b>70 Sevens</b> <b>(7 Seventies)</b>	The Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives
The Command by Suleiman I to <u>Rebuild</u> Jerusalem	490 Years <b>70 Sevens</b> <b>(7 Seventies)</b>	The End of the Last Seven and the Return of Messiah
The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	2,520 Years <b>360 Sevens</b> <b>(36 Seventies)</b>	The Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III
The Giving of the Prophecy of the 70 Sevens to Daniel	2,520 Years <b>360 Sevens</b> <b>(36 Seventies)</b>	The Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada
The Start of the Global Flood	4,312 Years <b>616 Sevens</b> <i>88 Sevens of Sevens</i>	The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem
The Death of Noah	4,018 Years <b>574 Sevens</b> <i>82 Sevens of Sevens</i>	The End of the Last Seven and the Return of Messiah
The Birth of Lemek	1,127 Years <b>161 Sevens</b> <i>23 Sevens of Sevens</i>	The Birth of Abraham
The Death of Lemek	350 Years <b>50 Sevens</b> <b>(5 Seventies)</b> <b>(7 Jubilees)</b>	The Birth of Abraham

The Death of Lemek	1,764 Years <b>252 Sevens</b> <i>36 Sevens of Sevens</i>	The Exile of Judah into Babylon and the Destruction of the First Temple
The Death of Lemek	1,813 Years <b>259 Sevens</b> <i>37 Sevens of Sevens</i>	The Start of Construction of the Second Temple
The Birth of Jacob Called Israel	77 Years <b>11 Sevens</b>	The Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World
The First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People	77 Years <b>11 Sevens</b>	The European-American Nuclear Treaty with Iran
The Cleansing of the Second Temple at the First Festival of Hanukah	231 Years <b>33 Sevens</b>	The Destruction of the Second (Herod's) Temple
The Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World	308 Years <b>44 Sevens</b>	The First Founding of the Nation of Israel
The Birth of Jacob Called Israel	385 Years <b>55 Sevens</b>	The First Founding of the Nation of Israel
The Start of the Reign of David	539 Years <b>77 Sevens</b> <i>11 Sevens of Sevens</i>	The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass
The Birth of Lemek	777 Years <b>111 Sevens</b>	The Death of Lemek
The Birth of Moses	3,108 Years <b>444 Sevens</b>	The Command by Suleiman I to <u>Rebuild</u> Jerusalem
The Calling of Abraham Out of the Land of the Chaldeans	3,885 Years <b>555 Sevens</b>	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance
The Birth of Isaac	3,885 Years <b>555 Sevens</b>	The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
The Erection of the Tabernacle	3,479 Years <b>497 Sevens</b> <i>71 Sevens of Sevens</i>	The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
The Creation of Adam	3,479 Years <b>497 Sevens</b> <i>71 Sevens of Sevens</i>	The Temporary Halt of the Construction of the Second Temple
The Command by Artaxerxes I to <u>Rebuild</u> Jerusalem	427 Years <b>61 Sevens</b>	The Completion of the Reconstruction of the Second (Herod's) Temple
The Taking Up of Elijah	882 Years <b>126 Sevens</b> <i>18 Sevens of Sevens</i>	The Completion of the Reconstruction of the Second (Herod's) Temple
The Giving of the Prophecy of the 70 Sevens to Daniel	518 Years <b>74 Sevens</b>	The Birth of Messiah the Temple

The Taking Up of Enoch	1,519 Years <b>217 Sevens</b> <i>31 Sevens of Sevens</i>	The Exodus of the Children of Israel Out of Egypt at the First Festival of Passover
The Erection of the Tabernacle	1,519 Years <b>217 Sevens</b> <i>31 Sevens of Sevens</i>	The Start of the Ministry of Messiah the Temple
The Exodus of the Children of Israel Out of Egypt at the First Festival of Passover	1,491 Years <b>213 Sevens</b>	The Conception of Messiah at Hanukah
The Erection of the Tabernacle	1,491 Years <b>213 Sevens</b>	The Birth of Messiah
The Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham	1,897 Years <b>271 Sevens</b>	The Conception of Messiah at Hanukah
The Birth of Isaac	1,897 Years <b>271 Sevens</b>	The Birth of Messiah
The Creation of Adam	3,997 Years <b>571 Sevens</b>	The Conception of Messiah at Hanukah
The Birth of David	1,085 Years <b>155 Sevens</b>	The Conception of Messiah at Hanukah
The Start of Construction of the First Temple	7 Years <b>1 Seven</b>	The Completion of Construction of the First Temple
The Start of Construction of the Second Temple	21 Years <b>3 Sevens</b>	The Completion of Construction of the Second Temple and Completion of the 70 Years Prophesied by Jeremiah
The Completion of Construction of the Second Temple	42 Years <b>6 Sevens</b>	The Jewish Victory Over Haman's Plot at the First Festival of Purim
The Start of the Ministry of Messiah the Temple	42 Years <b>6 Sevens</b>	The Destruction of the Second (Herod's) Temple
The Command by Artaxerxes I to <u>Restore</u> Jerusalem	294 Years <b>42 Sevens</b> <i>6 Sevens of Sevens</i>	The Cleansing of the Second Temple at the First Festival of Hanukah
The Cleansing of the Second Temple at the First Festival of Hanukah	189 Years <b>27 Sevens</b>	The Start of the Ministry of Messiah the Temple
The Cleansing of the Second Temple at the First Festival of Hanukah	231 Years <b>33 Sevens</b>	The Destruction of the Second (Herod's) Temple
The Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World	1,225 Years <b>175 Sevens</b> <i>25 Sevens of Sevens</i>	The Command to Rebuild the Temple
The Command to Rebuild the Temple	371 Years <b>53 Sevens</b>	The First Abomination Placed in the Second Temple
The First Abomination Placed in the Second Temple	2,107 Years <b>301 Sevens</b> <i>43 Sevens of Sevens</i>	The Start of the Holocaust

The Birth of Jacob Called Israel	385 Years <b>55 Sevens</b>	The First Founding of the Nation of Israel
The Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World	308 Years <b>44 Sevens</b>	The First Founding of the Nation of Israel
The First Founding of the Nation of Israel	3,402 Years <b>486 Sevens</b>	The Second Founding of the Nation of Israel
The Birth of Jacob Called Israel	3,787 Years <b>541 Sevens</b>	The Second Founding of the Nation of Israel
The Giving of the Prophecy to Jeremiah of the Return of Israel	2,534 Years <b>362 Sevens</b>	The Second Founding of the Nation of Israel
The Exile of Judah Across the Earth and the Destruction of Jerusalem	1,813 Years <b>259 Sevens</b> <i>37 Sevens of Sevens</i>	The Second Founding of the Nation of Israel
The Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World	784 Years <b>112 Sevens</b> <i>16 Sevens of Sevens</i>	The Dividing of Israel
The Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World	1,167 Years <b>168 Sevens</b> <i>24 Sevens of Sevens</i>	The Giving of the Prophecy to Jeremiah of the Return of Israel
The Dividing of Israel	392 Years <b>56 Sevens</b> <i>8 Sevens of Sevens</i>	The Giving of the Prophecy to Jeremiah of the Return of Israel
The Dividing of Israel	441 Years <b>63 Sevens</b> <i>9 Sevens of Sevens</i>	The Command to Rebuild the Temple
The First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People	7 Years <b>1 Seven</b>	The End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon
The Start of the Holocaust	7 Years <b>1 Seven</b>	The Second Founding of the Nation of Israel
The End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon	7 Years <b>1 Seven</b>	The First Detonation of a Thermonuclear Weapon
The Start of Construction of the Two Man Made World Trade Center Mountains	7 Years <b>1 Seven</b>	The Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War
The Annulment of the First Ever Peace Talks Between Israel and the Palestinians	7 Years <b>1 Seven</b>	The Attempt to Divide Israel at the Oslo Accord
The Attempt to Divide Israel at the Oslo Accord	7 Years <b>1 Seven</b>	The Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada



The Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada	7 Years <b>1 Seven</b>	The Attempt to Divide Israel at the Annapolis Conference
The Attempt to Divide Israel at the Annapolis Conference	7 Years <b>1 Seven</b>	The 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians
The Start of Construction of the First Temple	7 Years <b>1 Seven</b>	The Completion of Construction of the First Temple
The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel	7 Years <b>1 Seven</b>	The End of the Last Seven and the Return of Messiah
The Completion of Construction of the First Temple	3,024 Years <b>432 Sevens</b>	The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel
The Start of Construction of the First Temple	3,038 Years <b>434 Sevens</b> <i>62 Sevens</i>	The End of the Last Seven and the Return of Messiah the Temple
The Completion of Construction of the First Temple	2,968 Years <b>424 Sevens</b>	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance
The Death and Resurrection of Messiah  <i>The Former Rain Outpouring of the Fire of the Spirit of Yahuweh/ Yehovah Begins on the Day of the Festival of Shavuot Exactly 50 Days on the 50<sup>th</sup> Day from the Resurrection of Messiah</i>	1,939 Years <b>277 Sevens</b>	The Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War  <i>The Latter Rain Outpouring of the Fire of the Spirit of Yahuweh/ Yehovah Begins in the Year of Jubilee Exactly 50 Years in the 50<sup>th</sup> Year from the Resurrection of the Nation of Israel</i>
The Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman	700 Years <b>100 Sevens</b> <b>(10 Seventies)</b> <b>(14 Jubilees)</b>	The Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War
The Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark	4,361 Years <b>623 Sevens</b> <i>89 Sevens of Sevens</i>	The Balfour Declaration and the Taking of Jerusalem by the British Allied Army
The Start of the Global Flood	4,361 Years <b>623 Sevens</b> <i>89 Sevens of Sevens</i>	The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel
The Giving of the Prophecy to Jeremiah of the Return of Israel	2,534 Years <b>362 Sevens</b>	The Second Founding of the Nation of Israel

The Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives	2,534 Years <b>362 Sevens</b>	The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel
The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	2,534 Years <b>362 Sevens</b>	The European-American Nuclear Treaty with Iran
The Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives	2,541 Years <b>363 Sevens</b>	The End of the Last Seven and the Return of Messiah on the Mount of Olives
The Completion of Construction of the First Temple	2,541 Years <b>363 Sevens</b>	The Command by Suleiman I to <u>Rebuild</u> Jerusalem
The Command by Suleiman I to <u>Rebuild</u> Jerusalem	434 Years <b>62 Sevens</b>	The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem
The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	49 Years <b>7 Sevens</b>	The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel
The Command by Suleiman I to <u>Rebuild</u> Jerusalem	483 Years <b>69 Sevens</b>	The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel
The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel	7 Years <b>1 Seven</b>	The End of the Last Seven and the Return of Messiah
The Command by Suleiman I to <u>Rebuild</u> Jerusalem	490 Years <b>70 Sevens</b>	The End of the Last Seven and the Return of Messiah
The Giving of the Prophecy of the 70 Sevens to Daniel	1,764 Years <b>252 Sevens</b> <i>36 Sevens of Sevens</i>	The Complete Destruction of Jerusalem by the Khwarezm of Persia
The Destruction of the Second (Herod's) Temple	1,176 Years <b>168 Sevens</b> <i>24 Sevens of Sevens</i>	The Complete Destruction of Jerusalem by the Khwarezm of Persia
The Complete Destruction of Jerusalem by the Khwarezm of Persia	770 Years <b>110 Sevens</b> <b>(11 Seventies)</b>	The 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians
The Giving of the Prophecy to Jeremiah of the Return of Israel	49 Years <b>7 Sevens</b>	The Command to Rebuild the Temple
The Exile of Judah into Babylon and the Destruction of the First Temple	49 Years <b>7 Sevens</b>	The Start of Construction of the Second Temple

The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem	49 Years <b>7 Sevens</b>	The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel
The Balfour Declaration and the Taking of Jerusalem by the British Allied Army	49 Years <b>7 Sevens</b>	The Start of Construction of the Two Man Made World Trade Center Mountains
The Start of Construction of the Two Man Made World Trade Center Mountains	49 Years <b>7 Sevens</b>	The European-American Nuclear Treaty with Iran
The First Detonation of a Thermonuclear Weapon	49 Years <b>7 Sevens</b>	The Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III
The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	2,464 Years <b>352 Sevens</b>	The End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon
The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	2,471 Years <b>353 Sevens</b>	The First Detonation of a Thermonuclear Weapon
The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	2,485 Years <b>355 Sevens</b>	The Start of Construction of the Two Man Made World Trade Center Mountains
The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	2,492 Years <b>356 Sevens</b>	The Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War
The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	2,520 Years <b>360 Sevens</b> <b>(36 Seventies)</b>	The Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III
The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	2,534 Years <b>362 Sevens</b>	The European-American Nuclear Treaty with Iran
The Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark	4,410 Years <b>630 Sevens</b> <i>90 Sevens of Sevens</i> <b>(63 Seventies)</b> <i>9 Sevens of Seventies</i> <i>9 Four Hundred Nineties</i>	The Start of Construction of the Two Man Made World Trade Center Mountains
The Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark	4,459 Years <b>637 Sevens</b> <i>91 Sevens of Sevens</i>	The European-American Nuclear Treaty with Iran
The First Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People	77 Years <b>11 Sevens</b>	The European-American Nuclear Treaty with Iran

The Balfour Declaration and the Taking of Jerusalem by the British Allied Army	98 Years <b>14 Sevens</b> <i>2 Sevens of Sevens</i>	The European-American Nuclear Treaty with Iran
The Taking Up of Enoch	1,113 Years <b>159 Sevens</b>	The Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham
The Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham	1,001 Years <b>143 Sevens</b>	The Taking Up of Elijah

The next chart shows an example of counting sevens according to Daniel's prophecy using different increments of time. There are 483 years or 69 sevens from the command by Artaxerxes I to Ezra to restore Jerusalem in the year 458 B.C.E. to the start of Yeshua's ministry in February 27 C.E. Counting this in corrected Hebrew year dates, Artaxerxes I gave his command in the year 3543 and Yeshua began his ministry in the year 4026. 4026 minus 3543 is 483 years, and 483 divided by 7 is 69. Thus from Artaxerxes's command to restore Jerusalem to Yeshua the Messiah Prince are a total of 69 sevens.

The calculations of the number of days that Yeshua's ministry lasted are from Michael Rood's book *The Chronological Gospels* (2013). He made his calculations according to the ancient Hebrew calendar still in use in Yeshua's day, which kept the months according to the sighting of the new moon. Since NASA has now calculated the exact days of every phase of the moon on the Julian calendar going back thousands of years in history, it is a simple matter to know the precise days that every event took place on the ancient Hebrew calendar.

His chronology of Yeshua's ministry is already laid out in his book for anyone to go and investigate for themselves, and there is no reason to reproduce any of it here. Using NASA's precise lunar calculations he calculated the length of Yeshua's ministry on earth as being from the 20<sup>th</sup> day of the 11<sup>th</sup> month in the Hebrew year 4026 to the 8<sup>th</sup> day of the 3<sup>rd</sup> month of the Hebrew year 4028. The date of the 20<sup>th</sup> day of the 11<sup>th</sup> month of the year 4026 (February 16, 27 C.E. on the Julian calendar) is the date that Michael Rood calculated Yeshua was immersed by John when the spirit of Yahuweh/Yehovah descended upon Yeshua and Yahuweh/Yehovah spoke the words from the heavens that Yeshua is his son. This is the date that Yeshua's ministry began.

Counting 434 days from the 20<sup>th</sup> day of the 11<sup>th</sup> month of the year 4026 we arrive at the 10<sup>th</sup> day of the 1<sup>st</sup> month of the year 4028 (April 24, 28 C.E. on the Julian calendar), the day that Yeshua entered Jerusalem on the donkey, which that year happened to be on the Sabbath day on the 7<sup>th</sup> day of the week. 434 days is exactly 62 weeks. Then Yeshua was crucified 4 days later on the 14<sup>th</sup> day of the 1<sup>st</sup> month of the year 4028 on the day of Passover (April 28, 28 C.E. on the Julian calendar), which that year happened to be on a Wednesday on the 4<sup>th</sup> day of the week, on the exact middle of the week. This was in fulfillment of Daniel's prophecy that the Messiah would be cut off after 62 weeks from the start of his ministry, and that in the middle of the week he would cease the sacrifices and offerings.

Then counting 3 days and 3 nights from the day of Passover when Yeshua was crucified, he rose again from the dead on the 7<sup>th</sup> day of the week, at the end of the week, on the 17<sup>th</sup> day of the 1<sup>st</sup> month of the year 4028 (May 2, 28 C.E. on the Julian calendar). This comes to a total of 441 days or 63 weeks from the start of Yeshua's ministry. As already shown earlier in Book 1, every year 7 weeks are counted from the Day of First Fruits until the Festival of Weeks (Pentecost) on the 50<sup>th</sup> day from the Day of First Fruits. The Day of First Fruits is always on the 1<sup>st</sup> day of the week during the Festival of Unleavened Bread. Yeshua rose again in the evening of the 7<sup>th</sup> day of the week just before the Day of First Fruits began that evening at twilight. (On the Hebrew calendar the new day always begins at twilight at sunset.)

Counting from the 17<sup>th</sup> day of the 1<sup>st</sup> month when Yeshua rose from the dead it counts 7 weeks to the 49<sup>th</sup> day at the end of the 7 weeks on the 7<sup>th</sup> day of the 3<sup>rd</sup> month of the year 4028 (June 19, 28 C.E. on the Julian calendar). Thus Yeshua's ministry ended on the day right before the fire of the spirit of Yahuweh/Yehovah fell on the Festival of Weeks on the day of Pentecost. This brings the total length of Yeshua's ministry to 490 days or 70 weeks. This is a counting of sevens of days instead of sevens of years, so that from the start of Yeshua's ministry to when he entered Jerusalem on the donkey is 434 days or 62 sevens of days; from when Yeshua entered Jerusalem to when he rose again from the dead is 7 days or 1 seven of days; and from when Yeshua rose again from the dead to the end of the counting of the omer of 7 weeks on the 49<sup>th</sup> day, on the day right before the fire of the spirit fell, is 49 days or 7 sevens of days.

### Examples of Counting the Seventy Sevens of Daniel

<p><b><u>Layer of Years</u></b> <b><u>Seventy Sevens</u></b> <b><u>of Years</u></b></p> <p>Seventy Shavuim</p> <p>Seventy Sevens</p> <p>1 Seven Equals 7 Years</p>	<p><b>Calculations</b> <b>70 Sevens = 490 Years</b></p> <p>7 sevens = 49 years 62 sevens = 434 years</p> <p>49 years + 434 years = 483 years</p> <p><i>Last Seven Never Fulfilled</i> 1 seven = 7 years</p>	<p><b>Order of Sevens</b> 7 Sevens   62 Sevens   1 Seven</p> <p>From the Command to <u>Restore</u> Jerusalem in 458 B.C.E. (3543) to the Start of Yeshua's Ministry in February 27 C.E. (4026) are 62 Sevens and 7 Sevens Equaling 69 Sevens or 483 Years.</p> <p>The Last 70<sup>th</sup> Seven was Never Fulfilled at Yeshua's First Coming, and is the 7 Years of Tribulation which will be Fulfilled at Yeshua's Second Coming.</p>
<p><b><u>Layer of Days</u></b> <b><u>Seventy Sevens</u></b> <b><u>of Days</u></b></p> <p>Seventy Shavuim</p> <p>Seventy Sevens</p> <p>Seventy Shavuot</p> <p>Seventy Weeks</p> <p>1 Seven Equals 7 Days Equals 1 Week</p>	<p><b>Calculations</b> <b>70 Sevens = 490 Days</b></p> <p>7 sevens = 49 days 62 sevens = 434 days 1 seven = 7 days</p> <p>49 days + 434 days + 7 days = 490 days</p>	<p><b>Order of Sevens</b> 62 Sevens   1 Seven   7 Sevens</p> <p>From the Baptism of Messiah by John in February of 27 C.E. (4026) (on the 20<sup>th</sup> Day of the 11<sup>th</sup> Month) to the Arrival of the Messiah at Jerusalem on the Donkey in 28 C.E. (4028) (on the 10<sup>th</sup> Day of the 1<sup>st</sup> Month) was exactly 434 days, and from the Day of His Arrival in Jerusalem to the Day He Rose from the Dead on the Sabbath Day (on the 17<sup>th</sup> Day of the 1<sup>st</sup> Month) was Exactly 7 Days, and in the midst of the 7 Days on Wednesday He was 'Cut Off' on the Cross, and from the Day of First Fruits after Yeshua Rose on the Sabbath Day to the Baptism of the Fire of the Set-apart Spirit on the Day of Shavuot in the year 28 C.E. (4028) (on the 8<sup>th</sup> Day of the 3<sup>rd</sup> Month) was 49 Days. All Added Together Yeshua's Ministry Totaled Exactly 490 Days, ending on the 49<sup>th</sup> Day of the Counting of the Omer on the Day Before the Festival of Shavuot.</p>
<p><b><u>Layer of Weeks</u></b> <b><u>Seventy Sevens</u></b> <b><u>of Weeks of</u></b> <b><u>Years</u></b></p> <p>Seventy Shavuim</p> <p>Seventy Sevens</p> <p>Seventy Sevens of Shavuot</p> <p>Seventy Sevens of Weeks</p> <p>1 Seven Equals 7 Weeks Equals 1 Year of the Counting of the Omer</p>	<p><b>Calculations</b> <b>70 Sevens = 490 Weeks</b></p> <p>7 sevens = 49 weeks 62 sevens = 434 weeks</p> <p>49 weeks + 434 weeks = 483 weeks</p> <p>483 weeks ÷ 7 sevens = 69 years of sevens of weeks</p> <p><i>The Last Seven of the Layer of Years, which was Never Fulfilled, is Joined Together with the Last Seven of the Layer of Weeks</i></p> <p>1 seven = 7 weeks <i>joined together with</i> 1 seven = 7 years</p>	<p><b>Order of Sevens</b> 62 Sevens   7 Sevens   1 Seven = 1 Seven</p> <p>From the Proclamation of the Creation of the State of Israel in a Single Day on the 49<sup>th</sup> Day of the Counting of the Omer on the Day Before the Festival of Shavuot in 1948 (5948) to the Day Before Shavuot (63<sup>rd</sup> Shavuot) in 2010 (6010) is the Completion of 62 Sevens of Counting of Weeks for the Feast of Shavuot (Feast of Weeks), Totaling 434 Weeks of the Counting of the Omer across 62 Years. From the 63<sup>rd</sup> Shavuot in 2010 (6010) to the 70<sup>th</sup> Shavuot in 2017 (6017) is the Completion of 7 Sevens of Counting of Weeks for the Feast of Shavuot (Feast of Weeks), Totaling 49 Weeks of the Counting of the Omer Across 7 Years. All Together the Years Add up to 69 Years of 69 Sevens Completed Equaling 483 Weeks of the Counting of the Omer Completed on the Day Before the 70<sup>th</sup> Feast of Shavuot.</p> <p>The Last 70<sup>th</sup> Seven of the Layer of Years is Joined Together with the Last 70<sup>th</sup> Seven of the Layer of Weeks, so that the 7 Years of Tribulation Transpires at the Completion of the 70 Sevens of Weeks.</p>

Michael Rood also made the discovery that the day that the modern state of Israel became a nation again on May 14, 1948 was the 49<sup>th</sup> day of the counting of the omer if calculated according to the ancient Hebrew calendar. This means that just as Yeshua's ministry ended on the 49<sup>th</sup> day of the counting of the omer, on the day right before the Festival of Weeks (Pentecost), the modern state of Israel was also born in one day on the same date on the ancient Hebrew calendar, on the day right before the Festival of Weeks (Pentecost). This gives 2 separate signs that indicate that there is a counting of sevens concerning Daniel's prophecy that are tied into the date that Israel became a nation in one day on May 14, 1948.

The first sign is that it is the same date in history that Yeshua's ministry ended a counting of Daniel's 70 sevens. If we look at the first layer of Daniel's sevens from 458 B.C.E. to February 27 C.E. there are 69 sevens of years. Then beginning at the end of the 69 sevens of years begins the counting of 70 sevens of days from the start to the end of Yeshua's ministry. The first obvious thing to notice is that there is 1 seven of years still missing in Daniel's prophecy. Only 69 sevens of years were completed when Yeshua came, but 1 seven of years never happened. 70 sevens of days were completed but not all of the 70 sevens of years. Since Yeshua's ministry ended on the date of the 49<sup>th</sup> day of the counting of the omer and since the modern state of Israel became a nation on the same date of the 49<sup>th</sup> day of the counting of the omer, this indicates that perhaps by counting sevens from this date that Israel became a nation again we might find the calculation that leads to the discovery of when the last seven of years transpires, the 1 seven of years that never happened when Yeshua came the first time.

The second sign is with the number 49 itself. 49 is 7 sevens and is one of the parts of Daniel's prophecy. The 49<sup>th</sup> day of the counting of the omer is also 7 weeks, and is a continual counting of 7 weeks every year as part of the counting for the celebration of the Festival of Weeks (Pentecost) on the 50<sup>th</sup> day. This indicates that perhaps starting from the date that Israel became a nation we are to count 7 weeks of the counting of the omer every year, just counting the 7 weeks each year. If we count 7 weeks each year from the year 1948, 1949 is a completion of 7 weeks, 1950 is a completion of 14 weeks and so on. The following chart shows the counting in detail and shows how 483 weeks of the counting of the omer are completed in 69 years in the year 2017. This means that in the year 2017, 69 sevens of weeks of the counting of the omer are completed.

If we are to apply this counting to Daniel's prophecy, then normally Messiah Prince would come after 69 sevens. But since Yeshua already fulfilled the 69 sevens when he came the first time, when he returns he will come at the end of 70 sevens to be anointed set-apart of set-aparts instead. After completing the counting of 69 sevens, it is then possible that this is an indicator of where the last seven, the 70<sup>th</sup> seven, transpires by being joined together onto the 69 sevens of weeks of the counting of the omer. If we attach the last seven of years that never happened at Yeshua's first coming onto the 69 sevens of weeks, and join it together with the 70<sup>th</sup> seven of weeks of the counting of the omer as shown in the chart below, it indicates that the last seven of years of Daniel's prophecy transpires from the year 2017 to the year 2024. But this is not the only evidence that the last seven of Daniel's 70 sevens takes place in the range of dates from 2017 to 2024.

## Seventy Sevens of Daniel in the Layer of Weeks

### Seventy Sevens of Weeks of Years

Beginning Counting from the Day Israel Became a Nation on the 49<sup>th</sup> Day of the Counting of the Omer  
One Day before the Festival of Shavuot and the Same Date in History the Messiah's Ministry Ended  
After 490 Days or 70 Sevens of Days

<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Number of Festivals of Shavuot</b>	<b>Number of Weeks</b>	<b>Number of Sevens</b>	<b>Number of Years Completed at Each Seven</b>
Spring 1948 to Spring 1949	5948	1 <sup>st</sup> Festival of Shavuot	0 Weeks	0 Sevens	0 Years
Spring 1949 to Spring 1950	5949	2 <sup>nd</sup> Festival of Shavuot	7 Weeks	1 Seven	1 Year
Spring 1950 to Spring 1951	5950	3 <sup>rd</sup> Festival of Shavuot	14 Weeks	2 Sevens	2 Years
Spring 1951 to Spring 1952	5951	4 <sup>th</sup> Festival of Shavuot	21 Weeks	3 Sevens	3 Years
Spring 1952 to Spring 1953	5952	5 <sup>th</sup> Festival of Shavuot	28 Weeks	4 Sevens	4 Years
Spring 1953 to Spring 1954	5953	6 <sup>th</sup> Festival of Shavuot	35 Weeks	5 Sevens	5 Years
Spring 1954 to Spring 1955	5954	7 <sup>th</sup> Festival of Shavuot	42 Weeks	6 Sevens	6 Years
Spring 1955 to Spring 1956	5955	8 <sup>th</sup> Festival of Shavuot	49 Weeks	7 Sevens	7 Years
Spring 1956 to Spring 1957	5956	9 <sup>th</sup> Festival of Shavuot	56 Weeks	8 Sevens	8 Years
Spring 1957 to Spring 1958	5957	10 <sup>th</sup> Festival of Shavuot	63 Weeks	9 Sevens	9 Years
Spring 1958 to Spring 1959	5958	11 <sup>th</sup> Festival of Shavuot	70 Weeks	10 Sevens	10 Years
Spring 1959 to Spring 1960	5959	12 <sup>th</sup> Festival of Shavuot	77 Weeks	11 Sevens	11 Years
Spring 1960 to Spring 1961	5960	13 <sup>th</sup> Festival of Shavuot	84 Weeks	12 Sevens	12 Years



Spring 1961 to Spring 1962	5961	14 <sup>th</sup> Festival of Shavuot	91 Weeks	13 Sevens	13 Years
Spring 1962 to Spring 1963	5962	15 <sup>th</sup> Festival of Shavuot	98 Weeks	14 Sevens	14 Years
Spring 1963 to Spring 1964	5963	16 <sup>th</sup> Festival of Shavuot	105 Weeks	15 Sevens	15 Years
Spring 1964 to Spring 1965	5964	17 <sup>th</sup> Festival of Shavuot	112 Weeks	16 Sevens	16 Years
Spring 1965 to Spring 1966	5965	18 <sup>th</sup> Festival of Shavuot	119 Weeks	17 Sevens	17 Years
Spring 1966 to Spring 1967	5966	19 <sup>th</sup> Festival of Shavuot	126 Weeks	18 Sevens	18 Years
Spring 1967 to Spring 1968	5967	20 <sup>th</sup> Festival of Shavuot	133 Weeks	19 Sevens	19 Years
Spring 1968 to Spring 1969	5968	21 <sup>st</sup> Festival of Shavuot	140 Weeks	20 Sevens	20 Years
Spring 1969 to Spring 1970	5969	22 <sup>nd</sup> Festival of Shavuot	147 Weeks	21 Sevens	21 Years
Spring 1970 to Spring 1971	5970	23 <sup>rd</sup> Festival of Shavuot	154 Weeks	22 Sevens	22 Years
Spring 1971 to Spring 1972	5971	24 <sup>th</sup> Festival of Shavuot	161 Weeks	23 Sevens	23 Years
Spring 1972 to Spring 1973	5972	25 <sup>th</sup> Festival of Shavuot	168 Weeks	24 Sevens	24 Years
Spring 1973 to Spring 1974	5973	26 <sup>th</sup> Festival of Shavuot	175 Weeks	25 Sevens	25 Years
Spring 1974 to Spring 1975	5974	27 <sup>th</sup> Festival of Shavuot	182 Weeks	26 Sevens	26 Years
Spring 1975 to Spring 1976	5975	28 <sup>th</sup> Festival of Shavuot	189 Weeks	27 Sevens	27 Years
Spring 1976 to Spring 1977	5976	29 <sup>th</sup> Festival of Shavuot	196 Weeks	28 Sevens	28 Years

Spring 1977 to Spring 1978	5977	30 <sup>th</sup> Festival of Shavuot	203 Weeks	29 Sevens	29 Years
Spring 1978 to Spring 1979	5978	31 <sup>st</sup> Festival of Shavuot	210 Weeks	30 Sevens	30 Years
Spring 1979 to Spring 1980	5979	32 <sup>nd</sup> Festival of Shavuot	217 Weeks	31 Sevens	31 Years
Spring 1980 to Spring 1981	5980	33 <sup>rd</sup> Festival of Shavuot	224 Weeks	32 Sevens	32 Years
Spring 1981 to Spring 1982	5981	34 <sup>th</sup> Festival of Shavuot	231 Weeks	33 Sevens	33 Years
Spring 1982 to Spring 1983	5982	35 <sup>th</sup> Festival of Shavuot	238 Weeks	34 Sevens	34Years
Spring 1983 to Spring 1984	5983	36 <sup>th</sup> Festival of Shavuot	245 Weeks	35 Sevens	35 Years
Spring 1984 to Spring 1985	5984	37 <sup>th</sup> Festival of Shavuot	252 Weeks	36 Sevens	36 Years
Spring 1985 to Spring 1986	5985	38 <sup>th</sup> Festival of Shavuot	259 Weeks	37 Sevens	37 Years
Spring 1986 to Spring 1987	5986	39 <sup>th</sup> Festival of Shavuot	266 Weeks	38 Sevens	38 Years
Spring 1987 to Spring 1988	5987	40 <sup>th</sup> Festival of Shavuot	273 Weeks	39 Sevens	39 Years
Spring 1988 to Spring 1989	5988	41 <sup>st</sup> Festival of Shavuot	280 Weeks	40 Sevens	40 Years
Spring 1989 to Spring 1990	5989	42 <sup>nd</sup> Festival of Shavuot	287 Weeks	41 Sevens	41 Years
Spring 1990 to Spring 1991	5990	43 <sup>rd</sup> Festival of Shavuot	294 Weeks	42 Sevens	42 Years
Spring 1991 to Spring 1992	5991	44 <sup>th</sup> Festival of Shavuot	301 Weeks	43 Sevens	43 Years
Spring 1992 to Spring 1993	5992	45 <sup>th</sup> Festival of Shavuot	308 Weeks	44 Sevens	44 Years

Spring 1993 to Spring 1994	5993	46 <sup>th</sup> Festival of Shavuot	315 Weeks	45 Sevens	45 Years
Spring 1994 to Spring 1995	5994	47 <sup>th</sup> Festival of Shavuot	322 Weeks	46 Sevens	46 Years
Spring 1995 to Spring 1996	5995	48 <sup>th</sup> Festival of Shavuot	329 Weeks	47 Sevens	47 Years
Spring 1996 to Spring 1997	5996	49 <sup>th</sup> Festival of Shavuot	336 Weeks	48 Sevens	48 Years
Spring 1997 to Spring 1998	5997	50 <sup>th</sup> Festival of Shavuot	343 Weeks	49 Sevens	49 Years
Spring 1998 to Spring 1999	5998	51 <sup>st</sup> Festival of Shavuot	350 Weeks	50 Sevens	50 Years
Spring 1999 to Spring 2000	5999	52 <sup>nd</sup> Festival of Shavuot	357 Weeks	51 Sevens	51 Years
Spring 2000 to Spring 2001	6000	53 <sup>rd</sup> Festival of Shavuot	364 Weeks	52 Sevens	52 Years
Spring 2001 to Spring 2002	6001	54 <sup>th</sup> Festival of Shavuot	371 Weeks	53 Sevens	53 Years
Spring 2002 to Spring 2003	6002	55 <sup>th</sup> Festival of Shavuot	378 Weeks	54 Sevens	54 Years
Spring 2003 to Spring 2004	6003	56 <sup>th</sup> Festival of Shavuot	385 Weeks	55 Sevens	55 Years
Spring 2004 to Spring 2005	6004	57 <sup>th</sup> Festival of Shavuot	392 Weeks	56 Sevens	56 Years
Spring 2005 to Spring 2006	6005	58 <sup>th</sup> Festival of Shavuot	399 Weeks	57 Sevens	57 Years
Spring 2006 to Spring 2007	6006	59 <sup>th</sup> Festival of Shavuot	406 Weeks	58 Sevens	58 Years
Spring 2007 to Spring 2008	6007	60 <sup>th</sup> Festival of Shavuot	413 Weeks	59 Sevens	59 Years
Spring 2008 to Spring 2009	6008	61 <sup>st</sup> Festival of Shavuot	420 Weeks	60 Sevens	60 Years

Spring 2009 to Spring 2010	6009	62 <sup>nd</sup> Festival of Shavuot	427 Weeks	61 Sevens	61 Years
Spring 2010 to Spring 2011	6010	63 <sup>rd</sup> Festival of Shavuot	434 Weeks	62 Sevens	62 Years
Spring 2011 to Spring 2012	6011	64 <sup>th</sup> Festival of Shavuot	441 Weeks	63 Sevens	63 Years
Spring 2012 to Spring 2013	6012	65 <sup>th</sup> Festival of Shavuot	448 Weeks	64 Sevens	64 Years
Spring 2013 to Spring 2014	6013	66 <sup>th</sup> Festival of Shavuot	455 Weeks	65 Sevens	65 Years
Spring 2014 to Spring 2015	6014	67 <sup>th</sup> Festival of Shavuot	462 Weeks	66 Sevens	66 Years
Spring 2015 to Spring 2016	6015	68 <sup>th</sup> Festival of Shavuot	469 Weeks	67 Sevens	67 Years
Spring 2016 to Spring 2017	6016	69 <sup>th</sup> Festival of Shavuot	476 Weeks	68 Sevens	68 Years
Spring 2017 to Spring 2018	6017	70 <sup>th</sup> Festival of Shavuot	483 Weeks	69 Sevens	69 Years
Spring 2018 to Spring 2019	6018		490 Weeks	The 70 <sup>th</sup> Seven	70 Years 1 <sup>st</sup> Year of the 70 <sup>th</sup> Seven
Spring 2019 to Spring 2020	6019				2 <sup>nd</sup> Year of the 70 <sup>th</sup> Seven
Spring 2020 to Spring 2021	6020				3 <sup>rd</sup> Year of the 70 <sup>th</sup> Seven
Spring 2021 to Spring 2022	6021				4 <sup>th</sup> Year of the 70 <sup>th</sup> Seven
Spring 2022 to Spring 2023	6022				5 <sup>th</sup> Year of the 70 <sup>th</sup> Seven
Spring 2023 to Spring 2024	6023				6 <sup>th</sup> Year of the 70 <sup>th</sup> Seven
Spring 2024 to Spring 2025	6024				7 <sup>th</sup> Year of the 70 <sup>th</sup> Seven

## Seventy Sevens of Daniel

### The Counting of 70 Sevens from the Command by Suleiman I to Rebuild Jerusalem

It is an undisputed fact of history that Suleiman I gave a command to build the fountains (sabils) in Jerusalem and to rebuild the gates and walls of Jerusalem on top of where the previous gates and walls had been destroyed. Suleiman's command is inscribed in the stone of all of the fountains and gates that he built, and the wall all across the city of Jerusalem [*Ottoman Sabils of Jerusalem* (2010) by Anthony Assetto, Cassidy Hobbs, Joshua Lessard, and Judith Bing; *Sabils (Water Fountains) of Jerusalem from the Medieval Pe-riod to the Twentieth Century* (2006) by Avraham Sasson; Building Inscription Commemorating the Rebuilding of the Walls of Jerusalem (IAA 1942-265)]. There is no question that Suleiman gave this command to rebuild Jerusalem, the only question is the date of Suleiman's command.

Unfortunately in all of the inscriptions of Suleiman's command to build the fountains and the gates and the wall, only the date of the construction of each of the fountains, gates, and wall is recorded with the inscriptions. The actual date of the command itself is not recorded anywhere in surviving records. This means that the date of Suleiman's command to rebuild Jerusalem can only be estimated to within a year but not known precisely.

The way to date the going forth of Suleiman's command to rebuild Jerusalem is by looking at all of the dates of construction on the fountains, which were the very first things built before the gates and wall. There are 6 known fountains in Jerusalem which were built by Suleiman. Of these 6 fountains, the original inscriptions have only survived on 5. The earliest date of construction recorded on these 5 fountains is on the Sabil Birkat Al-Sultan with the date of construction given as 29 June 1536. The original inscriptions are of course recorded in Arabic using the Islamic lunar calendar. But even though the Islamic lunar calendar is very inaccurate in keeping time with year dates, because it loses time consistently with about the same amount of time lost every year, it is still possible to count backwards on the Islamic calendar and find the corresponding Gregorian calendar date for each of the fountains.

It is highly probable that the Sabil Bab Al-Asbat is the oldest of the 6 fountains, since its inscription is the one which wore off. Today the inscription on the Sabil Birkat Al-Sultan has been copied onto the Sabil Bab Al-Asbat with the oldest date of 29 June 1536, even though it was probably built earlier than June 1536. When looking at the following chart of the dates of construction of the 6 fountains, it becomes clear that the Sabil Birkat Al-Sultan was built 6 months before the rest of the fountains. If we take this amount of time we can estimate that the Sabil Bab Al-Asbat was probably not built before December 1535, 6 months before the Sabil Birkat Al-Sultan. If December 1535 was the approximate earliest date of construction of the fountains, gates, and wall in Jerusalem, this would estimate the date that Suleiman gave the command to rebuild Jerusalem as being in or shortly before the year of 1535, and certainly no later than 1535.

<b>Names of Sabils (Fountains) Built by Suleiman I in Jerusalem</b> [ <i>Ottoman Sabils of Jerusalem</i> (2010) by Anthony Assetto, Cassidy Hobbs, Joshua Lessard, and Judith Bing; <i>Sabils (Water Fountains) of Jerusalem from the Medieval Pe-riod to the Twentieth Century</i> (2006) by Avraham Sasson]	<b>Dates of Construction Inscribed on Each Sabil (Fountain)</b> [ <i>Ottoman Sabils of Jerusalem</i> (2010) by Anthony Assetto, Cassidy Hobbs, Joshua Lessard, and Judith Bing; <i>Sabils (Water Fountains) of Jerusalem from the Medieval Pe-riod to the Twentieth Century</i> (2006) by Avraham Sasson]
1. Sabil Bab Al-Asbat (Sabil Bab Sitti Maryam)	Original Inscription Lost
2. Sabil Birkat Al-Sultan	29 June 1536
3. Sabil Tarq Al-Wad	14 December 1536
4. Sabil Bab Al-Silsila	4 January 1537
5. Sabil Bab Al-Nazir	12 February 1537
6. Sabil Bab Al-Atam	1537

If we translate the Gregorian date 1535 onto Yahuweh/Yehovah's calendar, this is the Hebrew year from the spring of 1535 to the spring of 1536. On the Hebrew calendar the command given by Suleiman I to rebuild Jerusalem could not have taken place any later than the Hebrew year from the spring of 1535 to the spring of 1536 in the restored Hebrew calendar date of 5535.

I searched extensively through all of the resources available to me and as already stated, I could not find a single historical document or inscription that recorded the exact date that Suleiman I gave the command to rebuild Jerusalem. It is possible that such a record does exist, locked away in a library or museum and not yet made available to the public to see. But at this point, because a record of the exact date does not exist, it can only be proven that the command by Suleiman I to rebuild Jerusalem was made in or before the Gregorian year 1535, and narrows down the date to two primary possible year dates on the Hebrew calendar.

The main two possible dates for Suleiman's command on the Hebrew calendar are the year date from the spring of 1535 to the spring of 1536 or the year date from the spring of 1534 to the spring of 1535. Even if Suleiman gave this command in the months of January, February, or March of 1535, the command would still be in the Hebrew year of the spring of 1534 to the spring of 1535 in the restored year date of 5534. This first chart shows the first possible date of 5534 for Suleiman's command to rebuild Jerusalem.

#### First Possible Date of Fulfillment of 70 Sevens from Suleiman's Command to Rebuild Jerusalem

<b>The Command by Suleiman I to <u>Rebuild</u> Jerusalem in the Restored Hebrew Year 5534</b>	<b>The Command by the Ministerial Committee for Economic Affairs to <u>Rebuild</u> and <u>Restore</u> Jerusalem in the Restored Hebrew Year 5968</b>	<b>The Start of the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel in the Year of Jubilee in the Restored Hebrew Year 6017</b>
<p>From the Hebrew Year <b>5534</b> (Gregorian Year Spring 1534 to Spring 1535) to the Hebrew Year <b>5968</b> (Gregorian Year Spring 1968 to Spring 1969) = 434 Years <b>62 Sevens of Years</b></p>	<p>From the Hebrew Year <b>5968</b> (Gregorian Year Spring 1968 to Spring 1969) to the Hebrew Year <b>6017</b> (Gregorian Year Spring 2017 to Spring 2018) = 49 Years <b>7 Sevens of Years</b></p>	<p>From the Hebrew Year <b>6017</b> (Gregorian Year Spring 2017 to Spring 2018) to the Hebrew Year <b>6024</b> (Gregorian Year Spring 2024 to Spring 2025) = 7 Years <b>1 Seven of Years</b></p>
<p><b>Grand Total:</b> 490 Years <b>70 Sevens of Years</b></p> <p>According to this calculation, there is a fulfillment of Daniel's prophecy of 70 sevens from a command to rebuild Jerusalem in the year 6024 (Gregorian year from the spring of 2024 to the spring of 2025)</p>		

If Suleiman gave the command in 5534, then it very interestingly lines up perfectly in sevens with the command by the Ministerial Committee for Economic Affairs to rebuild and restore Jerusalem in 5968 (1968). And not only does it line up in the same layer of sevens, but it also just happens to be exactly 62 sevens, the exact required number of sevens given in the Daniel prophecy. Then if we count 7 sevens from the command by the Ministerial Committee for Economic Affairs to rebuild and restore Jerusalem we arrive at the year 2017 when America became the first nation in the world to recognize Jerusalem as the capital of Israel. And from there if we count 1 seven we arrive at the date of 2024, the Hebrew year of 6024, as the year in which a total of 70 sevens are completed from Suleiman's command to rebuild Jerusalem.

The following second chart shows the other possible year date that Suleiman might have given the command to rebuild Jerusalem in the Hebrew year 5535.

## Second Possible Date of Fulfillment of 70 Sevens from Suleiman's Command to Rebuild Jerusalem

<b>The Command by Suleiman I to <u>Rebuild</u> Jerusalem in the Restored Hebrew Year 5535</b>	<b>Restored Hebrew Year 6018</b>
<p style="text-align: center;">From the Hebrew Year <b>5535</b> (Gregorian Year Spring 1535 to Spring 1536) to the Hebrew Year <b>6018</b> (Gregorian Year Spring 2018 to Spring 2019) = 483 Years <b>69 Sevens of Years</b></p>	<p style="text-align: center;">From the Hebrew Year <b>6018</b> (Gregorian Year Spring 2018 to Spring 2019) to the Hebrew Year <b>6025</b> (Gregorian Year Spring 2025 to Spring 2026) = 7 Years <b>1 Seven of Years</b></p>
<p style="text-align: center;"><b>Grand Total:</b> 490 Years <b>70 Sevens of Years</b></p> <p>According to this calculation, there is a fulfillment of Daniel's prophecy of 70 sevens from a command to rebuild Jerusalem in the year 6025 (Gregorian year from the spring of 2025 to the spring of 2026)</p>	

This second possible date does not have any significant separating out of the 69 sevens into 62 sevens and 7 sevens as Daniel's prophecy records. This date would calculate the start of the last seven in the year 2018 instead of 2017 and the fulfillment of 70 sevens from Suleiman's command to rebuild Jerusalem in the year 2025 instead of 2024.

Yahuweh/Yehovah knows the exact date on his ancient Hebrew calendar that Suleiman I gave the command to rebuild Jerusalem, and Yahuweh/Yehovah knows the exact date that 70 sevens will be fulfilled from this command. We only have historical clues left to us to estimate the date of the fulfillment of 70 sevens in either the year 2024 or the year 2025 and not later than the year 2025. In other words we can only prove that 70 sevens will be fulfilled in or shortly before the year 2025.

*What does it mean that 70 sevens are fulfilled in 2024 to 2025 from a command to rebuild Jerusalem in 1534 to 1535?:*

According to Daniel's prophecy of sevens, at the completion of 70 sevens:

1. Rebellion is restrained
2. Sin is sealed
3. Evil is covered
4. Eternal Righteousness is brought about
5. Vision and prophet are sealed
6. The set-apart of set-aparts is anointed

Thus Daniel's prophecy is predicting that either in the year 2024 or the year 2025 rebellion is about to be restrained, sin is about to be sealed, evil is about to be covered, eternal righteousness is about to be brought in, vision and prophet are about to be sealed, and the set-apart of set-aparts is about to be anointed. This means that Daniel's prophecy in scripture is predicting that sin and evil will be permanently ended in 2024 to 2025, and only righteousness will continue on eternally after the years 2024 to 2025. Daniel's prophecy in scripture is also predicting that the Messiah will come and be anointed set-apart of set-apart ones in 2024 to 2025 and no

later than 2025. And Daniel's prophecy in scripture is predicting that the set-apart of set-apart places (the ark of the covenant) is also about to be anointed in 2024 to 2025, the ark of the covenant being the throne of Elohim on earth where Yahuweh/Yehovah makes his dwelling place among man on earth.

This is entirely Daniel's prophecy that is predicting all of these things to take place in 2024 to 2025, and this is entirely the Scriptures, the Word of Elohim, predicting the fulfillment of 70 sevens in 2024 to 2025. This is no prediction by man, no prediction by revelation, no prediction by any prophet other than the prophet Daniel. This is Scripture which is making this prediction based upon the exact literal words of Daniel recorded in Scripture, without any interpretation.

It is an historical fact that 70 sevens will be fulfilled in 2024 to 2025 from the command by Suleiman I to rebuild Jerusalem in 1534 to 1535 and it is an historical fact that the Ministerial Committee for Economic Affairs also gave a command to rebuild and restore Jerusalem on September 8, 1968. These two statements are both undeniable facts of recorded history. So if nothing happens in the years 2024 to 2025, then we have a very long wait until the next time that there will be 70 sevens fulfilled from a command to rebuild Jerusalem. The next time 70 sevens will be fulfilled from a command to rebuild Jerusalem will not be until 2458, 490 years after the command by the Ministerial Committee for Economic Affairs to rebuild and restore Jerusalem in 1968. And the odds of the human species surviving that long to 2458 and not going extinct are not looking so good at this point in history.



# BOOK TWO

## THE EMPIRES OF MAN CULMINATING IN THE EMPIRE OF THE ANTI-MESSIAH

### **The Statue Representing the Reigns and Empires of Man**

In Daniel 2:31-45 Nebuchadnezzar, the sovereign of the empire of Assyria/Babylon, had a dream of a statue with a head of gold, a chest and arms of silver, hips of bronze, two legs of iron, and two feet of iron mixed with clay. And at the end of the dream a stone cut without hands landed on the feet of iron and clay, knocking the statue down and destroying it. Daniel gave interpretation to the dream that each of the materials in the statue represented different empires that would come and go through human history, until the final one would be destroyed by Yahuweh/Yehovah, bringing an end to the rule of man and a beginning to the eternal rule of his kingdom.

It is easily determined which empires represent the head of gold, chest of silver, and hips of bronze, but the legs of iron and the feet of iron mixed with clay are disputed and disagreed upon. The traditional view from the last few hundred years has been that the legs of iron are the Roman Empire, but the Roman Empire never fulfilled one of the crucial prophecies concerning the legs of iron, that the legs of iron would crush and destroy the previous three empires of gold, silver, and bronze. The Roman Empire crushed and destroyed the Empire of Babel (the head of gold), and it crushed the Empire of Greece (the hips of bronze), but it never defeated the Empire of Persia (the chest and arms of silver). It has also been believed that the Roman Empire was the two legs of iron, because it split into two separate legs or empires, the Western Roman Empire and the Eastern Roman Empire, and also because iron was the metal used in all of the weapons of the Roman armies to defeat their enemies. Except for the few hundred years in between the Western Roman Empire and the Holy Roman Empire, the Roman Empire maintained two legs until 1461 with the fall of the Trebizond Empire. All of this makes sense that the Roman Empire is the two legs of iron, except that they never crushed the chest and arms of silver.

The second view, which has also been around for hundreds of years in the Jewish community, but only recently in the Christian community, is that the legs of iron are the Islamic Empires which came much later. When the first Muslim Empire Kaliphate came to power (known as the Rashidun Kaliphate) it crushed and destroyed the Babylonian Empire (head of gold) and the Persian Empire (chest and arms of silver). The only problem is that it never defeated the Greek Empire (hips of bronze). The Rashidun Kaliphate was eventually taken over by the Umayyad Kaliphate, which expanded the Muslim Empire even farther across Africa and Spain and central Asia, but again, it was still unable to defeat the Greek Empire (hips of bronze). It was at this point that the Muslim Empire broke apart into two separate legs, or two kaliphates, just like the Roman Empire; and it became divided between the Abbasid Kaliphate and the Cordoba Kaliphate. Eventually the Cordoba Kaliphate of Spain was lost, and the Fatimid Kaliphate rose up as a second leg to the Abbasid Kaliphate. Then the Fatimid and Abbasid Kaliphates fell and were replaced by the Ayyubid and Mamluk Kaliphates respectively, still maintaining two legs for a few years, until the fall of the Ayyubid Kaliphate.

For a few decades there was only one leg of the Muslim Empire, until the Ottoman Kaliphate rose up in Turkey. It defeated the Mamluk Kaliphate in 1517, and in that year it became the only existing Kaliphate or leg of the Muslim Empire. The Ottoman Kaliphate finally conquered and crushed and destroyed the hips of bronze of the Greek Empire, and it would seem to have finally fulfilled the prophecy of the statue of Nebuchadnezzar's dream. The only problem is that the Ottoman Kaliphate was never able to defeat or crush or destroy the Persian Empire (the chest and arms of silver) during its entire reign. It conquered the head of gold and the hips of bronze, but never the chest and arms of silver. It all makes sense that the Islamic Empires are the legs of iron, except that none of the Islamic Empires were able to defeat all three of the previous empires of the statue at the same time; and if none of them crushed all three at the same time, it forces us to question whether or not the Islamic Empires really fit the criteria either.

There is no doubt that the Roman Empire was never able to fulfill the complete prophecy of the legs of iron. So the question then is could the Islamic Empires plural, not being one single empire, but a series of empires

that broke apart and fought against each other as enemies, still be counted as being the fulfillment of the legs of iron. The Islamic Empires broke apart and then fought against each other as enemies, as divided and separate empires. Even though all of the Islamic Empires were run by sharia law and the Muslim religion, that is the only factor that united them. If it had not have been for that fact that they happened to believe in the same Quran, they would have been considered to be completely separate empires in world history with nothing in common. The Roman Empire also broke apart, the two legs of the West and the East, and later the Holy Roman Empire and the East. And the Holy Roman Empire often was broken and divided against itself, just as the Islamic Empires were divided. So the question is, is the Muslim religion enough to bind them all together for the fulfillment of the legs of iron.

The only way it works is if the Islamic Empires are not only the legs of iron, but also the feet of clay and iron mixed together. This way the original Islamic Empire of the Rashidun and Umayyad Kaliphates successively broke apart into divided empires of the feet mixed with clay. They were partially the old Muslim empire at its peak, when it was the Umayyad Kaliphate, but they were also mixed with some weakness and were never able to attain the same strength and extent of the Umayyad Kaliphate. And the broken divisions were never able to mix together again, just as iron and clay cannot mix. This is a direct fulfillment of the dream of the statue, because in Daniel's interpretation he even says that the empire of the feet of iron and clay mixed together would be a divided empire, an empire which would actually be divided against itself.

The second problem is the fact that there are two legs and two feet. The Islamic Kaliphates maintained two legs and two feet up until 1517, at which time it became only one. But at the end there are supposed to be two feet, not one. The Roman Empire has this same problem, because by 1461 it had only one leg and one foot, not the two separated legs and two separated feet required by the dream. At this point again neither the Roman Empire nor the Islamic Empires are able to fulfill this crucial part of the prophecy. In the chest and two arms of silver, the two arms are joined together as one single empire through the chest. And when the Persian Empire fulfilled the chest of silver, it was one arm of silver, which was joined together with the Medes, who were the other arm of silver. This shows that the two legs of iron must both be fulfilled, just as the two arms of silver were fulfilled. And this leads us to the obvious answer, that one leg of iron is the Roman Empire, which at its end in the year 1806 was only one surviving leg and foot, and the other leg of iron is the Islamic Empires, which at their end in 1922 was only one surviving leg and foot.

The key is that, unlike the two arms of silver, the two legs of iron are not joined together at the hips. The hips are occupied by the previous empire of Greece. This means that the two legs of iron are two entirely separate and different empires which are coexisting at the same time. And as two separate legs and two separate empires, they both together divided up into smaller and weaker empires into the feet of iron mixed with clay. And they became empires which were divided against each other. Just as iron and clay do not mix, the Roman Empire and Islamic Empires tried to mix together for hundreds of years, but were never able to. Instead they warred and fought against each other during all of the years of their histories. And then the final beast Daniel saw in his vision, the beast out of which the little horn of the anti-messiah rises up, the beast which is the feet of iron mixed with clay, received a deadly wound and dies, just as both the Roman Empire and the Islamic Empires died in 1806 and 1922 respectively. And then in the last days there are two feet of iron mixed with clay, the two old, dead empires of Islam and Rome. And there are attempts to revive both dead empires by various world factions who are themselves remnants of these two dead empires.

But because of Daniel 8:5-9 we know that it will be out of the remnant of the Seleucid Empire that the little horn of the anti-messiah will rise up in the midst of modern day Iraq, Syria, Turkey, and Iran. So in the end it will be out of the foot of the Islamic Empires of iron mixed with clay which the anti-Messiah will come from, not the foot of the Roman Empire. And it will be a reviving of the Ottoman Kaliphate Islamic Empire, which died in 1922 and which existed in the exact same territory as the Eastern Roman Empire, and even had the exact same capital city as the Eastern Roman Empire. The territory where these two empires overlap is the only place where the two legs of iron are layered over the top of each other, and this is the place where the little horn will rise up in the midst of three horns. And then after the little horn of the anti-messiah reigns with the final beast/empire of iron mixed with clay, then the true Messiah will come and put an end to the whole statue and all of the reigns of men. All that is left of Nebuchadnezzar's dream to be fulfilled is the final reviving of the feet of iron mixed with clay, and then the rock of the true Messiah comes.

1. Assyrian/Babylonian Empire 884-538 B.C.E.	Head of Gold
2. Persian Achaemenid Empire 550-330 B.C.E.	Chest and Arms of Silver
3. Greek Empire 336-323 B.C.E.  Greek Empire Divided into Four Divisions (312-30 B.C.E.) 4. Seleucid Empire 312-63 B.C.E. 5. Ptolemaic Empire 305-30 B.C.E. 6. Lysomachus/Attalid Empire 306-133 B.C.E. 7. Antigonid Empire 306-168 B.C.E.	Hips of Bronze
8. Roman Empire 27 B.C.E. – 395 C.E.	Legs of Iron
9. Rashidun/Umayyad Empire 632-750	
<p>The Broken Divisions of the Roman Empire (285-1806)</p> <p>10. Western Roman Empire 285-476</p> <p>11. Eastern Roman Empire 330-1453</p> <p>12. Holy Roman Empire 800-1806</p> <p>13. Trebizond Empire 1204-1461</p> <p>+ The Broken Up Nation States of Europe and Western Russia/Ukraine</p> <p>The Broken Divisions of the Rashidun/Umayyad Empire (750-1922)</p> <p>14. Abbasid Empire 750-1258</p> <p>15. Cordoba Empire 756-1031</p> <p>16. Fatimid Empire 909-1171</p> <p>17. Ayyubid Empire 1171-1260</p> <p>18. Mamluk/Abbasid Empire 1250-1517</p> <p>19. Ottoman Empire 1299-1922</p> <p>+ The Broken Up Nation States of the Middle East, Central Asia, and North Africa</p> <p><u>The Final Beast:</u></p> <p>Attempts to Revive the Roman Empire that died in 1806</p> <p>1. The French Empire (under the leadership of Napoleon Bonaparte)</p> <p>2. The Nazi Third Reich (Third Roman Empire) of Germany</p> <p>3. The European Union (modern version of the Holy Roman Empire)</p> <p>4. Russia (under the authority of Russian Orthodoxy founded in Constantinople)</p> <p>Attempts to Revive the Rashidun/Umayyad Empire that died in 1922</p> <p>1. The Muslim Brotherhood</p> <p>2. Islamic Republic of Iran (Under Direction of Religious Factions Under the Ayatollah)</p> <p>3. Al-Qaeda</p> <p>4. The Islamic State of Iraq and the Levant (ISIL)</p> <p>5. The Kingdom of Saudi Arabia</p> <p>6. Islamist, Justice and Development Party (Lead by Recep Tayyip Erdogan) of Turkey</p> <p>The two feet, which are the broken remnants of the two legs of iron of the Roman Empire and the Rashidun-Umayyad Empire, will in the end try to mix together and form one single empire from the two, but as iron and clay do not mix, neither will they be able to mix together. The remnants of the two empires have only warred against each other throughout their history.</p>	Feet of Iron Mixed with Clay

**Mystery Babylon**  
**A Dragon with Seven Heads on Seven Mountains**  
Revelation 17:1-18  
Revelation 13:1-5

<b>1. City and Tower of Babel (First Babylonian Empire)</b> Man's First Attempt to Create an Empire (First Ruled by Nimrod and Later by Hammurabi)	Capital in the city of Babylon
<b>2. Empire of Assyria</b> The Second Empire Based in the Region of the Tower of Babel	Capital in the region of the city of Babylon in the city of Assur
<b>3. Empire of Babylon</b> The Third Empire Based in the Region of the Tower of Babel	Capital in the city of Babylon
<b>4. Empire of Persia</b> The Fourth Empire Based in the Region of the Tower of Babel	Capital in the city of Babylon
<b>5. Empire of Greece (Seleucid Division)</b> The Fifth Empire Based in the Region of the Tower of Babel	Capital in the city of Babylon
<b>6. Empire of Rome</b> The Sixth Empire that 'is' in John's Day	Capital in the city of Rome  Capitals of Later Broken Divisions of the Empire: Rome, Constantinople, Aachen, Memleben, Vienna, etc.
<b>7. Empire of Rashidun/Umayyad</b> The Seventh Empire that 'has not yet come' in John's Day	Capitals in the cities of Medina and Kufa, and later in the cities of Damascus and Harran  Capitals of Later Broken Divisions of the Empire: Baghdad, Samarra, Raqqa, Raqqada, Mahdia, al Munsuriya, Aleppo, Cairo, Sogut, Bursa, Edirne, and Constantinople (Istanbul)
<b>8. Empire of the Anti-Messiah</b> The Final Empire that, 'was, and is not, also is himself the eighth;' the Empire which Collapsed and Ended but is Revived and Brought Back to Life Again, 'and is of the seven'	Capital in the city of ?

Mystery Babylon, the city of Babylon, was the center of all of the major empires of the world for thousands of years from the building of the Tower of Babel to the end of the Seleucid Division of the Greek Empire. The Empire of Rome was the first major empire to rise up in a different place outside of the city of Babylon, excluding the Egyptian Empire, which was utterly destroyed by Yahuweh/Yehovah with the plagues he used to bring Israel out into the wilderness. It is possible to perhaps combine the Assyrian empire with the Babylonian empire in order to fit the Egyptian Empire onto the chart as well, but I do not believe that the Egyptian Empire was referenced in John's vision in Revelation of the seven heads of seven empires that had come before, because I believe that since the heads of the seven empires are specifically referring to Mystery Babylon, the first five empires before the sixth Roman Empire must have been referring to all of the empires which were based with their capitals in the city of Babylon before the Roman Empire. Then it was the two legs of iron of the Roman and Islamic Empires that moved all of the power out of Babylon. It will be interesting to see where the eighth empire of the anti-Messiah will be centered.

## Mystery Babylon

The Tower of Babel was the first attempt by man to create a one world government empire, with a single ruler at the top of the tower, and all of the subjects of the empire made as cloned 'bricks' below him, slaves under his authority or 'mortar.' This was in direct defiance and rebellion against Yahuweh/Yehovah's command to disperse across all the earth and live independently from one another. In order to save man from himself, Yahuweh/Yehovah confused everyone's languages, forcing everyone to separate and divide into independent nation states. This caused borders and boundaries that would make it difficult for anyone to create a one world government empire again in the future, without first going to war and causing lots of death and destruction. In this way Yahuweh/Yehovah ensured that the world would never again be able to unite together in defiance and rebellion against him, and would only be able to unite together again in his love. Babylon then became the symbol at the very beginning of the world system of man in rebellion against Yahuweh/Yehovah's system in the written Torah. And it was itself the first empire of the 8 mentioned in Revelation. Mystery Babylon then is not very mysterious when we understand that it is a system of empire building, and an attempt to bring all the world as clones under the control of a one world government system with a dictator at the top of the tower of cloned bricks ruling over his slaves or subjects.

For thousands of years all of the main empire attempts all kept the city of Babylon where the Tower of Babel was originally built as their capital, until the Roman Empire. But all of them were still following after the same world system. And this is the world system which Yeshua spoke about in Matthew 6:24 as being one of the two masters everyone must choose to serve, either to serve the system of Yahuweh/Yehovah or the system of the 'world' according to the original Hebrew contained in the 14<sup>th</sup> century Shem Tov Text of Matthew. [British Library Ms. Add. No. 26964 אבן ברוך (פרק כ"ה)] The Greek version of Matthew later mistranslated the Hebrew word for 'world' as 'Mammon,' confusing the simplicity of the original meaning of Yeshua's words in the original Hebrew.

Yahuweh/Yehovah's system is the system of individuality in the written Torah of Moses, completely opposite to the collective empire building system of the world of man. In the Torah each man and woman must rule their own selves, and there is no ruler over anyone except for the instruction of Yahuweh/Yehovah. The world system is exactly opposite, with a man or woman ruling over everyone else, with degrees of authority going downward through the tower, like a pyramid scheme, in which there are a few in authority at the top, and the rest are at the bottom under them. And the goal in the world system is for everyone to fight to try to get to the top, to conquer their fellow man and rule over one another instead of conquering and ruling over nature as Yahuweh/Yehovah originally commanded in Genesis.

Each empire of man as it rises and falls is simply another attempt to create a one world government uniting the people into a world system in rebellion against Yahuweh/Yehovah. Each of them come right out of the original Tower of Babel and are no different from it, and therefore every empire comes from this original Babylonian Empire first founded at the Tower of Babel. All of them even have used the same Pagan religion of sun worship that was first founded at the Tower of Babel by Nimrod and his wife, but that is all another story. And the empire of the anti-messiah will be of the seven that came before it, and will be no different from the rest. And it will go to its end just like all the rest before it, because in the end the world system always collapses and fails.

So in the end the answer to Mystery Babylon is very simple: Mystery Babylon is the system of the world. It is any empire or nation which uses the model of the Tower of Babel to conquer the people and rule over them, uniting everyone together under a single government or religion, forcing everyone to be as cloned slaves under a single master or dictator. And in the end Yahuweh/Yehovah will collapse and end the entire world system of every single nation on earth, all of the world systems of man, because all of the systems of man which are in rebellion against Yahuweh/Yehovah's system of the written Torah are Mystery Babylon. The empire of the anti-messiah will just be the last in a long line of Mystery Babylons which will finally end with the reign of the true Messiah when Yeshua returns.

## **The Evidence Connecting the Roman Empire and the Islamic Empires Together as Two Legs Made of the Same Iron but Divided Against Each Other**

The current nation states of Saudi Arabia and Yemen were at one time under the rule of the Himyar Kingdom in the 4<sup>th</sup> and 5<sup>th</sup> centuries. The Himyar/Arab king Abu Karib Asad Kamil converted to Sadduceean Judaism in about 380, causing all of Yemen and most of Saudi Arabia to be under the rule of Judaism throughout the 4<sup>th</sup> and 5<sup>th</sup> centuries, until the overthrow of the Himyar Kingdom by the Christian Ethiopian Kingdom of Aksum in about 500. Saudi Arabia and Yemen remained Christian nations for over 100 years up until Mohammed's creation of the Islamic religion, which overthrew the predominant Arab religions of Christianity and Judaism at the time.

The oldest Arabic writing ever discovered was written by an Arab Christian in about 470, with a cross next to it. This Arabic Christian script was different from the main script used at the time by the Himyar kingdom in Saudi Arabia and Yemen, and it formed the basis of the Arabic script which the Quran would later be written in [Haaretz "Before Islam: When Saudi Arabia was a Jewish Kingdom" by Ariel David; March 15, 2016] [Zenit "Dans le désert d'Arabie, des croix chrétiennes du Ve s" by Constance Roques January 29, 2015] [britannica.com/topic/Himyar] [Aksum: An African Civilisation of Late Antiquity (1991) by Stuart Munro-Hay]

Gentile Christianity divided into several different sects in the 2<sup>nd</sup> through 10<sup>th</sup> centuries; with the Coptic Church in Egypt; the Eastern Orthodox Church in the northern region of the Middle East throughout Turkey, Syria, Iraq, etc.; and the Catholic Church in the West throughout Europe. But all of these sects share a common root through the Roman Emperor Constantine. In 325 C.E. at the Council of Nicea, the Nicene Creed was made by Constantine and the church leaders at the time which forced all Christians in Constantine's Empire to follow one single form of Pagan Christianity agreed upon by the Council. (recorded in the *Life of Constantine* 10 by Eusebius)

This Pagan Christianity created by Constantine as an attempt to unify all of the Pagans and Christians in his empire together changed the appointed times or feasts of Yahuweh/Yehovah from the Scriptural Spring and Fall Feasts of Passover, Tabernacles, etc. to the Pagan festivals of Christmas and Easter. Christians were no longer allowed to celebrate the true, original Christian festivals which the 1<sup>st</sup> century Christians all celebrated such as Passover and Unleavened Bread (1 Corinthians 5:6-8), but instead were forced to celebrate the birthday of the sun-god, who according to the Roman calendar was born on December 25, and the reincarnation of the moon fertility goddess into the mother earth (mother nature) at the spring equinox after the 40 days of weeping for the death of her son Tammuz, today called Lent.

Emperor Constantine was a type or shadow picture of the anti-messiah, who will also change the appointed times just as he did in 325 C.E. And interestingly Constantine ruled over the Eastern Roman Empire, which would later be supplanted by the Islamic Ottoman Turkish Kaliphate Empire. The Ottoman Empire located their capital in the exact same city where Constantine had established the capital of the Eastern Roman Empire, and the Ottoman Empire controlled all of the exact same territory as the Eastern Roman Empire, as though it were a sort of clone of the Eastern Roman Empire before it. It is also interesting to note that Suleiman I, the 10<sup>th</sup> Sultan of the Ottoman Empire, called himself by the title 'Caesar of Rome' or 'True Caesar of Rome.' [the Ottoman Empire, 1300-1650: The Structure of Power (2002) by Colin Imber, pg. 54] This shows how the Ottoman Empire supplanted and became the new Eastern Roman Empire.

Also, the Ottoman Empire was the empire that died from an incurable wound in 1922, and will be the empire which the anti-messiah will eventually one day come out of and revive back to life again. The Eastern Roman Empire and the Ottoman Empire are two divided separate legs of iron, but in this one single place they are joined together with the same capital and the same territory, and it just so happens that they are also in the same territory where the anti-messiah is prophesied by Daniel to rise up from as a little horn, from the Seleucid division of the Greek Empire.

All of the evidence together shows that there is no doubt that the anti-messiah must come out of this region of the world, but is there a way to connect the Roman Empire and the Islamic Kaliphate Empires together? Is there evidence that the Islamic Empires are made of the exact same iron that the Roman Empire is made out of, evidence that would show that they are indeed two legs of iron cast from the same source, but still two separate legs of iron divided against each other? And this brings us back to the beginning with the Christian history of Saudi Arabia.

It has already been historically established by archeological discoveries and ancient historical records that Saudi Arabia and Yemen were Christian nations ruled by the Christian Ethiopian Empire of Aksum during the approximate years of 520 to 620, during the 100 years prior to Mohammad's authoring of the Quran. And according to the account of Aedesius recorded by Rufinus in the 4<sup>th</sup> century (quoted by Stuart Munroe-Hay in his 1991 article *Aksum: An African Civilisation of Late Antiquity*: 10-2) the Kingdom of Aksum was converted specifically to the Roman form of Christianity created by Constantine; and it was this form of Pagan Roman Christianity which was then spread throughout Saudi Arabia by the Aksum Kingdom in the 100 years leading up to Mohammed authoring the Quran and creating the religion of Islam.

As early as 324-325 the Aksum Kingdom was using coinage which proclaimed their Roman Christian faith, the year Ezana first became king and made Aksum into a Christian kingdom. (*Aksum: An African Civilisation of Late Antiquity*: 10-2) Even before the Aksum Empire there were Christians living in Yemen and Saudi Arabia in the Himyar Jewish Kingdom, and the very first record of the Arabic script having ever been used, the same script later used to write the Quran, was first used by an Arab Christian in about 470, which was during the time period when the Himyar Kingdom ruled Saudi Arabia.

By the time Mohammed authored the Quran during years 609 to 632, Pagan Roman Christianity had become one of the main predominant religions in Saudi Arabia via Aksum rule. And taking this Pagan Roman version of Christianity created by Constantine, Mohammed twisted and changed it even further, combining elements of Judaism and Arab tribal Paganism into the new religion of Islam. And from the Christian and Hebrew Scriptures he authored the Quran, which still had many of the same elements of the religions of true Christianity and true Judaism recorded in the Old and New Testaments, but with all of the appointed times or feast days changed, and with many of the key portions of the Scriptures changed to be exactly opposite or against what was originally written in the Old and New Testaments hundreds and thousands of years before Mohammed was born.

The Quran acknowledges that Isaac was the chosen seed of Abraham through which the Jewish people came, and it acknowledges that the Jewish people were the chosen people of God (Allah according to the Quran instead of Yahuweh/Yehovah). It even acknowledges that the Christians received a true revelation in the Gospels from the prophet Yeshua. But from there it twists the words of the Old and New Testaments, so that Ishmael was also a righteous prophet and chosen of Allah, and built the first ever temple together with his father Abraham in Mecca. The Quran then goes on to make the argument that the Jews and the Christians used to be the chosen people of God (Allah instead of Yahuweh/Yehovah), but that they had strayed from the true faith. So Allah sent his messengers to Mohammed to reveal the true original faith that the Jews and Christians had discarded.

This revelation from Allah was then written down in the Quran. And because the Jews and Christians had discarded the true faith, the Arab Muslims descended from Abraham through Ishmael became the new chosen people to replace the Jews and Christians, who had broken their covenants with God. Islam is very similar to Christian replacement theology, in which Christians supposedly replaced the Jewish people as the chosen people of Yahuweh/Yehovah, because the Jews had broken their covenant with Yahuweh/Yehovah, but in Islam replacement theology, it is both the Jews and the Christians who broke their covenants with God, and the Muslims became the new chosen people to replace both the Christians and the Jews. In this way Islam became a religion similar to Judaism and Christianity, but at the same time became a religion that would always be opposite to and against Judaism and Christianity in its attempt to replace both religions.

Another example is in how the Quran also acknowledges that Yeshua as the Messiah did not have any earthly father, and was supernaturally created by God in Mary's womb. In this way it is the same as Christianity, but it then twists the truth just a little bit, and makes the argument that since Yeshua was called the son of Adam, Yeshua was in the eyes of Allah just another man like Adam. And because there is only one Allah Yeshua could not have been God in the body of man, nor could he be a son of God, since Allah never had any children. So the Quran acknowledges Yeshua as a true prophet, but sent by Allah instead of Yahuweh/Yehovah; and it says that he is just a man, not God himself in the body of a man. In this way Islam becomes opposite of or against Christianity, because according to this theological argument in the Quran Yeshua can no longer be the true Messiah, but rather just another prophet in a long line of prophets. [Quran 2:122-141; 3:29-73; 3:83-95; 6:80-92; 57:25-29]

There is just enough of the religions of Christianity and Judaism in Islam to attempt to deceive even the very elect, but all of the key parts of Christianity and Judaism have been changed to be exactly opposite of Christianity and Judaism. The Greek word for opposite of or against is 'anti.' Islam also follows another book called the Hadith, which was written sometime after the Quran was finished. It is not known for sure who wrote the Hadith, and it is possible that it was written decades after Mohammed died. The Hadith is much more anti-Christian and anti-Jewish than the Quran, and appears to have been written many years after the Quran as a response to all of the Christians and Jews in Saudi Arabia who rejected the Quran and Islam as a false religion. In the Hadith the anti-messiah in the book of Revelation is changed into the true messiah or Mahdi of Islam. The anti-messiah in Revelation is a messiah who is opposite of the true Messiah Yeshua, a messiah who is against the true Messiah Yeshua. And in the Hadith the Muslim messiah was copied directly from the anti-messiah in the book of Revelation, almost word for word at times. The Muslim messiah will come and behead the infidels, just as the anti-Messiah in Revelation beheads the true believers in the true Messiah Yeshua, and so forth. In other words, the Muslim messiah in the Hadith is the exact same anti-Messiah in the book of Revelation. Quran 47:4 confirms this Muslim idea that they must cut off the heads of those who do not believe in Islam.

Thus Mohammed in the Quran, and later on his followers in the Hadith, created the religion of Islam to be a religion similar to Christianity and Judaism, while at the same time a religion that is opposite to or against Christianity and Judaism. But the religion of Islam was formed directly out of Christianity and Judaism, particularly out of the Pagan Roman Christianity created by Constantine, which was one of the predominant religions in Saudi Arabia in Mohammed's day. Evidence of this can be seen in the verses in the Quran in 3:47-51 which speak of how Yeshua, as a sign that he was a true prophet, gave the command to his followers that they had the freedom to do things which were previously forbidden for them to do in the Torah. And the verses of the Quran imply that one of the things which Yeshua allowed his followers to do, which was previously forbidden, was to show them that they could eat the food that was previously unclean, referencing Acts 10.

There is no where in the New Testament that Yeshua actually tells his followers to eat the unclean and forbidden foods of the Torah. Yahuweh/Yehovah did reveal to Peter that he had made the gentiles clean in order that Peter could go to the gentiles as a missionary to spread the Good News to them, but Yeshua never actually told his followers to eat unclean meat. It was at a much later date that the gentile Christians, not wanting to follow the Torah of Yahuweh/Yehovah, made up their own interpretation of Acts 10 to mean that they could eat anything they wanted to. This man-made interpretation of Scripture was also specifically part of the belief system of the very racist, anti-Semitic Pagan Roman Christianity created by the Roman Emperor Constantine, which rejected anything in the Jewish Torah as false according to the Nicene Creed.

In *The Life of Constantine 10* Eusebius recorded Constantine's summation of the decisions of the Council of Nicea. Concerning the Festival of Passover (Pascha) Constantine said in extremely racist language, "The commemoration of the Passover Feast being then debated, it was unanimously decided, that it should everywhere be celebrated on the same day. What can be more lovely, or more reasonable, than that, that festival by which we have received the hope of immortality, should be carefully celebrated by all with the same order, and in the same unvarying mode? It was, in the first place, declared improper to follow the custom of the Jews in the celebration of this holy festival, because their hands are imbued in crime, and their minds blinded with defilement. By rejecting their custom, we substitute and hand down to succeeding ages one which is more reasonable, and has been observed ever since the day of our Lord's sufferings. Let us, then, have nothing in common with the Jews, who are our adversaries. Another way has been pointed out by our saviour. A better and more lawful line of conduct is inculcated by our holy religion. Let us with one accord walk therein, my much-honoured brethren, studiously avoiding all contact with so evil a people. They boast that without their instructions we should be unable to commemorate the festival properly. This is extremely absurd: what truth can be held by those who, after having compassed the death of the Lord, have not been guided by reason, but by the deceitful aberrations of their own mind? In that very point they have so far lost sight of truth, by always acting according to their own misguided opinions, that they celebrate the Passover twice in one year.... ...During the Passover Feast, some are rejoicing in festivals and relaxations, while others are bowed down by long fastings. That this impropriety should be rectified, and that all these diversities of commemoration should be resolved into one form, is the will of divine Providence, as I am convinced you will admit. Therefore, this



irregularity must be corrected, in order that we may no longer have anything in common with the parricides and the murderers of our Lord.... ..Receive, then, willingly, the one regulation unanimously adopted in the city of Rome, throughout Italy, in all of Africa, in Egypt, Spain, Gaul, Britain, Libya, Greece, in the dioceses of Asia, and of Pontus, and in Cilicia. Reflect that the churches of the places above-mentioned are not only greater in point of number, but also their common mode of procedure rests upon accurate and well founded arguments, and that we ought not to have anything in common with the perjured Jews.” [The Greek Ecclesiastical Historians of the First Six Centuries of the Christian Era (1844) by Samuel Bagster and Sons]

The above quote of Constantine’s own words in 325 C.E. show how the new religion of Christianity he formed, together with the Bishops, threw out every practice associated with the Jewish people, including anything to do with the Torah and Yahuweh/Yehovah’s instructions concerning how to celebrate the Feast of Passover. This shows how the gentile Christians at the time all together decided to do away with anything Jewish in Christianity, including the part of the Torah in which Yahuweh/Yehovah gives instruction on which foods are clean or unclean to eat.

Thus the verses in the Quran alluding to the belief that Yeshua did away with the Torah and allowed his followers to do things that were previously forbidden by the Torah is not a concept that comes directly out of Scripture, but is a concept that comes directly out of the Pagan Roman Gentile interpretation of Scripture which was prevalent at that time in history. Pagan Roman Christianity interpreted the New Testament to say that the Old Testament and everything Jewish had been done away with by Yeshua and his apostles. This shows an important link that Mohammed was forming Islam out of the belief systems specifically within Pagan Roman Christianity, and not reading directly from the belief systems written in the New Testament. This shows a very interesting and important link between the Roman Empire and the Islamic Empires, because it shows how the religion of Islam used by the Islamic Empires was formed and created out of specifically the Pagan Roman version of Christianity created by Constantine and the bishops at the Council of Nicea, but then took this belief system and changed and twisted it into a belief system in which Islam became the new Roman Christianity and the new Judaism, to replace both of the religions.

This is an important link, because Islam is not just a religion, but also an entire political system known as sharia law. This system of sharia law has been used by the Kaliphs for over a thousand years to run the various Islamic Empires through history, and the basis of the political system of sharia law is the Quran and the religion of the Quran. So to now discover the various historical and scriptural links between the Quran and specifically Pagan Roman Christianity is very important, because it shows how the system used to run the Islamic Empires originally came out of the religious and political system of Roman Christianity which Constantine created to run the Roman Empire. Constantine used his form of Roman Christianity to unite the Pagans and Christians together under his rule and strengthen his empire. And then it was later this specific form of Christianity which found its way into Saudi Arabia through the Christian Aksum Kingdom of Ethiopia, which followed this same form of Roman Christianity. Then it was this form of Roman Christianity which Mohammed mixed together with a little bit of Judaism and a little bit of Arab Paganism, in order to attempt to unite all of the Arabs of Saudi Arabia and Yemen together, to build and strengthen a new but mixed empire. This was a new leg of iron partially formed out of the old Roman leg of iron, but also having brand new things mixed together into it. And even though the Islamic Empires were made to be similar to the Roman Empire before it, it also was made to be an opposite empire always against the Roman Empire, or an opposite leg of iron always against the other leg of iron.

Ultimately though, the main common factor that links the Roman Empire and Islamic Empires together, and which shows that they are each one of the two legs of iron, is the fact that both the Roman Empire and the Islamic Empires took the Scriptures of Yahuweh/Yehovah in the Old and New Testaments, and twisted them to mean what they wanted them to mean, in order to create their own man made political/religious systems with which to govern and control their two separate empires. Both the Pagan Christian Roman Empire and the Empires of Islam are based upon a changing of the Scriptures of Yahuweh/Yehovah and his appointed times or festivals, each in their own way governing their empire with a religious system that is based upon a corruption of the Word of Yahuweh/Yehovah.

Therefore in conclusion there is evidence that the iron leg of the Islamic Empires did come out of the iron leg of the Roman Empire, but was created to always be at war against the Roman leg, to always be opposed to

it, so that Pagan Roman Christianity and Islam would always be divided against each other as a reign divided against itself. In this way they have never been able to mix, just as iron and clay are unable to mix together. But it was also created in such a way so that Islam, as the people of Allah, would also always be against the people of Yahuweh/Yehovah, against the Jewish people and the set-apart ones who follow Yeshua as the true Messiah. And it is for this reason that the anti-messiah must come out of Islam and the leg of the Islamic Empires, not from the Roman Empire. This is even clearly seen in Revelation 17:1-18, where John is told that the Roman Empire is the current sixth empire that 'is' in his day, but that there was still another seventh empire coming later on after the Roman Empire, and it would be from this seventh Rashidun/Umayyad Islamic Empire that the eighth and final empire of the anti-messiah would finally come, not from the Roman Empire. The eighth empire is the revival of the seventh empire, not the sixth one.

# BOOK THREE

## SIGNS OF THE LAST SEVEN BEFORE THE COMING OF MESSIAH

There are many signs given for the time period leading up to the last seven years of Daniel's seventy sevens spoken of by Yeshua in the Gospels and also in Revelation. There are also a number of very clear signs given for identifying when we are in the midst of the last seven years taking place. As the world gets closer and closer to Yeshua's actual return, the signs become clearer and more specific, with greater precision in knowing the timing in which they will take place. But there are only two events given as signs, which are clear, visible signs to know the precise start of the seven years and the precise middle of the seven years. Both of these events are primarily recorded in Daniel.

The confirmation of the covenant is the only sign given to know the precise and exact start of the last seven years of Daniel's seventy sevens; and the abomination, disgusting idol that desolates is the only visible sign given to know the precise and exact middle of the seven years. There are many signs given for events that will take place during the first 3 ½ years of the seven years, but there is no specific timing given in Scripture as to when these events will take place during the first 3 ½ years. We only know that they will take place at some time during or before the first 3 ½ years. There are also many signs given of events which will take place during the second half of the 3 ½ years, and all of these signs are given specific numbers of days and months in which they will happen. All of the events that take place during the last 3 ½ years will happen continuously without stopping for the entire 3 ½ years until the Messiah returns at the very end of those years.

All of the events for the last 3 ½ years will all begin at around the same time the disgusting idol that desolates is placed on the set-apart place. Even though all of the 3 ½ year events begin at that time, the disgusting idol, abomination is the only clear and visible sign of the exact middle of the last seven years with precise timing recorded in Scripture.

Part 1: The Messiah Strengthens the Covenant		Part 2: The Anti-Messiah Places the Disgusting Idol	
The Messiah Strengthens the Covenant for Many One Seven		<i>The Start of the Last Seven</i>	
		1. <b>The Start of the Messiah Strengthening the Covenant with the Light Sprinkling of the Start of the Latter Rain Outpouring</b>	
		The Events of the 7 Seals, First 6 Trumpets, and the Army in Joel All Take Place Some Time Before or During the Middle of the Last Seven //   	
		<i>The Middle of the Last Seven</i>	
		1. <b>The Middle of the Messiah Strengthening the Covenant with the Flood of the Middle of the Latter Rain Outpouring</b> at the Pouring Out of the Spirit of Yahuweh/Yehovah on All Flesh	
		1. The Woman Who Gave Birth to the Male Child is Hidden in the Wilderness for 3 ½ Years 2. The Two Witnesses Proclaim and Prophecy for 3 ½ Years	
		<i>The Middle of the Last Seven</i>	
		1. <b>The Armies and Peoples of the Anti-Messiah Arise to Place the Disgusting Idol on the Set-apart Place and to Turn Off the Continual</b> 2. There is War in the Heavens and the Serpent Dragon haSatan is Thrown Down to the Earth	
		1. There is Great Tribulation and Distress for 3 ½ Years 2. The Anti-Messiah Rules Over the Final Beast Empire for 3 ½ Years 3. The Mark of the Beast for 3 ½ Years 4. The Set-apart Ones are Worn Out for 3 ½ Years 5. The Serpent Dragon haSatan Makes War Against the Set-apart Ones for 3 ½ Years 6. The Outer Court is Given to the Gentiles to Trample for 3 ½ Years	Upon the Wing of Disgusting Idols the Anti-Messiah Desolates for Half of One Seven
		<i>The End of the Last Seven</i>	
		1. <b>The End of the Strengthening of the Covenant with the River of the End of the Latter Rain Outpouring</b> at the Return of Messiah at the Great and Final Harvest of the Earth and the Gathering of the Set-apart Ones into the Clouds at the 7 <sup>th</sup> Trumpet for the Fulfillment of the Day of Trumpets 2. The Revealing of the Ark of the Covenant at the 7 <sup>th</sup> Trumpet for the Fulfillment of the Day of Atonement 3. Yahuweh/Yehovah Makes His Eternal Dwelling Place Among Men at the Marriage Covenant in Fulfillment of the Festival of Booths	
		<i>The End of the Last Seven</i>	
		1. The Complete Destruction and What is Decided is Poured Out Upon the Anti-Messiah 2. All the Nations Gather at Har Megiddon to Make War Against Jerusalem and are Destroyed by Yahuweh/Yehovah as He Descends on the Mount of Olives, Splitting it in Two, and Enters Jerusalem to Make His Dwelling Place Among Man for Eternity Without End 3. The 7 Bowls of the Wrath of Elohim are Poured Out Upon the Earth 4. The Fall of Babel the Great, the Mother of Whores and of the Disgusting Idols of the Earth	

# PART ONE

## THE SIGN OF THE START OF THE LAST SEVEN YEARS

The Strengthening of the Covenant and the  
Latter Rain Outpouring of the Fire of the Spirit of Yahuweh/Yehovah

The only sign given for the start of the seven years is the Messiah's confirmation or strengthening of the covenant, which lasts continually without stopping for the entire seven years before his return. It has been theorized for many years that the seven year confirmation of the covenant is a covenant which the anti-messiah makes with Israel, but the context of the 'he' in Daniel 9:27 is very clearly the true Messiah who confirms the covenant for one week, and then in the middle it is the true Messiah who puts an end to the temple sacrifices, because he became the final and eternal sacrifice for sin.

Additionally Michael Rood has already discovered in his restoration of the ancient Hebrew calendar that the covenant which Israel makes with death in Isaiah 28:14-18 has already taken place, and was already annulled. Israel's leaders signed the covenant with death on September 13, 1993 at the Oslo Accord, and it was annulled by violence with the start of the second Palestinian intifada on September 28, 2000, exactly seven years later to the day on the corrected Hebrew calendar.

Since it is the true Messiah and not the anti-messiah who is confirming or strengthening his covenant for seven years during the seven years of tribulation, this opens up a whole new range of possibilities as to signs which might take place throughout the entire seven years, from beginning to end. The following charts show the evidence that the Messiah's strengthening of the covenant for the duration of the entire seven years of tribulation will be the latter rain outpouring of the fire of his Spirit, ultimately by the end of the seven years on 'all' flesh. And when Yahuweh/Yehovah says 'all' he does mean 'all.'

## The Sign of the Start of the Last Seven Years

Different Ways of Translating the Hebrew into English	Original Hebrew of Daniel 9:27
<p><u>Literal Words Arranged in Hebrew Grammar:</u>            And he prevails compact unto many week one.            And he prevails cutting toward many sevened one.            And he prevails covenant to many week one.            And he prevails covenant to many sevened one.</p> <p><u>Literal Words Arranged in English Grammar:</u>            And he strengthens covenant for many one week.            And he strengthens covenant for many one seven.</p> <p><u>Words and Grammar Changed into English Language:</u>            And he confirms <i>a</i> covenant for many <i>for</i> one week.            And he confirms <i>a</i> covenant for many <i>for</i> one seven.</p>	<p>והגביר ברית לרבים שבוע אחד</p>
<p style="text-align: center;"><b>Grammatical Study</b></p> <ol style="list-style-type: none"> <li>1. ו = And</li> <li>2. ה = he</li> <li>3. גביר = prevails, acts insolently, exceeds, confirms, strengthens</li> <li>4. ברית = compact, covenant, confederacy, league (comes from the root word ‘cutting’ in reference to walking between pieces of cut flesh in order to bind a covenant)</li> <li>5. ל = unto, toward, to, ‘belonging’ to, for</li> <li>6. רבים = many, multitude</li> <li>7. שבוע = week, sevened</li> <li>8. אחד = one (the number 1)</li> </ol> <p style="text-align: center;"><b>And he prevails/strengthens/confirms/exceeds covenant for many one week/seven</b></p>	

There is only one sign given for the start of the last 7 years of the 70 sevens of Daniel, the start of the confirmation of a covenant for many. As shown in the literal translation of the Hebrew words of Daniel 9:27 a covenant is confirmed or strengthened continuously for 7 years, and it is the start of the confirming of this covenant that marks the start of the last 7 years before the final fulfillment of 70 sevens with the ending of sin and the bringing about of eternal righteousness.

The traditional interpretation of this covenant in Daniel 9:27 is that it is the same covenant with death prophesied in Isaiah 28:14-20 made by the rulers of Israel and annulled by Yahuweh/Yehovah. The only problem with this is the Hebrew word הגביר *higbir* which means ‘he confirms’ or ‘he strengthens.’ The covenant spoken of in Daniel is a covenant that has already been made and is confirmed, which means it has to be a completely different covenant from the newly made covenant in Isaiah.

It is impossible to confirm a reservation unless the reservation has already been made. It is also impossible to strengthen a building, unless the building is already under construction. In the same way it is also impossible

to confirm a covenant unless the covenant has already been made, and it is impossible to strengthen a covenant unless the covenant has already been made. The covenant with death in Isaiah is a brand new covenant that has never before been made, whereas the covenant in Daniel is a 7 year strengthening and confirming of a covenant which has already been made previously.

The other question about Daniel 9:27 is, who is the 'he' who confirms the covenant? The classical interpretation has been that the 'he' who confirms the covenant is the anti-messiah or prince mentioned in Daniel's prophecy as the one who desolates on the wing of disgusting idols. But when we look at the full context of Daniel's prophecy the grammar shows us very clearly who the he is. The prophecy begins with the events that take place at the fulfillment of 70 sevens. It next moves on to the coming of Messiah Prince at the end of 7 sevens and 62 sevens. Then Messiah is cut off after 62 sevens, after which the people of a prince destroy the city and set-apart place. Then it says 'he' confirms a covenant for 1 seven and ceases sacrifices and offerings in the middle of the seven. And at the very end it says 'he' desolates on the wing of disgusting idols for one half of a seven until what has been decided is poured out on the one desolating.

The pattern in the grammar of the literal Hebrew is very clear:

1. First Subject = Fulfillment of 70 sevens
2. Second Subject = Messiah Prince
3. Third Subject = Messiah (same as Messiah Prince)
4. Fourth Subject = people of a prince
5. Third Subject = He (Messiah) confirms covenant for many and ceases sacrifices and offerings
6. Fourth Subject = He (prince) desolates on wing of disgusting idols

Since it is the Messiah who confirms and strengthens the covenant for one seven, it becomes obvious what covenant the Messiah strengthens, the covenant made with Abraham and his descendants, the covenant of the Torah. The following chart shows how the Messiah strengthened the covenant for 1 seven or 7 days the first time he came and how he strengthens the covenant again for 1 seven or 7 years when he returns. The dates used for the 1 week or 7 days when the Messiah came the first time are those calculated by Michael Rood in *The Chronological Gospels* (2013).

There is a pattern of events that took place when the Messiah came the first time during the 7 days that the Messiah confirmed or strengthened the covenant with Abraham and with the Torah by becoming the Passover Lamb for the covering of sins for all nations of the earth. At the start of the confirmation of the covenant the Messiah entered Jerusalem on the donkey on the same day that the Passover Lamb for the nation is selected 4 days before Passover in accordance with the instruction of the Torah. In the year 28 C.E. this day happened to be on the Sabbath on the 7<sup>th</sup> day of the week. Then on the 4<sup>th</sup> day of the week on the day of Passover in 28 C.E. the Messiah was cut off and ceased the sacrifices and offerings in the middle of the week by becoming the eternal Passover Lamb sacrifice for sin for all nations and all generations.

The Messiah was then put in the grave for 3 days and 3 nights and rose again from the dead at the end of the week on the Sabbath day, on the 7<sup>th</sup> day of the week. This was the strengthening of the covenant for 1 seven of days or 7 days, when the Messiah renewed the covenant, making the previous covenant stronger and more complete. The Messiah again strengthens the covenant for 1 seven or 7 years throughout the 7 years before his return. The following chart shows how the latter rain outpouring of the Spirit of Yahuweh/Yehovah prophesied in the books of Hosea, Joel, John, and Revelation are the events which confirm and strengthen the covenant again by implementing the final stage of the covenant with the Spirit of the Messiah poured out on all flesh in preparation for his coming to earth.

The 1 Seven of Days of the Strengthening of the Covenant by the Messiah at His First Coming		The 1 Seven of Years of the Strengthening of the Covenant by the Messiah at His Second Coming	
Date	Event	Date	Event
<b>Starting Day</b> 10 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (24 April 28 C.E.)	<b>Starting Event for the Strengthening of the Covenant</b> Messiah enters Jerusalem on the donkey 4 days before Passover on the day that the Passover Lamb for the nation is selected	<b>Starting Year</b> 6017 (2017 C.E.)	<b>Starting Event for the Strengthening of the Covenant</b> The Latter Rain Outpouring of the Fire of the Spirit of Messiah begins as a light sprinkling in Jerusalem
<b>1<sup>st</sup> Day</b> 11 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (25 April 28 C.E.)		<b>1<sup>st</sup> Year</b> 6018 (2018 C.E.)	
<b>2<sup>nd</sup> Day</b> 12 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (26 April 28 C.E.)		<b>2<sup>nd</sup> Year</b> 6019 (2019 C.E.)	
<b>3<sup>rd</sup> Day</b> 13 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (27 April 28 C.E.)		<b>3<sup>rd</sup> Year</b> 6020 (2020 C.E.)	
<b>4<sup>th</sup> Day</b> 14 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (28 April 28 C.E.)	<b>Middle Event for the Strengthening of the Covenant</b> Messiah is sacrificed as the Passover Lamb on the Day of Passover for the eternal forgiveness of sins for all the nations, ceasing sacrifices and offerings in the middle of the week	<b>4<sup>th</sup> Year</b> 6021 (2021 C.E.)	<b>Middle Event for the Strengthening of the Covenant</b> After the army of locusts goes through the Middle East turning it into a wasteland, the middle of the Latter Rain Outpouring of the flood of the Fire of the Set-apart Spirit of Messiah is poured out on all flesh at around the same time that the disgusting idol that desolates is placed on the set-apart place
<b>5<sup>th</sup> Day</b> 15 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (29 April 28 C.E.)		<b>5<sup>th</sup> Year</b> 6022 (2022 C.E.)	
<b>6<sup>th</sup> Day</b> 16 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (30 April 28 C.E.)	3 Days and 3 Nights in the Grave	<b>6<sup>th</sup> Year</b> 6023 (2023 C.E.)	3 ½ Years of Great Tribulation
<b>7<sup>th</sup> Day</b> 17 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (1 May 28 C.E.)	<b>Ending Event for the Strengthening of the Covenant</b> Messiah is raised up from the dead just before sunset on the 7 <sup>th</sup> day of the week on the Sabbath, after 3 days and 3 nights in the grave, conquering death and allowing man to once again have access to the tree of eternal life for those who choose it	<b>7<sup>th</sup> Year</b> 6024 (2024 C.E.)	<b>Ending Event for the Strengthening of the Covenant</b> The Latter Rain Outpouring of the Spirit of Messiah Ends with an eternal river of life flowing out of Messiah and his people at the coming of Messiah to Jerusalem from the Mount of Olives to make his eternal dwelling place with man



## The Three Stages of the Latter Rain Recorded in Scripture

### 1. *The Start of the Latter Rain Outpouring of the Spirit of Yahuweh/Yehovah:*

#### **Hosea 6:1-3**

- Latter Rain Begins as a Light Sprinkling in Jerusalem
- Latter Rain Begins in the Fall Season at the Start of the Rainy Season in Israel when the Former Rains Begin
- Latter Rain Begins After 2 Days or 2 Thousand Years in the 3<sup>rd</sup> Day or 3<sup>rd</sup> Millennium from the Death and Resurrection of Messiah in the 1<sup>st</sup> century C.E.

“And *let* us know, *let* us run after to know Yahuweh/Yehovah. His going forth is established as the morning; and He does come as rain to us, as the latter rain sprinkling earth.” **Hosea 6:3**

The prophecy of the latter rain in Hosea 6 begins with the promise of Yahuweh/Yehovah healing the wounds and reviving his people as they turn back to him after 2 days or 2 thousand years. Then they are raised up back to life from the dead in the 3<sup>rd</sup> day or 3<sup>rd</sup> millennium. The death and resurrection of Yeshua took place in the year 28 C.E. and 40 years later Herod's Reconstruction of the Second Temple was destroyed along with the city of Jerusalem in 68 C.E. This was a death for the nation of Israel as the Jewish people no longer had control of their capital for 1,899 years until the city of Jerusalem was retaken as the capital of Israel in 1967 C.E. If we count 2,000 years from the death and resurrection of Yeshua in 28 C.E., which is also the year that the former rain outpouring began at the Festival of Weeks (Pentecost), we arrive at the date 2028 C.E. as the approximate timing for the latter rain outpouring to take place when Yahuweh/Yehovah revives his people at the end of the 2<sup>nd</sup> millennium and raises them up from the dead at the beginning of the 3<sup>rd</sup> millennium. The latter rain outpouring begins right around the years of transition from the end of the 2<sup>nd</sup> day to the start of the 3<sup>rd</sup> day.

### Counting Days or Millenniums from the Death and Resurrection of Messiah from the Start of the Former Rain Outpouring

<b>1<sup>st</sup> Day</b> <b>1<sup>st</sup> Millennium</b> Hebrew Years 4001 to 5000 (1 C.E. to 1000 C.E.)	<b>2<sup>nd</sup> Day</b> <b>2<sup>nd</sup> Millennium</b> Hebrew Years 5001 to 6000 (1001 C.E. to 2000 C.E.)	<b>3<sup>rd</sup> Day</b> <b>3<sup>rd</sup> Millennium</b> Hebrew Years 6001 to 7000 (2001 C.E. to 3000 C.E.)
28 C.E. Death and Resurrection of Messiah at the Beginning of the 1 <sup>st</sup> Millennium  28 C.E. Start of Former Rain Outpouring of Messiah at the Beginning of the 1 <sup>st</sup> Millennium	1967 C.E. Nation of Israel is Revived at the End of the 2 <sup>nd</sup> Millennium from the Resurrection of Messiah	About 2028 C.E. The Latter Rain Outpouring of Messiah Takes Place at the End of the 2 <sup>nd</sup> Millennium and the Beginning of the 3 <sup>rd</sup> Millennium

The prophecy by Hosea does not only give the approximate year for the start of the latter rain outpouring at the beginning of the 3<sup>rd</sup> millennium or 3<sup>rd</sup> day. It also tells us in the literal Hebrew the time of year that the latter rain begins.

The Hebrew of Hosea 6:3 is grammatically worded in a poetical way that does not translate well into English. It says that Yahuweh/Yehovah comes to us as the rain, speaking of the spirit of Yahuweh/Yehovah poured out on all flesh as in Joel 2. But then the Hebrew says, “יורה ארץ כמלקוש צמל קוש” *cemalqosh yoreh arets* which when translated into English literally says, “as the latter rain former rain earth.” In English it does not make any sense and no simple English translation can communicate the meaning of the Hebrew words in this sentence.

In this sentence both the Hebrew words מלקוש malqosh, meaning latter rain, and יורה yoreh, meaning former rain, are used together side by side in the sentence. In Israel the rainy season lasts from about October to April from the end of fall throughout the winter to the beginning of spring. This is the season of planting and growing the crops, with the planting in about October and November and the harvesting beginning in about March. This is discussed in greater detail at the beginning of Book 9.

There is only one rainy season each year in Israel, but the start and end of the rainy season has two different Hebrew names. There is the former rain, the yoreh, that begins in about October and lasts through to about the end of December. The Hebrew word yoreh also refers to a sprinkling of water and refers to the light showers of rain that begin at the start of the rainy season. Then at about the end of December the malqosh or latter rains begin, the rains that help the crops to grow throughout the winter for the harvest in the spring. The latter rains are generally floods and torrential downpours and are not light rain showers like the former rain.

This makes the Hebrew sound strange, because the latter rain is not a light sprinkling like the former rain, yet the Hebrew appears to say that the latter rain sprinkles the earth with a light shower like the former rain. It literally says that Yahuweh/Yehovah comes as rain to us, “as the latter rain former raining earth.” The meaning is completely lost in the English, but what the Hebrew is saying is that Yahuweh/Yehovah will come to us in the latter rain outpouring of his Spirit at the literal time when the former rain is raining on the land of Israel in the fall during the Fall Festivals of the Day of Trumpets, the Day of Atonement, and the Festival of Booths (Sukkoth), at the literal start of the rainy season in the land of Israel.

Hosea 6:3 is not only giving the timing for the start of the latter rain outpouring of the Spirit of Yahuweh/Yehovah, but it is also letting us know that the latter rain outpouring begins as a light sprinkling of showers like the former rain. It is letting us know that the flood of the Spirit of Yahuweh/Yehovah on all flesh does not come until later during the latter rain outpouring.

And finally Hosea says that Yahuweh/Yehovah comes as the latter rain former raining earth or ground or land. Without the prefix ה ‘the’ in front of the word ‘arets,’ meaning earth or land, the Hebrew does not say that Yahuweh/Yehovah only comes as rain to ‘the land’ of Israel, but instead to all earth. Even though the latter rain outpouring begins in Jerusalem just like the former rain outpouring, the latter rain is still for all the earth as Yahuweh/Yehovah pours out his spirit on all flesh.

## *2. The Middle of the Latter Rain Outpouring of the Spirit of Yahuweh/Yehovah:*

### **Joel 2:1-32**

- Latter Rain Middle is a Flood across All the Earth upon All Flesh
- Latter Rain Middle Comes After the Locust Army Devours the Middle East and Surrounding Region, Turning it into a Wasteland

“And children rejoice and be glad in Yahuweh/Yehovah Elohim, for He gives to you the Teacher for Righteousness and brings down for you rain, the former rain and the latter rain as at first.” **Joel 2:23**

Joel 2 gives us an account of what takes place in the middle of the latter rain outpouring. This is when Yahuweh/Yehovah pours out his Spirit on all flesh after an army goes throughout the region of the Middle East turning it into a wasteland and the cities into ruins. The chronology is shown clearly in Joel 2:28-32 that Yahuweh/Yehovah does not pour out his spirit on all flesh until after the destruction caused by the army in the region around Israel and until after the start of the latter rain outpouring of his Spirit. It also clearly says that the pouring out of the Spirit of Yahuweh/Yehovah on all flesh has to happen before the day of Yahuweh/Yehovah when he comes at the end of the seven. This dates the flood of the pouring out of the Spirit of Yahuweh/Yehovah on all flesh in the middle of the seven, after the start of the latter rain at the start of the seven and before the coming of Yahuweh/Yehovah at the end of the seven.

In Joel 2:23 it speaks of the former rain and the latter rain, but this time instead of using the Hebrew word יורה yoreh for former rain, it poetically used the Hebrew word מורה moreh as a word pun. Moreh can refer to the former rain, but its primary literal meaning is that of an archer, and figuratively as a teacher. In this way the Hebrew uses the word moreh twice and literally says that Yahuweh/Yehovah, ‘gives to you the moreh

(Teacher) for righteousness and brings down for you rain, the moreh (former rain) and the latter rain as at first.’ In Joel it shows how Yahuweh/Yehovah comes to us as both the former rain and the latter rain, showing that he pours out his Spirit twice in two different outpourings.

The former rain began at the Festival of Weeks (Pentecost) 50 days after Yeshua’s resurrection. The latter rain comes 2 days or 2 millennia later at around the start of the 3<sup>rd</sup> day or 3<sup>rd</sup> millennium from Yeshua’s resurrection. The word pun in this verse in Joel is in the Hebrew word ‘moreh’ which at the start of the verse takes on the meaning of a teacher of righteousness, then later refers to the former rain outpouring of the Spirit of Yahuweh/Yehovah. It connects the ideas of the sentence to show that the Teacher of righteousness is what is rained down in the former and latter rain outpourings, and that it is the Teacher of righteousness who is the Spirit of Yahuweh/Yehovah being poured out in the former and latter rains.

Yeshua references this in John 14:26 when he speaks of the Spirit who will be sent in his name, the Spirit of Yeshua, who will come after he is gone. The Spirit of Yahuweh/Yehovah is the one who teaches us, who teaches us righteousness, when Yahuweh/Yehovah comes to dwell within us in Spirit form. He writes the Torah in our hearts according to the new covenant of Jeremiah 31:31-34, and teaches us the righteousness of the Torah to do it in our individual lives.

Then it says in Joel 2:28 that after Yahuweh/Yehovah has come to us as the Teacher of righteousness in both the former and latter rain outpourings, and after the army goes through the region around Israel and the Middle East turning it into a wasteland where there was once a garden of Eden before it, then Yahuweh/Yehovah pours out his Spirit on all flesh, on everyone across the entire earth. It is not until after the destruction caused by this army and it is not until after the latter rain has already begun.

And the sign at the middle of the latter rain outpouring when Yahuweh/Yehovah pours out his Spirit on all flesh will be the sun turned to darkness, the moon to blood, and blood and fire and pillars of smoke from the destruction left behind by the army from the North that lays waste to the region of the Middle East.

### *3. The End of the Latter Rain Outpouring of the Spirit of Yahuweh/Yehovah:*

**John 7:37-39**

**Joel 3:1-21**

**Zechariah 14:1-21**

**Revelation 11:15-19; 14:1-20; 19:1-21; 21:1 – 22:5**

- Latter Rain Ends at the Final Great Harvest and at the Coming of the Messiah to Jerusalem in the Fall Season during the Fall Festivals at the End of the Fall Harvest of Grapes and Olives
- Latter Rain Ends with an Eternal River Flowing from the Messiah Dwelling in Jerusalem and from All Those Who Drink of the Waters of Life Flowing from the Messiah

“On the Last Day, the Great Day of the festival, Yeshua stood and cried out, saying, ‘If any thirst, come near to Me and drink! The one who believes in Me,’ (as the Scriptures said) ‘out of their innermost belly shall flow streams of living water.’ And this He spoke about the Spirit which those believing in Him would soon receive, for the Set-Apart Spirit was not yet given, because Yeshua was not even yet esteemed.” **John 7:37-39**

*[Note: The word ‘given,’ which is missing from the Greek, is included in this literal study translation of the Greek according to the 4<sup>th</sup> century Old Syriac Sinaitic Aramaic text of the Four Gospels]*

Yeshua prophesied the timing of the completion of the latter rain outpouring of his Spirit when on the Last Great Day, the Closing Day, of the Festival of Booths (Sukthoth) on the 22<sup>nd</sup> day of the 7<sup>th</sup> month Yeshua spoke in Jerusalem, saying to the people to come to him and drink and out of them will flow streams and rivers of living water. There is of course no where in Scripture that actually says that those who believe in the Messiah and drink of him will have rivers of living water flowing out of them. There are many places in Scripture, such as Isaiah 44:3, Jeremiah 2:13, and Psalms 36:8-9, which speak of Yahuweh/Yehovah as the waters of life and the Spirit of Yahuweh/Yehovah poured out like streams of water. But there are no Scriptures that specifically say that waters of life will flow out of those who drink of the waters of Yahuweh/Yehovah.

The part of the words, 'as the Scriptures said,' may have been lost in translation in the Greek and Aramaic, because Yeshua is not quoting directly from Scripture, but rather giving deeper revelation and understanding to the prophecies in Isaiah 44:3 and in Zechariah 14:1-21. In Isaiah 44 there is the prophecy of Yahuweh/Yehovah pouring out his Spirit like water onto the seed and offspring of Israel causing them to grow like willows along streams of water. This gives the poetical picture comparing the Spirit of Yahuweh/Yehovah to streams of water. Then in Zechariah 14 it prophesies of the day when the Messiah comes to the Mount of Olives and reigns from Jerusalem. And it says that from Jerusalem living waters will flow out to the eastern sea and the western sea.

Yeshua is giving further revelation to these prophecies that at his return his Spirit will be poured out in rivers of living water flowing out of Jerusalem, and he is explaining that anyone who believes in him and drinks of those waters at that time will receive a river of eternal life flowing out of them as well. Yeshua is also at the same time revealing the timing of the completion of the latter rain outpouring during the Fall Festivals, during the Festival of Sukkoth, on the Last Great Day of the festival. And the latter rain ends with an eternal river of life flowing from the Messiah and an eternal river of life flowing from all those who believe in him and drink of him.

Joel 3, Zechariah 14, and Revelation 14 and 19-22 also add in the additional revelation that when the Messiah comes at the end of the latter rain outpouring there will also be a great harvest at the same time shortly before and during the Fall Festivals at his return at the harvest of the grapes. The grapes and the olives are among the last two produce to be harvested in the year, and both are harvested during the Fall Festivals in about the months of September to October.

In both Joel 3 and Revelation 14 and 19 it speaks of the final harvest of the grapes taking place at the time when Yahuweh/Yehovah goes forth to war against the nations of the earth that have come up against Jerusalem, with his garments soaked in blood as he treads the winepress during the time of the grape harvest. At the same time that the final and great harvest of the earth takes place to bring in the last of those saved who believe in Yeshua, Yeshua is also treading the 'evil' grapes of the rebellious and defiant who have come to make war against him and his city Jerusalem, with their blood flowing from the winepress. But for those who believe in Yeshua and drink of the waters of life flowing out of him, in that Last Great Day of the Festival of Booths (Sukkoth) they will receive the eternal rivers of life of the Spirit of Yeshua flowing out of them.

Thus Hosea, Joel, Zechariah, John, and Revelation record the timing and events of the start, middle, and end of the latter rain outpouring. It begins as a light sprinkling like the former rain, then in the middle becomes a flood of rain, and at the end becomes an eternal river of life.

The following chart shows a comparison between the Former Rain and Latter Rain Outpourings of the Spirit of Yahuweh/Yehovah.

<b>The Former and Latter Rain</b> Hosea 6:1-3   Joel 2:18-32   Acts 2:1-22	
<b>The Former Rain</b> Begins on the Day of the Feast of Shavuot (Pentecost) After the Counting of 49 Days	<b>The Latter Rain</b> Begins in the Year of Jubilee After the Counting of 49 Years
<p>The Former Rain is the Pouring Out of the Fire of the Set-apart Spirit of Yahuweh/Yehovah at His First Coming</p> <p>The Former Rain in Israel is the Light Sprinkling of Rain in the Fall</p> <p>The Former Rain Outpouring of the Spirit of Yahuweh/Yehovah Begins in the Spring when the Literal Latter Rain In Israel Ends</p> <p>1. The fire of the Set-apart Spirit of Yahuweh/Yehovah is poured out as the former rain on the Feast of Shavuot (Pentecost) and continues for 2 days or 2,000 years according to the prophet Hosea.</p> <p>2. The former outpouring of the fire of the Set-apart Spirit (Teacher of Righteousness) is a Light Sprinkling that lasts for 2,000 years, poured out onto small groups or small regions to a few at a time, and started after the Messiah left the earth at his first coming.</p> <p>3. The sign of the start of the former outpouring of the Set-apart Spirit takes place in Jerusalem and spreads out from there.</p> <p>4. The former outpouring of the fire of the Set-apart Spirit is upon corporate gatherings.</p>	<p>The Latter Rain is the Gigantic Pouring Out of the Fire of the Set-apart Spirit of Yahuweh/Yehovah at His Second Coming</p> <p>The Latter Rain in Israel is the Heavy Downpour of Rain in the Winter and Spring</p> <p>The Latter Rain Outpouring of the Spirit of Yahuweh/Yehovah Begins in the Fall when the Literal Former Rain in Israel Begins</p> <p>1. The fire of the Set-apart Spirit of Yahuweh/Yehovah is poured out as the latter rain in the Year of Jubilee on the 3<sup>rd</sup> day or 3<sup>rd</sup> millennium according to the prophet Hosea; and the river that comes from the latter rain continues forever.</p> <p>2. The latter outpouring of the fire of the Set-apart Spirit (Teacher of Righteousness) is a Heavy Downpour that lasts forever, poured out onto all flesh, onto every single person across the entire earth; and this latter outpouring goes on continually without stopping for the entire 7 years before the second coming of the Messiah.</p> <p>3. The sign of the start of the latter outpouring of the Set-apart Spirit takes place in Jerusalem and spreads out from there.</p> <p>4. The latter outpouring of the fire of the Set-apart Spirit is upon individuals in the secret place.</p>

The common misconception about the latter rain outpouring is that it is more of the same from the former rain, but in bigger portions on a larger scale. While the latter rain does have all of the healings and miracles and signs and wonders the former rain had, it also has some very important differences. The former rain was generally experienced in corporate gatherings of people congregating together. The latter rain goes out on everyone no matter where they are at; the latter rain falls on individuals in the secret place wherever they are across the earth. The individuals may gather together at times as the latter rain of Yahuweh/Yehovah's Spirit is pouring down, but when they leave the gathering the rain does not stop, no matter where the individuals go.

The former rain was about the Spirit of Yahuweh/Yehovah dwelling within everyone. It was all about Yahuweh/Yehovah in spirit form making his dwelling place within the hearts of man and woman, within those who believe in his salvation through Yeshua. But the latter rain is all about preparing the way for Yahuweh/Yehovah to come to earth in physical form to dwell eternally with man and woman both physically and spiritually. This means that the latter rain is all about Yahuweh/Yehovah in spirit form setting up the entire earth as his dwelling place, so that no matter where a person goes, the Spirit of Yahuweh/Yehovah is dwelling there, not just inside of his people but everywhere outside as well.

The one main part that is the same in the latter rain as in the former rain is the Spirit of Yahuweh/Yehovah is our Teacher of Righteousness. The latter rain will be just as much of a cleansing rain on his people as the former rain, and even more so, because the latter rain is all about cleaning the garments of his bride, his set-apart ones, in preparation for the wedding. The garments of the bride must be clean and spotless and perfectly white for when the bridegroom comes for her for the wedding feast at the Festival of Booths (Sukkoth) in Exodus 19 and Revelation 19. The latter rain is a pouring out of the Teacher of Righteousness to cleanse the people of Yahuweh/Yehovah across the entire earth among Israel and all the nations, to clean them of their idols and idolatry in chasing after the world as their lover and bringing them back to their first love, Yahuweh/Yehovah as in Hosea 2. And at that time we shall no longer call Yahuweh/Yehovah ‘my lord’ or ‘my Ba‘al’ but instead call him ‘ishi’ my husband.

The latter rain will also confirm the covenant of Jeremiah 31:31-34 for many for 1 seven. This is the covenant of the Torah written on our hearts implemented and confirmed by Yeshua at his first coming, and now made complete at his return with the wedding covenant of Yahuweh/Yehovah to his bride, his people of Israel and the gentile nations who believe in the Passover Lamb Yeshua.

The following chart shows the connection of the former and latter rain outpourings with the counting of sevens and Jubilees.

**The Connection of Sevens between the Resurrection of Yeshua and the Resurrection of Israel**

<b>Starting Event</b>	<b>Number of Sevens Between Events</b>	<b>Finishing Event</b>
<p>The Death and Resurrection of Messiah</p> <p><i>The Former Rain Outpouring of the Fire of the Spirit of Yahuweh/ Yehovah Begins on the Day of the Festival of Shavuot (Pentecost) Exactly 50 Days on the 50<sup>th</sup> Day from the Resurrection of Messiah</i></p>	<p>1,939 Years <b>277 Sevens</b></p>	<p>The Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War</p> <p><i>The Latter Rain Outpouring of the Fire of the Spirit of Yahuweh/ Yehovah Begins in the Year of Jubilee Exactly 50 Years in the 50<sup>th</sup> Year from the Resurrection of the Nation of Israel</i></p>

The former rain outpouring of the Spirit of Yahuweh/Yehovah began exactly 50 days on the 50<sup>th</sup> day after the resurrection of Yeshua from the dead, on the Festival of Weeks (Pentecost). The resurrection of Yeshua took place in the year 28 C.E. (according to the evidence shown in Book 6). If we count 1,939 years from Yeshua’s resurrection we arrive at the year 1967 C.E. in the year that the nation of Israel was resurrected back to life when they retook control of their capital of Jerusalem. The resurrection of Yeshua and the resurrection of the nation of Israel are in a perfect line of sevens of years together, 277 sevens of years from 28 C.E. to 1967 C.E.

Just as the former rain outpouring began 50 days after the resurrection of Yeshua, the latter rain outpouring begins 50 years from the resurrection of the nation of Israel, in the 50<sup>th</sup> year in the year of Jubilee. The former rain outpouring began on the 50<sup>th</sup> day, on the Festival of Weeks. The latter rain outpouring begins in the 50<sup>th</sup> year in the year of Jubilee in 2017 C.E. (calculations for the Jubilees shown in Book 9). This date of 2017 C.E. for the start of the latter rain also fits in perfectly with the timing given in Hosea 6 for the latter rain coming at about the end of the 2<sup>nd</sup> day and the start of the 3<sup>rd</sup> day. The resurrection and reviving of the nation of Israel takes place at the end of the 2<sup>nd</sup> millennium and start of the 3<sup>rd</sup> millennium from the resurrection of Yeshua. For nearly 2,000 years the nation of Israel was dead in the land of Israel. A small Jewish population always remained in the land of Israel during that time, but there was no nation of Israel, and the land was under the control of foreigners. Then at the end of 2,000 years at the end of the 2<sup>nd</sup> millennium from when Yeshua was raised from the dead and the former rain outpouring began, the nation of Israel is resurrected from the dead and the latter rain outpouring begins.

## The Three Witnesses to the Start of the Latter Rain Outpouring at the Festival of Sukkoth 2017/6017

### 1. *The Word*: Third Day of the Festival of Sukkoth

Date: After Sunset on October 7, 2017 on the 17<sup>th</sup> Day of the 7<sup>th</sup> Month of 6017

[*Visjon Norge – ICEJ – Feast of Tabernacles 2017 – 07 Oct Parade of Nations* (October 7, 2017) by TV  
Visjon Norge, vnplay.no]

Every year for the Festival of Sukkoth the International Christian Embassy Jerusalem gathers together delegates from nations all over the world in Jerusalem to celebrate the Sukkoth. They host events throughout the 7 day festival, but this year the Parade of Nations event took place at the Pais Arena in southern Jerusalem. The head of the Israel branch of the ICEJ, Jurgen Buhler, was the main speaker for the event. As he spoke he proclaimed 3 words for the city of Jerusalem.

1. *Jurgen Buhler Proclaimed 70 Sevens for the City of Jerusalem in Daniel 9:24*: He spoke the words of the prophecy of Daniel 9:24 proclaiming 70 sevens for the city of Jerusalem, confirming the year of 2017 is in the layer of sevens in which the completion of 70 sevens will be fulfilled.

2. *Jurgen Buhler Proclaimed the Year of Jubilee*: He proclaimed the year of 2017 the year of Jubilee, confirming that the latter rain outpouring begins in the year 2017 in the 50<sup>th</sup> year from the resurrection of the nation of Israel in the year of Jubilee.

3. *Jurgen Buhler Proclaimed the Word of the Latter Rain Outpouring in Ezekiel 47*: He spoke the words of the prophecy of Ezekiel 47 proclaiming the timing and progression of the latter rain outpouring which begins from Jerusalem as a trickle and becomes a river to the nations. Ezekiel saw a vision of the House of Yahuweh/Yehovah, and from the east gate of the Temple Mount in Jerusalem he saw a small trickle of water flowing eastward. Then he went a little farther and the trickle of water became a stream up to the ankles, and a little farther it was up to his knees. Then finally it became a giant river which Ezekiel was unable to cross. This prophecy in Ezekiel matches precisely to the prophecies of Hosea, Joel, and Yeshua in John, that the latter rain starts as a light sprinkling or trickle in Jerusalem, then it turns into a flood or stream, then finally into a giant, eternal river at the end.

<b>The Stages of the Latter Rain According to Hosea 6, Joel 2, and John 7</b>	<b>The Stages of the Latter Rain According to Ezekiel 47 and Revelation 22</b>
Stage 1: Begins as a Light Sprinkling in Jerusalem	Stage 1: Begins as a Trickle Flowing from Jerusalem
Stage 2: Middle is a Flood on All Flesh	Stage 2: Middle is a Stream Flowing to the Nations
Stage 3: End is an Eternal River of Life Flowing from out of Everyone	Stage 3: End is an Eternal River of Life Flowing to the Nations

And after proclaiming the word of Ezekiel 47, Jurgen invited everyone into the river of the Spirit of Yahuweh/Yehovah in Jerusalem, in confirmation that the latter rain outpouring had begun. He also gave the word of what the river of the latter rain outpouring from Jerusalem to the nations was for:

1. *River for Instruction*: This is a river for instruction unto righteousness to the nations. The river of the latter rain outpouring of the Spirit of Yahuweh/Yehovah is for bringing the instruction of the Torah of Yahuweh/Yehovah to the nations (the word Torah meaning 'instruction' in Hebrew). It is for the nations to clean up their idolatry in pagan worship of other gods, to learn the ways of Yahuweh/Yehovah in the Torah and have the Torah written on their hearts according to the new covenant of Jeremiah 31:31-34.

2. *River for Love and Atonement*: This is a river for bringing the love of Yahuweh/Yehovah to the nations and final atonement for sin at the completion of 70 sevens as prophesied in Daniel. All sin is ended and righteousness is brought in eternally at the completion of 70 sevens. And the river at the end of the latter rain outpouring will flow out to the nations, bringing in eternal righteousness and the final atonement and ending of sin in fulfillment of The Day of Atonement. Then we will finally love Yahuweh/Yehovah as he first loved us

(Deuteronomy 6:5, 1 John 4:19); and we will know Yahuweh/Yehovah and call him Ishi, my husband (Hosea 2:16-20, Revelation 21:1-9).

## 2. *The Event*: No Later Than the Third Day of the Festival of Sukkoth

Date: No Later Than the Day of October 8, 2017 on the 17<sup>th</sup> Day of the 7<sup>th</sup> Month of 6017

[*The Message of Yeshua Hits the Sukkahs in Jerusalem – Messianic Rabbi Zev Porat* (October 8, 2017) by messiah of israel, youtube.com]

No later than the day of October 8, 2017 on the 3<sup>rd</sup> day of the Festival of Sukkoth, Zev Porat witnessed Yeshua the Messiah to the Orthodox Jews at the Western Wall in Jerusalem, and in the Sukkoth (Booths or Tabernacles) of the Orthodox Jews in Jerusalem. The former rain outpouring of the Spirit of Yahuweh/Yehovah came at the House in Jerusalem where Yeshua's taught ones were gathered together for the Festival of Weeks (Pentecost) in Acts 2. It does not specifically say which house they were at in Jerusalem, but the most likely house that they would have been gathered together at for the Festival of Weeks would have been the House of Yahuweh/Yehovah at the Temple.

Once again the latter rain outpouring begins at the same location of the Temple where the former rain outpouring began, at the Western Wall located at the Temple Mount. But unlike the former rain outpouring which came upon corporate gatherings of people together, the latter rain is upon individuals in the booth or hut, inside of the covering of the secret place. The Festival of Sukkoth is the remembrance of when Yahuweh/Yehovah dwelt together with Israel in tents in the wilderness. Yahuweh/Yehovah dwelt in his tabernacle tent on the ark of the covenant in the middle of the camp, and all of the tribes of Israel dwelt in tents around the tent of Yahuweh/Yehovah. This is the picture of Yahuweh/Yehovah making his dwelling place with man in mobile dwelling places that can move about and are not stuck in a fixed position.

In the Torah we are instructed every year to observe the Festival of Sukkoth or Booths by constructing booths or huts, temporary dwelling places, in Jerusalem to dwell in for the 7 days of the Festival of Sukkoth. This is in remembrance of the tents that Israel dwelled in together with Yahuweh/Yehovah and also the shadow picture of the future day when Yahuweh/Yehovah will set up his tent or dwelling place with mankind permanently at his coming to set up his reign on the earth. The action of Zev entering into the Sukkoth of the Orthodox Jews in Jerusalem was the outward event in the physical realm showing that the Spirit of Yahuweh/Yehovah, the Spirit of the Messiah Yeshua, has also set up his tent in Jerusalem to make Jerusalem his dwelling place, to dwell together once again with mankind.

The Spirit of Yahuweh/Yehovah has entered the booths of the Jews to set up his dwelling place with Israel and mankind, beginning in Jerusalem but ultimately across the entire earth as he pours out his Spirit on all flesh. The city of Jerusalem is Yahuweh/Yehovah's city and he has set up his dwelling place in Jerusalem whether anyone there likes it or not. They can choose to move and leave the city if they wish, but if they are going to remain in the city they will have to dwell together there with the Spirit of Yahuweh/Yehovah, whether they be Gentile or Jew. The Spirit of Yahuweh/Yehovah has entered the booths of the Jewish people, Yahuweh/Yehovah in spirit form has entered into the booths of Israel to make his dwelling place there and there is nothing that the Jewish people can do about it except leave Israel and try to run away.

This is because of the prophecy of Ezekiel 36 when Yahuweh/Yehovah gathers together the people of Israel from among the gentile nations to bring them together into the land of Israel once again. And when Israel is together again in the land he sprinkles the clean water of his Spirit upon them. He takes away the heart of stone within the people of Israel and replaces it with a heart of flesh, and he puts his Spirit within them, so that they return to do his Torah again, and no longer follow the man made Oral Torah of the Talmud.

The latter rain outpouring begins as a light sprinkling of water like the former rain is a light sprinkling, and it begins as a sprinkling of clean water upon the nation of Israel, starting in Jerusalem. It begins very small with a light shower inside of the secret place of the booth, of the Sukkah, inside of the secret place of the hearts of the people of Israel who have returned to their own land. And the Jewish people while among the gentiles profaned the name of Yahuweh/Yehovah by not speaking his name and teaching his name to the gentiles who they dwelled with. So in order to set-apart his great name Yahuweh/Yehovah, and in order that the gentiles know



Yahuweh/Yehovah, he sets himself apart within the Jewish people as they return to the land of Israel by removing their heart of stone and replacing it with a heart of flesh, and sprinkling the clean water of his Spirit upon them, and putting his Spirit within them.

The action of Zev entering inside of the sukkoth of the Jews in Jerusalem to witness and proclaim Yeshua to them is the outward action picturing the Spirit of Yahwueh/Yehovah also entering the sukkoth of the Jewish people in Jerusalem, to set up his dwelling place not only in their hearts, but also in their midst. This time the latter rain outpouring is not only for the Spirit of Yahuweh/Yehovah to dwell within us, but everywhere outside of us as well on all flesh. But it still begins as a light sprinkling of clean water within the hearts in the hidden, secret place of the booth.

### 3. *The Sign: Fourth Day of the Festival of Sukkoth*

Date: Day of October 9, 2017 on the 18<sup>th</sup> Day of the 7<sup>th</sup> Month of 6017

[*First Rains in Jerusalem Succot 2017* (October 9, 2017) by Shema Yisrael, youtube.com; “Season’s First Rainfall Leaves One Dead, Causes Flooding and Power Outages” (October 9, 2017) by Daniel K. Eisenbud, *The Jerusalem Post*; “Jerusalem – First Rains Pound Israel; Flooding Reported Around Country” (October 9, 2017) by Tazpit News Agency, *Vos Iz Neias*?]

On October 9, 2017 on the 18<sup>th</sup> day of the 7<sup>th</sup> month on the 4<sup>th</sup> day of the Festival of Sukkoth in the middle of the 7 days of Sukkoth the first rain of the rainy season for Jerusalem fell upon the city. The first rains of the rainy season for Israel came in northern Israel the day before on October 8, 2017, but the first rain for Jerusalem was on October 9. This was the literal start of the former rain in Israel and in Jerusalem, and the start of the latter rain outpouring of the Spirit of Yahuweh/Yehovah as prophesied in Hosea 6. The Word of the latter rain and the Event of the latter rain took place on the 3<sup>rd</sup> day of the Festival of Sukkoth in Jerusalem in preparation for the Sign of the rain of Yahuweh/Yehovah on the 4<sup>th</sup> day as he began pouring out the sprinkling of the clean water of his Spirit upon his people Israel who have returned to their land, beginning in Jerusalem.

There were two signs with the rain that began in the middle of the 7 day Festival of Sukkoth. It was a sign together with the other two witnesses of the Word and the Event that the latter rain outpouring has begun as a light sprinkling in Jerusalem. But it is also a sign that the pouring out of the Spirit of Yahuweh/Yehovah on all flesh does not come until the middle of the last 7 years of the 70 sevens of Daniel, in the 4<sup>th</sup> year just as the rain began in Jerusalem on the 4<sup>th</sup> day of the Festival of Sukkoth, on the 18<sup>th</sup> day of the 7<sup>th</sup> month. The Word and the Event came on the 3<sup>rd</sup> day and the Sign of the rain came on the 4<sup>th</sup> day, pointing to the middle of the Last Seven of Daniel, at the 3 ½ year mark. Even though the latter rain begins as a light sprinkling in Jerusalem at the start of the seven, the pouring out of the Spirit of Yahuweh/Yehovah does not come until the middle of the seven.

The International Christian Embassy Jerusalem have gathered together in Jerusalem for the Festival of Sukkoth for decades in accordance with Zechariah 14. There is nothing unusual about them gathering in Jerusalem. I do not know what has been spoken in previous years at the events of the ICEJ. It is possible that the word of 70 sevens for the city of Jerusalem has been spoken before. Perhaps the year of Jubilee has been talked about before. Maybe even the word of the latter rain in Ezekiel 47 has been spoken before.

I do not know if anyone has ever gone into the sukkoth of the Jews in Jerusalem during the Festival of Sukkoth to witness and proclaim Yeshua. It is certainly not the first time that Yeshua has been proclaimed at the Western Wall and at the Temple Mount.

The former rains at the start of the rainy season generally come close to the time of Sukkoth. Usually they begin after Sukkoth, but sometimes the first rain comes during Sukkoth. There is nothing unusual about rain during Sukkoth.

All of these separate events may have each individually happened during Sukkoth before. Some of them might be unique and new perhaps, I do not know. But even if they have all happened before, how many times have they all happened simultaneously together at the same Sukkoth? How many times has the word of the 70 sevens for Jerusalem and the word of the Jubilee (declared by both Christians and Orthodox Rabbis) and the

word of Ezekiel 47 and the event of Yeshua proclaimed inside of the sukkoth of the Jewish people and the first rain of the season come all together at the same time in Jerusalem, all within the 50<sup>th</sup> year, the year of Jubilee, from the resurrection of the nation of Israel when they retook the capital of Jerusalem in 1967, and in the 49<sup>th</sup> Jubilee (7 sevens of Jubilees) from the command by Artaxerxes I to rebuild Jerusalem in 445 B.C.E., and in the 120<sup>th</sup> Jubilee from creation (calculations and records of Jubilees shown in Book 9)?

The answer is that this is the only time that all of these words, events, and signs have ever taken place all together at the same Sukkoth, at the Sukkoth of 2017/6017.

### Current Events Connected to the Latter Rain Outpouring

“Ask from Yahuweh/Yehovah rain in the time of the latter rain; Yahuweh/Yehovah makes storm clouds. And rain showers He gives to them, to everyone green grass in the field.” Zechariah 10:1

#### 1. The Agricultural Minister of Israel Gathers Together Thousands of Orthodox Jews at the Western Wall at the Temple Mount to Pray for Yahuweh/Yehovah to Bring the Rain on Everyone

Date: December 28, 2017 on the 9<sup>th</sup> Day of the 10<sup>th</sup> Month of 6017

[*Jews in Prayer for Rain as Israel Suffers Years of Drought* (January 2, 2018) by A.P. Archive, youtube.com; “Thousands Pray at Western Wall for Rain to Break Drought” (December 28, 2017) by Times of Israel Staff, *The Times of Israel*]

Due to a drought in Israel that has lasted for more than a decade, the Agricultural Minister of Israel gathered together Rabbis and thousands of Orthodox Jews at the Western Wall to pray for rain and an end to the drought. It is traditional in Orthodox Judaism to pray for rain at Sukkoth every year, because in Israel there is about 6 months out of the year during the dry season when there is no rain at all, from about April to October. So it is customary for Jews to pray for rain during the season in which the former rain begins in about October, but it is not customary for Jews to pray for rain at the time of the latter rain from about the end of December to April.

But on December 28, 2017 the Orthodox Jews gathered together in Jerusalem at the Western Wall, months after Sukkoth had ended, to pray for rain to come and end the drought. This is an event which has not taken place in the history of modern Israel. Perhaps it happened at some time in the past many hundreds and thousands of years ago, but not in modern Israel. The Jews have never gathered together at the Western Wall to pray together in unison for rain. And they just happened to be praying for rain at the time when the literal latter rains begin normally in Israel. The former rain, the yoreh, lasts from about October to the end of December, then toward the end of December the latter rain, the malqosh, begins. The former rain is generally light showers, and the latter rain is heavy floods. The word malqosh itself is connected with the harvesting of the produce, and refers to the rains in the winter that help the plants grow for the harvest in the spring.

At the literal time when the latter rain begins in Israel the Rabbis and Orthodox Jews gathered together in Jerusalem to pray for the rain to come and end the drought, to pray for the literal latter rain in the winter. And they prayed for Yahuweh/Yehovah to bring the rain on everyone. Not just on the Jews, but on the Arabs and the gentiles too, on everyone, on all flesh. They prayed for the latter rain to not only fall on Israel, but on all the nations on all flesh.

#### 2. The Literal Season of the Latter Rain in Israel Begins with a Flood 8 Days after the Prayer for Rain

Date: After Sunset on January 4, 2018 on the 17<sup>th</sup> Day of the 10<sup>th</sup> month of 6017

[*15 Minutes of Rain Flood in Israel! (car accident)* ! שטפון תוך רבע שעה בצפון (January 4, 2018) by Basil Shatin, youtube.com; “Heavy Rains, Floods and Even Hail Batter Israel’s North in Worst Storm of Season” (January 5, 2018) by Times of Israel Staff, *The Times of Israel*; *Showers of Blessing! – Rain in Israel* (January 21, 2018) by Voice for Israel, youtube.com; *Flooding in Israel Following Heavy Rains* (January 25, 2018) by YWN, youtube.com]

8 days after the Orthodox Jews gathered to pray for rain, after sunset on January 4, 2018 a flood of rain began in Israel with heavy flooding throughout January. Yahuweh/Yehovah answered their prayer for rain on Israel by bringing the literal latter rains upon the land. And it was a sign that Yahuweh/Yehovah will also answer their prayer and pour out the latter rain outpouring of his Spirit on all flesh, on all the nations, across Israel and across the earth. And as the Spirit of Yahuweh/Yehovah begins to rain and flood the nation of Israel and all the nations of the earth, the Rabbis and the Orthodox Jews will be able to look back and remember that they asked for it.

**The Four Part Covenant of Yahuweh/Yehovah with Man  
Pictured in the Dwelling Place of Yahuweh/Yehovah among Men**

Phase 1 of Yahuweh/Yehovah's Covenant with Man: <b>Covenant of Circumcision with Abraham</b>	Placement of Phase 1 of the Covenant in the Dwelling Place of Yahuweh/Yehovah: <b>The Brazen Altar of Burnt Offering in the Outer Court</b>
Phase 2 of Yahuweh/Yehovah's Covenant with Man: <b>Covenant of the Torah with Moses</b>	Placement of Phase 2 of the Covenant in the Dwelling Place of Yahuweh/Yehovah: <b>The Brazen Lavar for Cleansing in the Outer Court</b>
Phase 3 of Yahuweh/Yehovah's Covenant with Man: <b>Covenant of the Lamb with Yeshua</b>	Placement of Phase 3 of the Covenant in the Dwelling Place of Yahuweh/Yehovah: <b>The Set-apart Place with the Veil Torn in Half</b>
Phase 4 of Yahuweh/Yehovah's Covenant with Man: <b>Covenant of Marriage with Yahuweh/Yehovah</b>	Placement of Phase 4 of the Covenant in the Dwelling Place of Yahuweh/Yehovah: <b>The Most Set-apart Place upon the Ark of the Covenant</b>

The covenant of Yahuweh/Yehovah has 4 phases or steps to it, outlined in the Dwelling Place Tabernacle in the wilderness. The first phase of Yahuweh/Yehovah's covenant with man is the covenant he made with Abraham and Abraham's descendants. The sign of this covenant was circumcision. But this was only the beginning step of the covenant, and was not yet the completion of the full covenant. The next step of the same covenant was Yahuweh/Yehovah's giving of the Torah to the nation of Israel through Moses. These two phases of the covenant were still not yet complete, because the promised Messiah had not yet come to implement the next phase of the renewal of the covenant in Jeremiah 31:31-34. And there is still the fourth part of the covenant we are still waiting for, when the Messiah confirms the covenant for many for a second time by implementing the marriage phase of the covenant.

Each of these four stages are four parts of the same covenant, and each part of the covenant is incomplete without the other parts. They each take one step closer to the goal of the covenant, for mankind to again be able to dwell together with Yahuweh/Yehovah in the most set-apart place with the ark of the covenant, the place that is set-apart of set-aparts. In the beginning with the creation of the man and the woman, they choose the tree of the knowledge of good and evil and are separated from Yahuweh/Yehovah, who is the tree of life. Adam and Chavvah and their descendants are cast outside of the Dwelling Place of Yahuweh/Yehovah. They are unable to enter into his Tabernacle Tent and are stuck outside in the world.

Yahuweh/Yehovah then called Abraham out of the world of man, out of the gentile nations, to enter into covenant with him and begin a new nation. This first step of the covenant brought Abraham and his descendants out of the world and up to the brazen altar. This first part of the covenant is where we learned that there must be a sacrifice made for sin. The innocent blood of a lamb must be spilled in place of Isaac to cover his sins or else Isaac must die. And Abraham prophesies that Yahuweh/Yehovah himself will provide this Lamb, the Messiah, to die in our place for the covering of our sin, allowing us to approach closer to the Dwelling Place of Yahuweh/Yehovah.

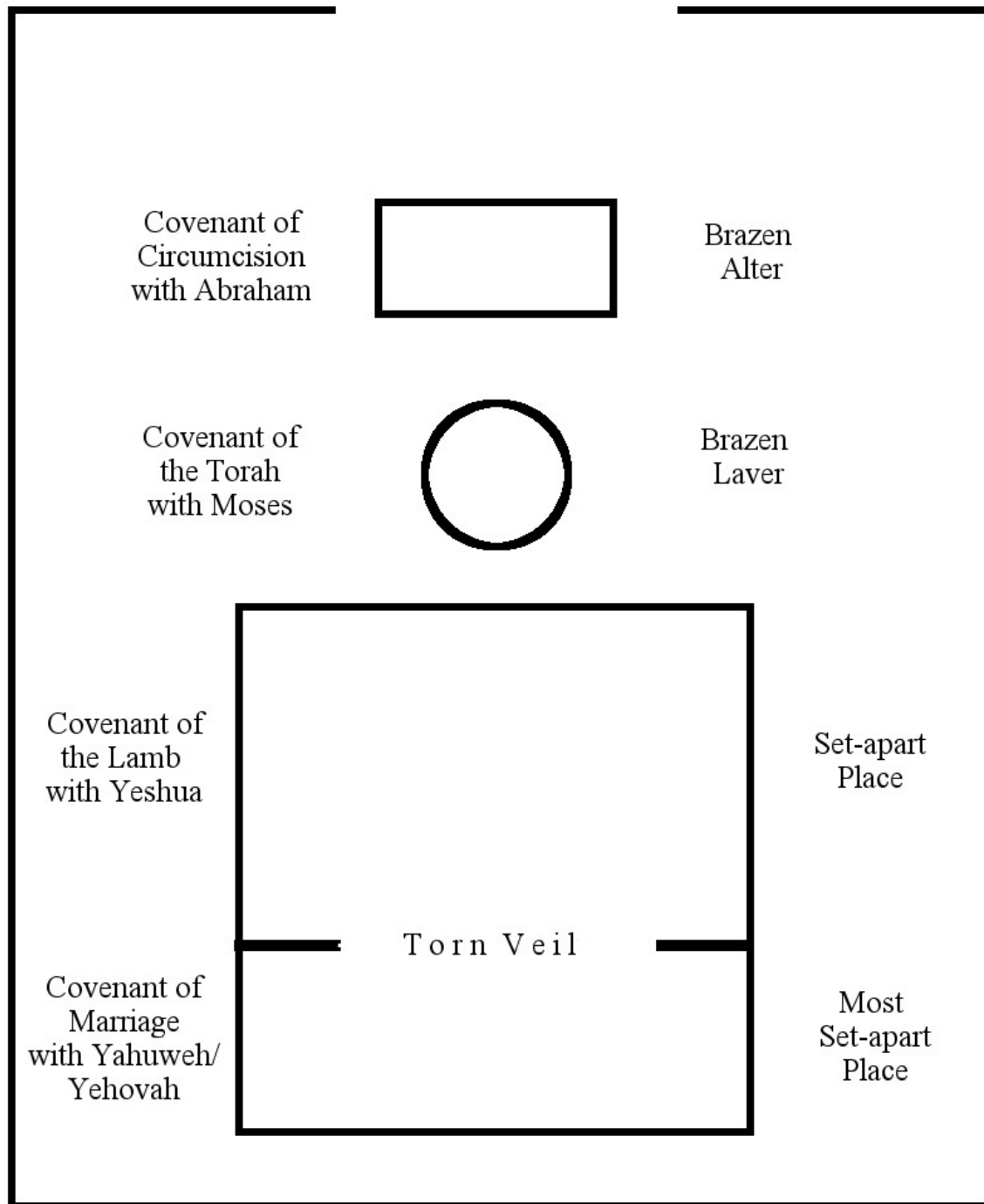
The second phase of the covenant was with Moses, when Yahuweh/Yehovah called the nation of Israel, the descendants of Abraham, to leave their bondage in the world, and take another step closer to the ark of the covenant. The giving of the Torah instruction by Yahuweh/Yehovah to Moses was the next step to the brazen laver. The Torah was the instruction by Yahuweh/Yehovah on what sin is, and how to stay clean from sin. It is the washing and cleansing in preparation for entering into the set-apart place with Yahuweh/Yehovah. The Torah explains to us how Yahuweh/Yehovah can have no sin around him, because Yahuweh/Yehovah is life, while sin is opposite of him, sin is death. Anyone with sin or rebellion in them cannot be around Yahuweh/Yehovah, because they will die in his presence. So before we can enter into his presence in the set-apart place we have to be cleaned up of the sin as instructed in the Torah, and we have to have our sin covered by the sacrifice of the Lamb who is provided by Yahuweh/Yehovah to die in our place.

The third phase of the covenant came with Yeshua the Messiah. He came to bring us into the set-apart place with Yahuweh/Yehovah by becoming our permanent sacrifice for cleansing our sin. He also came to dwell with

us in spirit form as our Teacher of Righteousness who rains down upon us, to write the Torah on our hearts, so that we can learn to do his Instruction to become clean. In the set-apart place is the menorah lamp that is kept constantly lit, just as Yeshua came as the light to the world to open the eyes of the gentiles and allow them to enter into the set-apart place with the descendants of Abraham. Yeshua opened up the covenant to all the nations of the world, to call everyone out of the world and come closer to him. The bread is also there continually before Yahuweh/Yehovah as Yeshua is the bread of life, like the manna from the heavens, to bring back access for the man and the woman to the tree of life. The veil is also torn between the set-apart place and the most set-apart place so that we have access to speak with and have conversation with Yahuweh/Yehovah, even though we are not yet dwelling together.

But all three phases of the covenant are each incomplete on their own. They all must be accepted together as one whole, complete covenant as Yeshua says in Matthew 5:17-20. Yeshua clearly says in both the original Hebrew preserved in the Shem Tov text and in the copies of the Aramaic and Greek translations that he did not come to do away with the covenant of the Torah, but rather to make the covenant of the Torah complete. This means that all three parts of the covenant must be accepted together, or else the covenant is incomplete. They are all three vital steps toward entering the Dwelling Place of Yahuweh/Yehovah, to sit with him on the ark of the covenant, and none of the steps may be missed or thrown out or skipped over. They all must be accepted together.

The final phase of the covenant is with the return of the Messiah, for the marriage covenant at the wedding of the Lamb. This is when we become the wife of the Lamb and call Yahuweh/Yehovah 'ishi' my husband, as in Hosea 2 and Revelation 21. This is when Yahuweh/Yehovah makes his dwelling place with mankind, and we dwell together in the most set-apart place upon the ark of the covenant, upon the seat of his throne. This is the intimate place with Yahuweh/Yehovah where we join together with him, to dwell with him eternally in the final stage of the completed covenant. The following chart shows the picture of the four phases of the covenant in the Dwelling Place of Yahuweh/Yehovah in the Tent in the wilderness.



Part 1. *Covenant of Circumcision with Abraham (The Founding of the Nation of Israel):*

[Genesis 15 – 22]

The first part of the covenant is the founding of Yahuweh/Yehovah's nation of Israel. Abraham himself was technically not an Israeli himself, since Israelis are descendants of Jacob who was called Israel. Abraham was also technically not a Jew either, since the word 'Jew' only refers to those who are descendants of Judah, and later those of the nation of Judah after the northern tribes of Israel were exiled. But Abraham was the first Hebrew, when he became the first to 'cross over' the Jordan River into the land Yahuweh/Yehovah promised him. The word Hebrew means 'cross over' and refers to the 'crossing over' and immersion through the Jordan river as he left the world of man behind him and entered into the covenant and nation of Yahuweh/Yehovah.

The Hebrew culture is the culture of Yahuweh/Yehovah. It is his culture of cleanness, free from sin and rebellion. The Hebrew culture is the culture of being free from the world of man and the teachings and doctrines and religious commands of men. The Hebrew culture is not the Jewish culture of today, which has adopted the commands of teachings of men in the Talmud. The Hebrew culture is set-apart from the man made religions of Orthodox Judaism and gentile, pagan Christianity.

The first part of the covenant with Yahuweh/Yehovah is accepting his Hebrew culture as we enter into his nation of Israel that he founded through Abraham. Any part of the cultures of the gentile nations and of the Jewish people that contradicts the Hebrew culture of Yahuweh/Yehovah must be left behind when 'crossing over' into his covenant and nation. The parts of everyone's cultures which do not contradict or rebel against Yahuweh/Yehovah are fine to keep, but any parts of our national cultures, both Jewish and gentile, that are purely from man's rebellion against Yahuweh/Yehovah do not get to enter into Yahuweh/Yehovah's nation of Israel.

Part 2. *Covenant of the Torah with Moses (The Founding of the Government of the Nation of Israel):*

[Exodus – Deuteronomy]

The second part of the covenant with Yahuweh/Yehovah is the founding of the government of his nation Israel with the writing of the Torah. The Torah is the constitution of the nation of Israel. Not one word of any command or instruction in the Torah is allowed to be added to or taken away (Deuteronomy 12:32 – 13:5). Not one single law in Yahuweh/Yehovah's nation of Israel is allowed to be added at any time, and not one single law is allowed to be taken away. There are never any new laws, and there are never any old laws removed. The laws are all perfect and stand for eternity.

If a certain command or instruction in the Torah does not apply to us then we do not need to worry about doing that command. This does not make that command null and void, it does not do away with that command, it just does not apply to us, and there is no need to do it. When we reach the completion of the full covenant at the return of Messiah at the implementation of the marriage covenant, then all sin and rebellion will be done away with forever at the completion of Daniel's 70 sevens.

When we no longer have sin in us, through the atonement of Yeshua, the Passover Lamb, then all of the commands in the Torah for animal sacrifices in place of sin no longer apply to us. When there is no more sin there is no more need to do the commands concerning sacrifices for sin. This does not do away with the commands of animal sacrifices in the Torah. These commands still stand for all eternity for at anytime that there might be sin again in the future. But Yahuweh/Yehovah has prophesied in Daniel's 70 sevens that one day there will be a permanent and eternal ending of sin, which means that the commands for animal sacrifices will no longer apply and we will no longer have any need to do them. There is a big difference between doing away with the commands in the Torah, and doing away with the sin that the commands apply to.

So every command in the Torah that applies to us we are to do in our own individual lives, but those commands that do not apply to us we do not do away with, they are just simply not for us to worry about doing. But those commands and instructions that do apply to us we must do as citizens of Yahuweh/Yehovah's nation of Israel.

*Part 3. Covenant of the Lamb with Yeshua (The Opening of Citizenship for All Nations into the Nation of Israel):*

[Genesis 3:15-16; Leviticus 23:5-22; Jeremiah 31:31-34; Ezekiel 37:23-28; Daniel 9:24-27; Isaiah 4:2-4; Jeremiah 23:5; 33:15; Zechariah 3:8; 6:12; Psalms 2; 22; 110; Matthew – John]

The third part of the covenant is through the Messiah Yeshua as our Lamb sacrifice who removes our sin through his atonement. It is not an instantaneous removal of sin, but instead a process of removing our sin through his Spirit, the Teacher of Righteousness. The renewal of the covenant with Yeshua according to Jeremiah 31 is the writing of the Torah on our hearts. This third part of the covenant takes the government of Yahuweh/Yehovah's nation of Israel and writes those instructions onto our hearts so that we become one with those instructions. This is not magic that happens instantaneously, but a process of walking with Yahuweh/Yehovah and learning his ways for governing ourselves according to his Torah instruction.

This third part also opens up citizenship into Yahuweh/Yehovah's nation of Israel for all the nations and peoples of the earth. Through Yeshua not only the descendants of Abraham, Isaac, and Jacob are able to be citizens in his nation. People from every nation on earth can now apply for citizenship in Yahuweh/Yehovah's nation of Israel by accepting his full and complete covenant through Yeshua. Every citizen must accept the Hebrew culture of Yahuweh/Yehovah's nation Israel, founded through Abraham; and every citizen must accept the Torah government of Yahuweh/Yehovah's nation Israel, founded through Moses.

But every citizen also must accept Yeshua, who is the ruler and shepherd of Yahuweh/Yehovah's nation Israel. Everyone must accept his atonement for sin in order to be clean to dwell together with Yahuweh/Yehovah in his land, and everyone must accept Yeshua (Yahuweh/Yehovah) the Messiah as the ruler of the nation of Israel. This includes both Jews and gentiles who wish to have citizenship in the nation, and anyone who rejects Yeshua as the Messiah and ruler of the nation of Israel must also reject their citizenship in the nation, both Jews and gentiles.

*Part 4. Covenant of Marriage with Yahuweh/Yehovah (The Joining Together of All Peoples Who Choose to Become Citizens of Israel into One United Nation of Israel):*

[Isaiah 65 – 66; Ezekiel 36 – 37; Daniel 7; Hosea 2 – 6; Romans 11; Ephesians 2; Revelation 2 – 3; 7; 12; 14; 19 – 22]

The final fourth part of the covenant is the forging and joining of all of the peoples from all the nations of the earth who have applied for citizenship together with all of the 12 tribes of the descendants of Abraham, Isaac, and Jacob into a complete nation. Everyone who accepts all four parts of the covenant with Yahuweh/Yehovah will be accepted into his nation Israel, and everyone will be joined together into one unified and eternal nation. And every citizen of Yahuweh/Yehovah's nation of Israel will altogether govern their own individual selves as co-rulers with Yahuweh/Yehovah (Yeshua) as they join together with him, to dwell together with him eternally in the new heavens and new earth.

The four parts of the covenant have not only been steps toward being able to dwell together with Yahuweh/Yehovah and again have access to him as the source of eternal life. They also have been steps toward building and creating an eternal nation to dwell in with him, each step creating a different element of the nation.

<b>Yahuweh/Yehovah's Nation Israel</b>	
<b>Nation:</b> Israel <b>Capital:</b> Jerusalem (renewed) <b>Government:</b> Torah of Moses <b>Ruler and Judge:</b> Yehovah-Yeshua <b>Co-Rulers:</b> Citizens of Israel	<b>Land:</b> New Earth <b>Culture:</b> Hebrew <b>Language:</b> Hebrew <b>Symbol:</b> Olive Tree <b>Citizens:</b> Peoples from All Nations who have Accepted the Complete Covenant of Yehovah-Yeshua [Citizens co-reign with Yehovah-Yeshua each as their own individual, self-governing states under the instruction of the head teacher Yehovah-Yeshua]



The following charts show how the phases of the covenant line up together in layers of sevens. The first chart shows how the conception of the first 3 phases of the covenant go together in one layer of sevens and the birth of the first 3 phases of the covenant go together in another layer of sevens. It also shows the possibility that the pouring out of Yahuweh/Yehovah's spirit on all flesh in the middle of the last seven of Daniel's 70 sevens might be connected to the conception and birth of the fourth part of the covenant, in the 3<sup>rd</sup> and 4<sup>th</sup> years of the seven in 2020 and 2021. The calculations and records of the dates are in Book 6.

<b>The First Layer of Sevens of the Phases of the Covenant of Yahuweh/Yehovah with Man</b>	
<b>Dates</b>	<b>Events</b>
2100 (1901 B.C.E.) 	<i>The Covenant of Circumcision with Abraham in Year 2100</i> The Conception of the Covenant of Circumcision with the Circumcision of Abraham in the Same Year Isaac was Conceived 
<b>406 Years</b>	<b>58 Sevens</b> 
2506 (1495 B.C.E.) 	<i>The Covenant of the Torah with Moses in Year 2506</i> The Conception of the Covenant of the Torah with the Conception of the Construction of the Tent Dwelling Place of Yahuweh/Yehovah 
<b>1,491 Years</b>	<b>213 Sevens</b> 
3997 (4 B.C.E.)	<i>The Covenant of the Lamb with Yeshua in Year 3997</i> The Conception of the Covenant of the Lamb with the Conception of the Messiah Yeshua at the Festival of Hanukah 
----- ? -----	
<b>2,023 Years</b>	<b>289 Sevens</b> 
6020 (2020 C.E.)	<i>Tentative Possibility for the Conception of the Covenant of Marriage with Yahuweh/Yehovah in Year 6020</i> Tentative Possibility that Yahuweh/Yehovah Pouring Out His Spirit on All Flesh in the Middle of the Last Seven Might be Connected with the Fourth Phase of the Covenant, the Marriage Part of the Covenant

In this layer of sevens the conception of Isaac in the year that Abraham was circumcised is in the same layer of sevens with the conception of the Torah in the year that the children of Israel left Egypt and Yahuweh/Yehovah began to speak the instructions of the Torah. It is also the year in which the Tent Dwelling Place began to be constructed or conceived. These two years are also in line with the year that Yeshua was conceived at Hanukah, 9 months before his birth during the Festival of Sukkoth of the following year, when the Word 'pitched his tent' or 'made camp' among us (John 1:14). It is possible that there could be a conception of the fourth marriage part of the covenant in the year 2020/6020, in the 3<sup>rd</sup> year of the last seven years of Daniel's 70 sevens. But the fourth part of the covenant in the chart above is only speculation at this point.

The Second Layer of Sevens of the Phases of the Covenant of Yahuweh/Yehovah with Man	
Dates	Events
2101 (1900 B.C.E.) 	<i>The Covenant of Circumcision with Abraham in Year 2101</i> The Birthing of the Covenant of Circumcision with the Birth of Isaac the Promised Seed and the Circumcision of Isaac 
406 Years	58 Sevens 
2507 (1494 B.C.E.) 	<i>The Covenant of the Torah with Moses in Year 2507</i> The Birthing of the Covenant of the Torah with the Birthing of the Tent Dwelling Place of Yahuweh/Yehovah, when Yahuweh/Yehovah Filled the Tent with His Presence and Began to Dwell in the Set-apart Place of His Tent 
1,491 Years	213 Sevens 
3998 (3 B.C.E.)	<i>The Covenant of the Lamb with Yeshua in Year 3998</i> The Birthing of the Covenant of the Lamb with the Birth of the Messiah Yeshua at the Festival of Booths When Yahuweh/Yehovah Made His Dwelling Place with Man in Order to Become the Eternal Lamb Sacrifice for Sin 
----- ? -----	
2,023 Years	289 Sevens 
6021 (2021 C.E.)	<i>Tentative Possibility for the Birth of the</i> <i>Covenant of Marriage with Yahuweh/Yehovah in Year 6021</i> Tentative Possibility that Yahuweh/Yehovah Pouring Out His Spirit on All Flesh in the Middle of the Last Seven Might be Connected with the Fourth Phase of the Covenant, the Marriage Part of the Covenant

The birth of the covenant with Abraham through the birth of Isaac is in the same layer of sevens with the birth of the covenant of the Torah with Moses through the setting up of the Tent Dwelling Place of Yahuweh/Yehovah and the filling of the Tent Dwelling Place with the Presence of Yahuweh/Yehovah as he made his dwelling place with Israel in tents in the wilderness. Again in the same layer of sevens of years, Yeshua the Messiah was born, through which Yahuweh/Yehovah again made his dwelling place and ‘pitched his tent’ among mankind at the Festival of Sukkoth. The birthing of each of the first 3 phases of the covenant are all together in a layer of sevens of years with each other.

Again in this layer of sevens there is a possibility that in the 4<sup>th</sup> year of the seven years, in the year 2021/6021, there will be a birthing of the final fourth phase of the covenant, perhaps with the pouring out of Yahuweh/Yehovah’s spirit on all flesh as Yahuweh/Yehovah again makes the earth his dwelling place, but this time in spirit form on all flesh. But this is still speculation and cannot be known or proven for certain at this time.

## The One New Man

Ephesians 2 | Romans 11 | Ezekiel 36:24 – 37:28 | Jeremiah 31:16-34 | Revelation 7:1-8; 14:1-5

	<b>Catholic and Orthodox and Protestant Christianity</b>	<b>Messianic Judaism Christianity</b>	<b>Messianic Rabbinic Orthodox Judaism Christianity</b>	<b>Rabbinic Orthodox Judaism</b>	<b>Karaite Judaism</b>	<b>One New Man</b> All of the Tribes of Israel and All the Nations of the Earth Joined Together into Yahuweh/Yehovah's One United Nation of the Eternal Israel
<b>Covenant of Circumcision</b>	Reject	Accept	Accept	Accept	Accept	Accept
<b>Covenant of the Torah</b>	Reject	Accept	Reject	Reject	Accept	Accept
<b>Covenant of the Lamb</b>	Accept	Accept	Accept	Reject	Reject	Accept
<b>Covenant of Marriage</b>						Accept

Sha'ul in Romans likens Yahuweh/Yehovah's nation of Israel to the olive tree, and the Jewish people are among the natural branches of the tree. The descendants of all 12 tribes of Israel are of the natural branches of the tree. Some of the natural branches of the northern tribes of Israel were broken off when they were sent into exile among the Assyrians. And later some of the natural branches of the southern tribes of the nation of Judah of the Jewish people were broken off because of their rejection of the third part of the covenant with Yeshua and their rejection of the second part of the covenant of the Torah, replacing the Torah with the Talmud.

Not all of the natural branches were broken off of Israel. All of the original believers in Yeshua were Jews. It was an unknown number of years before the first gentiles entered into belief in Yeshua. The gentiles are the wild olive branches who were grafted into the places where the natural branches were broken off in their rejection of Yahuweh/Yehovah's full and complete covenant. But once again, even the wild olive branches of the gentiles would not accept the full covenant with all of its parts, most of them rejecting the first and second parts of the covenant, rejecting the Torah and replacing it with the pagan church doctrines. Through the years there have been moves among both Jews and gentiles to do away with their religious commands of men, to do away with the Talmud and Pagan doctrines in an attempt to return to the Torah, but for the most part both have been stuck with their religious commands of men (Isaiah 29:10-16; Matthew 15:1-9).

At the end, at the return of Messiah, the wild olive branches of the gentiles who refuse to accept the full covenant in all of its parts will be broken from the olive tree of Yahuweh/Yehovah's nation of Israel to be replaced by those of the natural branch of the Jewish people and of the 12 tribes of Israel who will accept all of the parts of Yahuweh/Yehovah's covenant. As Yahuweh/Yehovah implements the final fourth part of his covenant with mankind, every one of the natural and wild branches of the olive tree will have to make their choices if they want to accept all 4 parts of his covenant together or reject them all together. There will be no way to pick and choose which parts each person wants. The natural branches of the 12 tribes of Israel and of the Jewish people together with the wild branches of the gentile nations will all have to accept all 4 parts of the complete covenant of Yahuweh/Yehovah if they wish to remain in the olive tree of Yahuweh/Yehovah's nation of Israel.

Ezekiel prophesies of the day when all 12 tribes of Israel will return to the land, and the northern tribes of Israel, called Ephrayim, will join together again with the southern tribes of Judah. The two sticks will once again become one stick in the hand of Yahuweh/Yehovah as he joins them together as one nation. These are the 144,000 of the 12 tribes of Israel in Revelation joined together again as one nation through the belief in the Messiah and their keeping of the commands of Yahuweh/Yehovah in the Torah. They come from all 12 tribes of Israel, including Dan, as shown in Ezekiel 48:30-35. [At some point a gentile scribe ignorant of the Hebrew scriptures of the Tanak changed the Greek translation of Revelation to read Menashsheh instead of Dan, not

realizing that the tribe of Joseph is the tribe of Menashsheh. Unfortunately the original Hebrew of Revelation has not survived to tell us what Revelation 7:6 originally said.]

At the same time, while the 12 tribes of Israel are being joined together as one stick and one nation under the Messiah Yeshua who is from the root of David, the 12 tribes of Israel are also being grafted in together as one new man into the olive tree. As Yahuweh/Yehovah brings about the fourth part of the covenant, the marriage covenant, all those who will accept all 4 parts of the covenant will together become the one new man as Sha'ul speaks of in Ephesians. The one new man is the one nation in Ezekiel, a nation of Jews and gentiles, of all of the 12 tribes of Israel and all of the nations of the earth grafted together into Yahuweh/Yehovah's nation of Israel, the olive tree.

Those of both the natural and wild branches of both the Jews and gentiles who are unable to accept every part of Yahuweh/Yehovah's covenant will sadly leave Yahuweh/Yehovah's nation of the olive tree, and this will be by their own choice according to what they want. But all those of all the nations of every tribe of Israel and of every gentile nation on the earth who will accept every part of Yahuweh/Yehovah's covenant will all join together into the one new man as one complete olive tree and one unified nation under the rule of Yahuweh/Yehovah.

Everyone will be able to bring with them into this unified nation of Israel the parts of their culture that are not against the instruction of Yahuweh/Yehovah in his Torah government over the nation. But those parts of everyone's culture which are of sin and rebellion against the Torah will have to be left behind. This includes all of the religious doctrines and commands of men, and every man made religion from the system of the world of Babel. The Jewish people will have to leave behind their Oral Torah of the Talmud and all parts of their Jewish culture which contradict Yahuweh/Yehovah's Hebrew culture of the written Torah of Moses. And the gentile Christians will have to leave behind their Oral Torah of Pagan Church Doctrines and all parts of their gentile cultures that contradict Yahuweh/Yehovah's Hebrew culture of the written Torah of Moses.

In the one new man no one is converting to anything. The Jewish people are simply becoming more Jewish, the descendants of the tribes of Israel are becoming more Israeli, and the gentile believers in Messiah are becoming more Messianic than they have ever been at any time in their history since the early believers of the 1<sup>st</sup> century. All that is being left behind is the bondage of the commands of men and the religious systems of the world of man. Everyone will be leaving every Christian denomination and sect from Catholic to Orthodox to Protestant to join together into the One New Man in the olive tree of Yahuweh/Yehovah's nation of Israel. And everyone will be leaving every denomination and sect of Judaism to join together into the One New Man in the olive tree of Yahuweh/Yehovah's nation of Israel.

All of the religions of the world will have to be left behind, including the religions of Atheism, Agnosticism, Buddhism, man made Christianity including all of its sects and denominations, Hinduism, Islam, man made Judaism including all of its sects and denominations, Paganism including all of its sects and denominations of ancient mythology, Satanism, Spiritism, Witchcraft, Zaoism, Zen, etc. None of the religions of the world will get to continue into the One New Man. All that continues is what always was from the beginning, the full and complete covenant of Yahuweh/Yehovah with mankind that takes away the sins of the world and restores us back to the Dwelling Place with Yahuweh/Yehovah.

Nothing has changed with the covenant of Yahuweh/Yehovah. It is always the same covenant, but now everyone has to accept the whole covenant and the whole person of Yahuweh/Yehovah, both of his Torah and his Gospel. And out of the Jews, who have the Torah, and the gentiles, who have the Gospels, the Jews and the gentiles will become One New Man, again uniting together the Torah and the Gospels as one. And the Jews and gentiles become one olive tree as Sha'ul saw in Romans.

The parable of Luke 15 is for both the Jews and the gentiles. The Jews are the son who are keeping the Torah and stayed with the father, while the gentile Christians are the other son who went off into the world of the Oral Torah of Paganism. When the gentile Christians return back to the Torah the Jews will be jealous when the father kills the fatted calf and throws a party at their return. But the gentile Christians are also the son who is keeping the witness of the Messiah Yeshua and stayed with the father, while the Jews are the other son who went off into the world of the Oral Torah of the Talmud. When the Jews return back to the Messiah Yeshua the gentile Christians will be jealous when the father kills the fatted calf and throws a party at their return.









Instead of being jealous of one another, the One New Man will all rejoice together at the party for both of their returns to what they had lost. The two had been separated and will once again become one in the Torah and the Messiah Yeshua. In order for the nation to be forged together as one nation everyone will have to give up some things from the world and culture that they each came from, but everyone will also gain completeness and wholeness. Everyone will have all of the whole and complete parts that everyone was missing, and the parts that we all let go of and leave behind will only be the bondage of the religious commands of men which no one will miss anyway.

The Torah and the Gospel will become one in the One New Man, and this reveals the fascinating possibility that the two witnesses in the last days in Revelation will be, one a Jew and the other a gentile, who become the sign and the witness of the One New Man in the last days, the joining together of the Torah and the Gospel. Just as the two witnesses to the first coming of the Messiah were Moses and Elijah, representing the Torah and the Prophets coming together as one in witness to Yeshua, when Yeshua comes again the two witnesses will be one representing the Torah and the Tanak (Old Testament), and the other one representing the Gospel and the Berit Chadashah (New Testament) joining together as One New Man and as a witness to the return of Yeshua.

The two witnesses in Revelation are the two olive trees in Zechariah 4, and are the witnesses of the natural branches of the natural olive tree joining together with the wild branches of the wild olive tree into one olive tree and one nation. The two become one as the Jews and gentiles become One New Man. (The two witnesses are discussed further in Book 5).

In the One New Man everyone leaves the old wineskin to enter into the new wineskin. Yahuweh/Yehovah has allowed the man and the woman to create and follow their own made up religions for the 6 days or 6 millennium that man was given to rule the earth. But at the end of the 6 millennium man does not get to make up their own religions anymore, because the 6 millennium lease of the earth is up, and Yahuweh/Yehovah takes back the keys to move back in together with mankind. And as Yahuweh/Yehovah sets up his reign again over the house of the earth that he himself created, he will restore it to his original creation and everyone will have to live in the reality of the way things really are. And he will join together all those who choose to live and reign with him, all those who accept his complete covenant, into One New Man and One Unified Nation, Israel.

**His Name is One**  
Zechariah 14:9

The Name of Yehovah				The Name of Yeshua			
English Equivalent Pronunciation	English Letters	Modern Hebrew Letters	Ancient Hebrew Letters	Ancient Hebrew Letters	Modern Hebrew Letters	English Letters	English Equivalent Pronunciation
Consonant: Y	Y	Yod י			י Yod	Y	Consonant: Y
Vowel: Silent E (as in mak <u>e</u> r, h <u>e</u> r, lev <u>e</u> rage)	E	Sheva ם			׃ Tseray	E	Vowel: Long A (as in th <u>e</u> y)
Consonant: H	H	He ה			װ Shin	SH	Consonant: SH
Vowel: Long O (as in r <u>o</u> w, n <u>o</u> , n <u>o</u> te)	O	Cholem ם			׃ Shureq	U	Vowel: Long U (as in r <u>u</u> le, du <u>e</u> l)
Consonant: V (W)	V	Vav ו			ו Vav	-	Consonant Vowel: Long U Shureq
Vowel: Short O (as in f <u>a</u> ll, st <u>a</u> ll)	A	Qamets ף			- Pattach	A	Vowel: Short O (as in j <u>a</u> r, c <u>a</u> r)
Consonant Vowel: Short O Qamets	H	He ה			׃ Ayin	-	Consonant: Guttural (sound has no English equivalent and is no longer used in Modern Hebrew)

In Zechariah 14:9 there is a strange mystery prophesied concerning the events of the coming of Yehovah to the Mount of Olives. It says when Yehovah stands upon the Mount of Olives and defeats the armies of the nations attacking Jerusalem, in the day when the river of the living waters flows from Jerusalem at the end of the latter rain outpouring, in that day Yehovah will be one and his name will be one. The fascinating thing about this statement is that this is a future prophecy, that Yehovah in the future will be one and in the future he will have one name.

This statement is saying that before Yehovah stands on the Mount of Olives, there will be more than one Yehovah and there will be more than one name for Yehovah. Then when he stands on the Mount of Olives there will again be only one Yehovah and only one name for Yehovah. The following is a study of the verses in Scripture which prophesy the mystery of 2 Yehovahs and 2 names for these 2 Yehovahs. And then a study of the verses in Scripture which explain this mystery and show that the 2 Yehovahs were always only 1 Yehovah and the 2 names for the 2 Yehovahs were always 2 parts of 1 name.

This is a very easy concept to understand for anyone who exists outside of the dimensions of time and space. Only those who have only experienced existence inside of the dimensions of time and space have trouble

understanding it. Yehovah exists outside of time and space, and has no trouble with this concept at all; but those of us trying to understand the science of existence outside of time and space without having ever experienced it for ourselves have difficulty grasping the concept of a single, individual person able to exist simultaneously in multiple places and simultaneously in multiple times. How can a person exist both in the heavens and on the earth in the body of a man at the same time? The answer is very simple: a person who exists outside of the dimensions of time and space, and who then enters time and space from outside of these dimensions, is easily able to exist everywhere throughout time and space simultaneously. It looks weird for those within time and space. But for Yehovah it is his normal existence and there is nothing strange about it.

### *The Mystery of 2 Yehovahs:*

**Deuteronomy 6** – The first time that Yehovah reveals the number of his existence is in Deuteronomy 6, where he says, ‘Hear O Israel, Yehovah our Elohim, Yehovah is 1.’ He very clearly states that his existence is as the number 1. Yehovah is one, single individual person who exists as the number 1. Any other number other than the number 1 associated with Yehovah is false. In all of Scripture Yehovah is never called by any other number than the number 1 ‘echad.’ He is never called by the number 2, he is never called by the number 3, only the number 1.

In Genesis 1:26 and 11:7 Yehovah refers to himself in the plural as ‘us.’ Yehovah is also usually called in the plural form ‘Elohim’ and rarely in the singular form ‘Eloah.’ This does not change the fact that he is 1 person. It just indicates that he is plural, that he is able to simultaneously exist everywhere through time and space and always remain the same 1 individual person everywhere that he simultaneously exists. It does not change the fact that he is 1 everywhere that he exists.

**Psalms 110** – If it is revealed in Deuteronomy 6 that Yehovah is 1, then there is a mystery in Psalms 110, which prophesies about another Yehovah who sits at the right hand of Yehovah. Psalms 110 is a prophecy about the Messiah who will rule and judge the nations. It begins by calling the Messiah אֲדֹנָי adoni which means ‘my master.’ “Yehovah says to ‘my master’ sit at my right hand.” But then in verse 5 it says אֲדֹנָי Adonai sits at the right hand of Yehovah. The Adonai here clearly is still referring to the Messiah in the context of the verse, and the word Adonai technically still means ‘my master,’ but the vowel points used in verse 5 are the vowel points for the word ‘Adonai’ not ‘adoni.’ The word Adonai is only ever used in reference to or in place of the name of Yehovah. There is even a possibility according to C. D. Ginsberg that this is one of 134 places where the Masoretic scribes changed the name of Yehovah in the text to Adonai to help the text make more sense.

Regardless of whether or not the word Adonai in verse 5 was substituted for the name Yehovah, the word אֲדֹנָי Adonai in verse 5 is only ever used to refer to Yehovah. It is synonymous with the name Yehovah and only ever refers to Yehovah. This means that Psalms 110 is prophesying two fascinating concepts. The first concept is that there is a second Yehovah who sits next to Yehovah. There are 2 Yehovahs sitting next to each other. The other concept is that this second Yehovah is the Messiah who rules and judges the nations. Not only does it prophesy that there are 2 Yehovahs, it also prophesies that the Messiah himself will be Yehovah, a second Yehovah sitting next to Yehovah. In other words, the Messiah is Yehovah, and he sits next to himself on his own right hand. But even here in Psalms 110 Yehovah is never called by the number 2.

**Zechariah 14** – With the context of Deuteronomy 6 and Psalms 110, Zechariah 14 begins to make more sense. It starts out in Deuteronomy with just 1 Yehovah, then in Psalms 110 Yehovah comes as the Messiah to earth and appears to be 2 people for a while, then when Yehovah returns as the Messiah to the Mount of Olives he is 1 person again, he becomes ‘echad’ again. The fascinating thing about Zechariah 14:9 is that it is a future prophecy about Yehovah being ‘echad’ 1 in the future when he stands on the Mount of Olives and rules the nations. Obviously this is a future event that has not yet happened. Why does the prophecy say that in the future Yehovah will be 1 when Deuteronomy 6 says that he is already 1? It is because of Psalms 110 when Yehovah becomes the Messiah and sits at his own right hand. For a while it appears that there are 2 Yehovahs, but as shown later on in this section, the 2 Yehovahs were always 1 and there were never 2 to begin with. It just looked that way for those who are bound within the dimensions of time and space.

*The Mystery of 2 Names for the 2 Yehovahs:*

**Exodus 3** – There is only one name in the Tanak (Old Testament) that Yehovah calls himself by, and that is the name Yehovah. In Exodus 3 Yehovah reveals his name to Moses, his name which is his remembrance and his mention for all generations. And he says ‘I am that I am’ or ‘I exist’ is what he is called by, and for Moses to say to the children of Israel that ‘I exist’ has sent him to them. Then he says to Moses that he calls himself by the name ‘I exist’ but that Moses and Israel are to call him ‘he exists’ or in Hebrew the name Yehovah. The name Yehovah is the one and only name that Yehovah ever reveals for himself, and even though mankind in Scripture calls him by the title Elohim, which literally means ‘mighty ones’ and is commonly translated as God, this is not his name. And even though there are many attributes and descriptions of his name Yehovah, such as ‘Yehovah provides,’ Yehovah is still his only name. And even though the name Adonai is often used synonymously in place of the name Yehovah, Adonai is a name or title which mankind has created to call him by, it is not a name by which Yehovah calls himself.

There is only one name, the name Yehovah, which Yehovah has revealed to man in the Tanak (Old Testament), the name Yehovah. The other names and titles are all from man. This is why it is odd in Zechariah 14 that it says that in that day in the future the name of Yehovah will be 1. This implies that prior to Yehovah standing on the Mount of Olives he has more than 1 name. And yet in the Tanak he only reveals 1 name for himself, the name Yehovah. It is possible of course that this means that he will no longer be called by all of the names which man has given him, and when he comes he will only be called by his one name Yehovah, but this does not explain the fact that the other titles and names for him such as Elohim were already around prior to when he revealed his name as Yehovah to Moses. At that time that he revealed his name to Moses his name Yehovah was already only 1 name. The answer lies in the mystery of the 2 Yehovahs in Psalms 110. The Messiah Yehovah who sits at the right hand of Yehovah has a different name, or in other words, the Messiah Yehovah will be called by another name different from the name Yehovah.

**Psalms 2; Psalms 22; Proverbs 30; Zechariah 12** – In Psalms 2 it is revealed that the Messiah is the son of Yehovah. When we piece this together with Psalms 110 which explains that the Messiah is Yehovah himself, we see that the Messiah is both the son of Yehovah and Yehovah simultaneously. This is a simple concept to understand for someone who exists outside of time and space, it is only difficult for someone to understand who has never experienced existing outside of time and space. Psalms 2 explains that the 2 Yehovahs are father and son to one another while both still simultaneously remaining the same person Yehovah in both places at the same time.

Psalms 22 gives the prophecy that the hands of the Messiah, the son of Yehovah, will be pierced. Zechariah 12 prophecies that the hands of Yehovah himself will be pierced, and the Jewish people in the last days when the nations come against Jerusalem will look upon Yehovah whom they have pierced and will mourn for Yehovah as mourning for an only begotten son, the first born. These two prophecies together with Psalms 2 and Psalms 110 show that Yehovah himself is the Messiah who is pierced, he is both the father and the son simultaneously. The Messiah is the son of Yehovah who is pierced, and he is Yehovah himself at the same time who is pierced. The Messiah is both Yehovah and the son of Yehovah simultaneously. This is explained further later on.

If the 2 Yehovahs are father and son and are one and the same person simultaneously, we can now see that Yehovah as the son Messiah will be given a different name than Yehovah as the father in Proverbs 30 where it asks us what is the name of Yehovah and what is the name of his son? And it says that we already know it. Here we see the mystery of the 2 names for the 2 Yehovahs revealed. There is the name Yehovah for the father, but then his son has another name, a second name, so that Yehovah as the son goes by a different name from Yehovah. This results in Yehovah having more than one name.

**Isaiah 7; Zechariah 6; Matthew 1** – The prophecies of Isaiah 7 and Zechariah 6 give us clues about the second name for Yehovah when he comes as the Messiah, as the son. The prophecy of Isaiah says that Yehovah the Messiah will be born from a virgin woman according to the original Hebrew, and his name will be called ‘Immanuel’ which means ‘Elohim dwells with us’ or ‘Yehovah dwells with us’ revealing again that the Messiah will be Yehovah himself. The other prophecy is Zechariah 6 which says that the name of the Messiah will be ‘tsemach’ which means ‘branch.’ Obviously the Messiah cannot be called both of these names, but they are both clues about the Messiah.



And in Zechariah 6 where it prophesies that the Messiah will be a man 'ish' and his name will be tsemach, branch, at that time Zechariah gives a crown to the high priest Yehoshua and says to behold Yehoshua the high priest, Yehoshua the man whose name is tsemach, branch. And in this prophecy the name of the Messiah is partially revealed through the name Yehoshua. The prophecy even clearly says that the Messiah will not actually be named 'branch' but that the Messiah, who will be named 'Yehoshua' which means 'Yehovah saves' will fulfill the meaning of the name 'branch' and will be a branch.

The name Yehoshua is the long form of the nick name Yeshua, and in the original Hebrew of the Shem Tov text of Matthew the messenger says that the name of the son who the virgin Miryam would give birth to would be called 'Yeshua' because 'he saves.' And Yeshua fulfilled the prophecy of being called 'Immanuel' by fulfilling the meaning of the name 'Immanuel' by being Yehovah born onto the earth into the body of a man and dwelling with us. The second name for the second Yehovah is Yeshua, the short form of Yehoshua, in fulfillment of Zechariah 6. And with the revelation of the 2 names Yehovah and Yeshua for the 2 Yehovahs, the father and the son, Zechariah 14 begins to make more sense. Because there is a second name revealed for Yehovah, the name Yeshua.

*The 2 Yehovahs were Always 1 Yehovah:*

**John 1; John 14:6-11; John 17:6-11** – John reveals clearly that the 2 Yehovahs were always only 1 Yehovah. It just looked like we were seeing double for a while, while Yehovah came as Yeshua on earth. In John 1 it reveals Yeshua as the Word, and it says that the Word Yeshua is with Yehovah, sitting at the right hand of Yehovah as in Psalms 110, and that the Word Yeshua is Yehovah. All came into existence through Yeshua who is Yehovah and through Yehovah who is Yeshua. Then in John 14 and John 17 Yeshua himself reveals that he is Yehovah. He says that if you have seen me you have seen Yehovah. If we have seen Yeshua we have seen Yehovah. How is this possible to see a person when looking at another person?

This cannot be explained by twins or even clones, because when you see a twin, you see what the other twin looks like, but you have not seen the person of the other twin. When you see a clone of a person you have seen what the other person looks like, but you still have not seen the other person. Twins are 2 separate, individually different people, and if you see one twin, you have not seen the other twin. You have only seen the image of the other twin but you have not seen the unique, individual person of the other twin.

Clones come a little closer to explaining the concept than twins, but even clones still do not explain it. Even though a clone of a person is an identical copy of that person in body, it is not the same spirit or ghost driving the machine, it is not the same person. Each clone can live their own life and make their own choices separately and differently from their original and exist as a separate person. If you have seen a clone of a person, you have only seen a copy of what the person looks like and acts like, but you still have not seen the original person. How is it possible then that if we have seen Yeshua we have seen Yehovah. The only answer is that Yeshua is Yehovah himself, not a twin of Yehovah, not a clone of Yehovah, but the one and only Yehovah himself.

Yeshua even says in John 17 that Yehovah had given Yeshua his name, the name Yehovah, because Yeshua is Yehovah. This is a simple concept for a person outside of time and space to be able to exist both in time and space and out of it simultaneously. It might appear to us inside of the dimensions of time and space that there are 2 Yehovahs but Zechariah 14 explains the reality.

**Zechariah 14** – Now with the revelation of John in which we discover that Yeshua and Yehovah are both the same person, Zechariah 14 now makes perfect sense. Yehovah is one, single, individual person as he revealed in Deuteronomy, but for the time while Yehovah comes to the earth in the body of a man with the name Yeshua it appears for a while that there are 2 Yehovahs as is prophesied in Psalms 110. It looks like we are seeing double for a while because Yehovah is simultaneously existing in the heavens as Elohim and on the earth in the body of a man as Elohim at the same time. It looks like there are 2 people, but when Yehovah stands on the Mount of Olives we will see that there was always only 1 Yehovah, and that Yeshua was always Yehovah. All of the confusion will be cleared up and we will see Yehovah the father and Yeshua the son were always Yehovah the son and Yeshua the father. The 2 were always 1 and Yehovah simply was explaining the concept of simultaneous existence through the imagery of father and son, that Yehovah is his own father and is his own son.

When Yehovah came to the earth in the body of a man as the Messiah with the name Yeshua, he had to explain how he could be birthed into the body of a man in the natural world and dwell confined into the body of a man on the earth, while still dwelling in the heavens as a spirit in the supernatural realm. He has explained it to us by being the father in the heavens, still the same Yehovah dwelling and existing eternally in the heavens in the supernatural and spiritual realm, still dwelling outside of the dimensions of time and space. But he brought himself forth as a son born into the body of a man on the earth to be the Messiah, because he is the only one who is perfect without sin, and therefore the only one who can be our perfect Passover Lamb without sin to save mankind from their sins. In this way Yehovah remained Elohim in the heavens as the father, but then was at the same time Yehovah Elohim the son who went by the name of Yeshua in the body of a man on the earth.

When Yehovah stands on the Mount of Olives we will again see him as 1 Yehovah and understand that Yehovah is Yeshua and that there was always only 1 of him. It just looked like there were 2 of him for a while, during his time as Yeshua the Messiah on the earth.

*The 2 Names for Yehovah were Always 1 Name:*

**John 1; John 17:6-11; Revelation 3:12; Revelation 19:12-13; Zechariah 14** – Now that we understand from Zechariah 14 that there was always only 1 Yehovah from before the creation of the heavens and the earth and that Yeshua was always Yehovah and that Yehovah was always Yeshua from before the creation of time itself, in eternity, we can also now finally understand the meaning of Revelation 3:12 and 19:12-13 in which it says that when Yehovah comes at the end of time and reveals to us his new or renewed name, his name which no one has ever seen and no one has ever known according to the Greek word οἶδεν oiden used in 19:12. Oiden means ‘see’ or ‘know’ and indicates that this is a new name, as in Revelation 3:12, a name which no one has ever seen or known before except Yehovah himself, until he comes on the white horse and stands on the Mount of Olives. Then this new or renewed name is revealed to us. We of course no longer have the original Hebrew of Revelation to know what it originally said, but it was probably the same basic idea of a new name that has not yet been revealed because of Zechariah 14.

Zechariah 14 finally makes sense with the context of Revelation, because now we can see that the 2 names for Yehovah, the 2 names Yehovah and Yeshua, were always 2 parts of 1 single name. Before Yehovah created the dimensions of time and space, before any of the physical universe existed, Yehovah exists eternally. We cannot even say that there was a before, before time, because before time there was no time, which means there was no before or after or in between. When existing without time everything happens all at once simultaneously. Yehovah eternally exists without beginning and without end, then he speaks the heavens and the earth into existence with words. Words existed before sound existed and before writing existed. Words exist on their own because Yehovah himself is words. He is the word that existed before the creation of the heavens and the earth, before the creation of time itself.

Yehovah himself is words, words are part of who Yehovah is as a person who eternally exists. And he always existed as one, single, individual person with the name ‘I am that I am’ or ‘I exist on my own’ or ‘I am existence.’ Because words are a part of who Yehovah is, he has an eternal name by which he is called. This is why mankind created in his image are given names, because his name is part of who his existence is. And he eternally exists outside of time and space with a name that is one, single, individual name just as he is one, single, individual person. And when he stands on the Mount of Olives we are going to learn what his one, single name is, and we will learn that the names Yehovah and Yeshua are only 2 parts of his 1 name. He has only revealed to us 2 parts of his name, Yehovah and Yeshua, and these 2 parts will be joined back together again into one name, along with the revelation of the other parts of his name that we do not know yet, his new name which no one has seen or known until he comes and stands on the Mount of Olives.

This is why it is not urgent for everyone to know the exact, original pronunciation of his name right now, because it may change somewhat as it is restored into his one single name, as his name Yehovah and his name Yeshua become one again, joined together with the other parts of his name that are not yet revealed. The other parts of his name could have something to do with other names for who he is as a person. The name Yehovah reveals ‘he eternally exists’ and the name Yeshua reveals ‘he saves.’ Perhaps the other parts of his name are things like ‘he is love’ or ‘he dwells with us’ etc. But with the understanding of Zechariah and Revelation together it now makes sense that Yehovah was always Yeshua as it says in John 1, because the name Yeshua

was always part of his name Yehovah throughout all eternity outside of the dimensions of time and space, before the existence of the heavens and the earth.

The following charts explain the meanings of the names Yehovah and Yeshua and show how they are 2 parts of a single, root name.

### The Meaning of the Name Yehovah

ה He	ו Vav	ה He	י Yod
5	6	5	10

Name of Yehovah יהוה means: HE ETERNALLY EXISTS

יהוה Yehovah is a contraction of the words:

הָיָה hayah – he is  
הוּוֹה hoveh – he was  
יִהְיֶה yihyeh – he will be

### The Meaning of the Name Yehovah:

Yehovah calls himself by the name אֶהְיֶה Ehyeh ‘I exist’ in Exodus 3, but then says for us to call him יְהוָה Yehovah ‘He exists.’ The name Yehovah is the contraction of hayah ‘he is,’ hoveh ‘he was,’ and yiyeh ‘he will be.’ It literally means, ‘he eternally is, was, and will be’ or ‘he eternally exists’ throughout all of time simultaneously and outside of time. This is revealed in the Hebrew letters of his name. Hebrew is read right to left, and beginning with the first letter of his name on the right, the letter Yod, it is a picture of a hand that is grasping and closed, a hand that is in control. The letter Yod is also the number 10 in Hebrew and the number 10 is the number of eternal cycles and never ending eternity. The letter Yod pictures the eternal power and control that Yehovah has, he is the hand that is in control of everything. The number 10 is the number of eternity just as the 10 plagues in Egypt destroyed the empire of Egypt so that it would never again become a world power for all eternity.

The next letter after Yod is the letter He, which is a picture of an open window with wind blowing through it. If you picture a triangular tent flap that is opened up at the bottom and then picture the lines in the middle of the tent flap as the wind blowing freely through it you can see the picture of the letter He. It is the number 5 in Hebrew representing life and the restoring of life. In Hebrew the word ‘ruach’ for wind also means spirit. They are the same word. The letter He shows that Yehovah is the breath of life or spirit of life which he breathed into Adam and mankind. Yehovah is spirit and all life and the restoring of life comes from him. The number 5 is the number of life just as the 5<sup>th</sup> day of creation was the first day that Yehovah began to create the animal life on earth that required the water of life and the breath of life to live.

But then in the next letter we see the fascinating picture in the letter Vav of the hook and the number 6. The hook represents the man and the woman joined together as one, and they were created on the 6<sup>th</sup> day just as the letter Vav represents the number 6. The letter Vav pictures Yehovah coming to the earth in the body of a man.









Then at the end is another letter He showing that Yehovah pours out his Spirit on man twice, at the former rain and the latter rain.

When we look at his whole name together there is an even deeper picture. We see man pictured in the letter Vav living in the present. And in front of man and behind man are the shadows of the future and past. Man is bound into the present, and the future and past are like the wind to him. He cannot see the future or the past but he can feel the affects of the future and the past. In the letters He, Vav, and He spelled out together in the name of Yehovah we see the picture of the past, the present, and the future. It is the picture of time itself. Then we see the hand of Yehovah in control of time and eternally existing outside of time. His hand in the letter Yod is holding time in control, and he has complete control of it as he exists outside of it. And he created time in the first place and he created man to dwell in the present within time.

After understanding this we see the deepest revelation of them all. In both the ancient and the modern Hebrew letters, if we take the top of the Hebrew letter Vav and separate it from the bottom we are left with a straight line at the bottom and then a hand at the top. In the ancient Hebrew the top of the Hebrew letter Vav is the same shape as the hand in the Hebrew letter Yod; and in the modern Hebrew the top of the Hebrew letter Vav is the same shape as the hand in the Hebrew letter Yod. When we take the straight line separated from the hand and turn it upside down it becomes a straight line going straight down into the hand, and it is a picture of a nail piercing a hand.

In the name of Yehovah we see the picture of Yehovah coming to the earth as a man, and then having his hand pierced by a nail while he is on earth in the body of a man, as the Messiah. And when the Jewish people look upon Yehovah whom they have pierced, as is prophesied in Zechariah 12:10, then a fountain will be opened in Jerusalem of the living waters of the river of the Spirit of Yehovah. And all of the Jewish people will be saved at the completeness of the gentiles as Paul writes in Romans 11.

## The Meaning of the Name Yeshua

			
			
Ayin	Vav	Shin	Yod
70	6	300	10
<p>Name of Yeshua יֵשׁוּעַ means: HE SAVES</p> <p>יֵשׁוּעַ Yeshua is a contraction of the words:</p> <p>יְהוֹשׁוּעַ Yehoshua – Yehovah saves</p> <p>יוֹשִׁיעַ yoshiya – he saves</p>			

### *The Meaning of the Name Yeshua:*

The name Yeshua is usually the short nickname form of Yehoshua, which means Yehovah saves. But in the original Hebrew of Matthew 1 preserved in the Shem Tov text the messenger tells Yoseph that his wife Miryam is pregnant by the Set-apart Spirit of Yahuweh/Yehovah, and that she will give birth to a son and his name is to be called יֵשׁוּעַ כִּי הוּא יוֹשִׁיעַ Yeshua ki hu yoshiya, his name is called 'Yeshua because he will save' or literally 'Yeshua because he is he saves.' [British Library Ms. Add. No. 26964 אבן בוחן (פרק שני)] In the original Hebrew it literally says that Yeshua is the person 'he saves,' highlighting the meaning of his name Yeshua. The reason why Yeshua is called by the short form Yeshua and not the long form Yehoshua is because his name Yeshua means 'he saves.' The name of Yeshua is a contraction of Yehoshua and yoshiya together which identifies Yeshua as being Yehovah himself, not just sent in the name of Yehovah.

The prefix yod י at the beginning of a word is the pronoun 'he' in front of a verb. The prefix yod at the beginning of the name Yehovah is the pronoun 'he.' The name Yehovah does not just mean 'eternal existence' but literally means 'he eternally exists.' It is the same with the yod at the beginning of Yeshua, making his name mean 'he saves' instead of just 'salvation.' Because Yeshua is Yehovah he is not called by the long form 'Yehoshua' which means 'Yehovah saves.' He is Yehovah, therefore he is called by the short form 'Yeshua' which means 'he saves.' In other words the name Yeshua identifies Yeshua as Yehovah by saying that 'he is Yehovah who saves.' In the same way that the name Yehovah says 'he eternally exists' the name Yeshua shows that Yeshua is the same 'he' as the 'he' in the name Yehovah. Yehovah and Yeshua are both the same person 'he' being referred to in both names. They are not two different people, Yehovah and Yeshua are the exact same person.

The letter Yod at the beginning of the name Yeshua is the same Yod at the beginning of the name Yehovah, and it is the same picture of the hand in eternal control. It shows that Yeshua is the same person Yehovah, the same hand in control of everything, the same Yehovah who exists outside of time. And the third letter Vav is also the exact same letter Vav in the name Yehovah. It is the same picture of Yehovah coming in the body of a man to have his hand pierced by the nail. This shows that Yeshua is the fulfillment of Yehovah come to earth in the body of a man to dwell with man and have his hand pierced with the nail. Yeshua is Yehovah himself in the body of a man, while still remaining at the same time the same Yehovah who is the hand of control outside of time.

The second letter Shin in between the Yod and the Vav is the picture of teeth and is the number 300. 300 is 3 times 100 and is a cycle of 3. On the 3<sup>rd</sup> day of creation Yehovah created the plants to be consumed by the

teeth to bring life to the one eating them. The number 3 is a picture of the source of life, as is also the picture of the teeth in the letter Shin. The number 3 is also the number of the 3 dimensions of space. Yeshua is Yehovah entering into a 3 dimensional body into the 3 dimensions of space. The picture of the teeth is also the picture of the power over life and death, the power to devour and destroy life. The teeth are the picture of being consumed in the grave, as the body decomposes back to the dust of the earth.

Yehovah came to the earth as Yeshua in the 3 dimensional body of a man in order to have his hands pierced in the crucifixion, and then to die and be placed in the grave for 3 days and 3 nights as the teeth picture. He died and was consumed by death as shown in the teeth, in order to die in our place as the perfect and sinless Passover Lamb, in order to give us access once again to be able to eat with our teeth of the tree of eternal life, the source of all life. After 3 days and 3 nights in the grave Yehovah as Yeshua rose again from the dead and conquered death and the grave for us, so that we could once again have access to Yehovah through his sacrifice as Yeshua, to have access to Yehovah who is the tree of life and the source of all life.

The number 300 is also the number of dwelling together with and walking with Yehovah. Enoch walked with Yehovah for 300 years before he was taken. This shows that Yeshua is also Yehovah walking and dwelling with man in the body of a man. And the 3 dimensions of the ark of Noah are 300 by 50 by 30 cubits, indicating that the numbers 300 and 30, both cycles of 3, are the numbers of salvation and deliverance from the wrath and judgment of Yahuweh/Yehovah. This shows the picture that Yeshua, in the number 300, is the salvation and deliverance for man to escape the devouring teeth of death, the teeth of the grave, by cleansing mankind of sin and saving them from judgment.

At the end of the name Yeshua is the letter Ayin, which is a picture of an open eye that sees. Yeshua is the prophesied light of the world to open the eyes of the blind both physically and spiritually. He removes the veil from our eyes so that we can see the truth clearly. He is the light that causes both the Jews and gentiles to see where there was once darkness and confusion. Yehovah as Yeshua opens the natural eyes of those born blind, but also opens our spiritual eyes to see clearly the reality of the way things really are, setting us free from the bondage of man made religion.









The letter Ayin is also the number 70, which is 7 times 10. Yeshua is the Messiah Prince who fulfills the 70 sevens of Daniel's prophecy, bringing about eternal righteousness and an eternal ending of sin. The number 7 (as shown in Book 9) is the number of completion, and Yehovah as Yeshua is the completion of everything at the end of 70 sevens. He is the completion of the covenant of the Torah, which according to Yeshua in Matthew 5:17-19, is made complete through the Messiah Yehovah Yeshua. Without the Torah, the covenant of Yeshua as the Passover Lamb is not complete, because Yeshua is the completion of the covenant of the Torah. And he completes the covenant of the Torah at both times when he comes to strengthen the covenant for many for one seven, the first time confirming the third Lamb part of the covenant and the second time when he returns to confirm the fourth Marriage part of the covenant.









Yehovah and Yeshua are both the same person, and are both 2 parts of 1 single name. The gentile Christians have mostly only wanted to accept the Yeshua part and the Jewish people in the various sects of Judaism have mostly only wanted to accept the Yehovah part. This has caused a division and has caused the gentiles to be led astray into the Oral Torah of Paganism and the Jews to be led astray into the Oral Torah of the Talmud. But we cannot pick and choose the parts of Yehovah Yeshua that we want or do not want. If we are going to follow Yehovah, then we have to accept the Yeshua part of who he is as well or else reject Yehovah. If we are going to follow Yeshua, then we have to accept the Yehovah part of who he is as well or else reject Yeshua.

When the Jewish people see Yehovah whom they pierced and see that Yeshua is Yehovah whom they pierced, then they will accept the whole person of Yehovah Yeshua. Then the gentiles will finally see that the gentiles pierced Yehovah, and that Yehovah is Yeshua. And they will join with the Jewish people in accepting the whole person of Yehovah Yeshua. And together they will become One New Man as the Jewish people abandon the Oral Torah of the Talmud and 10 gentiles grab hold of the tzitzit of the Jewish people to learn from them and abandon the Oral Torah of Paganism the gentiles inherited, as prophesied in Zechariah 8:20-23. And Jews and gentiles will become One New Man, one nation Israel dwelling together with the one and only Elohim Yehovah Yeshua. And then we will know what the one, full name of Yehovah Yeshua is.

# The Names of Yehovah – Yeshua are Two Parts of One New Name Not Yet Fully Revealed

Zechariah 14:9 | Revelation 3:12; 19:12-13

5	6	5	10
70	6	300	10

The names Yehovah and Yeshua are 2 parts of 1 root name. At this point we can only speculate how these 2 parts fit together as 1 name, because we do not yet have all of the parts revealed to us. Right now it is a riddle, but when Yehovah Yeshua comes and reveals his full name it will all make sense. The charts above are for study purposes to show at least a starting point of how the pieces might fit together into 1 name.

## The Ark of the Covenant

There is only one sign given for the start of the last 7 years, and that is the Messiah's confirmation of the covenant for many for 1 Seven or 7 years. All we know for certain is that he will be confirming his covenant for the entire 7 years, not just at the beginning of it. But what precisely that confirmation will be Scripture does not tell us. This is one of those signs that you unfortunately have to just wait and see what happens before you know for sure what will happen. One possibility is that the ark of the covenant will be revealed, but this is only one possibility. It might be another sign entirely, though all of the evidence points to the sign taking place in the city of Jerusalem, whatever the sign is. The prophet Jeremiah in Jeremiah 3:16 says, "And it is when you increase and bear fruit in the land in those days," declares Yahuweh/Yehovah, "they no longer say, 'The ark of the covenant of Yahuweh/Yehovah,' nor does it come to heart, nor do they remember it, nor do they visit it, nor do they make it again."

The prophecy that Jeremiah gives says that the people of Israel living in the land of Israel would one day no longer speak of the ark of the covenant, nor think about it, nor remember it, nor visit it, nor make another one. This prophecy by Jeremiah is the last mention of the ark of the covenant in Scripture until Revelation at the sounding of the 7<sup>th</sup> Trumpet, and the prophecy was given to Jeremiah right around the timeframe of when Jeremiah hid it before the Babylonians destroyed the First Temple. (According to the record of the book of Kings the Babylonians only took away silver and bronze from the First Temple after they destroyed it, but they found no objects there made of gold, which means the golden ark of the covenant was already gone from the Temple before the Babylonians destroyed it.)

In January 1982 Ron Wyatt discovered the ark of the covenant hidden in the Zechariah caves under Mount Moriyah under the Temple Mount. But even though Ron Wyatt discovered the ark and let the Israeli authorities know the location of it, this verse gives a possibility that the ark will remain hidden in its hiding place up until it is revealed in Revelation 11:19 at the sounding of the 7<sup>th</sup> and last Trumpet at the gathering of the set-apart ones into the clouds at the end of the last 7 years. There is the valid and very possible theory that the ark of the covenant must be revealed in order for the anti-messiah to sit on it, on the throne of Elohim, when he sets up the abomination in the middle of the 7 years. But Jeremiah goes on to write the word of Yahuweh/Yehovah saying that in the last days the city of Jerusalem itself will be called the throne of Yahuweh/Yehovah, and no longer the ark of the covenant. This presents another possibility that perhaps the anti-messiah, by setting himself up as a god in Jerusalem and by attempting to sit himself in a position of authority in the city of Jerusalem, will be sitting on the throne of Elohim in fulfillment of prophecy without the ark of the covenant present.

So it is possible that the ark of the covenant may be revealed at any time during the last 7 years; but it is also possible that it might not be revealed until the very end of the 7 years. Regardless we still know for certain the ark of the covenant will be involved in some way as a sign of the confirmation of the covenant at some time during the 7 years, because it must be present at the fulfillment of the Day of Atonement at the Messiah's return when he fulfills the Fall Festivals.



### Ark of the Covenant Timeline

Ark of the Covenant Built	Ark of the Covenant Placed in the First Temple	Ark of the Covenant Hidden	Ark of the Covenant Revealed
Exodus 37:1-15, 40:1-38	1 Kings 6:1-38, 8:1-21	Jeremiah 3:16	Revelation 11:19
The Ark was Built in the Year 2506 (1495 B.C.E.) and Placed in the Tabernacle in the Year 2507 (1494 B.C.E.)	The Ark was Placed in the First Temple in the Year 2993 (1008 B.C.E.)	The Ark was Hidden by Jeremiah During the Siege of Jerusalem in the Year 3415 (586 B.C.E.)	The Ark will be Revealed to the World Again in the Years 6017 to 6024? (2017 C.E. to 2024 C.E.)
<p><u>About 466 Years Housed in a Tabernacle Tent</u></p> <p>The ark of the covenant was built as a throne for Yahuweh/Yehovah to sit and dwell upon the earth in a tangible yet still supernatural form, and was built in the Arabian wilderness in Saudi Arabia at Mount Sinai. For about 466 years from 2507 to 2993 the Tabernacle Tent was the dwelling place for the ark, except for the 7 months it was with the Philistines and the 20 years it remained at the house of Abinadab, and the 3 months at the house of Obed-Edom. For the majority of the 466 years the ark of the covenant sat in the Tabernacle Tent at Shiloh and Beyth El.</p>	<p><u>422 Years Housed in the First Temple</u></p> <p>The ark was placed in the First Temple built by Solomon in the city of Jerusalem, and remained in Jerusalem for 422 years from 2993 to 3415.</p>	<p><u>2,566 Years Hidden in the Caves Under Golgotha</u></p> <p>After 422 years of sitting in the First Temple, Jeremiah and some of the priests took the ark and hid it in the caverns underneath Mount Moriyah in Jerusalem, beneath the place outside the city that would later be called Golgotha where Yeshua was crucified. The ark was originally hidden there by Jeremiah in order to save it from the Assyrian / Babylonian army which was about to destroy the city of Jerusalem and the First Temple (2 Maccabees 2:1-8). The ark remained hidden here for 2,566 years until Ron Wyatt discovered it in the year 5981 (January 1982).</p>	<p><u>? Years Housed in the Caves Under Golgotha Until Revealed</u></p> <p>The ark of the covenant will be revealed during the 1 seven or 7 years of the last week of Daniel's prophecy. The exact year it will be revealed is unknown.</p>

## PART TWO

# THE SIGN OF THE MIDDLE OF THE LAST SEVEN YEARS

The Turning Off of the Continual and the Placing of the Disgusting Idol that Desolates

The only clear, physical sign given for the precise middle of the last seven years is the sign of the Disgusting Idol Placed on the Set-apart Place and at the same time the turning off or removing of the Continual. There have been two major misunderstandings made in the English translations of Daniel which have caused everyone to think that a Temple has to be built before the anti-messiah can set up the disgusting idol (abomination) and before the true Messiah can return. It is a possibility that Yahuweh/Yehovah will have a Temple built before his return, but there is no prophecy that requires a Temple to be built before his return. One misunderstanding has been in understanding the meaning of the Hebrew word **מִקְדָּשׁ** *miqdash*, which means set-apart place or a place that is separated and set-apart. The other has been not just a misunderstanding but a complete mistranslation of the Hebrew word **הַתְּמִיד** *hatamid*, which means ‘the continual,’

In the majority of English translations historically, the word *hatamid* has not been translated at all, and instead the English translators have put in their own opinion and their own interpretation of *hatamid*. The English translators believed by their opinion that the word *hatamid* referred to the continual sacrifices and offerings at the set-apart place as commanded in the Torah, but there is no where in Daniel that says the anti-messiah removes or stops the sacrifices and offerings. Daniel only says that the anti-messiah person turns off or removes ‘the continual.’

The added opinion of sacrifices and offerings by the English translators comes from their misinterpretation of Daniel 9, interpreting verse 27 that refers to ‘he’ who ceases sacrifices and offerings in the middle of the seven as the anti-messiah, when it is obviously the true messiah who ceases the sacrifices and offerings in the middle of the seven. This one single opinion that was added into the English translations hid the true, original wording in Daniel, that the anti-messiah does not cease the sacrifices and offerings, the anti-messiah turns off or removes the continual. And in hiding the original wording of the original Hebrew it has confused everyone into thinking that sacrifices and offerings have to be continued again, and a Temple has to be built before the Daniel prophecies of the disgusting idol can be fulfilled and before the true Messiah can come 3 ½ years later after the disgusting idol.

But when we look at the true, original meaning in the Hebrew and correct the English translations to what the Hebrew actually says instead of using the opinions of man, we see the clear contrast between the true Messiah and the anti-messiah. The true Messiah ceases sacrifices and offerings in the middle of the seven, because he is the eternal completion of the sacrifices and offerings. In contrast the anti-messiah turns off or removes the continual in the middle of the seven. These are two entirely different events and different things. The anti-messiah does not cease sacrifices and offerings, he only turns off or removes the continual. As to what the continual is, there are many different possibilities. It is true that sacrifices and offerings are two of the continual possibilities at the set-apart place that Daniel could be referring to, but they are only possibilities. The words ‘sacrifices and offerings’ are not found anywhere in reference to the disgusting idol (abomination), only the continual.

The following chart shows the contrast of the Messiah and the anti-messiah in Daniel. I have used the term anti-messiah because it is a term that most people are familiar with for the ruler in the last days who tries to set himself up as a god above Yahuweh/Yehovah. The term anti-messiah literally means ‘opposite messiah’ or ‘against messiah’ and correctly refers to the ruler who opposes himself against the true messiah. It does not mean that the anti-messiah necessarily tries to pretend that he is the true Messiah, as a copy of the true Messiah. It merely means that he is the exact opposite of the true Messiah, standing in rebellion against the true Messiah. Exactly what the anti-messiah will look like remains to be seen, but the one thing that is for certain is that he will attempt to stop people from worshipping the true Messiah and Elohim Yehovah-Yeshua and claim that he himself is elohim above Yehovah-Yeshua, except for a foreign eloah that he does acknowledge.

### Contrast of the Messiah Prince versus the Prince in the Book of Daniel

<u><b>The Messiah</b></u> Messiah Prince	<u><b>The Anti-Messiah</b></u> Prince
1. Messiah Prince comes 7 sevens and 62 sevens after the command to restore and rebuild Jerusalem	
2. Messiah is cut off but not for himself after 62 sevens	2. People of the prince destroy Jerusalem and the set-apart place after 62 sevens
3. Messiah confirms the covenant for many for 1 seven	
4. Messiah ceases sacrifices and offerings in the middle of the seven	4. Armies of the prince located in between the sovereigns of the North and South place the disgusting idol on the set-apart place and turn off/remove the continual in the middle of the seven
	5. Prince desolates on the wing of disgusting idols for the second half of the seven until his end at the end of the seven
<u>Conclusion</u> <b>Messiah Ceases Sacrifices and Offerings</b>	<u>Conclusion</u> <b>Anti-Messiah Turns Off/Removes the Continual</b>

The next series of charts show a literal study translation of the key verses in Scripture that prophesy about the placing of the disgusting idol on the set-apart place. They are only translations of the key sentences which are often mistranslated in most English translations. For the context of the bigger picture of what is said around each of the verses the reader will have to look it up in whatever translations they wish to use, or look it up in the original Hebrew for themselves. The book of Daniel and Yeshua's reference to the book of Daniel in Matthew and Mark are the only places in Scripture which prophesy about the שִׁקּוּץ shiqquṣ, the disgusting idol (abomination).

## The Sign of the Middle of the Last Seven Years

Daniel 9:27 | Daniel 11:31 | Daniel 12:11-12 | Matthew 24:14-15 | Daniel 8:11-14

Different Ways of Translating the Hebrew into English	Original Hebrew of Daniel 9:27
<p><u>Literal Words Arranged in Hebrew Grammar:</u> And upon wing idols he stuns and until complete destruction and decided flowed out upon one stunning.</p> <p>And upon edge disgusting idols he devastates and until complete end and decreed poured out upon one devastating.</p> <p>And on wing filthy idols he desolates and until complete destruction and decreed poured out on one desolating.</p> <p><u>Literal Words Arranged in English Grammar:</u> And on wing disgusting idols he desolates and until complete destruction and decreed poured out on one desolating.</p> <p><u>Words and Grammar Changed into English Language:</u> And upon <i>the</i> wing <i>of</i> disgusting idols he desolates, and until the complete destruction and <i>what is</i> decided <i>is</i> poured out upon <i>the</i> one desolating.</p>	<p>ועל כנף שקוצים משמם ועד כלה ונחרצה תתך על שמם</p>
<h3 style="text-align: center;">Grammatical Study</h3> <ol style="list-style-type: none"> <li>1. ו = And</li> <li>2. על = above, over, upon, on, against</li> <li>3. כנף = edge, extremity, wing, flap, quarter, pinnacle</li> <li>4. שקוצים = disgusting <i>things</i>, filthy <i>things</i>, idols, abominations</li> <li>5. משמם = he stuns, he devastates, he stupefies, he ruins, he desolates, he lays waste</li> <li>6. ו = and</li> <li>7. עד = until, till, while, during, as far as, as long as, as much as, unto, even unto, equally with</li> <li>8. כלה = completion, destruction, complete destruction, utterly consumed, full end, utter end, riddance, complete end</li> <li>9. ו = and</li> <li>10. נחרצה = pointed <i>sharply</i>, wounded, alerted, decided, determined, decreed, maimed</li> <li>11. תתך = flowed out, flowed forth, liquefied, poured out, poured forth, melted</li> </ol>	

12. על = above, over, upon, on, against

13. שמם = one stunning, one devastating, one stupefying, one ruining, one desolating, one laying waste

**And above/over/upon/on/against edge/extremity/wing/flap/quarter/pinnacle disgusting things/filthy things/idols/abominations he stuns/he devastates/he stupefies/he ruins/he desolates/he lays waste and until/till/while/during/as far as/as long as/as much as/unto/even unto/equally with completion/destruction/complete destruction/utterly consumed/full end/utter end/riddance/complete end and pointed sharply/wounded/alerted/decided/determined/decreed/maimed flowed out/flowed forth/liquefied/poured out/poured forth/melted above/over/upon/on/against one stunning/one devastating/one stupefying/one ruining/one desolating/one laying waste**

The Hebrew word שִׁקּוּץ shiqquts as shown above, which is commonly translated as abomination, is only ever used in Scripture to refer to idols and objects used in idolatry in the worship of idols and false gods. The word is a noun that literally means ‘disgusting’ or ‘filthy’ and refers to disgusting objects of idolatry and disgusting idols. Here in Daniel 9:27 shiqquts is plural, shiqqutsim, showing that there is more than one of these disgusting idol objects used by the anti-messiah. It also gives us a hint of a description of what these disgusting idol objects look like. It tells us that they have a כנף knaph or edge on them, literally a wing. The word knaph can refer to the edge of a piece of cloth or to the tzitzit of thread that is worn like a wing on the edge of a garment.

The edge or wing that is on the disgusting idols in Daniel 9:27 could mean a literal wing for flying or could mean an edge like the edge of a sword for cutting or it could mean a decorative, frilly something hanging out from the disgusting idol like a wing. The word knaph can refer to a great deal of different things, but the key here is the Hebrew word על ‘al which means on or above. It tells us that the anti-messiah is somehow riding upon or is on top of these disgusting idol objects, riding on the wing of the disgusting idols. And he uses these disgusting idol objects to stun people and to cause devastation. And he uses these disgusting idols to devastate and to cause desolation for the entire second half of the seven, for the entire 3 ½ years until his end is poured out on him.

The meaning in the Hebrew concerning the description of the shiqqutsim disgusting idols in Daniel 9:27 is not entirely clear, but it implies that the disgusting idol objects are somehow able to fly or move about like a vehicle, and that the vehicle can carry a passenger in it, since the anti-messiah is clearly said in the Hebrew to be on or upon the wing or edge of the disgusting idols as he uses them to desolate.

Different Ways of Translating the Hebrew into English	Original Hebrew of Daniel 11:31
<p><u>Literal Words Arranged in Hebrew Grammar:</u> And arms stretched out from him stand and bore the set-apart place, the fortified place, and turn off the continual, and place the idol that stuns.</p> <p>And forces from him stand and wound the set-apart place, the defense, and remove the perpetual, and place the disgusting idol that devastates.</p> <p>And forces from him arise and profane the set-apart place, the stronghold, and take away the regular, and set the filthy idol that desolates.</p> <p><u>Literal Words Arranged in English Grammar:</u> And forces arise from him and profane the set-apart place, the fortified place, and take away the continual, and set the disgusting idol that desolates.</p> <p><u>Words and Grammar Changed into English Language:</u> And forces arise from him and profane the set-apart place, the fortified place, and turn off the continual, and place the disgusting idol that desolates.</p>	<p>וזרעים ממנו יעמדו וחללו המקדש המעוז והסירו התמיד ונתנו השקוץ משומם</p>
<p style="text-align: center;"><b>Grammatical Study</b></p> <ol style="list-style-type: none"> <li>1. ו = And</li> <li>2. זרעים = arms stretched out, forces</li> <li>3. ממנו = from him, out of him</li> <li>4. יעמדו = they stand, they arise</li> <li>5. ו = and</li> <li>6. חללו = bore, wound, dissolve, profane</li> <li>7. ה = the</li> <li>8. מקדש = set apart place</li> <li>9. ה = the</li> <li>10. מעוז = fortified place, fortification, defense, stronghold</li> <li>11. ו = and</li> <li>12. הסירו = turn off, turn aside, turn away, bring, call back, decline, depart, eschew, go aside, lay away, leave undone, put away, put down, remove, take away, take off, withdraw</li> </ol>	

13. ה = the

14. תמיד = continual, regular, perpetual

15. ו = and

16. נתנו = give, place, set

17. ה = the

18. שקרן = disgusting *thing*, filthy *thing*, idol, abomination

19. משום = that stuns, that devastates, that stupefies, that ruins, that desolates, that lays waste

**And arms stretched out/forces from him stand/arise and bore/wound/dissolve/profane the set apart place/sanctuary the fortified place/fortification/defense/stronghold and turn off/turn aside/turn away/bring/call back/decline/depart/eschew/go aside/lay away/leave undone/put away/put down/remove/take away/take off/withdraw the continual/regular/perpetual and give/place/set the disgusting *thing*/filthy *thing*/idol/abomination that stuns/that devastates/that stupefies/that ruins/that desolates/that lays waste**

This next verse in Daniel 11:31 reveals that there is a single, particular shiqquts disgusting idol that is placed by the armies of the anti-messiah at the place of the set-apart place. It also reveals that at the same time the armies of the anti-messiah do damage to the set-apart place by profaning it or defacing it in some way, possibly even hitting it destructively in some way that would cause damage but not completely destroy it. And it also reveals that they הסירו התמיד hesiru hatamid, literally turn off or turn away or remove the continual. The action of the verb hesiru does not mean to stop or to cease. It means movement, to literally pick up the continual and to take it somewhere else, or to turn it off in another direction completely so that the continual stops going the same way.

It might even have the implication perhaps of turning off something like turning off a switch or a valve. When a light switch is turned off, it is removing the continual stream of electricity that is powering the light bulb or appliance. When turning off a faucet it is removing the continual flow of water from going through the pipes or hose. There is a possibility that the Hebrew word in the context could have the implication of turning off a continual something like the action of turning off a switch. Hesiru could also mean the action of completely removing and taking away the continual all together if the continual is an object, but if the continual hatamid is referring to a continual action taking place it could mean that the continual action is turned off so that it stops going.

<p style="text-align: center;">Different Ways of Translating the Hebrew into English</p> <p><u>Literal Words Arranged in Hebrew Grammar:</u> And from time is turned off the continual and to place idol stunning, days one thousand two hundred and ninety. Happy the one adhering and touches to days one thousand three hundred thirty and five.</p> <p>And from when is removed the perpetual and to give filthy idol devastating, days one thousand two hundred and ninety. Blessed the one waiting and arrives to days one thousand three hundred thirty and five.</p> <p><u>Literal Words Arranged in English Grammar:</u> And from time the continual is turned off and to place disgusting idol desolating, one thousand two hundred and ninety days. Happy the one waiting and reaches to one thousand three hundred thirty and five days.</p> <p><u>Words and Grammar Changed into English Language:</u> And from <i>the</i> time the continual is turned off and to place the disgusting idol desolating <i>are</i> one thousand two hundred and ninety days. Happy <i>is</i> the one waiting and <i>who</i> reaches to <i>the</i> one thousand three hundred thirty and five days.</p>	<p style="text-align: center;">Original Hebrew of Daniel 12:11-12</p> <p style="text-align: center;">ומעת הוסר התמיד ולתת שקוץ שמם ימים אלף מאתים ותשעים אשרי המחכה ויגיע לימים אלף שלש מאות שלשים וחמשה</p>
<p style="text-align: center;">Grammatical Study</p> <ol style="list-style-type: none"> <li>1. ו = And</li> <li>2. מ = from</li> <li>3. עת = time, when</li> <li>4. הוסר = is turned off, is turned aside, is turned away, is brought, is called back, is declined, is departed, is eschewed, is gone aside, is laid away, is left undone, is put away, is put down, is removed, is taken away, is taken off, is withdrawn</li> <li>5. ה = the</li> <li>6. תמיד = continual, regular, perpetual</li> <li>7. ו = and</li> <li>8. לתת = to give, to place, to set</li> <li>9. שקוץ = disgusting <i>thing</i>, filthy <i>thing</i>, idol, abomination</li> <li>10. שמם = stunning, devastating, stupefying, ruining, desolating, laying waste</li> <li>11. ימים = days</li> </ol>	



12. אלף = one thousand
13. מאתים = two hundred
14. ו = and
15. תשעים = ninety
16. אשרי = Happy, Blessed
17. ה = the
18. מחכה = one adhering, one waiting
19. ו = and
20. יגיע = touches, lays the hand upon, reaches, arrives, acquires, strikes
21. ל = to
22. ימים = days
23. אלף = one thousand
24. שלש = three
25. מאות = hundred
26. שלשים = thirty
27. ו = and
28. חמשה = five

**And from time/when is turned off/is turned aside/is turned away/is brought/is called back/is declined/is departed/is eschewed/is gone aside/is laid away/is left undone/is put away/is put down/is removed/is taken away/is taken off/is withdrawn the continual/regular/perpetual and to give/to place/to set disgusting thing/filthy thing/idol/abomination stunning/devastating/stupefying/ruining/desolating/laying waste days one thousand two hundred and ninety Happy/Blessed the one adhering/one waiting and touches/lays the hand upon/reaches/arrives/acquires/strikes to days one thousand three hundred thirty and five**

Daniel 12:11-12 reveals the length of time that the continual is turned off or removed for, for 1,290 days. It also adds a cryptic extra 45 days to the 1,335<sup>th</sup> day that will make people happy when they have reached it.

<p style="text-align: center;"><b>Different Ways of Translating the Hebrew into English</b></p> <p><u>Literal Words Arranged in Hebrew Grammar:</u> And then comes the completion, and this is idol stunning, the one spoken by mouth Dani'el fixed on place set-apart (and the one reading distinguish)</p> <p><u>Literal Words Arranged in English Grammar:</u> And then comes the end, and this is filthy idol desolating, the one spoken by mouth Dani'el standing on place set-apart (and the one reading understand)</p> <p><u>Words and Grammar Changed into English Language:</u> And then comes the end, and this is <i>when</i> the disgusting idol <i>is</i> desolating, the one spoken <i>of</i> by <i>the</i> mouth <i>of</i> Dani'el standing on <i>the</i> set-apart place (and <i>let</i> the one reading distinguish)</p>	<p style="text-align: center;"><b>Original Hebrew of Matthew 24:14b-15</b></p> <p style="text-align: center;">ואז תבא התכלית וזהו שקוץ שומם האמור על פי דניאל עומד במקום קדוש והקורא יבין</p> <p>Library of the Jewish Theological Seminary 17<sup>th</sup> century C.E. Ms. 2426 אבן בוחן (פרק קי), with unoriginal, added, explanatory Greek word זה אנטיקריסטוס 'this antiqristos' removed (The Shem Tov text of Matthew is a 14<sup>th</sup> century C.E. copy of the original Hebrew text of Matthew preserved in the book <i>Even Bochan</i> by Shem Tov ben Yitschaq ben Shaprut)</p>
<p style="text-align: center;"><b>Grammatical Study</b></p> <ol style="list-style-type: none"> <li>1. ו = And</li> <li>2. אז = then</li> <li>3. תבא = comes</li> <li>4. ה = the</li> <li>5. תכלית = completion, extremity, end</li> <li>5. ו = and</li> <li>6. זהו = this is</li> <li>7. שקוץ = disgusting <i>thing</i>, filthy <i>thing</i>, idol, abomination</li> <li>8. שומם = stunning, devastating, stupefying, ruining, desolating, laying waste</li> <li>9. ה = the <i>one</i></li> <li>9. אמור = spoken</li> <li>10. על = above, over, upon, according to, by</li> <li>11. פי = mouth</li> <li>12. דניאל = Dani'el</li> <li>13. עומד = fixed, standing</li> <li>14. ב = on, in</li> </ol>	

14. מקום = place

15. קדוש = set-apart

16. ו = and

17. ה = the *one*

18. קורא = calling out, reading

18. יבין = distinguish, understand

**And then comes the completion/extremity/end and this is disgusting *thing*/filthy *thing*/idol/abomination stunning/devastating/stupefying/ruining/desolating/laying waste the *one* spoken above/over/upon/according to/by mouth Dani’el standing/arising on/in place set-apart and the *one* calling out/reading distinguish/understand**

The original Hebrew of Matthew preserved in the Shem Tov Hebrew text provides extra revelation in Yeshua’s words concerning the time of the end when the shiqquts disgusting idol is placed at the set-apart place. Yeshua reveals that the time of the end, the last days, comes when the disgusting idol is placed on the set-apart place. This lets us know that the prophecy of the disgusting idol was not completely fulfilled at the Festival of Hanukkah. The Festival of Hanukkah was just the shadow picture of the disgusting idol placed at the set-apart place when Antiochus Epiphanes (his name meaning ‘god manifest’) placed a disgusting idol on the set-apart place on the brazen altar on the 15<sup>th</sup> day of Kislev, according to the book of Maccabees.

We know that the event of the disgusting idol in Maccabees could not be the complete fulfillment of the prophecies in Daniel, because the idol only remained for 3 years, not the total 3 ½ years or 1,290 days as prophesied in Daniel. It was removed 3 years later on the 25<sup>th</sup> of Kislev, at which time was begun the celebration of Hanukkah in remembrance of the restoring and cleansing of the Temple at that time. But Hanukkah and the events of Maccabees are still a shadow picture of the future fulfillment of the prophecies of Daniel, and Antiochus Epiphanes who came from Babylon to place the disgusting idol abomination at that time is still the shadow picture of the anti-messiah. Matthew even includes a little note to the reader telling them to distinguish between the events of Hanukkah as one part of the fulfillment of the disgusting idol prophecies in Daniel, and the still future event that Yeshua refers to when the anti-messiah will fulfill the rest of the Daniel prophecy.

[Daniel 11 even begins by prophesying about Antiochus Epiphanes, the sovereign of the north of the Seleucid division of the Greek Empire situated in Babylon, who attacks the Ptolemy division of the Greek Empire in Egypt, the sovereign of the south. From the beginning of Daniel 11 to verses 21 through 31 it prophesies about Antiochus who set up the disgusting idol at the set-apart place recorded in Maccabees. Then in verses 21 through 31 the prophecy begins to transition to speaking of the time of the end and prophesies about the anti-messiah who is neither the sovereign of the north nor the sovereign of the south, but the ruler in between the two sovereigns.]

There is also one other interesting revelation in the words of Yeshua which can only be seen in the original Hebrew. Yeshua speaks of the disgusting idol as עומד ‘omed, standing in a fixed place. Instead of saying that the disgusting idol is placed on the set-apart place, Yeshua used a form of the Hebrew word עמד ‘amad, which is used in Daniel 11:31 to describe the armies of the anti-messiah who stand up or arise from him to go and place the disgusting idol at the set-apart place. In Daniel 11:31 the armies of the anti-messiah stand up and arise יעמדו ya’amodu and נתנו nathnu, place the disgusting idol. But Yeshua takes the root word ‘amad found in ya’amodu and switches it from the armies to the disgusting idol itself, so that the disgusting idol is stood upright or made to stand in a fixed place at the set-apart place. It stands up just like the armies of the anti-messiah stand up in Daniel’s prophecy.

Yeshua is perhaps revealing another clue about the disgusting idol object, that it is an object that has to be lifted and stood upright, perhaps an object in a vertical shape that has to be stood upright onto a fixed base in order for it to be properly viewed or properly used. It can not lie horizontally on a floor, but instead has to be made vertical and perpendicular by being raised up to stand upright. This could be a statue idol of course, but there are also other possibilities of objects with a wing that have to be stood upright in a vertical position in order to serve their proper function.

## Different Ways of Translating the Hebrew into English

### Literal Words Arranged in Hebrew Grammar:

... and as far as captain of army enlarged. And from out of him was raised the continual and is thrown down fixture his set-apart place. And army is given upon the continual in rebellion and is thrown down truth toward ground, and did and pushes forward. And I heard one set-apart speaking, and he said one set-apart to certain one, the speaking, "Until when the vision the continual, and the rebellion stunning, to give and set-apart and army abasement?" And he said to me, "Until evening morning two thousand and three hundred, and is made right set-apart."

### Literal Words Arranged in English Grammar:

... and enlarged as far as prince of host. And the continual was raised away from him and fixed place his set-apart place is thrown down. And in rebellion army is given against the continual and truth is thrown down toward ground, and acted and prospers. And I heard set-apart one speaking, and he said, set-apart one, to the certain one speaking, "Until when the vision the continual, and the rebellion desolating, to give and set-apart and army trodden down?" And he said to me, "Until two thousand and three hundred evening morning, and set-apart is made right."

### Words and Grammar Changed into English Language:

... and magnified as far as *the* prince of *the* army. And the continual was taken up away from him and *the* foundation of his set-apart place is thrown down. And in rebellion *an* army is given against the continual, and truth is thrown down to *the* ground, and *the* army acted and pushes forward. And I heard *a* set-apart one speaking, and *another* set-apart one said to the certain one speaking, "Until when *is* the vision of the continual, and the rebellion desolating, to give and *the* set-apart and *the* army trodden down?" And he said to me, "Until two thousand and three hundred evening morning, and *then the* set-apart is made right."

## Original Hebrew of Daniel 8:11-14

ועד שר הצבא הגדיל וממנו הרים התמיד  
והשלך מכון מקדשו וצבא תנתן על התמיד  
בפשע ותשלך אמת ארצה ועשתה והצליחה  
ואשמעה אחד קדוש מדבר ויאמר אחד קדוש  
לפלמוני המדבר עד מתי החזון התמיד  
והפשע שמם תת וקדש וצבא מרמס ויאמר  
אלי עד ערב בקר אלפים ושלש מאות ונצדק  
קדש

## Grammatical Study

1. ו = and
2. עד = until, till, while, during, as far as, as long as, as much as, unto, even unto, equally with
3. שר = head, captain, prince, ruler

4. ה = of
5. צבא = mass, army, muster, host
6. הגדיל = twisted, enlarged, magnified
7. ו = And
8. מ = from, out of, away
9. מנו = from him, out of him
10. הרים = was heightened, was raised, was lifted, was exalted, was taken up
11. ה = the
12. תמיד = continual, regular, perpetual
13. ו = and
14. השלך = is thrown out, is thrown down, is thrown away
15. מכון = foundation, fixture, basis, fixed place
16. מקדשו = his set-apart place
17. ו = And
18. צבא = mass, army, muster, host
19. תנתן = is given, is placed, is set
20. על = above, over, upon, on, against
21. ה = the
22. תמיד = continual, regular, perpetual
23. ב = in, on
24. פשע = revolt, rebellion, transgression
25. ו = and
26. תשלך = is thrown out, is thrown down, is thrown away
27. אמת = stability, certainty, truth, trustworthiness
28. ארצה = toward earth, toward land, toward ground
29. ו = and

30. עשתה = did, acted, made, accomplished
31. ו = and
32. הצליחה = pushes forward, prospers, profits
33. ו = And
34. אשמעה = I heard
35. אחד = one
36. קדוש = set-apart
37. מדבר = speaking
38. ו = and
39. יאמר = he said
40. אחד = one
41. קדוש = set-apart
42. ל = to
43. פלמוני = such a one, specified person, certain one
44. ה = the
45. מדבר = speaking
46. עד = until, till, while, during, as far as, as long as, as much as, unto, even unto, equally with
47. מתי = when
48. ה = the
49. חזון = sight, vision, dream, revelation
50. ה = the
51. תמיד = continual, regular, perpetual
52. ו = and
53. ה = the
54. פשע = revolt, rebellion, transgression

55. שם = stunning, devastating, stupefying, ruining, desolating, laying waste

56. תת = to give, to place, to set

57. ו = and

58. קדש = set-apart *place*

59. ו = and

60. צבא = mass, army, muster, host

61. מרמס = abasement, trodden down

62. ו = And

63. יאמר = he said

64. אלי = to me

65. עד = until, till, while, during, as far as, as long as, as much as, unto, even unto, equally with

66. ערב = dusk, evening

67. בקר = dawn, morning

68. אלפים = two thousand

69. ו = and

70. שלש = three

71. מאות = hundred

72. ו = and

73. נצדק = is made right, is cleansed

74. קדש = set-apart *place*

and until/till/while/during/as far as/as long as/as much as/unto/even unto/equally with  
head/captain/prince/ruler of mass/army/muster/host twisted/enlarged/magnified And from out of him  
was heightened/was raised/was lifted/was exalted/was taken up the continual/regular/perpetual and is  
thrown out/is thrown down/is thrown away foundation/fixture/basis/fixed place his set-apart place And  
mass/army/muster/host is given/is placed/is set above/over/upon/on/against the  
continual/regular/perpetual in revolt/rebellion/transgression and is thrown out/is thrown down/is  
thrown away stability/certainty/truth/trustworthiness toward earth/toward land/toward ground and  
did/made/accomplished and pushes forward/prospers/profits And I heard one set-apart speaking  
and he said one set-apart to such a one/specified person/certain one the speaking  
until/till/while/during/as far as/as long as/as much as/unto/even unto/equally with when the  
continual/regular/perpetual and the revolt/rebellion/transgression



**stunning/devastating/stupefying/ruining/desolating/laying waste to give/to place/to set and set-apart place and mass/army/muster/host abased/trodden down/humbled/wounded And he said to me until/till/while/during/as far as/as long as/as much as/unto/even unto/equally with dusk/evening dawn/morning two thousand and three hundred and is made right/is cleansed set-apart place**

Daniel 8 does not translate well into English, and generally in English translations the meaning of the Hebrew is lost. The meaning of the Hebrew is even difficult to understand in the Hebrew with the complex phrasing of the sentences used. The first obvious thing to see in Daniel 8 is that this is not the shiqquts disgusting idol that desolates. This is the **פֶּשַׁח** *pesha'*, the rebellion that desolates. It is possible that the event of the shiqquts and the event of the *pesha'* are prophecies of the same event, but it is also possible that they are prophecies of two entirely different events that are still related and connected in some way.

The shiqquts disgusting idol is a noun, an object that is placed and that desolates. In contrast the *pesha'* is an action of rebellion and revolt used like a noun. It is 'the rebellion' that desolates, a specific, definite revolt against Yahuweh/Yehovah. Daniel 8 also speaks of the continual, but instead of saying that the continual is removed or turned off, it says that the continual is raised up or taken up. The continual is literally lifted up away from the set-apart place and figuratively lifted up away from Yahuweh/Yehovah. Then in contrast with the continual the foundation of the set-apart place is thrown down. The continual is raised up and the foundation is thrown down.

The imagery in the Hebrew implies that the continual is ripped up out of the very foundation of the set-apart place, and then is lifted up and removed and taken away from the set-apart place to be dumped somewhere else. Then the foundation of the set-apart place is thrown down. The floor of the set-apart place is literally broken up and then thrown out of the set-apart place. In Daniel 11:31 it only says that the set-apart place is damaged and profaned in some way, yet here in Daniel 8 it speaks of real destruction to the foundational floor of the set-apart place and a ripping away of the continual from its place in the set-apart place.

And it is not only the foundation of the set-apart place that is thrown down, but the anti-messiah, the little horn, also throws the truth down to the ground at the same time as it fights against and opposes the continual. And both that which is set-apart and the army, the host of the heavens mentioned as being trampled to the ground in 8:10, are given over to be trampled under foot for a duration of 2,300 evening morning. And after 2,300 evening morning the set-apart is made right again. It does not necessarily say that the set-apart place is made right again, but it does say that for sure the set-apart is made right again.

The 2,300 evening morning is a very strange wording in the Hebrew, which most English translations do not even bother with trying to understand. It is one possibility that this means 2,300 evenings plus 2,300 mornings, which equals 2,300 days, but that is only one possibility. The word 'days' is not used in Daniel 8, which means that it might not be a counting of days. There is no way to know for sure if the prophecy of Daniel 8 is the exact same event as the events in the rest of Daniel concerning the disgusting idol. The counting of 2,300 evening morning is a completely different counting than the 1,290 days and 1,335 days in Daniel 12:11-12, no matter how you try to add it up. There is not enough revealed in the prophecy to be able to know beforehand how exactly the two prophecies of the rebellion that desolates and the disgusting idol that desolates work together in their fulfillment. It is a prophecy that might only be able to be understood fully when it actually happens.

The following chart shows the contrast and comparison between the Disgusting Idol and the Rebellion in Daniel's prophecies.

### Contrast and Comparison of the Disgusting Idol and the Rebellion

<b>Disgusting Idol Desolating</b>	<b>Rebellion Desolating</b>
1. Object placed and arising on the set-apart place	1. Action against the set-apart place
2. Results in the profaning of the set-apart place and the turning off/removing of the continual	2. Results in the throwing down of the foundation of the set-apart place and the taking up of the continual
3. Disgusting idol lasts for a duration of 1,290 days until it is finished	3. Rebellion lasts for a duration of 2,300 evening morning until the set-apart is made right
4. Counting of 1,290 days begins with the placing of the disgusting idol and the turning off/removing of the continual	4. Counting of 2,300 evening morning begins with the vision of the continual and the rebellion desolating

In studying the prophecies in Daniel there is one thing that stands out, there is no mention of a Temple anywhere in the prophecies, only of a set-apart place that has ‘the continual’ in it. In all of the previous literal study translations there is no mention of a Temple or of anything that would require a Temple to exist at the time that the disgusting idol is placed by the anti-messiah. The following section discusses the misconceptions that arose in the English translations of Daniel which have caused a belief amongst Christians that a Temple must exist before the Messiah can return, even though there is no prophecy that mentions a Temple of stone, only a set-apart place made of unknown material. And it also shows that there is no prophecy that requires sacrifices and offerings to resume before the Messiah comes, only ‘the continual’ which could have many different meanings to it.

## **A Misunderstanding of the Concepts of ‘the Continual’ and ‘Set-apart Place’ in the Hebrew Led to the Misconception of a Requirement for a Temple to be Built Before the Return of Messiah to Stand on the Mount of Olives**

### **1. The Meaning of the Continual התמיד *hatamid*:**

The Hebrew word *tamid* meaning continual can refer to anything that is done in a continual or regular cycle. The word *tamid* can be used in reference to eating meals continually or regularly as in 2 Samuel 9. It can be used in reference to blowing trumpets continually as in 1 Chronicles 16:6. In Psalms 71 there is both continual praise and continual hope mentioned. And in Exodus 28:29-30 the word *tamid* is used in reference to continual remembrance.

But *hatamid*, the continual, in Daniel is not just any old continual. It is ‘the’ specific, definite continual. This is a particular continual at the set-apart place that is removed or turned off by the anti-messiah. Throughout the Torah there is instructions given for certain continual things to be done at the set-apart place. This includes the continual bread offerings and the continual burnt offering sacrifices made daily. The burnt offerings are made every morning and every evening. It is because of this reference to evening and morning concerning the burnt offerings that most English translations have historically decided to interpret the verses of Daniel concerning the continual with their opinion that the continual in Daniel are the continual sacrifices and offerings. But the Hebrew of Daniel does not say that the continual at the set-apart place that is removed and turned off has to be both the sacrifices and offerings. It does not even say that it has to be either one of these.

It is a possibility that the continual in Daniel could be the continual burnt offerings made every morning and evening. It is also possible that it could be referring to just the bread offerings alone, without any burnt offerings of sacrifices taking place at all. The burnt offerings and bread offerings are two possibilities for the fulfillment of the continual in Daniel, and the continual does not even have to be both at the same time. It could be referring to just one of them reinstated without the other. It could be just the burnt offerings done continually without the bread offerings or vice versa.

But because of the opinion of the English translators, translating *hatamid* as sacrifices and offerings instead of the continual, it has hidden a third possible continual that is done at the set-apart place. There is another continual that the Torah instructs to be arranged at the set-apart place from evening to morning every day, using the same evening morning terminology in Daniel 8. In Leviticus 24:1-4 Yahuweh/Yehovah gives instruction concerning the flame of the lamp in the set-apart place that is to be kept burning continually in the Tent of Meeting, the *ohel mo‘ed*, the Tabernacle Tent housing the set-apart place of Yahuweh/Yehovah. The light of the lamp is to be kept burning continually, arranged from evening to morning continually. This presents the third possibility, that the continual at the set-apart place is not continual sacrifices and is not continual bread offerings, but is instead the continual light of a lamp, a flame that is kept burning continually. A continual flame from a continually burning lamp in a set-apart place would also fulfill the exact wording of the continual in Daniel without any need for the reinstatement of the Temple services of sacrifices or offerings.

### **2. The Meaning of Set-apart Place מקדש *miqdash*; מקום קדוש *maqom qadosh*:**

Yahuweh/Yehovah first gives instructions in the Torah in Exodus 25-27 concerning the constructing of a *miqdash*, a set-apart place, for him to dwell in with Israel. A *miqdash* is a place that is separated and set apart from everybody and everywhere else around it. It is a place made clean from sin in order that Yahuweh/Yehovah can dwell there together with us so that he can be with us without us dying. Yahuweh/Yehovah gives very precise instructions in the Torah down to every little detail as to how to build his set-apart place. It is to be constructed as a tent, made with fabric and leather materials, with the *mishkan* dwelling place, tabernacle of the set-apart place made of wood.

Yahuweh/Yehovah never gives any commands or instructions in the Torah for the building of a Temple or for the building of any kind of set-apart place made of stone. He only gives instruction for the building of the Tent Tabernacle which is made to be mobile, to move around from place to place. In 2 Samuel 7 Yahuweh/Yehovah reiterates that he has never at any time required the building of a Temple, nor does he desire

the building of a Temple. He only gives the instruction in the Torah for the building of a set-apart place for himself that is made of fabric, leather, and wood.

By the time of Yeshua's day in the 1<sup>st</sup> century the Hebrew words maqom qadosh came to be used to refer to the set-apart place, and are synonymous with the Hebrew word mishkan. Both mean the exact same thing, a place that is set-apart or separated. A variety of structures or places could fulfill the requirements of the set-apart place in Daniel's prophecies concerning the placing of a disgusting idol. Set-apart places are determined by Yahuweh/Yehovah himself. He can make anywhere a set-apart place and can make any type of building structure into a set-apart place that he wants. He is the one who is in complete control over determining what is a set-apart place; man has no control whatsoever in deciding what place will be set-apart or not.

You can have a set-apart place without a Temple but you cannot have a Temple without a set-apart place. The set-apart place in Daniel can be anywhere and anything that Yahuweh/Yehovah chooses, and it does not require the building of a Temple. It only needs some type of structure that has some type of a base or foundation to it that can be thrown down. And this type of structure could be anything from a tent to a cave to any type of building.

### *3. List of Requirements Needed for the Disgusting Idol (Abomination) Prophecies of Daniel to be Fulfilled:*

**Requirement 1: There Must be a Set-apart Place Made of Unknown Building Materials Located in Southern Israel in the Region of Judah, Probably in Jerusalem** – According to Yeshua's explanation of the events surrounding the disgusting idol being placed, the inhabitants of Judah in southern Israel must flee to the mountains when the disgusting idol is placed. This would indicate that the set-apart place must be located in southern Israel, probably in Jerusalem. There is no mention in Daniel about where the set-apart place is located that the disgusting idol is placed in, other than it is in the Splendid Land, meaning Israel. It does not even say anywhere that this set-apart place has to be situated on the Temple Mount in Jerusalem or at any specific location in Jerusalem. It does not say anywhere that the set-apart place has to be located on the exact same position where the previous First and Second and Herod's Third Temples were located.

Yahuweh/Yehovah is the one who determines where his set-apart place is located and where he puts his name. He chose the city of Jerusalem as the city for his set-apart place, the place of his name, but he does not say anywhere in Scripture that his set-apart place always has to be located in the exact same place in Jerusalem. He wanted a tent built for his set-apart place for a reason, because he likes to move around. Yahuweh/Yehovah does not like to be set into a single spot with a stone structure as can be seen throughout history as he lets one of his Temples after another be destroyed. He says in 2 Samuel 7 that he really does not care about having a Temple; he really prefers his set-apart place in his Tent Tabernacle that he designed for himself. But because David wanted a Temple so badly Yahuweh/Yehovah gave a dual prophecy concerning the son and the seed of David. He told David that his son Solomon would build a physical house for Yahuweh/Yehovah, but also gave the prophecy of the Messiah Yeshua who would build a spiritual house, an eternal house for Yahuweh/Yehovah and man to dwell in together.

As to the structure and make up of the set-apart place there are no requirements given in Daniel or by Yeshua. It could be made of just about anything. The ark of the covenant alone is an automatic set-apart place wherever it sits. Any structure that the ark of the covenant sits in is an automatic set-apart place regardless of where it is sitting on planet earth as demonstrated when the Philistines stole the ark and placed it in one of their Pagan temples. Their god Dagon did not last very long. So the possibilities of the structure of the set-apart place in Daniel's prophecies are endless and not clearly defined anywhere in the prophecies.

**Requirement 2: There Must be a Specific Continual Located at the Set-apart Place** – As shown earlier, there are a range of possibilities for the continual at the set-apart place. Continual sacrifices are a possibility, continual bread offerings are a possibility, and a continual light burning from a continual flame of a lamp is another possibility. Because the term 'the continual' is just vague enough, Yahuweh/Yehovah could throw everyone a curve ball and have something else set up as a continual. The main requirement of the continual is revealed in the wording of evening morning in Daniel 8, it has to be something done or kept going continually day and night, evening and morning, as would be pictured in a spring of water that flows continuously. It is either an action or a substance that is kept going continually in a regular pattern at the set-apart place.

**Requirement 3: There has to be an Army of the Anti-Messiah Carrying a Disgusting Idol Object who Assaults the Set-apart Place and Makes War Against the Continual at the Set-apart Place** – The third ingredient required is an army from the anti-messiah who attacks Israel, particularly the region of Judah in southern Israel and probably Jerusalem. And this army has to attack and do damage to the set-apart place, and remove or turn off the continual while placing a disgusting idol on the set-apart place. It may even lift up and steal the continual, taking the continual away with them so that the continual cannot continue. And the timing given surrounding the removing of this continual is 1,290 days and 2,300 evening morning.

The precise correlation between these two numbers and how they are counted concerning the continual and the set-apart place are not completely revealed in Daniel. It is only known for certain that the length of time for the removing and turning off of the continual and the placing of the disgusting idol lasts for a total of 1,290 days or about 3 ½ years. The 3 ½ year period of the second half of the 1 seven in Daniel 9:27 is described as the time when the anti-messiah desolates on the wing of disgusting idols, and he does this desolating with these idol objects throughout the entire 1,290 days, until his end comes at the end of the 1 seven.

#### *4. Yahuweh/Yehovah Only Commands for the Building of a Tabernacle Tent Set-apart Place, but Never Commands the Building of a Temple:*

**Exodus 25-27** – In Exodus Yahuweh/Yehovah gives very precise details for the constructing of his miqdash, his set-apart place, made of fabric, leather, and wood. The set-apart place itself is a courtyard surrounded by a tent wall, and at the center is the mishkan, the tabernacle dwelling place of Yahuweh/Yehovah, his set-apart place, made as a tent, but with a base structure of wood. This is the only set-apart place that Yahuweh/Yehovah has ever commanded and instructed to be built. There is no where in the Torah that says a Temple has to be built, and Yahuweh/Yehovah never gives any instructions on the dimensions of building a Temple in the Torah. Only in Ezekiel 40-48 does Yahuweh/Yehovah give the dimensions for building a Temple, and even this Temple is called by Ezekiel a tent. And even in Ezekiel Yahuweh/Yehovah makes no command for this Temple to be built, he just simply says that the Temple Ezekiel is seeing is the place where Yahuweh/Yehovah will dwell together with Israel forever.

**2 Samuel 7** – In 2 Samuel David decides that he wants to build a Temple for Yahuweh/Yehovah, and Yahuweh/Yehovah tells him that he has never once asked for a Temple in all of the years that he has dwelt with Israel since they left Egypt. He reminds David that he has only ever instructed the building of the Tabernacle Tent, the Mishkan and the Ohel, but he has never commanded for the building of a fancy temple house. Yahuweh/Yehovah says that he will let David's son build a house for him since David wants a house, but he also gives the prophecy to David of the Messiah who would be descended from him, who would one day build an eternal house from the resurrection of his body from the dead. Man is focused on physical houses and temples for Yahuweh/Yehovah to dwell in on earth, but Yahuweh/Yehovah is concerned with building another house that will go on beyond the earth into the new earth, the house of himself and his bride, his wife, dwelling together.

There are four primary words used in Scripture for the Dwelling Place of Yahuweh/Yehovah, the structure of his set-apart place, as shown in the following chart. Sometimes his dwelling place is called a tent; sometimes a residence or dwelling place, a tabernacle; sometimes a house; and sometimes a temple or palace.

**The Four Hebrew Words Used to Describe the Dwelling Place of Yahuweh/Yehovah**

<b>Tent</b>	<b>Tabernacle</b>	<b>House</b>	<b>Temple</b>
אֹהֶל Ohel	מִשְׁכָּן Mishkan	בַּיִת Bayith	הֵיכָל Heykal
Meaning: tent	Meaning: residence, dwelling place, wood hut, tabernacle	Meaning: house	Meaning: palace, temple

The original set-apart place as instructed by Yahuweh/Yehovah in Exodus 25-27 is called by the words tent and tabernacle or dwelling place, ohel and mishkan. There are a few places in the Torah in Exodus 23:19, Numbers 12:7, etc. where the Dwelling Place of Yahuweh/Yehovah is referred to as a bayit house, speaking of the future when Israel enters the land and then go to make offerings at the house of Yahuweh/Yehovah during the Festivals. Joshua 6:24 and 9:23-27 specifically calls the ohel tent and mishkan tabernacle of Yahuweh/Yehovah a bayit house. 1 Samuel 1 also calls the tent of Yahuweh/Yehovah a house and interestingly at the same time also calls it a heykal, a temple. This is the tent and wood structure of the Tent Tabernacle that is being referred to in 1 Samuel 1 as a Temple. This means that the set-apart place of the Tent of Yahuweh/Yehovah can be called by all four Hebrew words, tent, tabernacle, house, and temple, which also means that any prophecies concerning the building of temples could be referring to a simple tent.

And in fact in Ezekiel 41:1 the Heykal Temple that Ezekiel sees in his vision he calls an ohel, a tent. This opens up many possibilities concerning the Temple Ezekiel saw, which he describes as a tent. It could mean that the Temple Heykal that he saw was a very fancy and giant elaborate tent, or perhaps he saw a building that was designed after the tent of Yahuweh/Yehovah in the wilderness, so that it would be made to look like a tent.

##### *5. Prophecies Concerning the Building of Temples and Temples in General:*

If there is no requirement for a Temple to be built or for sacrifices to resume in any of the prophecies in Scripture concerning the placing of a disgusting idol at the set-apart place, then where does this idea come from of the building of a Temple before Yeshua returns? The following examines the prophecies about Temples to determine if there really are any prophecies at all about a Heykal Temple existing in the last days before the coming of Messiah.

There are not many prophecies about the building of Temples. Even when there are prophecies about Temples, they are not always clear as to what the structure of the Temple will actually look like or the material it will be made out of. Some of the prophecies are not even about physical, earthly Temples, and others could just be prophecies about tents rather than giant, stone structures. Isaiah, Haggai, and Zechariah are the only prophets who give clear prophecies about Temples that will actually be built, and all of their prophecies about Temples are already fulfilled.

The only other prophecies about Temples are prophecies or explanations of prophecies found in Ezekiel, 2 Thessalonians, and Revelation, none of which specifically say that a Temple will be built. Ezekiel talks about a vision of a Temple, but never gives a prophecy that that Temple he saw will ever be physically built. It could be built, but the prophecy is vague as to its meaning, and as to what that Temple actually looks like. The other two places about possible Temples are in 2 Thessalonians and Revelation. The reason we can only say that they are possible Temples is because in both places they might only be talking about some kind of a set-apart place like a tent or other structure, just like the set-apart place in Daniel. This leaves open the possibility that neither of the set-apart places in 2 Thessalonians and Revelation are Temples at all, but structures of some other kind.

##### *List of Fulfilled Prophecies about Temples:*

**Isaiah 44:28-45:8; Ezra 1:1-3** – Isaiah gives a prophecy about a man named Koresh (Cyrus) who Yahuweh/Yehovah would raise up as a sovereign and give a position and title to even though Koresh never knew Yahuweh/Yehovah. And Yahuweh/Yehovah raises up Koresh in a position of authority over the nations for the sake of Yahuweh/Yehovah's chosen people Israel. Isaiah's prophecy also says that this man Koresh who Yahuweh/Yehovah would give authority to rule over nations would give a command to build the Heykal, the Temple, in Jerusalem.

At the time that Isaiah gave this prophecy the First Temple built by Solomon was still standing, and Jerusalem had never been destroyed. Yet here is a prophecy given hundreds of years before the First Temple was destroyed that a man named Koresh (Cyrus) would give a command for the rebuilding of the Temple in Jerusalem. Isaiah lived in about the 8<sup>th</sup> century B.C.E. and the oldest copy of the book of Isaiah, the Great Isaiah Scroll found among the Dead Sea Scrolls, is from the 2<sup>nd</sup> century B.C.E. About 200 years after Isaiah gave the prophecy of Koresh who would give the command to build the Temple, in 538 B.C.E. Ezra records

that Koresh (Cyrus) sovereign of Persia gave the command for the Temple in Jerusalem to be rebuilt, in the 1<sup>st</sup> year of his reign.

This prophecy about building a Temple was fulfilled when the man named Koresh gave the command for it to be rebuilt, just as Isaiah's prophecy foretold. The Second Temple is the fulfillment of this prophecy, and the prophecy even gives the exact detail of the name of the man Koresh who Yahuweh/Yehovah would anoint to give the command for the Temple to be rebuilt, even though Koresh had never known Yahuweh/Yehovah. Because the name Koresh is so precise in the Isaiah prophecy, and because it was fulfilled so precisely by a man named the exact name Koresh, we know that this prophecy is completed, and there cannot be any other future fulfillment of this prophecy by any other man unless they are named Koresh כורש or their name is spelled with the equivalents of the Hebrew letters כורש or their name has the exact same meaning as the name Koresh.

**Haggai 2** – There has been some confusion historically concerning Haggai's prophecy about the latter house or Temple being greater than the former house. Many confuse this prophecy in thinking that Haggai gave this prophecy about a future Temple, a future latter house, that would be built after the Second Temple. The reason for this confusion is that no one notices the date that Haggai gave this prophecy in the 2<sup>nd</sup> year of Dareyavesh (Darius). According to Ezra 6:15 the Second Temple was not completed until the 6<sup>th</sup> year of Dareyavesh, 4 years after Haggai gave his prophecy about the latter house that would be greater than the former house.

The work on the Second Temple had been halted for a short time during the 7 month reign of Bardiya, who is strangely called Artachshasta in Ezra 4. After Koresh died, his son Kambujiya (Cambyses) took over the reign. Kambujiya is strangely called Achashverosh in Ezra 4. The gentile inhabitants around Israel tried to convince Kambujiya with letters to force Israel to stop building the Temple, but Kambujiya refused. After Kambujiya died his brother Bardiya (or possibly an imposter pretending to be Bardiya according to Darius), took over the throne. Rechum and Shimshai again tried sending letters to Bardiya to get him to stop the construction of the Second Temple, and this time they succeeded. Bardiya is Artachshasta in Ezra 4 who commands for the building of the Second Temple to stop.

But Bardiya's reign did not last long, because Yahuweh/Yehovah removed him out of power in just 7 months. Bardiya stood in the way of the building of the Temple, and Yahuweh/Yehovah removed him, replacing him with Dareyavesh (Darius) the Mede. And in the 2<sup>nd</sup> year of Darius, Darius commanded for the work on the Temple to resume. It was in this same 2<sup>nd</sup> year when everyone had been distraught about the possibility that they might not get to finish building the Second Temple, that Yahuweh/Yehovah through Haggai gave the prophecy that this latter house of the Second Temple would be greater than the former house of the First Temple as encouragement.

Everyone was disappointed, according to the record of Josephus, about how the Second Temple had turned out, because it was so much smaller and plainer than the First Temple of Solomon had been. So in the prophecy of Haggai Yahuweh/Yehovah also promises that this Second Temple still under construction would be filled with his esteem, and the esteem of this latter house Second Temple would be greater than the First Temple. And even if Haggai was prophesying about a future Third Temple, according to the record of Josephus in *Antiquities of the Jews* 15.11.1-7 Herod had the entire Second Temple torn down, and a brand new Third Temple built in its place, the Temple which the esteem of Yeshua the Messiah entered into. So no matter how you look at this prophecy, whether it is the Second Temple that is the latter house or the rebuilt Third Temple that Herod built that is the latter house of the Second Temple, this prophecy of Haggai has already been fulfilled.

**Zechariah 6; Ezekiel 11:16; John 2** – Zechariah gives a prophecy about the Messiah, the tsemach or branch who would build the Heykal, the Temple, of Yahuweh/Yehovah. In this prophecy the name of the Messiah Yeshua is revealed, and it is revealed that he would build a Temple. And indeed Yeshua built the Temple as prophesied, but not the Temple that everyone was expecting. Instead it is revealed in John and in the other Gospels that Yeshua himself is the Temple, and he built the Temple in only 3 days just as he said he would. The Temple of his body was torn down and destroyed when he was crucified and killed, when his hands were pierced as prophesied in Psalms 22. And in only 3 days he rose again from the dead, rebuilding the Temple of his body, and becoming the eternal Temple or Dwelling Place of Yahuweh/Yehovah.

Now through this eternal Temple that was built by Yeshua the Messiah, we are able to dwell with Yahuweh/Yehovah, because now Yahuweh/Yehovah himself is our Temple we dwell in together with him.

Yeshua did away with the need for any more Temples, because he himself is the Temple as it says in Revelation 21. This means that the prophecy of Zechariah is also already fulfilled, and in a far different form than anyone could have ever imagined, because the thoughts of Yahuweh/Yehovah are not our thoughts and are far above our thoughts. Yahuweh/Yehovah has a much bigger plan than building physical Temples on earth, as can be seen in the way that he knocks off Temples like flies one after another.

Not once was the Tabernacle Tent that housed the ark of the covenant ever destroyed in the nearly 500 years of its existence. Yet the Temple of stone built by Solomon was torn down, replaced by the Temple of Zerubbabel, which in turn was torn down and replaced by the Temple of Herod, which was again torn down and still lays desolate. Obviously there is a bigger plan that Yahuweh/Yehovah has in mind other than building earthly temples of stone.

#### *List of Unfulfilled Prophecies about Temples:*

**Ezekiel 41-44** – There is not much revealed in Ezekiel's vision of a Temple concerning whether or not this Temple will be a physical Temple actually built in Jerusalem or if it will take some other form not yet revealed. There is no where in this prophecy that actually says that this Temple will be built that Ezekiel sees in his vision. And it could be fulfilled in the same way as the prophecy of Zechariah 6, where Yeshua as Messiah became the Temple that was built instead of the building of a physical Temple.

The only thing we know for certain about this Temple Ezekiel sees is from 43:6-11. Yahuweh/Yehovah says that this Temple that Ezekiel sees is the place which he dwells together with Israel forever in their midst, at a time when Israel no longer defiles his name, and at a time when Israel no longer puts up a wall between them and Yahuweh/Yehovah. But regardless of whether or not this is a Temple that will be physically built or not, there is no where in the vision that this Temple is built before the Messiah comes. There is no indication that it is built before Yahuweh/Yehovah stands on the Mount of Olives and splits it in two. If it is a physical Temple that is built, then it is a Temple that is not built until after he comes, after he is already dwelling with us.

**2 Thessalonians 2** – 2 Thessalonians 2 is a very interesting chapter about the man of lawlessness, the anti-messiah. There is a lot of imagery and language that Paul uses in this letter that comes from Daniel concerning the little horn, the ruler who exalts himself above Yahuweh/Yehovah and opposes him, even trying to change the appointed times or Festivals of Yahuweh/Yehovah. The interesting part is the part where Paul says that the anti-messiah person will 'sit' as Elohim in the Dwelling Place of Elohim. The Greek word used here in the text for 'sit; is καθισαί kathisai, which can mean to sit down, set something down, or to settle down and dwell in a place.

The reason why the use of this word 'sit' is so interesting is because it is the only time that the anti-messiah is ever talked about in Scripture as 'sitting' anywhere. Throughout Daniel the little horn of the anti-messiah is constantly exalting himself upward, moving forward with his armies in the mode of doing and acting, moving about attacking and attempting to conquer one place and another. The anti-messiah is always standing up and arising with his armies, or desolating on the wing of disgusting idols. He is always busy trampling things down with his feet and with the feet of his armies, making war against Yahuweh/Yehovah.

There is no where in Daniel that I can find that the anti-messiah stops and sits down anywhere, except perhaps at the very end when he makes camp in Israel between two seas and the set-apart mountain. It is at this time that he finally stops somewhere to make camp that he comes to his end and dies without anyone to come to his aid to help him. Even in Revelation there is nothing about the anti-messiah ever sitting down anywhere. He is always busy warring and killing people and trying to be all powerful.

Paul is the only one who suggests that the anti-messiah will sit down in the Dwelling Place of Yahuweh/Yehovah and either takes a seat there to sit down on or possibly makes it his house that he lives in. He would of course have to fix it up again first since his armies destroy the foundation of it. But perhaps there is an answer in Daniel, because there is something that does sit down at the set-apart place according to Daniel, the disgusting idol. The disgusting idol is set down and placed on the set-apart place so that it sits in the set-apart place of Elohim as though it were Elohim.

One possibility is that Paul is interpreting the disgusting idol in Daniel to be the anti-messiah himself, sitting down on the set-apart place. The other more likely possibility is that Paul might have had a deeper revelation of Daniel, and that the anti-messiah himself does not sit down on the floor of the set-apart place, but rather the



disgusting idol is a symbol or image of the anti-messiah that is sitting on the floor of the set-apart place, so that it is as though the anti-messiah were sitting there even though his physical person is not sitting there. And this image or symbol of the anti-messiah is the disgusting idol through which the anti-messiah is sitting there claiming to be Elohim above Yahuweh/Yehovah, an idol of the anti-messiah himself to be worshipped as idolatry in the set-apart place of Yahuweh/Yehovah.

An example would be how Hitler set up pictures of himself at the altars in Germany to be worshipped as a god, as did also Stalin in the churches in Russia. But this time it would not be in a man made church, but rather in a place which Yahuweh/Yehovah has made set-apart to himself, as an act of defiance and rebellion against Yahuweh/Yehovah.

The other issue that is important to focus on in 2 Thessalonians is the use of the Greek word ναόν naon, meaning dwelling place or temple. This word literally means to dwell, but can also be translated as temple. As shown earlier there are four Hebrew words used to describe the set-apart place of Yahuweh/Yehovah, and all four can be used interchangeably to refer to different types of structures of different materials. There is ohel that means tent, mishkan that means a place of resident to dwell in or a dwelling place, bayit that means house, and heykal that means temple. Regardless of whether Paul originally wrote 2 Thessalonians in Greek, Aramaic, or Hebrew, this Greek word is still a translation of the uniquely Hebrew concept of the Dwelling Place of Yahuweh/Yehovah, and is therefore a translation of one of the four Hebrew words used for the Dwelling Place. Even if Paul originally wrote 2 Thessalonians in Greek, he still had to translate the Hebrew concepts of the Dwelling Place into Greek words.

This Greek word used here, naon, literally means to dwell, so a literal interpretation of this Greek word from the Hebrew would suggest that it was the word mishkan, dwelling place, that Paul was translating into Greek. This would mean that a correct translation of this Greek word naon into English should be Dwelling Place or Tabernacle, in reference to the Tabernacle Tent used as the set-apart place for Israel for nearly 500 years. This would mean that Paul is referring to the same set-apart place that is prophesied in Daniel, and that this set-apart place could be made from any kind of material or structure.

The Greek word naon does not automatically mean that Paul is saying that a Temple will be built first to house the set-apart place before the Messiah comes. He is not saying that the disgusting idol will be placed inside of a Temple. He is saying that it will just be some kind of Dwelling Place, perhaps like the mishkan Tabernacle Dwelling Place in the wilderness that was made as a tent, or perhaps it will be something else. Going by the literal meaning of the Greek without any added interpretation, this Dwelling Place of the set-apart place that Paul refers to could be any kind of structure from a tent to a Temple, but it does not have to be a Temple.

**Revelation 11:1-2** – Here in Revelation it speaks of a Temple that John is told to measure, but that he is not to measure the outer court, because the outer court is given to the gentiles for 42 months or about 3 ½ years. And the messenger speaking to John in the vision says that the city of Jerusalem is given to the gentiles to trample for 42 months, possibly correlating with the armies of the anti-messiah in Daniel 8 that trample the set-apart and the armies or hosts of the heavens. Here again the Greek word ναόν naon is used for the Temple or Dwelling Place, and once again it does not tell us what this Dwelling Place looks like. It could easily be just a Tent Tabernacle like the one in the wilderness, or it could be something entirely different. It only has to be a place that is set-apart to Yahuweh/Yehovah.

We are also not told for certain if this Dwelling Place Tabernacle that John measures will actually exist in the last days or not either. We only know that some kind of outer court has to exist in order for the gentiles to have it for 42 months as they walk on or trample the city of Jerusalem. There is nothing about what happens to this Tabernacle Temple that John measures. The other interesting thing is that John is told not to just measure the Tabernacle Temple itself, but also to measure the altar in this Tabernacle Dwelling Place, and to measure the people who are worshipping inside of it.

The real mystery here in Revelation 11 is who are these people who are worshipping inside of this Tabernacle Tent Dwelling Place, and why do they also need to be measured. But beyond this, there is nothing in the vision in Revelation 11 that says a Temple has to be built and standing during the last days before the Messiah comes at the end of the seven, at the end of the 42 months. Even if the Dwelling Place mentioned here is a physical structure that exists as a set-apart place during the last days, it does not mean that it is a Temple.

It could easily be something simple like a Tent or Tabernacle or even another structure entirely, whatever Yahuweh/Yehovah says it is. Because only Yahuweh/Yehovah determines what is a set-apart place, a place for him to dwell in. Even if a Temple were to be rebuilt, it can only be a set-apart place if Yahuweh/Yehovah decides for it to be. No Temple is an automatic miqdash set-apart place all on its own just because it is a Temple. And there is no indication in Revelation where this Dwelling Place set-apart place and outer court are precisely located, only that they are somewhere in Jerusalem.

*The Goal of Yahuweh/Yehovah is for No Temple to Exist Except He Alone, and for Us to Dwell with Him in His Sukkah in Fulfillment of the Festival of Sukkoth:*

As previously shown, there is no prophecy anywhere in Scripture that says a Temple has to be built before the return of the Messiah. There only has to be some kind of a set-apart place which could be constructed of just about anything and could look like just about any kind of building. The set-apart place only has to have some kind of foundation or base structure to sit on that can be damaged or destroyed by the army of the anti-messiah.

There also is no requirement for a reinstatement of sacrifices or offerings before the Messiah comes, only something which is continual at the set-apart place, such as a continually lit flame from a lamp. All of the evidence shown from Scripture in the previous sections indicates that there is an extremely high probability that there will be no Temple built before the Messiah comes. There is not even a prophecy given anywhere that would require this set-apart place to be located on top of the same place that the previous Temples were built. It only has to be located within the vicinity of the city of Jerusalem.

The reason why there is an extremely high probability that there will be no Temple built before Yahuweh/Yehovah comes and stands on the Mount of Olives is because his goal has never been to build a physical Temple. His goal has always been to build a Dwelling Place, a Temple, for himself and for us to dwell in together with him.

**2 Samuel 7** – In 2 Samuel there is the story of David who starts feeling bad that he is living in a fancy palace while the ark of the covenant is in a tent. And he begins to want to build a fancy house, a Temple, for Yahuweh/Yehovah to dwell in. Then Yahuweh/Yehovah tells David that at no time has he ever been interested in having a fancy house or a Temple to dwell in. Yahuweh/Yehovah only ever commanded the building of the Tabernacle Tent to dwell in, and he reminds David that for all the years that he dwelt among Israel he has never required the building of a Temple or any other house other than the house of the Tabernacle Tent.

It is man who wants a Temple as a house for Yahuweh/Yehovah to live in, but Yahuweh/Yehovah has a much better house that he is building for us all to live in together with him. He is busy building an eternal house, an eternal Temple, where we can be dwelling together with Yahuweh/Yehovah continually all the time without any separation for all eternity no matter where we go and no matter what we do. We are always together, dwelling together wherever we walk, just as Enoch did not need a Temple in order to walk with Yahuweh/Yehovah. He and Yahuweh/Yehovah were always together no matter where they went, without a Temple.

This is why Yahuweh/Yehovah commanded the building of a mobile tent Dwelling Place for himself to dwell in together with Israel in their tents, because the goal of Yahuweh/Yehovah is to build a mobile house, a mobile Temple, in which we can always be dwelling together as we move about and walk together. And Yahuweh/Yehovah even prophesies about this house that the Messiah descended from David would build in the same verses. This is also a prophecy about the building of a Temple house for Yahuweh/Yehovah, but again this is a prophecy which has already been fulfilled in some parts and is in process of fulfillment in others.

Solomon as the son of David who built the First Temple fulfilled part of this prophecy. Then Yeshua as a direct descendant of David through his mother Miryam bat Yoseph fulfilled another part of this prophecy, constructing himself as the Temple raised up in 3 days and 3 nights. But there is still a portion of the house of Yahuweh/Yehovah which is yet to be fulfilled with the wedding at the Festival of Booths when we will all together dwell with Yahuweh/Yehovah in the finished house or Temple of living stones, when we will all dwell together with Yahuweh/Yehovah himself as the Temple together with all of us built into him as a complete Temple or house or nation under him.

**Revelation 21-22** – Revelation, along with Isaiah 65:17-66:2 and Ezekiel 11:16, reveals the ultimate goal of Yahuweh/Yehovah in the new earth, when we will all be one nation Israel together with one language, where Yahuweh/Yehovah himself is the Temple and set-apart place. And together we will all be built as one house and one Temple into him as our Temple, so that we dwell together with him as one body and one Temple. And wherever we go we are always with him, as we walk together with him. We do not have to go to a particular house or building at a particular place to be with him. We are with him always wherever we go, because he dwells in us and we dwell in him as one.

John says specifically that there is no Dwelling Place, no Temple, and no Tabernacle in the New Jerusalem in the New Earth because Yahuweh/Yehovah himself is the Temple. He is dwelling with us at that time, so there is no more need for a Dwelling Place. And at that time it says in Revelation 21:3 that the Booth or Sukkah of Yahuweh/Yehovah is with men, and Yahuweh/Yehovah dwells together with us. We dwell together in the eternal Booth or Sukkah of Yahuweh/Yehovah, his eternal Dwelling Place. And just as the hut of the Sukkah or Booth is a temporary dwelling place that is mobile, in remembrance of the tents and the hut that Yahuweh/Yehovah dwelled in together with the children of Israel in the wilderness, it is a picture of the mobile dwelling place of Yahuweh/Yehovah that we dwell in together with him as we walk with him. We together with Yahuweh/Yehovah are home together no matter where we are. We do not need a house in order to be home, because when we are together with Yahuweh/Yehovah we are always home.

**Psalms 27** – In Psalms 27 there is one more word revealed for the Dwelling Place of Yahuweh/Yehovah, the word סֹכָה sukkah, meaning booth or hut or sometimes translated as tabernacle. In Psalms 27 David uses a wide range of words for the Dwelling Place of Yahuweh/Yehovah including bayit house, heykal temple, and ohel tent, but in verse 5 he also includes the word sukkah in reference to the Festival of Sukkoth.

In Leviticus 23:39-43 Yahuweh/Yehovah gives his instructions on celebrating the Festival of Sukkoth or Booths in remembrance of when he had the children of Israel dwell in booths, in sukkoth, in the wilderness. Yahuweh/Yehovah dwelt in his tent hut structure, in the mishkan, while Israel dwelt in their tent hut structures, in sukkoth. And the Festival of Sukkoth is a remembrance of Yahuweh/Yehovah dwelling together with Israel as a rehearsal and shadow picture of one day when he will come and make his permanent, eternal dwelling place with mankind. The Festival of Sukkoth is the remembrance and celebration that Yahuweh/Yehovah will one day dwell together with us eternally, with no more separation.

In Psalms 27 David takes the word sukkah booth and connects it with the house temple tent of the Dwelling Place of Yahuweh/Yehovah, revealing Yahuweh/Yehovah's goal all along from the beginning, to dwell together with us. But not to dwell with us from within a man made Temple sitting in a stationary place, where we have to go and only meet him there in that building. He wants to build a house, a sukkah booth, for all of us to dwell together with him always no matter where we go together, so that we may dwell in the House of Yahuweh/Yehovah all the days of our lives.

As recorded in Matthew 27 when Yeshua died the veil of separation between us and Yahuweh/Yehovah in the most set-apart place was torn away. With the torn veil we again have access to him to interact with him, to dwell with him, after the eternal Passover Lamb sacrifice of himself as Yeshua at the crucifixion. This is because the goal of Yahuweh/Yehovah has always been to dwell with us without anymore separation, eternally in the new heavens and new earth. And when he comes to fulfill the Festival of Sukkoth he will set up his Sukkah, his Booth, among men and dwell together with us forever.

Therefore there is no prophecy anywhere in Scripture that says a Temple has to be built before the Messiah comes to stand on the Mount of Olives. And likewise there is no prophecy that says that the sacrifices and offerings have to be reinstated before the Messiah comes to stand on the Mount of Olives either. There only has to be a set-apart place with a continual in it that is turned off or removed when the anti-messiah places a disgusting idol there. The following chart is a list of the only signs of timing given for the last seven years. All of them add up to approximately 3 ½ years, or one half of one seven, except for the sign of the strengthening or confirming of the covenant by the Messiah for the entire 7 years. There is also the possible exception of the mysterious counting of the 2,300 evening morning.

## Signs of the Last Seven Years

Signs of the Beginning, Middle, and End of the Last Seven Years	Signs that Take Place During the Last Seven Years
<p><b>Signs of the Beginning of the Last Seven Years:</b>  1. Daniel 9:27 – The Messiah strengthens the covenant for many throughout the entire seven years from the beginning to the end.</p> <p><b>Signs of the Middle of the Last Seven Years:</b>  1. Daniel 8, 9:27, 11:31, 12:11-12; Matthew 24:14-22; Mark 13:14-20 – The anti-messiah places a disgusting idol that desolates and stuns at a set-apart place, while at the same time turns off or removes the continual at that set-apart place. This begins the desolating of the anti-messiah on the wing of disgusting idols throughout the entire second half of the seven years for 1,290 days. It also is the start of the great tribulation and distress according to Yeshua.</p> <p><b>Signs of the End of the Last Seven Years:</b>  1. Daniel 9:27 – The Messiah strengthens the covenant for many throughout the entire seven years from the beginning to the end.  2. Ezekiel 38-39; Daniel 9:27, 11:44-45; Revelation 14-19 – The anti-messiah comes to his end and is killed in Israel at Har Megiddon at the end of the seven years.  3. Ezekiel 38-39; Joel 2:32-3:21; Zechariah 12-14; Matthew 24:27-28; Luke 17:34-37; Revelation 14-19 – All the nations of the world gather together in Israel against Jerusalem at Har Megiddon, also called 'Emeq Yehoshaphat, also called Ge Hamon Gog. It is here that their armies are destroyed by Yahuweh/Yehovah when he comes and stands on the Mount of Olives and crushes them in his wine press, at the gathering of the eagles for the feast of flesh at the end of the seven years. Also at this time Mystery Babylon is destroyed and made desolate at the end of the seven years.  4. Exodus 19, 24; Matthew 24:27-31; Mark 13:24-27; Luke 17:24-25; I Thessalonians 4:13-5:10; Revelation 11:7-19, 16:15 – The dead in Messiah are raised and those alive are gathered together and taken up into the clouds to be with Yeshua in the air in the same way as Moses and the 70 Elders and the 2 Witnesses at the end of their ministry go up into the clouds when Yahuweh/Yehovah calls for them to 'Come Up Here' at the sounding of the 7<sup>th</sup> and Last Trumpet at the end of the seven years.</p>	<p><b>Signs During the Last Seven Years:</b>  1. Zechariah 4; Revelation 11:3-19 – The Two Witnesses, the two olives trees, witness and proclaim in the cities of the earth, causing plagues to come down on the inhabitants for 1,260 days. At the end of that time they are killed and their bodies lay dead for 3 ½ days until they are raised at the sounding of the 7<sup>th</sup> and Last Trumpet at the resurrection of the dead at the end of the seven years.  2. Revelation 11:1-2 – The outer court area of the city of Jerusalem is trampled by the gentiles for 42 months.  3. Daniel 8:9-14 – The anti-messiah makes war against the continual at the set-apart place while trampling down the set-apart and the armies or hosts of the heavens for 2,300 evening morning.  4. Micah 5; Revelation 12 – The woman who gives birth to the male child is hidden and protected in the wilderness from the serpent dragon haSatan for a time, times, and half a time for 1,260 days. During this time the serpent dragon haSatan (who loses in a war in the heavens in the middle of the seven is thrown out of the heavens to the earth along with 1/3 of the armies or hosts of the heavens) makes war with the seed or children born of the woman, those who guard the commands of the Torah and believe in Yeshua as the Messiah. The serpent dragon makes war against the seed of the woman for a time, times, and half a time for 1,260 days.  5. Daniel 7; Revelation 13 – The final Beast Empire of the anti-messiah reigns for 42 months with a mark for buying and selling for 42 months. The Little Horn of the anti-messiah of the final Beast Empire also overcomes or wears out the set-apart ones for a time, times, and half a time for 42 months while attempting to change the appointed times or Festivals of Yahuweh/Yehovah and attempting to change the laws of Yahuweh/Yehovah for a time, times, and half a time for 42 months.</p>

It is unfortunate that imprecise English translations of key prophecies have confused everyone into thinking that the two major signs that take place before the Messiah comes are the rebuilding of the Temple and the anti-messiah strengthening a covenant with Israel for 7 years, because according to Scripture, when read from the Hebrew and Greek, these are just about the only two signs that will probably never happen. It is possible that the leaders of Israel will still make another covenant with death as prophesied in Isaiah 28. Perhaps they will even make a covenant with death with the anti-messiah during the last seven years which will be annulled. But there is nothing in the prophecies of Daniel and Isaiah to indicate that the covenant with death is the same preexisting covenant that is strengthened in Daniel.

There is not even anything about 7 years connected with the covenant with death, which means if it does happen during the last seven years, it could happen at anytime during those seven years. The layers of sevens indicate a possibility that it might actually be connected with the disgusting idol in the middle of the seven as discussed in Book 10.

The following charts show all of the Temples through history, both earthly and spiritual, as well as the set-apart places. It shows how you can have a set-apart place without a Temple, but you cannot have a Temple without a set-apart place. There have been many set-apart places that have not been inside of a traditional Temple, only inside of the Tent Tabernacle, which in various places in Scripture is also called a Temple.

The charts also show the interesting possibility revealed in the layers of sevens that the Ohel Yizkor, the 'Tent He Remembers' or 'Tent of Remembrance', usually called in English the Hall of Remembrance or Tabernacle of Remembrance, at the Yad vaShem Holocaust Memorial in Jerusalem, might be a place which Yahuweh/Yehovah has designated as a set-apart place for his people Israel in the last days. It might not be a set-apart place, but there is a lot of evidence that shows it could be.

Also, because of Josephus's account in *Antiquities of the Jews* 15.11.1-7 that the Second Temple of Zerubbabel was completely torn down in order for Herod to build a brand new Third Temple in its place, Herod's Temple has been included as the Third Temple in the charts. If another temple were to be built one day in the future it would have to be called the Fourth Temple, because the Third Temple that replaced the Second Temple was already constructed by Herod, and quickly destroyed in only 85 years. The dating of the destruction of Herod's Temple in 68 C.E. can be seen directly from the available historical sources from the time period laid out in Book 6 footnote 5.

### The Three Earthly Temples

<b>The First Temple (Solomon's Temple)</b> 422 Years (1 Kings 6:1-38; 2 Kings 25:8-9)	<b>The Second Temple (Zerubbabel's Temple)</b> 496 Years (Ezra 3:8; 6:15; <i>Antiquities of the Jews</i> 15.11.1)	<b>The Third Temple (Herod's Temple)</b> 85 Years ( <i>Antiquities of the Jews</i> 15.11.6; Talmud Mas. Avodah Zarah 9b; Talmud Mas. Arachin 12b)
Construction Time: 7 Years 2986 to 2993 (1001 B.C.E. to 1008 B.C.E.)	Construction Time: 20 Years 3465 to 3485 (536 B.C.E. to 516 B.C.E.)	Construction Time: 1 ½ Years 3981 to 3983 (20 B.C.E. to 18 B.C.E.)
Standing Time: 422 years 2993 to 3415 (1008 B.C.E. to 586 B.C.E.)	Standing Time: 496 Years 3485 to 3981 (516 B.C.E. to 20 B.C.E.)	Standing Time: 85 Years 3983 to 4068 (18 B.C.E. to 68 C.E.)

### The Three Heavenly Temples

<b>Yeshua the Messiah the Temple</b>  62 Weeks ( <i>Antiquities of the Jews</i> 17.2.4; <i>The Deeds of the Divine Augustus</i> 35; Luke 2:1-2; <i>Antiquities of the Jews</i> 17.6.4; Matthew 2:1-23; Luke 3:23; <i>Antiquities of the Jews</i> 14.16.4; <i>Antiquities of the Jews</i> 15.11.1; John 2:19-20; <i>Against Marcion</i> 1.15.1; <i>Vita Caesarum</i> , Tiberius Nero Caesar, LXXIII)	<b>Yeshua the Lamb the Temple</b>  Eternal (Matthew 26:61; Mark 14:58; John 2:19-20; Revelation 21:22)	<b>The Follower of Yeshua the Temple</b>  Eternal (Acts 2:1-4; 1 Corinthians 3:16-17, 6:19-20; 2 Corinthians 6:16; Talmud Mas. Avodah Zarah 9b; Talmud Mas. Arachin 12b)
Construction Time: 28 Years 3998 to 4026 (3 B.C.E. to February 27 C.E.)	Construction Time: 3 Days and 3 Nights 4028 (April 28 C.E.)	Construction Time: 40 Years 4028 to 4068 (28 C.E. to 68 C.E.)
Standing Time: 62 Weeks 4026 to 4028 (February 27 C.E. to April 28 C.E.)	Standing Time: Eternal 4028 to Eternity (28 C.E. to Eternity)	Standing Time: Eternal 4068 to Eternity (68 C.E. to Eternity)

### The Six Set-apart Places

<b>The Ark of the Covenant Set-apart Place</b> (Exodus 37:1-15; 1 Kings 8:1-21; Jeremiah 3:16; Revelation 11:19)	<b>The Tabernacle Tent Set-apart Place</b> (Exodus 26:1-27:21; 27:20-21; 40:1-38; Leviticus 6:8-12)	<b>The First Temple Set-apart Place</b> (1 Kings 6:1-38; 2 Kings 25:8-9; 2 Chronicles 3:1-7:22)
Standing Time: - Years 2506 to the Present (1495 B.C.E. to the Present)	Standing Time: 486 Years 2507 to 2993 (1495 B.C.E. to 1008 B.C.E.)	Standing Time: 422 years 2993 to 3415 (1008 B.C.E. to 586 B.C.E.)
Hebrew Name: <i>Aron Beriyth</i> ארון ברית	Hebrew Names: <i>Ohel Mo'ed</i> and <i>Mishkan</i> אהל מועד                      משכן	Hebrew Name: <i>Heykal</i> היכל
Location: Transient  1. Mobile: Wherever the ark of the covenant sits is a set-apart place.	Location: Majority of the Time in Shiloh  1. Mobile: Tent of Meeting which housed the ark of the covenant. Wherever the Tent of Meeting sits, the inside of the tent is a set-apart place. 2. Contained the continual fire of the menorah and the altar 3. Public not allowed to walk in the set-apart place	Location: Mount Moriyah in Jerusalem  1. Stationary: First Temple housed the ark of the covenant. The set-apart place remained stationary only inside of the temple on Mount Moriyah. 2. Contained the continual fire of the menorah and altar. 3. Public not allowed to walk in the set-apart place
		Connections with the Prophecy of Daniel 9:24-27: 1. The Hebrew word for 'seventy' in the Daniel 9 prophecy is shiv'im שבעים, and the total number of the letters of shiv'im is 300 + 2 + 70 + 10 + 40 equaling 422. The First Temple stood for exactly 422 years from 1008 B.C.E. to 586 B.C.E.

<b>The Second Temple Set-apart Place</b> (Ezra 3:8; 6:15; <i>Antiquities of the Jews</i> 15.11.1)	<b>The Third Temple Set-apart Place</b> ( <i>Antiquities of the Jews</i> 15.11.6; Talmud Mas. Avodah Zarah 9b; Talmud Mas. Arachin 12b)	<b>The Yad vaShem Tent of Remembrance Set-apart Place</b> (Exodus 27:20-21; Leviticus 6:8-12; Isaiah 56:1-8; Shem Tov Copy Original Hebrew Matthew 16:18)
Standing Time: 496 Years 3485 to 3981 (516 B.C.E. to 20 B.C.E.)	Standing Time: 85 Years 3983 to 4068 (18 B.C.E. to 68 C.E.)	Standing Time: - Years 5961 to the Present (1961 C.E. to the Present)
Hebrew Name: <i>Heykal</i> היכל	Hebrew Name: <i>Heykal</i> היכל	Hebrew Name: <i>Ohel Yizkor</i> אוהל יזכור
Location: Mount Moriyah in Jerusalem  1. Stationary: The Second Temple was the replacement of the First Temple and never contained the ark of the covenant, but it remained a stationary set-apart place only inside of the temple on Mount Moriyah. 2. Contained the continual fire of the menorah and altar 3. Public not allowed to walk in the set-apart place	Location: Mount Moriyah in Jerusalem  1. Stationary: The Third Temple was the replacement of the Second Temple and never contained the ark of the covenant, but it remained a stationary set-apart place only inside of the temple on Mount Moriyah. 2. Contained the continual fire of the menorah and altar 3. Public not allowed to walk in the set-apart place	Location: Mount Hertsel in Jerusalem  1. Stationary: Named after and built to represent the set-apart place of the Tabernacle Tent of Meeting. 2. Contains the continual fire of the Eternal Flame 3. Walls constructed of uncut stones in accordance with the instruction of Yahuweh/Yehovah to make altars to him using uncut stones 4. Public not allowed to walk on the floor or foundation
		Connections with the Prophecy of Daniel 9:24-27: 1. The Hebrew word for ‘your set-apart’ in the Daniel 9 prophecy is qadsheka קדשך, and the total number of the letters of qadsheka is 100 + 4 + 300 + 20 equaling 424. There are exactly 424 sevens from the completion of construction of the set-apart place of the First Temple in 1008 B.C.E. to the completion of construction of the Yad vaShem Tent of Remembrance memorial in 1961 C.E. This presents the possibility that the Tent of Remembrance housing the Eternal or Continual Flame is ‘your set-apart,’ meaning the place Yahuweh /Yehovah has set apart for the Jewish people in their set-apart city Jerusalem.



## **An Example of a Possible Literal Fulfillment of the Prophecies of the Disgusting Idol (Abomination) According to the Literal Hebrew without any Added Interpretation**

There is an interesting correlation between numbers of sevens between events in the history of the nation of Israel and the Jewish people with the numbers of words and phrases in the Daniel 9 prophecy (shown in detail in Book 10). Every letter in Hebrew is also a numeral number, which means that Hebrew words also add up to numbers. The Hebrew word קִדְשָׁהָ קִדְשָׁהָ qadsheka equals the numbers 100 + 4 + 300 + 20, which totals 424. The word qadsheka means 'your set-apart,' and is part of the phrase at the beginning of the Daniel 9 prophecy that says, שָׁבָעִים שָׁבָעִים נְחַתְּקָה עַל עַמְּךָ וְעַל עִיר קִדְשָׁהָ Shavu'im shiv'im nechtak 'al 'amak v'al 'iyir qadsheka, which literally means, 'Sevens seventy are decreed upon your people and upon city your set-apart.'

The interesting thing is that from the completion of construction of the First Temple in 2993 (1008 B.C.E.) to the completion of construction at the opening of the Ohel Yizkor Tent of Remembrance at the Yad vaShem Holocaust Memorial in Jerusalem in 5961 (April 13, 1961) is 2,968 years. This just happens to be exactly 424 sevens of years, the exact same number as the Hebrew word qadsheka 'your set-apart' in Daniel 9:24. When we look at the context of the rest of the prophecy surrounding the word 'your set-apart' we discover that the 'your' is referring to Daniel's people the Jewish people and Daniel's city Jerusalem.

In the context of the prophecy the word 'your set-apart' is specifically referring to the place of the city of Jerusalem and that it is a set-apart place that is belonging to or for the Jewish people. The picture then shown in the number of the word 'your set-apart' totaling 424 corresponding to the 424 sevens from the completion of the set-apart place of the First Temple to the completion of the Tent of Remembrance at the Yad vaShem Holocaust Memorial shows a possibility that the Tent of Remembrance is a set-apart place which Yahuweh/Yehovah has given to Daniel's people, the Jewish people, as a set-apart place for them.

Beyond the adding up of the sevens, there is plenty of evidence within the Ohel Yizkor Tent of Remembrance itself to show that it could be a place which Yahuweh/Yehovah has made set-apart. The building itself of the memorial is designed to represent the set-apart place of Yahuweh/Yehovah, the Tabernacle Tent, in the wilderness. It is designed to represent the mishkan Dwelling Place of Yahuweh/Yehovah which he designed in the Torah. Also, the name of the set-apart place of Yahuweh/Yehovah in the wilderness was the אוהל מועד Ohel Mo'ed, meaning Tent of Meeting, similar to the name of the אוהל יזכור Ohel Yizkor, meaning literally Tent He Remembers, in reference to Yahuweh/Yehovah who remembers his covenant with the Jewish people, and who saved them from annihilation in the Holocaust. It also has the dual meaning of remembrance in general, to remember those who were murdered in the Holocaust.

The building of the Ohel Yizkor is made to look like a tent, with walls made of uncut stones and a roof made in the shape of a tent structure. It is basically a temple that looks like a tent. The inside is a single room with a walkway around one side to prevent the general public from walking on the floor. On the floor are the names of the death camps throughout Europe at which the Jewish people were murdered in the Holocaust. Buried under the floor are ashes of Jews burned in the furnaces by the Nazis at the death camps. There is only one single object that sits within the room, the lamp fixed into the floor that burns with the Eternal Flame representing the eternal covenant of Yahuweh/Yehovah with the descendants of Abraham, Isaac, and Jacob, and the eternalness of the Jewish people and the nation of Israel which the Holocaust failed to snuff out.

The Eternal Flame has burned within the Ohel Yizkor continually evening and morning since it was opened in 1961, except for a few minutes on October 31, 2000 when German Chancellor Gerhard Schroder accidentally turned off the flame during the rekindling ceremony. This incident happened only hours after Gerhard Schroder had urged Israel to implement the peace deal with the Palestinians. Except for those few minutes, the flame has been lit continually as the flame of the lamp in the set-apart place is instructed by Yahuweh/Yehovah to be kept lit continually evening and morning.

The walls are made of stones uncut by human hands, in accordance with the instruction of Yahuweh/Yehovah to only make altars to himself of stones uncut by human hands. This brings the structure of the building of the memorial itself into compliance with the requirements to be an altar to Yahuweh/Yehovah. Additionally, no one is allowed to walk on the floor except for a few people at special ceremonies, keeping the foundation or floor of the Ohel Yizkor set-apart. There is no way to prove for certain that the Ohel Yizkor is a

place which Yahuweh/Yehovah has made a set-apart place, but the counting of the sevens are still interesting in how they point to the Ohel Yizkor as a set-apart place that Yahuweh/Yehovah has given to the Jewish people.

The following scenario is only a tentative possibility, an example, of how the prophecies of the disgusting idol in Daniel could be fulfilled to the letter of the exact literal meaning of the words of Daniel without any new Temple built. It does not have to happen this way, but it is a possibility.

The requirements of Daniel and the other previously shown prophecies concerning Temples and set-apart places in the last days only indicate that the set-apart place where the disgusting idol is placed has to be located within the city of Jerusalem. It does not say anywhere that this set-apart place has to be located on the exact same spot where the previous Temples stood. It does not even say that it has to be located on Mount Moriyah or Mount Tsiyon. It only indicates that it has to be within Jerusalem. Today the city of Jerusalem has grown and has spread across many mountains and valleys. Everyone has been so caught up in looking for the original place that the Temples originally stood they have forgotten that it is Yahuweh/Yehovah who determines where his Temples and set-apart places stand, not man. And he can have his set-apart places anywhere in the world he wants them.

The Ohel Yizkor is built within the western side of the city of Jerusalem, on Mount Hertsel, also called Har haZikaron, meaning Mount of Remembrance. Also as already discussed, the Ohel Yizkor building is made according to many of the requirements which Yahuweh/Yehovah instructs for places made set apart to him. The Ohel Yizkor also has hatamid 'the continual' of the Eternal Flame inside of it. The building itself is made to resemble the set-apart place of Yahuweh/Yehovah in the wilderness and is even called an ohel tent in the same way that the set-apart place in the wilderness was called an ohel tent. In all of these ways it fulfills every requirement in the prophecies in Daniel, and those by Yeshua and elsewhere concerning a set-apart place with the continual in Jerusalem.

The Ohel Yizkor is the remembrance of the covenant of Yahuweh/Yehovah with the Jewish people and how he preserved them through the Holocaust. It is the remembrance of all of the Jews who were murdered in the Holocaust as martyrs in the reestablishing of the nation of Israel born in one day on May 14, 1948, on the 49<sup>th</sup> day of the counting of the omer. The memorial is the sign of the covenant of love of Yahuweh/Yehovah to restore and heal after the tribulation caused by the evils of the hearts of men. There are few places on earth that would be as qodesh set-apart as the Ohel Yizkor, where even right outside in the outer court the names are written of the righteous gentiles, the gentile Christians who lived out the true Gospel, who risked and gave their lives in an attempt to save and protect the Jewish people during the Holocaust.

In Daniel's prophecies there is an army that arises from the anti-messiah that attacks the set-apart place and places a disgusting idol there that causes desolation in the set-apart place. At the same time this army removes or turns off the continual while causing damage to the set-apart place. It also says in Daniel 8 that the army of the anti-messiah makes war and fights against the continual, lifting the continual up out of the set-apart place and throwing the foundation of the set-apart place to the ground.

If the Ohel Yizkor is the set-apart place then it would mean that the anti-messiah is very anti-Semitic and racist against the Jewish people. The verses in Daniel begin to make perfect sense that the anti-messiah would fight against the continual if the continual is the Eternal Flame of the Jewish people who survived the Holocaust. The anti-messiah makes war against the Eternal Flame as he attempts another Holocaust against the Jewish people in Israel, attacking Israel and attacking the memorial of the Ohel Yizkor that remembers the failure of the previous Holocaust.

The Eternal Flame represents the continual covenant of Yahuweh/Yehovah with the Jewish people. By attacking the Eternal Flame the anti-messiah is attacking the covenant in an attempt to annul Yahuweh/Yehovah's covenant with Abraham and thereby annulling Yahuweh/Yehovah's covenant with mankind when he was pierced through his hands on the cross. If the Ohel Yizkor is the set-apart place, then it means the armies of the anti-messiah rip up and attempt to remove the continual Eternal Flame, after having turned it off first.

It also makes sense why in Daniel 8 the anti-messiah attacks the foundation floor of the set-apart place, because it is the floor itself of the Ohel Yizkor that is set apart. It is the floor that is the remembrance of death camps where the Nazis murdered the Jews in the Holocaust, and it is the floor that contains the ashes of many of the Jews who died in the death camps. It is very disgusting and despicable to imagine the level of evil that

would attack the foundation of the Ohel Yizkor, but it makes sense that the anti-Semitic anti-messiah and his armies would do such a revolting thing as to attempt to destroy the foundation of the Ohel Yizkor.

Then after all this the armies or people of the anti-messiah place a disgusting idol, a shiqquts, in the place of the Ohel Yizkor, probably either an image representing the anti-messiah as Paul suggests in 2 Thessalonians or a filthy, disgusting, anti-Semitic symbol representing the worship of the anti-messiah as a false god above Yahuweh/Yehovah. And if the Ohel Yizkor is the set-apart place, and if the disgusting idol is placed there, it would be a symbol of the anti-messiah claiming that he is elohim above Yahuweh/Yehovah, claiming that he, the anti-messiah, has the ability to destroy Yahuweh/Yehovah's Jewish people in another Holocaust. And of course in this Holocaust attempt the anti-messiah will not attack the Jews only, but also the Christians who are the seed of the woman in Revelation, those who keep the Torah and believe in Yeshua as the Messiah.

Of course the anti-messiah will not succeed in his disgusting Holocaust attempt, but the placing of the filthy, disgusting idol, the shiqquts, is the start of the 3 ½ years or 42 months that the anti-messiah wears out or overcomes the set-apart ones of Yahuweh/Yehovah during the 3 ½ years of tribulation. The set-apart ones are the true believers in Yahuweh/Yehovah who truly follow him, both Jew and Gentile in the One New Man who refuse to worship the anti-messiah and his beast empire.

This is just an example of a possibility of a way in which the prophecies of the disgusting idol abomination could be fulfilled according to the literal, exact words of Scripture without any added interpretation, and without the building of any Temple beforehand. It does not have to happen this way. Perhaps another structure will be built somewhere in Jerusalem as a set-apart place with a continual in it. Perhaps the ark of the covenant will be revealed and will be involved some way with the placing of the disgusting idol. But there is also the possibility that the Ohel Yizkor, the Tent of Remembrance, is the set-apart place already built decades ago without anyone noticing, and perhaps everything is already in place for the prophecies of the disgusting idol or disgusting object of idolatry to be fulfilled.

## Current Events Possibly Connected with the Disgusting Idol (Abomination)

1. Erdogan Assembles the Organization of Islamic Cooperation to Unite the Islamic Countries Against Israel and Against Jerusalem by Declaring Jerusalem the Capital of Palestine and Condemning America's Declaration that Jerusalem is the Capital of Israel

Date: December 13, 2017 on the 24<sup>th</sup> Day of the 9<sup>th</sup> Month 6017 on the Eve of Hanukah

["Muslim Leaders Call for Recognition of East Jerusalem as Palestinian Capital" (December 13, 2017) by Isil Sariyuce, Arwa Damon, and Tamara Qiblawi, *CNN*, [cnn.com](http://cnn.com)]

2. United Nations Security Council Attempts a Resolution Condemning America's Declaration that Jerusalem is the Capital of Israel, which America Vetoes

Date: December 18, 2017 on the 29<sup>th</sup> Day of the 9<sup>th</sup> Month 6017 on the 5<sup>th</sup> Day of Hanukah

[*United Nations Security Council Meeting on Jerusalem, Part I* (December 18, 2017) by C-Span, [c-span.org](http://c-span.org)]

3. United Nations General Assembly Vote for a Resolution Condemning America's Declaration that Jerusalem is the Capital of Israel, the Same Resolution which America Already Vetoes

Date: December 21, 2017 on the 2<sup>nd</sup> Day of the 10<sup>th</sup> Month 6017 on the 8<sup>th</sup> and Last Day of Hanukah

["UN Defies Trump, Rejects US Recognition of Jerusalem as Israeli Capital by 128-9" (December 21, 2017) by Raphael Ahren, *The Times of Israel*]

The above three events are interesting, because they are three events in a row that took place in rebellion and defiance against Yahuweh/Yehovah and against his city Jerusalem. After President Donald Trump declared America's recognition of Jerusalem as the capital of Israel there were three gatherings of nations that took place as the nations began uniting against Jerusalem. Each of these events coincided with the beginning, the middle, and the end of the Festival of Hanukah. The Festival of Hanukah just happens to be the Festival commemorating the defeat of Antiochus Epiphanes and the removal of his disgusting idol that desolated in the days of the Maccabees.

There is no coincidence that this gathering together of the nations against Jerusalem coincided with the Festival of Hanukah, which was the shadow picture of the first disgusting idol abomination placed in the set-apart place in Jerusalem by Antiochus Epiphanes, who is spoken of in the first half of the prophecies of Daniel 11 as a shadow picture of the anti-messiah. So there is a possibility that these three events against Jerusalem could be in some way connected with the eventual placing of the disgusting idol by the anti-messiah in the future.

4. Turkish President Erdogan and Pope Francis Unite Together Against Jerusalem, as the Foot of the Roman Empire Leg of Iron and the Foot of the Islamic Empire Leg of Iron Attempt to Mix Together in the Same Way as Iron and Clay Mixing Together

Date: February 5, 2018 on the 18<sup>th</sup> Day of the 11<sup>th</sup> Month 6017

["Erdogan and Pope Discuss Jerusalem" (February 5, 2018) *Middle East Monitor*]

The meeting of Erdogan and Francis in Rome is interesting, because it shows the foot of iron mixed with clay of the broken divisions of the Islamic Empire and the foot of iron mixed with clay of the broken divisions of the Roman Empire attempting to join and mix together, uniting in their opposition against Jerusalem. (The legs of iron and feet of clay are discussed in detail in Book 2.) Even though the feet of the two divided empires will attempt to join together, in the end just as iron and clay do not mix the foot of the Islamic Empires and the foot of the Roman Empires will not be able to mix, so that the reign of the anti-messiah will remain a reign and a kingdom divided against itself.

# BOOK FOUR

## ENOKH

**Enoch**  
**Chanok**

חנוך

(622-987-Forever)  
Genesis 5:21-24

Chanok was born in the year 622 from the creation of Adam, when Adam was 622 years old. And Chanok lived on the earth for a total of 365 years after his birth until the year 987, when he suddenly disappeared and was gone, raptured away, because Elohim took him. So all the years of Chanok's life on the earth were 365, but Chanok never died, and received the highest honor and reward of eternal life before Yeshua had come for the forgiveness of sins in order to offer eternal life to the world.

When Adam and Chavvah (Eve) first ate of the tree of the knowledge of good and evil Yahuweh/Yehovah warned them that they would die in that same day that they ate of it, but Adam did not die until he was 930 years old. This was the first revelation that to Yahuweh/Yehovah 1,000 years are as 1 day, and Adam died in the first day or the first 1,000 years of his life. All of Adam's descendants, his children and grandchildren and great grandchildren and so forth, all died before they reached the age of 1,000, and all of them died except for one recorded in Genesis. Adam's 4<sup>th</sup> great grandson Chanok did not die. Chanok left the earth, but he never died and achieved immortality and eternal life in the heavens where he is still alive, having never died. Yeshua brought the promise in his first coming that one day he will raise the dead back to life and those who have chosen eternal life will receive eternal life at that time, but Chanok will not need to be raised from the dead, because he never died. He already received eternal life from Yeshua thousands of years before Yeshua even walked the earth.

So what happened that Chanok, who was supposed to die before the age of 1,000 like all of Adam's other descendants, did not die in the first day of his life? Yahuweh/Yehovah had promised that those with the knowledge of good and evil, those who had free will to choose to do good or evil, had to die in the first day of their life, yet Chanok escaped death and did not die. In the year 987 when Chanok disappeared from the earth Adam had been dead for 57 years. For the first 930 years of Adam's life he was still alive and not dead, so it had not yet been proven to the people of the earth at that time that Yahuweh/Yehovah's word was true about the death that would come from the eating of the tree of the knowledge of good and evil. Then when Adam and Chavvah both died, it was known that all would die just like they did. Then 57 years after Adam's death Chanok did not die, but instead was taken away to eternal life. This event gave the first hope for mankind that one day mankind could be restored to eternal life again as they had in the garden, and this event took place in the year 987, still in the first day or first 1,000 years of mankind's life on the earth. So even though Adam died in the first day of his life, his 4<sup>th</sup> great grandson went away to eternal life on the very same first day, before the day of 1,000 years had been completed. This gave additional hope that the 1 day or 1,000 years of man's life could be restored to eternal life and eternal days at some point in the future.

The next question is, what did Chanok do to receive the favor from Yahuweh/Yehovah to not have to die, to not have to experience the curse of death that Adam and Chavvah brought upon themselves and their descendants? Chanok was still taken away from the earth just as those who died were taken away from it, but Chanok did not have to leave the earth through death like the rest of mankind. He was raptured away, and he was the only one raptured away up until Eliyahu was also raptured away on the chariot thousands of years later. Why did Chanok never have to die? The answer to this question is very simply given in Scripture, because, 'Chanok walked with Elohim.'

In the year 1556, 569 years after Chanok was raptured away from the earth, Chanok's great grandson Noah (Noah) also found favor with Yahuweh/Yehovah. And he came to Noah and told him to build an ark, because he was about to destroy all of mankind in a giant worldwide flood. Noah was born in the year 1056, 69 years after his great grandpa Chanok had been raptured. Noah never knew his great grandpa Chanok, but probably

heard many stories about him. Noah and his wife and his three sons and his sons' wives were the only ones who Yahuweh/Yehovah spared in the great flood that destroyed all the earth in the years 1656-1657, because Noah and his immediate family were the only ones who believed Yahuweh/Yehovah and were the only ones who went into the ark they built.

Noah's father Lemek was born in the year 874, and he lived 777 years until the year 1651 and died just 4 years before the flood came on the earth. So Lemek was probably one righteous still left on the earth who did believe that the earth was about to be destroyed by a flood, but he died before it was time to get into the ark and this is why he did not accompany them. There was also Methushelach, Chanok's son and Noah's grandfather, who was born in the year 687. Methushelach was 300 years old when his father Chanok was raptured and he lived for 969 years until the year 1656, and died the very same year that the flood happened. Since he died that year, there was no need for him to get on the ark either, or perhaps he decided he was too old to live any longer and was ready to die in the flood, even though he believed it was coming on the earth. Methushelach and Lemek and their wives were probably the only ones left outside of Noah's family who still believed in Yahuweh/Yehovah and believed that the flood would come and destroy the earth. None of Noah's uncles or aunts or siblings or cousins believed it. None of Chanok's descendants through Methushelach's siblings believed it. In fact, when Noah was born Lemek said that Noah was a comfort to them, 'concerning our work and the toil of our hands, because of the ground which Yahuweh/Yehovah has cursed.' This is an indication that Lemek felt alone amongst his family without help, an outcast from the rest, because he had stayed righteous and true to Elohim when many of the rest of the family had abandoned Yahuweh/Yehovah.

So all of Noah's uncles and aunts and siblings and cousins, and all of his wife's uncles and aunts and siblings and cousins and possibly parents and grandparents, and all of the uncles and aunts and siblings and cousins and parents and grandparents of his sons' wives died in the flood, with their hearts turned away from Yahuweh/Yehovah, and in the end only 8 people of the 1 billion people who populated planet earth at that time were saved. And out of 1 billion people, only 1 person, Chanok, escaped death entirely and was raptured 669 years before the flood took place.

We know that Chanok lived at a time when great wickedness was across the earth, when man had turned away from Yahuweh/Yehovah, and 'every inclination of the thoughts of his heart was only evil continually.' The Spirit of Yahuweh/Yehovah who is the Teacher of Righteousness had not yet been poured out upon the earth to help teach man righteousness unto eternal life, nor had the Torah or instruction book of righteousness yet been given, the instruction book the Spirit of Yahuweh/Yehovah uses to guide men's hearts to live righteously unto eternal life. But even before these things Chanok did something which warranted his escaping death entirely. Even born again, spirit filled Christians have to die, and all of the great men and women of Elohim through history have died, yet Chanok did not.

Chanok lived in a society of great evil and unrighteousness, a society which was so bad that Yahuweh/Yehovah had to kill them all and start over again. The level of evil was at its absolute worst that Yahuweh/Yehovah allows it to become before he puts an end to it. Yet there is nothing about Chanok preaching to the people and trying to convert any of them. He did not start a church or congregation, he did not have one single convert. We do not know if he went about trying to convert the inhabitants of the earth back to Yahuweh/Yehovah in order to save them from the destruction of judgment that was coming, but if he did he completely and utterly failed. During his time on the earth, everything only got worse, and as the one person on the earth at that time who had a chance to turn things around with prayer and intercession, Yahuweh/Yehovah took him away before he even had a chance to turn things around and save the earth from the flood. Chanok had no big, important ministry on the earth. Yahuweh/Yehovah took him when he was only 365 years old. He still had a good 600 years left in him to do ministry on the earth, yet Yahuweh/Yehovah took him away before he could even do any kind of real ministry.

He could have set up a whole ministry team with his family and started continual intercessory prayer to turn the earth around and conquer it, to bring it back to the righteousness of Yahuweh/Yehovah and save the whole world from the coming worldwide flood of judgment. He could have gone out preaching and proclaiming to all the people of the earth at that time, but what could he say to them? No Torah had been given yet to show man that he is in sin and that he needs to turn away from the sin in repentance in order to receive eternal life and fellowship with Yahuweh/Yehovah. And Yeshua, the Messiah, had not yet come to cleanse the sin and make

an end of it forever for those who would choose to enter into the covenant with Yahuweh/Yehovah. And the Spirit of Yahuweh/Yehovah had not yet been poured out on the earth to teach man to live righteously.

We do not know if Yahuweh/Yehovah ever performed any signs or wonders through Chanok as he did through Mosheh (Moses) or the prophets. If Yahuweh/Yehovah did, it was not considered worth mentioning any of them in the record of the Scriptures, and they had no affect on the people of Chanok's time. But in spite of living a life without any eventful miracles, Yahuweh/Yehovah performed the greatest sign and wonder of all through Chanok, by miraculously taking him straight up into the heavens, rapturing him away so that Chanok would never have to die. There would have been no way for the people of his day to deny that this was a truly supernatural sign, but in the end there were still only 8 out of 1 billion who were saved in the ark.

Yet even without the revelation of the Torah or Yeshua or the Spirit of Yahuweh/Yehovah or a big ministry of signs and wonders, Chanok had a revelation of Yahuweh/Yehovah which allowed him the favor to be raptured and not have to die, to be broken free from the curse of death. And what did he do? He walked with Yahuweh/Yehovah, and that is all that he did his entire life, was walk with him. And then all of a sudden he was no more, because Yahuweh/Yehovah raptured him away and did not allow Chanok to experience the curse of death. Chanok never had a big, successful ministry with lots of converts. If Chanok had any ministry at all he was a complete failure at it. Chanok failed to turn the people of the earth back to repentance and to get right with Yahuweh/Yehovah again. The earth was all destroyed and all 1 billion people died except for 8 of them. He was never even an influence in Noah's life while Noah was alive, because Yahuweh/Yehovah took Chanok away before Noah was even born.

This brings us to the secret to escape death and find eternal life, the secret revealed before the Torah and the Prophets were revealed, and before Yeshua the Messiah was revealed, and before the fire of the Spirit of Yahuweh/Yehovah was revealed. The secret is to walk with Yahuweh/Yehovah. Anytime that a person walks with any other person from point A to point B, they two have to at least become acquainted with one another in some way if they are going to continue on for any great distance. Also, when two people walk with each other, they have to always be continually going the same way together, or else they are no longer walking with each other. And after walking with each other in the same direction continually for a great length of time, they begin to know each other more and more, day by day, until they begin to have a deep knowledge and understanding of one another. But a relationship of walking together is one which is in continual motion forward. There is no stopping for great lengths of time. This is not a relationship of two people sitting in one place never doing anything, but a relationship of two people continually growing in their relationship, experiencing life together and coming to know each other better through those experiences, always moving forward to the next new place to have a brand new experience and a brand new adventure, and always together.

It is a journey which Chanok and Yahuweh/Yehovah went on together, a journey that led Chanok straight up into the heavens and on into eternity, a journey without death and a journey without end, a journey never ended by death. It is a relationship of continually drawing closer to Yahuweh/Yehovah as he draws nearer, becoming more and more intimate and more and more full of living, without dying. And it is the goal that all of the Torah and the Messiah and the Spirit and every revelation of Yahuweh/Yehovah seeks to attain and bring man to, willfully chosen companionship between Yahuweh/Yehovah and mankind. Because any two who go on a continual journey together have to become close companions, or else they separate and go their separate ways apart from one another. So Chanok stayed in step with Yahuweh/Yehovah, going with him, because the Hebrew word for walk also means to go somewhere. When Chanok walked with Yahuweh/Yehovah, it also means that he went with him. It means that wherever Yahuweh/Yehovah went, Chanok followed after him, chasing after him to stay with him, to stay in companionship and fellowship with him. Wherever Yahuweh/Yehovah goes Chanok goes, and wherever Yahuweh/Yehovah is there you will find Chanok also.

Chanok was not concerned with going his own way or with living his life his own way. He surrendered and gave up the way he wanted to live his own life, and laid down his own will to do things his own way, and instead he lived his life according to the life of Yahuweh/Yehovah, allowing Yahuweh/Yehovah to guide his steps and the direction he would go in, to walk upon the ancient paths, which are the good way to go. In so doing, Chanok allowed Yahuweh/Yehovah to be his teacher to guide him upon the path of righteousness unto eternal life and eternal companionship with him, giving up his will to do things his own way according to the

will of his body (flesh), and creating a new will made into the image of Yahuweh/Yehovah, to live a righteous life of love, joy, peace, patience, kindness, goodness, and self control as Yahuweh/Yehovah lives his life.

This is because living according to the way Yahuweh/Yehovah lives is the only way to have companionship with him, and to know him is to have eternal life. [Matthew 25:10-12; Luke 13:25-27] Otherwise we have to separate from Yahuweh/Yehovah and walk our own way separated from him, no longer walking with him and companioning with him. And this is the timeless secret that is at the heart of every revelation, eternal life comes from simply walking with Yahuweh/Yehovah, and in walking with him we come to the revelation of sin that separates us from Yahuweh/Yehovah through the Torah, and the revelation of freedom from that sin through the Messiah Yeshua, and revelation of the ability to become like Yahuweh/Yehovah to someday live an eternal life without sin through his Spirit dwelling within us.

But it all begins and it all ends with the goal to walk with Yahuweh/Yehovah, to journey and companion with him forever, as Chanok does. Ministry is not the end goal, because Chanok did not do ministry with Yahuweh/Yehovah. We will not be doing ministry forever in eternity. All ministry ends when Yeshua returns and all the people are saved who want to be saved. All of the different types of ministry which have been done by Yahuweh/Yehovah's people on the earth for thousands of years as priests and prophets and teachers and intercessors and pastors and bishops and evangelists and missionaries and apostles and etcetera will all end, and all that will be left is companioning with Yahuweh/Yehovah and the fellowship of Yahuweh/Yehovah's people as we build a new life in the new heavens and new earth, an eternal life of continually traveling with Yahuweh/Yehovah, continually growing in our relationship together, continually knowing one another more deeply as we experience new things while exploring new places we have never been to before, and continual new adventures that we've never had before, forever without end. Just like Chanok, this is all that we will be doing for the rest of eternity, living out our lives as usual, except now we will be living them together with Yahuweh/Yehovah and no longer separated apart from him, which will not be quite so usual.



# BOOK FIVE

## THE TWO ELIJAHS WHO ARE SENT BEFORE THE TWO COMINGS OF THE MESSIAH AND THE TWO WITNESSES

Luke 1:13-17, as well as many other verses such as Matthew 17:10-13 confirm that John the Immerser was the prophet Elijah who was sent before the first coming of the Messiah Yeshua, who prepared the way for him. So John did partially fulfill Malachi 4:5-6. But Malachi also very specifically prophesies that Elijah the prophet will be sent before the Day of Yahuweh/Yehovah. The Day of Yahuweh/Yehovah specifically refers to the second coming of the Messiah, not the first coming, and therefore prophesies that a second Elijah the prophet will be sent before the second coming of Yeshua as well. And the sign of the coming of the second Elijah will be that he will turn the hearts of the fathers to the children and the children to the fathers. It is not very clear in the prophecies in Scripture who this second Elijah is. Most completely ignore the prophecy all together, believing it to have already been fulfilled. There is the possibility that this second Elijah is one of the two witnesses in Revelation 11:3-13, but there is no indication in Revelation that either of the two witnesses are going to be turning the hearts of the fathers to the children and the children to the fathers, because they are too busy calling down natural disasters of judgment on cities, and burning people who try to kill them with fire out of their mouths. So it seems unlikely that this second Elijah prophet is either of the two witnesses.

There is the theory that the two witnesses are Elijah and Moses or Elijah and Enoch themselves, supernaturally brought into our time to be the two witnesses. This is possible, except for one problem: the two witnesses have to have bodies that are able to die. Elijah was raptured away into the heavens and never died. It seems most likely that he was given his new eternal body already, a body that could never die, in order for him to be raptured. The only way that Elijah himself could be one of the two witnesses is if the chariot he was picked up on was actually a time traveling vehicle that Yahuweh/Yehovah created for him to time travel directly to the future so that he could be one of the two witnesses with his still destructible body. This is possible, but still seems unlikely. If this is the case, then perhaps Elijah himself will be the second Elijah who is sent before the Day of Yahuweh/Yehovah, and he will also be one of the two witnesses. Otherwise, the second Elijah will be just a man living at the time like John the Immerser, and the two witnesses will also be physical men living at the time who are granted by Yahuweh/Yehovah abilities to do supernatural signs and wonders.

There is yet another interesting possibility, because the very first two witnesses were the two 'men,' who were probably messengers with the appearance of men, who went into Sodom to bear witness to the sins of that city, and after finding that there were less than 10 righteous left in the entire city, they called down fire from the heavens to destroy the city, just as the two witnesses are able to call down plagues in similar fashion according to Revelation. From this we could put together a theory that perhaps the two witnesses will be two messengers with the appearance of men just as before with Sodom, but again there is the difficulty that the two witnesses have to be two mortal men who have bodies that are able to die. The only way it works is if they are just two men who are alive at the time of the last days and who are called by Yahuweh/Yehovah at the time to be the two witnesses in similar fashion to John the Immerser and the second Elijah. The two witnesses at the Messiah's first coming were Elijah and Moses themselves appearing supernaturally on the mountain top, and it does seem like they could supernaturally be sent to be the two witnesses again for the second coming. But the fact that they have mortal bodies that are able to die causes difficulties for this theory as well.

Therefore there is no way to know for sure who is going to be the second Elijah or who will be the two witnesses, but there are plenty of signs given in the various prophecies in Scripture to recognize who they are when they do arrive on the public scene in the last days.

## Elijah the Prophet

Malachi 4:5-6

Luke 1:13-17

<b>The First Elijah</b> John the Immerser	<b>The Second Elijah</b>
<p data-bbox="196 283 696 352">The Ministry of the First Elijah before the First Coming of the Messiah</p> <ol data-bbox="94 394 802 751" style="list-style-type: none"><li>1. Brings the people to repentance in preparation for the imminent coming of the reign of the heavens.</li><li>2. Prophecies and Proclaims the imminent coming of the Messiah.</li><li>3. Prophecies and Proclaims the <u>former</u> rain outpouring of the fire of the Set-apart Spirit of Yahuweh/Yehovah, which takes place on the Feast of Shavuot after the counting of 49 days.</li><li>4. Prepares the way for the coming of the Messiah who cleanses sin on the Feast of Passover.</li></ol>	<p data-bbox="906 283 1446 352">The Ministry of the Second Elijah before the Second Coming of the Messiah</p> <ol data-bbox="824 394 1533 751" style="list-style-type: none"><li>1. Brings the people to repentance in preparation for the imminent coming of the reign of the heavens.</li><li>2. Prophecies and Proclaims the imminent coming of the Messiah.</li><li>3. Prophecies and Proclaims the <u>latter</u> rain outpouring of the fire of the Set-apart Spirit of Yahuweh/Yehovah, which takes place in the Year of Jubilee after the counting of 49 years.</li><li>4. Prepares the way for the coming of the Messiah who atones sin on the Day of Atonement.</li></ol>

### **The Two Witnesses**

Zechariah 4:1-14

Matthew 17:1-13

Revelation 11:3-13

<b>The Two Witnesses at the First Coming of Messiah Moses and Elijah</b>	<b>The Two Witnesses at the Second Coming of Messiah</b>
<p>The Two Witnesses Moses and Elijah Bear Witness to the First Coming of the Messiah</p> <ol style="list-style-type: none"><li>1. The two witnesses appear to Yeshua on the mountain and prophesy and proclaim his death and resurrection in Jerusalem.</li><li>2. The two witnesses represent the Torah and the Prophets of the Tanak (Old Testament) through Moses of the Torah and Elijah of the Prophets.</li></ol>	<p>The Two Witnesses Bear Witness to the Second Coming of the Messiah</p> <ol style="list-style-type: none"><li>1. The two witnesses prophesy and proclaim and witness for 1,260 days, wearing sackcloth.</li><li>2. The two witnesses bring plagues upon the earth at any time they wish during their 1,260 days of prophecy.</li><li>3. No one is able to kill the two witnesses during their 1,260 days of prophecy.</li><li>4. At the end of the 1,260 days the two witnesses are killed and then raised from the dead after 3 ½ days, at which time the voice from the heavens tells them to, “Come up here,” as Moses was told to, “Come up here,” in order that they may give the testimony of their witness of the sighting of the new moon on the 1<sup>st</sup> day of the 7<sup>th</sup> month on the Day of Trumpets for the sounding of the 7<sup>th</sup> and Last Trumpet for a signal for the taking up into the air to take place on that day.</li><li>5. The two witnesses represent the Tanak (Old Testament) and the Berit Chadashah (New Testament) joined together as Jew and gentile into One New Man.</li></ol>

# BOOK SIX

## DETERMINING YEARS FOR THE HEBREW CALENDAR

### Introduction

The purpose of this attempt at calculating the year dates for the Hebrew calendar is not to prove whether or not the dates were recorded correctly in Scripture, but instead to look at the dates purely as a mathematical problem to be solved, and to prove the correct way to mathematically calculate all of the dates. The many different charts in the following sections demonstrate how all of the dates from the creation of Adam to the present day can be calculated together with perfect precision and no margin of error whatsoever in the calculations themselves, except for one single date, the date of the birth of Abraham.

Of all of the calculations from the creation of Adam to the present, there are only two which are ambiguous in their wording, and not stated clearly as to how they should be calculated, both of which are marked with asterisks \* in the calculation chart. One of these is the date for when the children of Yisra'el left Mitsrayim, the other is the birth date for Abraham. The correct way to calculate the day the children of Yisra'el left Mitsrayim can be and is proven in the Endnotes, in spite of the fact that the calculation is recorded ambiguously by Mosheh. But the calculation for Abraham's birth date cannot be so precisely proven, and because of this there is a 60 year margin of error for his correct birth date. The entire 6,000 plus years of mathematically calculated Hebrew calendar dates through world history can all be proven to be exact and precise to each year without any margin of error except for the birth date of Abraham, and thus the 60 year margin of possible error in calculating Abraham's birth date causes all of the rest of the calculations for the year dates of the Hebrew calendar to also have a 60 year margin of error, which is not bad for 6,000 years of calculated history.

Again, this is not an attempt at proving that all of the year date calculations were correctly recorded in Scripture, but if all of the numbers of years recorded in Scripture were written accurately, and if they are all true, then it is possible to mathematically prove all of the dates within the 60 year margin of error for Abraham's birth date. (The mathematical proof of this is shown in the Explanatory section.) In other words, if the Scriptures are true and accurate, then it is possible to mathematically prove the year that Adam was created to within a 60 year margin of error, and it is also possible to prove the start of the 7<sup>th</sup> Millennium to within a 60 year margin of error. Translated to Gregorian Calendar dates we can mathematically prove that the 7<sup>th</sup> Millennium from the creation of Adam has to start sometime between the years 1993 to 2053 and the creation of Adam took place between the years 4009 B.C.E. and 3949 B.C.E.

Even though we can only prove the number of years from the creation of Adam to the birth of Abraham to within a 60 year margin of error, one thing that can be mathematically proven for certain is the number of years from the birth of Abraham to the present. By counting the number of years backwards from the present, going back through the years of the Roman, Greek, Persian, and Babylonian Empires through the years recorded in Scripture from the destruction of the First Temple in 586 B.C.E., through the years of the sovereigns of Yehudah and the history of the children of Yisra'el, we know for certain that Abraham was born in the year 2000 B.C.E., 75 years before he left Charan. There is no mathematical margin of error from the date of the birth of Abraham to the present, because all of the year dates from the birth of Abraham to the present day are all mathematically and chronologically proven. All of the dates from the birth of Abraham to the present are recorded with mathematical precision in Scripture, and with both mathematical and astronomical precision through the rest of history.

There is only the small margin of error of a few months within each year itself in translating the beginning of the year on the Gregorian Calendar on January 1 to the beginning of the year on the Hebrew Calendar in the spring approximately in the months of March and April. But this is only a problem when trying to translate a specific Gregorian Calendar date on which an event took place into a specific Hebrew Calendar date. It does not cause any problem to calculating specific dates that events took place on specific Hebrew Calendar dates since all of the dates in Scripture were already recorded according to specific Hebrew Calendar dates.

James Ussher in his book *The Annals of the World* published in English in 1658 was the first to attempt to compile a complete written chronology of Scripture with all of the dates mathematically calculated. In his book

Ussher quotes Theophilus, Bishop of Antioch, who is the earliest known Christian to attempt to calculate the date of the creation of the world. Theophilus concluded erroneously, “And haply we may not be able to give an exact account of every year, because in the Holy Scriptures there is no mention of the precise number of months and days.” [*The Annals of the World* (1658) by James Ussher] What Theophilus did not realize is that it is because the months and days are not mentioned or used in the calculations in Scripture that the years are so precise and accurate without any margin of error. The proof of this is given in the Explanatory section.

Much of James Ussher’s work is very good scholarly research, but because he was preoccupied with trying to calculate exact days and months where no days and months are recorded to be calculated, and because he based his calculations on the backwards modern Hebrew Calendar which has flipped the months around so that the 1<sup>st</sup> month is the 7<sup>th</sup> month and the 7<sup>th</sup> month is the 1<sup>st</sup> month, many of his years are slightly miscalculated. He did not realize that calendar year dates can only be precisely calculated by counting the years only, calendar month dates can only be precisely calculated by counting the months only, and calendar day dates can only be precisely calculated by counting the days only. Before the Rabbis changed the Hebrew Calendar in 359 C.E., Pesach was always celebrated in the 1<sup>st</sup> month of the year and Sukkot in the 7<sup>th</sup> month of the year according to every known historical record, which means that the 1<sup>st</sup> month of the year was always the 1<sup>st</sup> month of the year and the 7<sup>th</sup> was always the 7<sup>th</sup>, until the Rabbis flipped it around backward in 359 C.E., changing the 1<sup>st</sup> month into the 7<sup>th</sup> month and the 7<sup>th</sup> month into the 1<sup>st</sup> month. The only way that any dates in Scripture can be accurately calculated is according to what the Scriptures actually say, and not according to the backwards flip of the Modern Rabbinic Hebrew calendar, or in other words, whenever the Scriptures give a certain month in which an event took place, it took place in the month it says it took place in, and not in any other month.

The Scriptural record was set up on purpose to only calculate the year dates precisely, and not the months and days, and by trying to be too precise to the months and days, James Ussher destroyed the precision of the year calculations. By the time he arrived at Yeshua’s birth he had lost 4 years in the Hebrew Calendar year date, placing Yeshua’s birth in the year 5 B.C.E. or 4000 according to his calculation of the Hebrew Calendar. It can be precisely proven that the year Yeshua was actually born was 3 B.C.E., which according to James Ussher’s system would calculate the correct year of Yeshua’s birth as the year 4002. But he should have calculated the year 4002 as 4006; and it is unclear where he lost his 4 years. He used the calculation of Abraham’s birth year as being when his father Terach was 130 years old, and using this calculation he should have arrived at the number of 4,006 years from the creation of Adam to Yeshua’s birth in the year 3 B.C.E., not 4,002.

The Yehudim and the nation of Yisra’el knew of the accuracy of the recorded year dates from ancient time and used the dating system from the creation of the world for dating their calendar years. Today the Modern Rabbinic Hebrew Calendar is supposed to keep the year from creation as the date each year, but unfortunately in the 2<sup>nd</sup> and 3<sup>rd</sup> centuries C.E. more than 200 years were purposely subtracted from the calendar, some of which were subtracted in order that Bar Kokhba, who led the failed revolt against Rome in the year 132 C.E. could be born in the 4<sup>th</sup> millennium, and become the Messiah, since the Messiah, the sun of righteousness, had to be born in the 4<sup>th</sup> millennium just as the sun was created on the 4<sup>th</sup> day. Because of this, at least 100 years were subtracted from the Hebrew calendar year dates at the time of Bar Kokhba, possibly more.

In the year 2017 the Modern Hebrew Calendar begins the year 5778, but it can be mathematically proven that it is really at least the year 5965 from creation, and probably even higher than that. If we were to calculate the Hebrew Calendar year dates according to the possible birth date for Abraham when his father Terach was 70 years old, then this would calculate the year 2017 to be the year 5965 in the Hebrew Calendar, which means that the modern Hebrew calendar is mathematically proven to have had at least 187 years subtracted from it at one time, and probably more.

Most ancient and modern calendars record years according to the cycle of the sun, or more precisely, according to the cycle of the earth’s orbit around the sun. Each time the earth has made 1 complete revolution around the sun, 1 year is completed on most calendars around the world, so that the years in a calendar are simply a record of how many times the earth has gone around the sun. The ancient Egyptian, Babylonian, Persian, Greek, Julian Roman, and Gregorian Roman calendars all kept their years according to the earth’s orbit around the sun, and because they were all consistent in counting the revolutions of the earth around the sun, they can all be used reliably to count years. The ancient Hebrew calendar also kept years according to the cycle

of the sun, but not through mathematical calculations like the Egyptians, Babylonians, Persians, Greeks, and Romans. Each new year begins when the seasonal cycle of the sun ripens the barley to the stage of abib in the spring, and is completely reliant upon Yahuweh/Yehovah to bring the rains and determine when he will start the year each year. This ensures that the Hebrew calendar keeps the years very precisely and accurately according to the cycle of the sun without having to use any fallible mathematical calculations whatsoever, and ingeniously allows anyone with agricultural knowledge, even a child, to be able to keep the calendar years even more precisely than any other mathematically calculated calendar, which always have the trouble of losing years because of errors in their solar mathematical calculations.

In 359 C.E. the Rabbis changed the Hebrew calendar to operate on a less precise Metonic Cycle calculated calendar just like the pagan calendar of Babylon, but accurate enough to be able to keep the years consistent up to the present day. The Rabbis added religious rules to the calendar which makes it much less precise than the Babylonian Calendar, but it is still accurate enough to be able to calculate years within at least a 7,000 year range, possibly more. The calculations of the modern Jewish calendar are not accurate enough to calculate the days and months in each year correctly, but it is able to stay in sync with the counting of year dates each year.

Therefore, since all of the ancient calendars, including the ancient Hebrew one, all used the same basic earth orbit cycle to calculate years, they can all be used together to count and calculate the year dates from creation with great precision and accuracy from year to year without any margin of error in the year date calculations. One of the few calendars in the world that does not keep years according to the cycle of the earth's orbit around the sun is the Islamic calendar which constantly loses a little bit of a year every year, and the Islamic calendar is one of the only calendars in the world which cannot be used to accurately count year dates.

I have included very sound proof for the mathematical accuracy of every date recorded in Scripture, and proof of the only accurate way in which all of the dates are able to be calculated in the Explanatory section. All of the dates and records of the dates are mathematically laid out in such a way that anyone can calculate them for themselves and see the accuracy of them for themselves. As discussed earlier, only Abraham's precise birth date cannot be proven in the record of Bereshith itself, and therefore there is no way to prove the correct way his birth date should be mathematically calculated.

I have no idea how Michael Rood calculated his Hebrew Calendar year dates, but I was able to prove with my own calculations that the only way they can be right is if Abraham was born when his father Terach was 122 years old. And amazingly this date for Abraham's birth just happens to cause all of the dates in Scripture to work together in perfect sevens and Jubilees. If Abraham was born in the year 2001, the year that started the third millennium from creation, then the First Temple was completed in the year 2993 at the very end of the third millennium, and Yeshua was born in 3998 at the very end of the fourth millennium from creation. This lines up well with the seventh millennium starting in the year 6001 (Gregorian Calendar year date 2001), exactly 4,000 years after Abraham was born. The only trouble is that there is no way to prove that Abraham was born when his father Terach was 122. In the Endnotes section of this book I came very nearly close, just one step away, from proving that Abraham was born in the year when his father Terach was 122, but it still is not quite yet proven.

Anyone who decides they would rather use the date of Abraham's birth as being when his father Terach was 70 may simply subtract 52 years from Abraham's birth date in the chart, and from every Hebrew Calendar year date after that, to arrive at the Hebrew Calendar years according to the 70 year calculation. And anyone who wants to use the 130 year calculation instead simply has to add 8 years to every date from Abraham's birth and after.

The calculations for all of the dates after the destruction of the First Temple and city of Yerushalayim by Nebukadnetzar in the 19<sup>th</sup> year of his reign are in Section 3 of the Endnotes. Historians have already astronomically proven with ancient record sources all of the years from the destruction of the First Temple to the present day, but I have laid out all of the proof in simple charts, with citations of all of the original sources used to back up all of the year calculations. There is also an explanation in Section 3 of the 'anchor date' of the year 523 B.C.E., which proves that from the present day to that date in history not one single year can be added or subtracted in the chronology. Every year to that point is astronomically proven without any margin of error.

Once again, the purpose of this mathematical exercise is not to prove that all of the year dates in Scripture have all been recorded accurately. It is simply to mathematically prove that ‘if’ all of the year dates in Scripture were recorded accurately, it is possible to mathematically calculate every year date in Scripture to every exact year on the original ancient Hebrew calendar, kept yearly according to the abib barley and monthly according to the sighting of the new moon, without any margin of error whatsoever except for the 60 year margin of error for the birth date of Abraham. And it is all laid out in such a way that anyone can make the calculations and read the record of each calculation in Scripture and come to their own conclusions concerning the calculations of the year dates. But the thing about math is that it is both wonderful and horrible in its precision and accuracy, and can only be right with one single precise way of calculation. All of the dates can only be correctly calculated one single way, and all other calculations will always come out wrong.

As a genealogist I have to mathematically calculate historical year dates all the time, just based on numbers of years recorded in records, and calculating year dates is actually very different from just adding up a bunch of numbers together, because it requires arriving at specific year dates instead of just numbering a certain number of years together. I hope that I have adequately shown and proven in the Explanatory section the only correct way year dates are able to be calculated without errors in them, and I hope I have shown how calculating year dates is very different from calculating day dates and month dates. Day dates can only be accurately calculated when days are recorded without months or years, and month dates can only be accurately calculated when months are recorded without days or years, and year dates can only be accurately calculated when years are recorded without days or months; and the last of the three calculation options is the way that the dates in Scripture are recorded, without numbers of months or days in between the years, as shown in the Explanatory section.

Bereshith – Genesis  
 Shemoth – Exodus  
 Vayyiqra – Leviticus  
 Bemidbar – Numbers  
 Debarim – Deuteronomy  
 Yehoshua – Joshua  
 Shophetim – Judges  
 Shemu’el – Samuel  
 Melakim – Kings  
 Dibre haYamim – Chronicles  
 Yeshayahu – Isaiah  
 Yirmeyahu – Jeremiah  
 Dani’el – Daniel  
 Ezra – Ezra  
 Nechemyah – Nehemiah  
 Tehillim – Psalms

## Hebrew Calendar Year Calculations

### Tehillim 90

Year	Event	Calculation
Year 0	The Creation of Adam	[Bereshith 1:26-31]
Year 130	The Birth of Sheth	From Adam to Sheth are 130 years [Bereshith 5:3]
Year 235	The Birth of Enosh	From Sheth to Enosh are 105 years [Bereshith 5:6]
Year 325	The Birth of Qeynan	From Enosh to Qeynan are 90 years [Bereshith 5:9]
Year 395	The Birth of Mahalal'el	From Qeynan to Mahalal'el are 70 years [Bereshith 5:12]
Year 460	The Birth of Yered	From Mahalal'el to Yered are 65 years [Bereshith 5:15]
Year 622	The Birth of Chanok	From Yered to Chanok are 162 years [Bereshith 5:18]
Year 687	The Birth of Methushelach	From Chanok to Methushelach are 65 years [Bereshith 5:21]
Year 874	The Birth of Lemek	From Methushelach to Lemek are 187 years [Bereshith 5:25]
Year 1056	The Birth of Noach	From Lemek to Noach are 182 years [Bereshith 5:28-29]
Year 1656	The Beginning of the Global Flood	Noach was in his 600 <sup>th</sup> year when the flood waters were on the earth [Bereshith 7:6]
Year 1657	The End of the Global Flood	The flood waters receded and the flood ended when Noach was in his 601 <sup>st</sup> year [Bereshith 8:13]
Year 1659	The Birth of Arpakshad	Arpakshad was born to Shem 2 years after the flood [Bereshith 11:10]
Year 1694	The Birth of Shelach	From Arpakshad to Shelach are 35 years [Bereshith 11:12]
Year 1724	The Birth of Eber	From Shelach to Eber are 30 years [Bereshith 11:14]
Year 1758	The Birth of Peleg	From Eber to Peleg are 34 years [Bereshith 11:16]
Year 1788	The Birth of Re'u	From Peleg to Re'u are 30 years [Bereshith 11:18]
Year 1820	The Birth of Serug	From Re'u to Serug are 32 years [Bereshith 11:20]



Year 1850	The Birth of Nachor	From Serug to Nachor are 30 years [Bereshith 11:22]
Year 1879	The Birth of Terach	From Nachor to Terach are 29 years [Bereshith 11:24]
*Year 2001	The Birth of <u>A</u> bram, who was Renamed <u>A</u> braham	From Terach to <u>A</u> bram ( <u>A</u> braham) are 70 years or <u>122 years</u> or 130 years (1) [Bereshith 11:26]
Year 2076	<u>A</u> bram ( <u>A</u> braham) is called by Yahuweh/Yehovah to Leave His Home and Become a Great Nation, Thus Beginning His Sojourn in Lands which were Not His	<u>A</u> bram was 75 years old when he set out from Charan and began to sojourn in lands which were not his [Bereshith 12:4] [Bereshith 15:13]
Year 2101	The Birth of Yitschaq	From <u>A</u> braham ( <u>A</u> bram) to Yitschaq are 100 years [Bereshith 21:5]
Year 2161	The Birth of Ya‘aqob, who was renamed Yisra’el	From Yitschaq to Ya‘aqob (Yisra’el) are 60 years [Bereshith 25:23-26]
Year 2252	The Birth of Yoseph	Yoseph was 39 years old the same year that his father Ya‘aqob was 130 years old, the year in which Ya‘aqob first came to live in Mitsrayim, which means that Yoseph was born when Ya‘aqob was 91 years old [Bereshith 41:46, 53-54] [Bereshith 45:11-13] [Bereshith 47:5-9]
Year 2291	The Arrival of Yisra’el (Ya‘aqob) and the Children of Yisra’el in Mitsrayim to Begin Living There	The total number of days and years of the sojourning of Ya‘aqob in lands which were not his, on the day he entered Mitsrayim, are 130 years or when Ya‘aqob was 130 years old [Bereshith 47:8-9]
Year 2426	The Birth of Mosheh	Mosheh was 80 years old when he went before Pharaoh to tell him to let the people of Yisra’el go, and this was also the same year that Mosheh and the children of Yisra’el left Mitsrayim [Shemoth 7:7]
*Year 2506	The Exodus of the Children of Yisra’el from Mitsrayim and the End of the Sojourn of <u>A</u> braham and <u>A</u> braham’s Seed in Lands which were Not Theirs and the First Celebration of the Festivals of	The sojourn of the children of Yisra’el who lived in Mitsrayim was 430 years from the day when <u>A</u> braham first set out from Charan at the age of 75 to the day that the nation of Yisra’el set out from

	Pesach and Matsot	Mitsrayim (2) [Shemoth 12:40-41]
Year 2546	The Children of Yisra'el Enter into the Promised Land and Found the Nation of Yisra'el	The children of Yisra'el were in the wilderness wandering for 40 years before entering the land promised to them by Yahuweh/Yehovah [Shemoth 16:35] [Debarim 2:7] [Debarim 8:1-4] [Debarim 29:2-5]
Year 2942 to Year 2982	The Reign of David Over Yisra'el	David reigned over Yisra'el for 40 years [2 Shemu'el 5:4] [1 Melakim 2:11] [1 Dibre haYamim 29:26-28]
Year 2982 to Year 3022	The Reign of Shelomoh Over Yisra'el	Construction of the First Temple began in the 4 <sup>th</sup> year of the reign of Shelomoh and Shelomoh reigned over Yisra'el for 40 years [1 Melakim 6:1] [1 Melakim 11:42] [2 Dibre haYamim 3:1-2] [2 Dibre haYamim 9:30-31]
Year 2986	The Start of Construction of the First Temple	From the exodus of the children of Yisra'el from Mitsrayim to the start of construction of the First Temple are 480 years, construction starting in the 480 <sup>th</sup> year [1 Melakim 6:1, 37]
Year 2993	The Completion of Construction of the First Temple	From the start of the construction of the First Temple to its completion are 7 years [1 Melakim 6:37-38]
Year 3022 to Year 3039	The Reign of Rechab'am Over Yehudah	Rechab'am Reigned Over Yehudah for 17 years [1 Melakim 14:21] [2 Dibre haYamim 12:13]
Year 3039 to Year 3042	The Reign of Abiyam (Abiyah) Over Yehudah	Abiyam (Abiyah) Reigned Over Yehudah for 3 years [1 Melakim 15:1-2] [2 Dibre haYamim 13:1-2]
Year 3042 to Year 3083	The Reign of Asa Over Yehudah	Asa Reigned Over Yehudah for 41 years [1 Melakim 15:9-10] [2 Dibre haYamim 14:1] [2 Dibre haYamim 16:12-13]
Year 3083 to Year 3108	The Reign of Yehoshaphat Over Yehudah	Yehoshaphat Reigned Over Yehudah for 25 years [1 Melakim 22:41-42] [2 Dibre haYamim 16:13-17:1]

		[2 Dibre haYamim 20:31]
Year 3108 to Year 3116	The Reign of Yehoram Over Yehudah	Yehoram Reigned Over Yehudah for 8 years [2 Melakim 8:16-17] [2 Dibre haYamim 21:5-6, 20]
Year 3116 to Year 3117	The Reign of Achazyahu (Uzziyah) Over Yehudah	Achazyahu (Uzziyah) Reigned Over Yehudah for 1 year [2 Melakim 8:25-26] [2 Dibre haYamim 22:1-2]
Year 3117 to Year 3123	The Reign of Athalyah Over Yehudah	Athalyah Reigned Over Yehudah for 6 years [2 Melakim 11:1-3] [2 Dibre haYamim 22:11-12]
Year 3123 to Year 3163	The Reign of Yeho'ash (Yo'ash) Over Yehudah	Yeho'ash (Yo'ash) Reigned Over Yehudah for 40 years [2 Melakim 12:1] [2 Dibre haYamim 23:21-24:1]
Year 3163 to Year 3192	The Reign of Amatsyahu Over Yehudah	Amatsyahu Reigned Over Yehudah for 29 years [2 Melakim 14:1-2] [2 Dibre haYamim 24:27-25:1]
Year 3192 to Year 3244	The Reign of Azaryah (Uzziyahu) Over Yehudah	Azaryah (Uzziyahu) Reigned Over Yehudah for 52 years [2 Melakim 15:1-2] [2 Dibre haYamim 26:1-3]
Year 3244 to Year 3260	The Reign of Yotham Over Yehudah	Yotham Reigned Over Yehudah for 16 years [2 Melakim 15:32-33] [2 Dibre haYamim 26:23-27:1]
Year 3260 to Year 3276	The Reign of Achaz (Yehoachaz) Over Yehudah	Achaz (Yehoachaz) Reigned Over Yehudah for 16 years [2 Melakim 16:1-2] [2 Dibre haYamim 27:9-28:1]
Year 3276 to Year 3305	The Reign of Chizqiyahu Over Yehudah	Chizqiyahu Reigned Over Yehudah for 29 years [2 Melakim 18:1-2] [2 Dibre haYamim 28:27-29:1]
Year 3305 to Year 3360	The Reign of Menashsheh Over Yehudah	Menashsheh Reigned Over Yehudah for 55 years [2 Melakim 20:21-21:1] [2 Dibre haYamim 32:33-33:1]
Year 3360 to Year 3362	The Reign of Amon Over Yehudah	Amon Reigned Over Yehudah for 2 years [2 Melakim 21:18-19] [2 Dibre haYamim 33:20-21]
Year 3362 to Year 3393	The Reign of Yoshiyahu Over Yehudah	Yoshiyahu Reigned Over Yehudah for 31 years [2 Melakim 21:25-22:1] [2 Dibre haYamim 33:25-34:1]

Year 3393 to Year 3393	The Reign of Yeho'achaz Over Yehudah	Yeho'achaz Reigned Over Yehudah for 3 months [2 Melakim 23:29-31] [2 Dibre haYamim 36:1-2]
Year 3393 to Year 3404	The Reign of Yehoyaqim (Elyaqim) Over Yehudah	Yehoyaqim (Elyaqim) Reigned Over Yehudah for 11 years [2 Melakim 23:31-36] [2 Dibre haYamim 36:2-5]
Year 3404 to Year 3404	The Reign of Yehoyakin (Yekonyah) Over Yehudah	Yehoyakin (Yekonyah) Reigned Over Yehudah for 3 months [2 Melakim 24:6-8] [2 Dibre haYamim 36:8-9]
Year 3404 to Year 3415	The Reign of Tsidqiyahu (Mattanyah) Over Yehudah	Tsidqiyahu (Mattanyah) Reigned Over Yehudah for 11 years [2 Melakim 24:17-18] [2 Dibre haYamim 36:10-11] [Yirmeyahu 52:1]
Year 3415	The City of Yerushalayim and the First Temple are Destroyed by the Armies of the Sovereign Nebukadnettsar (Nebuchadnezzar II)	The Siege of the City of Yerushalayim and the destruction of the city took place in the 11 <sup>th</sup> year of the reign of Tsidqiyahu and in the 19 <sup>th</sup> year of the reign of Nebukadnettsar (Nebuchadnezzar II), sovereign of Babylon [2 Melakim 25:2-10] [Yirmeyahu 52:5-13] [Year 586 B.C.E. undisputed year date secularly calculated according to Ptolemy's Canon of Kings, King List BM 34576, Uruk King List IM 65066, Nabonidus Chronicle BM 35382, Astronomical Tablet BM 33066, and Herodotus]
Year 3463	The Command of the Sovereign Koresh (Cyrus II) for the Exiles of Yehudah to Return to Yerushalayim and Build the Second Temple	Koresh (Cyrus II), sovereign of Persia, made a decree in the 1 <sup>st</sup> year of his reign over Babylon for the exiles of Yehudah to return to Yerushalayim to rebuild the House of Yahuweh/Yehovah, the Second Temple [Ezra 1:1-6] [Year 538 B.C.E. undisputed year date secularly calculated according to Ptolemy's Canon of Kings, King List BM 34576, Astronomical Tablet BM 33066, and Herodotus]
Year 3464	The Start of Construction of the Second Temple	Construction of the Second Temple began in the 2 <sup>nd</sup> ordinal year of the exiles' return to Yerushalayim, so that from the decree of Koresh

		(Cyrus) to the start of the building of the Second Temple is 1 year [Ezra 3:8] [Year 537 B.C.E. undisputed year date secularly calculated according to Ptolemy's Canon of Kings, King List BM 34576, Astronomical Tablet BM 33066, and Herodotus]
Year 3485	The Completion of Construction of the Second Temple	The construction of the Second Temple was completed in the 6 <sup>th</sup> year of the reign of Dareyavesh (Darius I), sovereign of Persia [Ezra 6:13-16] [Year 516 B.C.E. undisputed year date secularly calculated according to Ptolemy's Canon of Kings, King List BM 34576, Astronomical Tablet BM 33066, Herodotus, and Behistun Inscription]
Year 3527	Haman Attempts to Genocidally Kill All of the Yehudim (Jews) in the Persian Empire but Fails, Thus Starting the Observance of the Festival of Purim	The day Haman cast a lot to determine for the destruction of the Yehudim (Jews) was the 13 <sup>th</sup> day of the 12 <sup>th</sup> month Adar in the 12 <sup>th</sup> year of the reign of Achashverosh (Xerxes I), sovereign of Persia [Ester: 3:7-14] [Year 474/473 B.C.E. undisputed year date secularly calculated according to Ptolemy's Canon of Kings, King List BM 34576, Astronomical Tablet BM 33066, and Astronomical Tablet BM 32234]
*Year 3543	The Command of the Sovereign Artachshasta (Artaxerxes I) to <u>Restore</u> Yerushalayim	Ezra is sent by Artachshasta (Artaxerxes I), sovereign of Persia, to Yerushalayim with a decree to <u>restore</u> Yerushalayim and its government in the 7 <sup>th</sup> year of his reign (3) [Ezra 7:1-28] [Dani'el 9:25] [Year 458 B.C.E. undisputed year date secularly calculated according to Ptolemy's Canon of Kings, King List BM 34576, Astronomical Tablet BM 33066, and Astronomical Tablet BM 32234]
Year 3556	The Command of the Sovereign Artachshasta (Artaxerxes I) to <u>Rebuild</u> Yerushalayim	Nechemyah is sent by Artachshasta (Artaxerxes I), sovereign of Persia, to Yerushalayim with a decree to

		<p>rebuild Yerushalayim and its wall in the 20<sup>th</sup> year of his reign          [Nechemyah 1:1-2:1]          [Dani'el 9:25]          [Year 445 B.C.E. undisputed year date secularly calculated according to Ptolemy's Canon of Kings, King List BM 34576, Astronomical Tablet BM 33066, and Astronomical Tablet BM 32234]</p>
Year 3834	The First Abomination (Disgusting Object of Idolatry) is Set Up in the Second Temple by the Sovereign Antiochus Epiphanes IV	<p>Antiochus Epiphanes IV, sovereign of the Seleucid division of the Greek Empire set up the abomination on the altar and made pagan sacrifices in the Second temple in the 145<sup>th</sup> year of the Seleucid Era          [I Maccabees 1:54-59 (57-62)]          [Year 167 B.C.E. undisputed year date secularly calculated according to King List BM 34576, Uruk King List IM 65066, and Hellenist King List of Babylon BM 35603]</p>
Year 3837	The Sovereign Antiochus Epiphanes IV is Defeated by Yehudah Maccabees, Resulting in the Purification and Restoration of the Second Temple and the Celebration of the First Festival of Chanukkah	<p>The revolt of Yehudah Maccabees succeeds in defeating the armies of Antiochus Epiphanes IV, sovereign of the Seleucid division of the Greek Empire, and they cleanse and purify the Second Temple in the 148<sup>th</sup> year of the Seleucid Era          [I Maccabees 4:36-52]          [Year 164 B.C.E. undisputed year date secularly calculated according to King List BM 34576, Uruk King List IM 65066, and Hellenist King List of Babylon BM 35603]</p>
*Year 3995 or alternately Year 3998	The Birth of Yeshua the Messiah	<p>Mattithyahu records that Yeshua was born 2 years before Herod died; and Luke records that Yeshua was born in the year in which Caesar Augustus gave the decree for all the world to be registered, being the first registration (not the second) while Quirinius governed the Roman province of Syria (4)          [Mattithyahu 2:1-23]          [Luke 2:1-7]          [Year 6 B.C.E. secularly calculated according to <i>Antiquities of the Jews</i> 17.8.1 and <i>Antiquities of the Jews</i> 17.8.1]</p>

		<p>17.6.4]</p> <p>[Year 3 B.C.E. secularly calculated according to <i>Antiquities of the Jews</i> 17.2.4, <i>The Deeds of the Divine Augustus</i> 35, <i>Antiquities of the Jews</i> 17.6.4, and Luke 3:23]</p> <p>(The calculations for both dates above are correct and undisputed, the only controversy is over whether or not the date which Josephus recorded for Herod's death in 4 B.C.E. in <i>Antiquities of the Jews</i> 17.8.1 is accurate or in error.)</p>
*Year 4026 or alternately Year 4029	<p>The Start of the Ministry of Yeshua the Messiah Exactly 483 Years or 69 Sevens After the Command of Artachshasta (Artaxerxes I) to <u>Restore</u> Yerushalayim, as Prophesied by Dani'el</p>	<p>Yeshua's ministry began when he was not yet but almost 30 years old (in his 29<sup>th</sup> year) at his immersion by Yochanan the Immerser in either the 12<sup>th</sup> year or 15<sup>th</sup> year of the reign of Tiberius Caesar, in the 46<sup>th</sup> year of Herod's reconstruction of the Second Temple when Pontius Pilate was governor of Yehudah, and Herodes district ruler of Galil, and his brother Philip district ruler of Yetur and Trachonitis and the Lysanius tetrarchy of Abilene (Yeshua's immersion took place before Pesach, celebrated in the 1<sup>st</sup> month of the year, and therefore his ministry began just a couple of months before Pesach, in the year before, according to the Hebrew calendar in the 11<sup>th</sup> month of the year) (4)</p> <p>[Dani'el 9:25]</p> <p>[Year 26/27 secularly calculated according to <i>Antiquities of the Jews</i> 14.16.4, <i>Antiquities of the Jews</i> 15.11.1, Yochanan 2:19-20, <i>Against Marcion</i> 1.15.1, <i>Vita Caesarum</i>, Tiberius Nero Caesar, LXXIII, Luke 3:23]</p> <p>[Year 29/30 secularly calculated according to Luke 3:1-3 and <i>Vita Caesarum</i>, Tiberius Nero Caesar, LXXIII]</p> <p>(The calculations for both dates above are correct and undisputed, the only controversy is over which</p>

		calculation was reported and recorded accurately.)
*Year 4028 or alternately Year 4031	The Death of Yeshua the Messiah in the Middle of the Week on the 4 <sup>th</sup> Day of the Week on the Day of the Festival of Pesach; the Resurrection of Yeshua the Messiah on the Day of Shabbath on the 7 <sup>th</sup> Day of the Week, 3 Days and 3 Nights Later; and the Pouring Out of the Fire of the Set-apart Spirit on the Day of the Festival of Shavuot	<p>Since the Hebrew calendar records months according to the cycle of the moon, it is possible to go back and calculate the exact days and months in which each event in Yeshua's life took place, and using NASA's precise calculations of the cycle of the moon it is possible to prove that Yeshua's ministry lasted for exactly 70 weeks or 490 days from his immersion in water to the pouring out of his Spirit on the 49<sup>th</sup> Day of the Counting of the Omer on the Day Before the Festival of Shavuot (4)</p> <p>[Mattithyahu 26:1-28:20]  [Mark 14:1-16:8]  [Luke 22:1-24:53]  [Yochanan 13:1-21:25]  [Acts 2:1-47]  [Dani'el 9:24-27]  [Year 28 calculated according to the 12<sup>th</sup> century C.E. Byzantine manuscript Miniscule 472 of Yochanan 6, which preserves a much older reading of Yochanan 6 and omits the random and out of place Pesach of verse 4]  [Year 31 calculated according to the 12<sup>th</sup> century C.E. Byzantine manuscript Miniscule 472 of Yochanan 6, which preserves a much older reading of Yochanan 6 and omits the random and out of place Pesach of verse 4]</p>
*Year 4068 or alternately Year 4069	The Destruction of the Second (Herod's Reconstructed) Temple and the City of Yerushalayim by the Armies of Titus of Rome	The Talmud records that Yerushalayim and the Temple were destroyed 403 years before the year 471, in the year 68. The only 4 ancient surviving historical records of that time period in history when the Temple was destroyed are Josephus, Tacitus, Suetonius, and Dio; and all 4 of them are in complete disagreement in the dating of the year the Temple was destroyed. The charts in Endnote (5) show the different methods of dating the destruction of the



		<p>Temple, and also shows how the year 70 dating method has the most contradictions and errors, while the year 68 dating method has the fewest contradictions and errors. Years 68 and 69 have the most proof backing them and are the 2 most probable dates for the destruction of the Temple. (5)</p> <p>[Years 68 and 69 calculated according to Talmud Mas. Avodah Zarah 9b, Talmud Mas. Arachin 12b, Josephus, Tacitus, Suetonius, and Dio]</p> <p>[Year 70 calculated according to Tacitus, who stands alone as the only ancient record to date the destruction of the Temple in the year 70 and even contradicts himself in this date]</p>
<p>Year 5534 or alternately Year 5535</p>	<p>The Command by Suleiman I to <u>Rebuild</u> Yerushalayim</p>	<p>There is no surviving record of the exact date Suleiman I gave the command to <u>rebuild</u> Yerushalayim, but the very first structures he had built in the city before rebuilding the wall of the city were 6 fountains, each with an inscription of the date each fountain was built with the quote of Suleiman's command to build the fountains. A total of 5 of the inscriptions on these fountains have survived, and of these 5 the earliest recorded date is June 1536. This means that the rebuilding of Yerushalayim, which began with the building of the first fountain, probably began before June 1536. Since no date was recorded for the actual command Suleiman gave to build the fountains, only the inscription of the command itself, the date that Suleiman gave the command to rebuild Yerushalayim can only be approximated within 1 to 2 years before June 1536, in either 1534 or 1535.</p> <p>[Before June 1536 Gregorian Calendar Date according to Sabil Birkat al-Sultan; <i>Ottoman Sabils of Jerusalem</i> (2010) by Anthony</p>

		Assetto, Cassidy Hobbs, Joshua Lessard, and Judith Bing; <i>Sabils (Water Fountains) of Jerusalem from the Medieval Pe-riod to the Twentieth Century</i> (2006) by Avraham Sasson]
Year 5941	The Start of the Holocaust	[Spring 1941 Gregorian Calendar Date]
Year 5945	The End of the Holocaust	[May 1945 Gregorian Calendar Date]
Year 5948	The Rebirth and Creation of the State of Yisra'el in One Day on the Day Before the Festival of Shavuot, the 49 <sup>th</sup> Day of the Counting of the Omer	[14 May 1948 Gregorian Calendar Date]
Year 5961	The Dedication and Opening of the Yad vaShem Tent of Remembrance	[13 April 1961 Gregorian Calendar, on Holocaust Remembrance Day]
Year 5967	The Nation of Yisra'el Retakes Control of the City of Yerushalayim	[7 June 1967 Gregorian Calendar Date]
Year 5968	The Command by the Ministerial Committee for Economic Affairs to <u>Rebuild</u> and <u>Restore</u> Yerushalayim with Resolution EC/179	The Ministerial Committee for Economic Affairs in Resolution EC/179 Ordered the Formation of The Company for the Development and Reconstruction of the Old City (later renamed The Company for the Reconstruction and Development of the Jewish Quarter) for the purpose “to reconstruct the Jewish Quarter in the Old City of Yerushalayim and develop it as a natural, religious, historical, and cultural site, while emphasizing its unique character and color.” <i>Journal of Urban History</i> 37(5) “The Jewish Quarter After 1967: A Case Study on the Creation of an Ideological-Cultural Landscape in Jerusalem’s Old City” (2011) by Doron Bar and Rehav Rubin, pg. 779 [8 September 1968 Gregorian Calendar Date]
Year 5986	Annulment of the First Ever Peace Talks Between Yisra'el and the Palestinians with the Passing of a Law in the Knesset Making it Illegal for Any Yisra'eli to Hold Peace Talks with the Terrorist Palestinian Liberation Organization	This law annulled the first ever peace talks between Yisra'el and the Palestinians which had been ongoing in February to April 1986 [August 1986 Gregorian Calendar Date]

Year 5993	The First Attempt to Divide Yerushalayim at the Oslo Accord	[13 September 1993 Gregorian Calendar Date]
Year 6000	The Second Attempt to Divide Yerushalayim at the Camp David Summit	[11-25 July 2000 Gregorian Calendar Date]
Year 6000	Annulment of the First and Second Attempts to Divide Yerushalayim with the Start of the Second Palestinian Intifada	[28 September 2000 Gregorian Calendar Date]
Year 6007	The Third Attempt to Divide Yerushalayim at the Annapolis Conference	[27 November 2007 Gregorian Calendar Date]
Year 6014	Annulment of All Peace Talks Between Yisra'el and the Palestinians with the Signing of a Unity Agreement Between Fatah and Chamas	[23 April 2014 Gregorian Calendar Date]

### Calculation Chronology from Creation to the Destruction of the First Temple

1. 130 +	50. 11 +	1. Sheth	43. Yotham
2. 105 +	51. 0 +	2. Enosh	44. Achaz
3. 90 +	52. 11	3. Qeynan	45. Chizqiyahu
4. 70 +		4. Mahalal'el	46. Menashsheh
5. 65 +	The calculations for the	5. Yered	47. Amon
6. 162 +	years after the destruction	6. Chanok	48. Yoshiyahu
7. 65 +	of the First Temple and	7. Methushelach	49. Yeho'achaz
8. 187 +	the city of Yerushalayim	8. Lemek	50. Yehoyaqim
9. 182 +	by Nebukadnetzar	9. Noach	51. Yehoyakin
10. 600 +	(Nebuchadnezzar II) are	10. The Global Flood	52. Tsidqiyahu
11. 1 +	in Sections 3 to 5 of the	Begins	
12. 2 +	Endnotes	11. The Global Flood	
13. 35 +		Ends	
14. 30 +		12. Arpakshad	
15. 34 +		13. Shelach	
16. 30 +		14. Eber	
17. 32 +		15. Peleg	
18. 30 +		16. Re'u	
19. 29 +		17. Serug	
20. 70 or 122 or 130 +		18. Nachor	
21. 75		19. Terach	
22. Number 20. + 100 +		20. Abraham	
23. 60 +		21. Abraham Begins	
24. 91		Sojourn	
25. Number 23. + 130		22. Yitschaq	
26. Number 27. – 80		23. Ya'aqob	
27. Number 21. + 430 +		24. Yoseph	
28. 40		25. Children of Yisra'el	
29. Number 30. – 40		Begin Living in	
30. Number 31. – 4 and		Mitsrayim	
+ 40		26. Mosheh	
31. Number 27. + 480 +		27. Children of Yisra'el	
32. 7		Leave Mitsrayim	
33. Number 30. + 17 +		28. Children of Yisra'el	
34. 3 +		Enter Promised Land	
35. 41 +		29. David	
36. 25 +		30. Shelomoh	
37. 8 +		31. Start of First Temple	
38. 1 +		32. Completion of First	
39. 6 +		Temple	
40. 40 +		33. Rechab'am	
41. 29 +		34. Abiyam	
42. 52 +		35. Asa	
43. 16 +		36. Yehoshaphat	
44. 16 +		37. Yehoram	
45. 29 +		38. Achazyahu	
46. 55 +		39. Athalyah	
47. 2 +		40. Yeho'ash	
48. 31 +		41. Amatsyahu	
49. 0 +		42. Azaryah	

## Explanatory

By ignoring the birth days and birth months, and only calculating birth years of each generation, every generation will always calculate the precise birth years for every other generation in a continuous genealogical line. Below are two real life examples from two of my own personal proven and documented genealogical lines. The documents and records which prove both of these lineages are available for anyone to see in public records, and the John Howland lineage is registered as a proven lineage with the General Society of Mayflower Descendants. As real life examples these two lineages serve as a witness and proof to the exact year by year accuracy found in the genealogical records, and show how the portions calculated according to genealogical lines are able to calculate the year dates on the Hebrew calendar to the precise year without any margin of error.

Even though these lineages use the Gregorian Calendar and not the Hebrew Calendar for calculating dates, the calculations will always work with any calendar, as long as the calendar is consistent in starting the year at about the same time every year. The original ancient Hebrew Calendar accomplishes this by starting the year with the abib barley. Instead of using a mathematical solar calculation, it uses an agricultural means to keep time with the start of the new year, by observing the orbit of the earth around the sun instead of mathematically calculating the orbit of the earth around the sun. This allows the Hebrew Calendar to keep time in the counting of years more precisely than any mathematical solar calculation, because the barley becomes abib according to the actual orbit of the earth around the sun instead of a calculation of the orbit of the earth around the sun.

When Mosheh wrote out the genealogical records in the Torah it is highly unlikely that he had any kind of record of birth days or birth months to use in the genealogy. After that span of time birth years would have been the only thing preserved from generation to generation. Therefore, by dropping all of the birth days and birth months in the genealogies below, and only using the birth years to calculate the ages of each person in the genealogy when they brought forth the next generation, just like Mosheh did in recording only the birth years in his genealogies, the precise birth year will always be able to be calculated for every single person in every single generation throughout any continuous genealogical line. And this will always work for anyone's genealogy. Alternatively, if the birth day and birth month are also used along with the birth year to calculate the age of each person when each next generation is born, the mathematical calculations will sometimes come out wrong and sometimes come out right from one generation to the next, but will always calculate the wrong birth years across spans of multiple generations. The only way it works is to calculate the birth years only, without using the birth days and months. And this does not present any radical new way of calculating the dates of the Hebrew Calendar. It simply proves that the way that everyone has always calculated the dates for the Hebrew Calendar are mathematically accurate without any margin of error in them.

<u>Genealogy</u> 14 Generations	<u>Calculation</u> Calculated According to Birth Years and Death Years Only, Without Using the Days and Months
And John Bruen lived 46 years and brought forth Obadiah Bruen and after he brought forth Obadiah Bruen he lived 20 years and brought forth sons and daughters.	Actual Birth Date: 1560 Actual Death Date: 18 January 1626 From John Bruen to Obadiah Bruen are 46 years
And Obadiah Bruen lived 28 years and brought forth Mary Bruen and after he brought forth Mary Bruen he lived 46 years and brought forth sons and daughters.	Actual Birth Date: December 1606 Actual Death Date: 1680 From Obadiah Bruen to Mary Bruen are 28 years
And Mary Bruen lived 32 years and brought forth Richard Baldwin and after she brought forth Richard Baldwin she lived 4 years and brought forth sons and daughters.	Actual Birth Date: June 1634 Actual Death Date: 2 September 1670 From Mary Bruen to Richard Baldwin are 32 years
And Richard Baldwin lived 29 years and brought forth John Baldwin and after he brought forth John Baldwin he lived 48 years and brought forth sons and daughters.	Actual Birth Date: 27 September 1666 Actual Death Date: 1743 From Richard Baldwin to John Baldwin are 29 years

And John Baldwin lived 33 years and brought forth Benjamin Baldwin and after he brought forth Benjamin Baldwin he lived 46 years and brought forth sons and daughters.	Actual Birth Date: April 1695 Actual Death Date: 18 July 1774 From John Baldwin to Benjamin Baldwin are 33 years
And Benjamin Baldwin lived 54 years and brought forth Samuel Baldwin and after he brought forth Samuel Baldwin he lived 26 years and brought forth sons and daughters.	Actual Birth Date: 15 July 1728 Actual Death Date: 24 October 1808 From Benjamin Baldwin to Samuel Baldwin are 54 years
And Samuel Baldwin lived 32 years and brought forth Emeranda Baldwin and after he brought forth Emeranda Baldwin he lived 29 years and brought forth sons and daughters.	Actual Birth Date: 22 August 1782 Actual Death Date: 15 January 1843 From Samuel Baldwin to Emeranda Baldwin are 32 years
And Emeranda Baldwin lived 32 years and brought forth Samuel Porter Howland and after she brought forth Samuel Porter Howland she lived 4 years and brought forth sons and daughters.	Actual Birth Date: 13 September 1814 Actual Death Date: 4 May 1850 From Emeranda Baldwin to Samuel Porter Howland are 32 years
And Samuel Porter Howland lived 35 years and brought forth Frank George Howland and after he brought forth Frank George Howland he lived 47 years and brought forth sons and daughters.	Actual Birth Date: 1 May 1846 Actual Death Date: 3 November 1928 From Samuel Porter Howland to Frank George Howland are 35 years
And Frank George Howland lived 26 years and brought forth James Porter Howland and after he brought forth James Porter Howland he lived 65 years and brought forth sons.	Actual Birth Date: 19 May 1881 Actual Death Date: 14 September 1972 From Frank George Howland to James Porter Howland are 26 years
And James Porter Howland lived 28 years and brought forth Bernice (Bunni) Rose Howland and after he brought forth Bernice (Bunni) Rose Howland he lived 59 years and brought forth daughters.	Actual Birth Date: 6 January 1907 Actual Death Date: 26 February 1994 From James Porter Howland to Bernice (Bunni) Rose Howland are 28 years
And Bernice (Bunni) Rose Howland lived 23 years and brought forth Susan Marie Slater.	Actual Birth Date: 7 September 1935 From Bernice (Bunni) Rose Howland to Susan Marie Slater are 23 years
And Susan Marie Slater lived 27 years and brought forth Miner Thomas Perkins III.	Actual Birth Date: 6 November 1958 From Susan Marie Slater to Miner Thomas Perkins III are 27 years
Miner Thomas Perkins III	Actual Birth Date: 1 July 1985  Adding up all of the years from one generation to the next equals a total of 425 years from the birth of John Bruen to my birth: $46 + 28 + 32 + 29 + 33 + 54 + 32 + 32 + 35 + 26 + 28 + 23 + 27 = 425$  When 46 years are added from the birth year of John Bruen in 1560, it calculates the birth year of Obadiah Bruen as 1606, which is the precise year in which he was born.  When 425 years are added from the birth year of John Bruen in 1560 it calculates my birth year as 1985, which is the precise year in which I was born.

<p style="text-align: center;"><u>Genealogy</u> 13 Generations</p>	<p style="text-align: center;"><u>Calculation</u> Calculated According to Birth Years and Death Years Only, Without Using the Days and Months</p>
And John Howland lived 36 years and brought forth John Howland II and after he brought forth John Howland II he lived 46 years and brought forth sons and daughters.	Actual Birth Date: 1591 Actual Death Date: 23 February 1673 From John Howland to John Howland II are 36 years
And John Howland II lived 47 years and brought forth John Howland III and after he brought forth John Howland III he lived 30 years and brought forth sons and daughters.	Actual Birth Date: 24 April 1627 Actual Death Date: 1 January 1704 From John Howland II to John Howland III are 47 years
And John Howland III lived 31 years and brought forth George Gill Howland and after he brought forth George Gill Howland he lived 33 years and brought forth sons and daughters.	Actual Birth Date: 31 December 1674 Actual Death Date: 14 February 1738 From John Howland III to George Gill Howland are 31 years
And George Gill Howland lived 38 years and brought forth George Howland and after he brought forth George Howland he lived 53 years and brought forth sons and daughters.	Actual Birth Date: 30 December 1705 Actual Death Date: 13 October 1796 From George Gill Howland to George Howland are 38 years
And George Howland lived 45 years and brought forth George H. Howland and after he brought forth George H. Howland he lived 27 years and brought forth sons and daughters.	Actual Birth Date: 25 April 1743 Actual Death Date: 16 May 1815 From George Howland to George H. Howland are 45 years
And George H. Howland lived 25 years and brought forth Porter Luce Howland and after he brought forth Porter Luce Howland he lived 62 years and brought forth sons and daughters.	Actual Birth Date: 17 December 1788 Actual Death Date: 12 January 1875 From George H. Howland to Porter Luce Howland are 25 years
And Porter Luce Howland lived 33 years and brought forth Samuel Porter Howland and after he brought forth Samuel Porter Howland he lived 34 years and brought forth sons and daughters.	Actual Birth Date: 3 March 1813 Actual Death Date: 16 February 1880 From Porter Luce Howland to Samuel Porter Howland are 33 years
And Samuel Porter Howland lived 35 years and brought forth Frank George Howland and after he brought forth Frank George Howland he lived 47 years and brought forth sons and daughters.	Actual Birth Date: 1 May 1846 Actual Death Date: 3 November 1928 From Samuel Porter Howland to Frank George Howland are 35 years
And Frank George Howland lived 26 years and brought forth James Porter Howland and after he brought forth James Porter Howland he lived 65 years and brought forth sons.	Actual Birth Date: 19 May 1881 Actual Death Date: 14 September 1972 From Frank George Howland to James Porter Howland are 26 years
And James Porter Howland lived 28 years and brought forth Bernice (Bunni) Rose Howland and after he brought forth Bernice (Bunni) Rose Howland he lived 59 years and brought forth daughters.	Actual Birth Date: 6 January 1907 Actual Death Date: 26 February 1994 From James Porter Howland to Bernice (Bunni) Rose Howland are 28 years
And Bernice (Bunni) Rose Howland lived 23 years and brought forth Susan Marie Slater.	Actual Birth Date: 7 September 1935 From Bernice (Bunni) Rose Howland to Susan Marie Slater are 23 years
And Susan Marie Slater lived 27 years and brought forth Miner Thomas Perkins III.	Actual Birth Date: 6 November 1958 From Susan Marie Slater to Miner Thomas Perkins III are 27 years

Miner Thomas Perkins III	<p>Actual Birth Date: 1 July 1985</p> <p>Adding up all of the years from one generation to the next equals a total of 394 years from the birth of John Howland to my birth: <math>36 + 47 + 31 + 38 + 45 + 25 + 33 + 35 + 26 + 28 + 23 + 27 = 394</math>.</p> <p>When 36 years are added from the birth year of John Howland in 1591, it calculates the birth year of John Howland II as 1627, which is the precise year in which he was born.</p> <p>When 394 years are added from the birth year of John Howland in 1591 it calculates my birth year as 1985, which is the precise year in which I was born.</p>
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The following chart shows examples of ways in which year dates can be calculated according to ages and numbers of years. It also shows how year dates can never be accurately calculated based on a person's age according to years alone. There are only two ways to accurately calculate dates: the first is by recording the exact number of days and months and years in between one event to the next; and the second is by dropping the days and months entirely, and only recording the number of years that have transpired from one year date to the next. If a year date is calculated according to days and months and years all together, but then is only recorded in years without days and months, later calculations of this date by others later on will always come out wrong as in example 3, with only an approximate, imprecise date.

<u>Different Ways of Recording Calculations on Graves</u> Actual Birth Date: 30 December 1705 Actual Death Date: 13 October 1796	<u>Demonstration of Each Calculation</u>
Grave Example 1: He died 13 October 1796 at the age of 90 years, 9 months, and 13 days	<p><u>This first way can calculate the exact birth day, birth month, and birth year.</u></p> <ol style="list-style-type: none"> <li>1. Subtract 13 days from October 13 = September 30, 1796</li> <li>2. Subtract 9 months from September 30 = December 30, 1795</li> <li>3. Subtract 90 years from December 30, 1795 = December 30, 1705</li> </ol>
Grave Example 2: He died 13 October 1796 at the age of 90 years and 9 months	<p><u>This second way can only calculate an estimate of birth within one month of accuracy.</u></p> <ol style="list-style-type: none"> <li>1. Subtract 9 months from October 13 = January 13, 1796</li> <li>2. Subtract 90 years from January 13, 1796 = January 13, 1706</li> <li>3. Estimates his birth as being from December 13, 1705 to January 13, 1706</li> </ol>
Grave Example 3: He died 13 October 1796 in the 91 <sup>st</sup> year of his age	<p><u>This third way can only calculate the year of birth within a one year margin of error.</u></p> <ol style="list-style-type: none"> <li>1. Subtract 91 years from October 13, 1796 = October 13, 1705</li> <li>2. Estimates his birth as being on or after October 13, 1705, between October 13, 1705 to October 13, 1706</li> </ol>



	<p>This third way of recording a date is only able to calculate a possibility of 2 different year dates for his birth but does not tell you for sure which one is the right one, because it is recorded according to an exact day of death without giving the number of days to his birth.</p>
<p>Grave Example 4: He died 13 October 1796 at the age of 90 years old</p> <p>(This 4<sup>th</sup> way is actually technically telling a lie and is a very inaccurate way to calculate year dates based on age, because really he is not 90 years old, but he is actually 9 months and 13 days older than 90 years old; in other words he has not really lived 90 years, but instead 90 years plus 9 months and 13 days)</p>	<p><u>This fourth way again is only able to calculate the year of birth within a one year margin of error.</u></p> <ol style="list-style-type: none"> <li>1. Subtract 90 years from October 13, 1796 = October 13, 1706</li> <li>2. Estimates his birth as being on or before October 13, 1706, between October 13, 1705 to October 13, 1706</li> </ol> <p>This fourth way of recording a date is only able to calculate a possibility of 2 different year dates for his birth but does not tell you for sure which one is the right one, because it is recorded according to an exact day of death without giving the number of days to his birth.</p>
<p>Grave Example 5: as it would be recorded in Scripture He lived 91 years and died in the year 1796</p>	<p><u>This fifth way, by leaving out the days and months, and then recording it according to the year date in which he died, will always accurately calculate his year of birth to the exact year without any margin of error.</u></p> <ol style="list-style-type: none"> <li>1. Subtract 91 years from 1796 = 1705</li> </ol> <p>This fifth way of recording a date is always accurate to the exact year because it is only recorded to the exact year of death, and gives all of the information needed to calculate the exact year of birth, dropping out the days and months which are not needed for calculating precise years.</p>

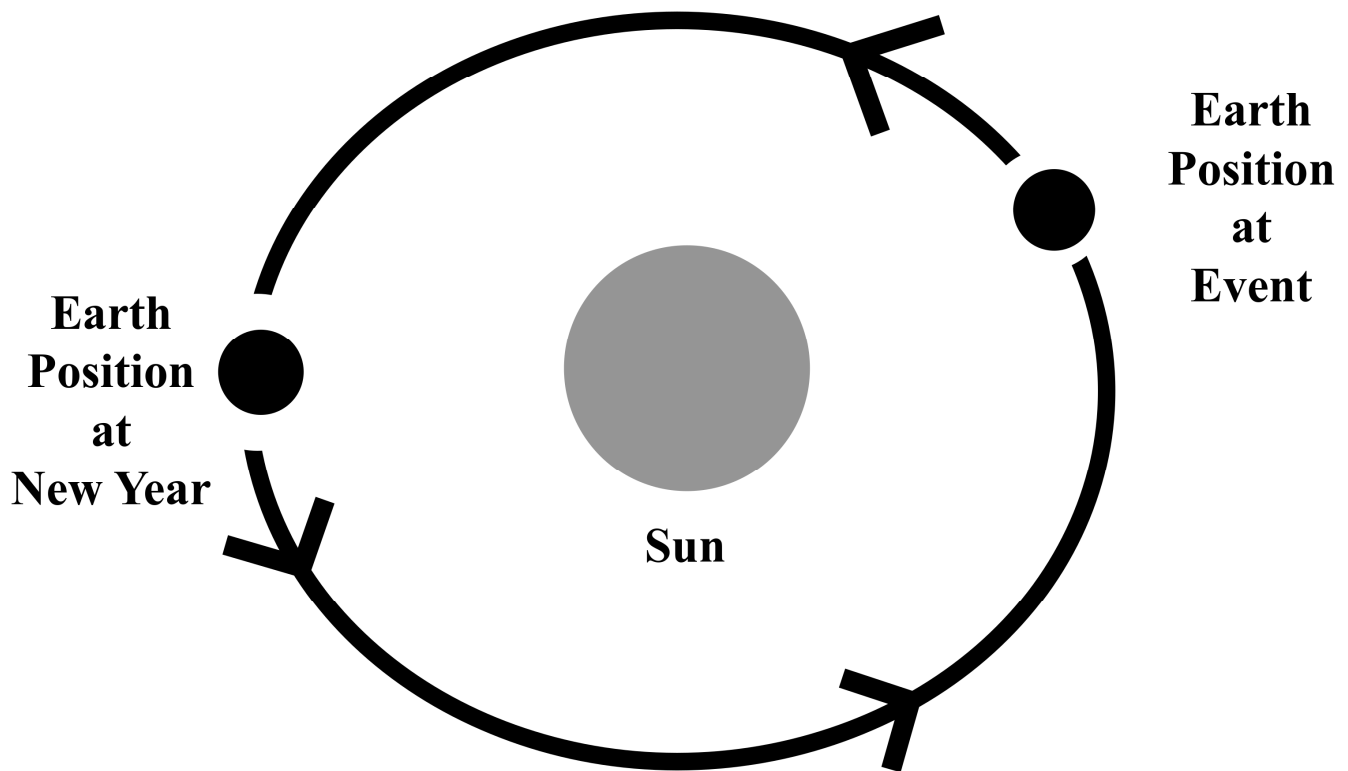
The reason why year dates must be calculated differently from actual numbers of years is because year dates operate on a completely separate cycle from exact numbers of years transpired from one day to the next day. The year dates in which a person is born and dies, or in which a sovereign becomes king and ceases to be king, etc. run on a cycle of the earth's orbit determined by the day of the new year each year, such as January 1 on the Gregorian calendar, and does not run according to the specific days a person is born or dies. This is why calculating year dates requires a different form of mathematical calculation than adding up the total number of days a person has lived from one day to another day, or for any event that begins on a certain day and ends on another day.

The following charts show how the two forms of calculation differ, and how the calculation for adding up the total number of days and years that a person has lived will always cause the calculations for their year of birth and year of death to come out wrong in the end.

**Numbers of Years from an Event are Counted According to the Position of the Earth in its Orbit at the Time of the Event**

**Year Dates of an Event are Counted According to the Position of the Earth at the Calendar New Year**

**Numbers of Years and Year Dates are Two Different Forms of Counting of the Earth's Orbit from Two Different Points of the Earth's Position in Orbit**



<b>Two Separate Calculations of the Earth's Orbit Around the Sun Running Simultaneously</b> (Because the Year Date is Recording the Number of Times the Earth has made a Complete Orbit Around the Sun Beginning and Ending on the Day of New Year (January 1 <sup>st</sup> on the Gregorian calendar), the Year Date in which a Person is Born or Dies, or in which Any Event Takes Place, Runs on a Different Mathematical Cycle Than the Total Number of Years or Orbits of the Earth Around the Sun a Person has Actually Lived)			
<b>Calculation 1</b> <b>Calculating Numbers of Years</b> (Calculated According to the Number of Years Completed Starting from a Specific Day and Ending With a Specific Day, but Ignoring the Number of Year Dates Completed)		<b>Calculation 2</b> <b>Calculating Year Dates</b> (Calculated According to the Number of Year Dates Completed, but Ignoring the Number of Years Completed from One Specific Day to Another Specific Day)	
Dates	Number of Years	Dates	Number of Year Dates
30 December 1705 to 30 December 1706	1 Completed Revolution of the Earth's Orbit Around the Sun	1705	0 <sup>th</sup> Year, Born in the Middle of the 1,705 <sup>th</sup> Orbit of the Earth Around the Sun
30 December 1706 to 30 December 1707	2 Completed Revolutions of the Earth's Orbit Around the Sun	1706	1 <sup>st</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1707 to 30 December 1708	3 Completed Revolutions of the Earth's Orbit Around the Sun	1707	2 <sup>nd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1708 to 30 December 1709	4 Completed Revolutions of the Earth's Orbit Around the Sun	1708	3 <sup>rd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1709 to 30 December 1710	5 Completed Revolutions of the Earth's Orbit Around the Sun	1709	4 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1710 to 30 December 1711	6 Completed Revolutions of the Earth's Orbit Around the Sun	1710	5 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1711 to 30 December 1712	7 Completed Revolutions of the Earth's Orbit Around the Sun	1711	6 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1712 to 30 December 1713	8 Completed Revolutions of the Earth's Orbit Around the Sun	1712	7 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1713 to 30 December 1714	9 Completed Revolutions of the Earth's Orbit Around the Sun	1713	8 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1714 to	10 Completed Revolutions of the Earth's	1714	9 <sup>th</sup> Year in which the Year Date Records a

30 December 1715	Orbit Around the Sun		Complete Orbit of the Earth Around the Sun
30 December 1715 to 30 December 1716	11 Completed Revolutions of the Earth's Orbit Around the Sun	1715	10 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1716 to 30 December 1717	12 Completed Revolutions of the Earth's Orbit Around the Sun	1716	11 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1717 to 30 December 1718	13 Completed Revolutions of the Earth's Orbit Around the Sun	1717	12 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1718 to 30 December 1719	14 Completed Revolutions of the Earth's Orbit Around the Sun	1718	13 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1719 to 30 December 1720	15 Completed Revolutions of the Earth's Orbit Around the Sun	1719	14 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1720 to 30 December 1721	16 Completed Revolutions of the Earth's Orbit Around the Sun	1720	15 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1721 to 30 December 1722	17 Completed Revolutions of the Earth's Orbit Around the Sun	1721	16 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1722 to 30 December 1723	18 Completed Revolutions of the Earth's Orbit Around the Sun	1722	17 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1723 to 30 December 1724	19 Completed Revolutions of the Earth's Orbit Around the Sun	1723	18 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1724 to 30 December 1725	20 Completed Revolutions of the Earth's Orbit Around the Sun	1724	19 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1725 to 30 December 1726	21 Completed Revolutions of the Earth's Orbit Around the Sun	1725	20 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1726 to 30 December 1727	22 Completed Revolutions of the Earth's Orbit Around the Sun	1726	21 <sup>st</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun

30 December 1727 to 30 December 1728	23 Completed Revolutions of the Earth's Orbit Around the Sun	1727	22 <sup>nd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1728 to 30 December 1729	24 Completed Revolutions of the Earth's Orbit Around the Sun	1728	23 <sup>rd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1729 to 30 December 1730	25 Completed Revolutions of the Earth's Orbit Around the Sun	1729	24 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1730 to 30 December 1731	26 Completed Revolutions of the Earth's Orbit Around the Sun	1730	25 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1731 to 30 December 1732	27 Completed Revolutions of the Earth's Orbit Around the Sun	1731	26 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1732 to 30 December 1733	28 Completed Revolutions of the Earth's Orbit Around the Sun	1732	27 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1733 to 30 December 1734	29 Completed Revolutions of the Earth's Orbit Around the Sun	1733	28 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1734 to 30 December 1735	30 Completed Revolutions of the Earth's Orbit Around the Sun	1734	29 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1735 to 30 December 1736	31 Completed Revolutions of the Earth's Orbit Around the Sun	1735	30 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1736 to 30 December 1737	32 Completed Revolutions of the Earth's Orbit Around the Sun	1736	31 <sup>st</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1737 to 30 December 1738	33 Completed Revolutions of the Earth's Orbit Around the Sun	1737	32 <sup>nd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1738 to 30 December 1739	34 Completed Revolutions of the Earth's Orbit Around the Sun	1738	33 <sup>rd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1739 to	35 Completed Revolutions of the Earth's	1739	34 <sup>th</sup> Year in which the Year Date Records a

30 December 1740	Orbit Around the Sun		Complete Orbit of the Earth Around the Sun
30 December 1740 to 30 December 1741	36 Completed Revolutions of the Earth's Orbit Around the Sun	1740	35 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1741 to 30 December 1742	37 Completed Revolutions of the Earth's Orbit Around the Sun	1741	36 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1742 to 30 December 1743	38 Completed Revolutions of the Earth's Orbit Around the Sun	1742	37 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1743 to 30 December 1744	39 Completed Revolutions of the Earth's Orbit Around the Sun	1743	38 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1744 to 30 December 1745	40 Completed Revolutions of the Earth's Orbit Around the Sun	1744	39 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1745 to 30 December 1746	41 Completed Revolutions of the Earth's Orbit Around the Sun	1745	40 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1746 to 30 December 1747	42 Completed Revolutions of the Earth's Orbit Around the Sun	1746	41 <sup>st</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1747 to 30 December 1748	43 Completed Revolutions of the Earth's Orbit Around the Sun	1747	42 <sup>nd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1748 to 30 December 1749	44 Completed Revolutions of the Earth's Orbit Around the Sun	1748	43 <sup>rd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1749 to 30 December 1750	45 Completed Revolutions of the Earth's Orbit Around the Sun	1749	44 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1750 to 30 December 1751	46 Completed Revolutions of the Earth's Orbit Around the Sun	1750	45 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1751 to 30 December 1752	47 Completed Revolutions of the Earth's Orbit Around the Sun	1751	46 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun

30 December 1752 to 30 December 1753	48 Completed Revolutions of the Earth's Orbit Around the Sun	1752	47 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1753 to 30 December 1754	49 Completed Revolutions of the Earth's Orbit Around the Sun	1753	48 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1754 to 30 December 1755	50 Completed Revolutions of the Earth's Orbit Around the Sun	1754	49 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1755 to 30 December 1756	51 Completed Revolutions of the Earth's Orbit Around the Sun	1755	50 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1756 to 30 December 1757	52 Completed Revolutions of the Earth's Orbit Around the Sun	1756	51 <sup>st</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1757 to 30 December 1758	53 Completed Revolutions of the Earth's Orbit Around the Sun	1757	52 <sup>nd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1758 to 30 December 1759	54 Completed Revolutions of the Earth's Orbit Around the Sun	1758	53 <sup>rd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1759 to 30 December 1760	55 Completed Revolutions of the Earth's Orbit Around the Sun	1759	54 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1760 to 30 December 1761	56 Completed Revolutions of the Earth's Orbit Around the Sun	1760	55 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1761 to 30 December 1762	57 Completed Revolutions of the Earth's Orbit Around the Sun	1761	56 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1762 to 30 December 1763	58 Completed Revolutions of the Earth's Orbit Around the Sun	1762	57 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1763 to 30 December 1764	59 Completed Revolutions of the Earth's Orbit Around the Sun	1763	58 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1764 to	60 Completed Revolutions of the Earth's	1764	59 <sup>th</sup> Year in which the Year Date Records a

30 December 1765	Orbit Around the Sun		Complete Orbit of the Earth Around the Sun
30 December 1765 to 30 December 1766	61 Completed Revolutions of the Earth's Orbit Around the Sun	1765	60 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1766 to 30 December 1767	62 Completed Revolutions of the Earth's Orbit Around the Sun	1766	61 <sup>st</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1767 to 30 December 1768	63 Completed Revolutions of the Earth's Orbit Around the Sun	1767	62 <sup>nd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1768 to 30 December 1769	64 Completed Revolutions of the Earth's Orbit Around the Sun	1768	63 <sup>rd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1769 to 30 December 1770	65 Completed Revolutions of the Earth's Orbit Around the Sun	1769	64 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1770 to 30 December 1771	66 Completed Revolutions of the Earth's Orbit Around the Sun	1770	65 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1771 to 30 December 1772	67 Completed Revolutions of the Earth's Orbit Around the Sun	1771	66 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1772 to 30 December 1773	68 Completed Revolutions of the Earth's Orbit Around the Sun	1772	67 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1773 to 30 December 1774	69 Completed Revolutions of the Earth's Orbit Around the Sun	1773	68 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1774 to 30 December 1775	70 Completed Revolutions of the Earth's Orbit Around the Sun	1774	69 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1775 to 30 December 1776	71 Completed Revolutions of the Earth's Orbit Around the Sun	1775	70 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1776 to 30 December 1777	72 Completed Revolutions of the Earth's Orbit Around the Sun	1776	71 <sup>st</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun



30 December 1777 to 30 December 1778	73 Completed Revolutions of the Earth's Orbit Around the Sun	1777	72 <sup>nd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1778 to 30 December 1779	74 Completed Revolutions of the Earth's Orbit Around the Sun	1778	73 <sup>rd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1779 to 30 December 1780	75 Completed Revolutions of the Earth's Orbit Around the Sun	1779	74 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1780 to 30 December 1781	76 Completed Revolutions of the Earth's Orbit Around the Sun	1780	75 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1781 to 30 December 1782	77 Completed Revolutions of the Earth's Orbit Around the Sun	1781	76 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1782 to 30 December 1783	78 Completed Revolutions of the Earth's Orbit Around the Sun	1782	77 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1783 to 30 December 1784	79 Completed Revolutions of the Earth's Orbit Around the Sun	1783	78 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1784 to 30 December 1785	80 Completed Revolutions of the Earth's Orbit Around the Sun	1784	79 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1785 to 30 December 1786	81 Completed Revolutions of the Earth's Orbit Around the Sun	1785	80 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1786 to 30 December 1787	82 Completed Revolutions of the Earth's Orbit Around the Sun	1786	81 <sup>st</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1787 to 30 December 1788	83 Completed Revolutions of the Earth's Orbit Around the Sun	1787	82 <sup>nd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1788 to 30 December 1789	84 Completed Revolutions of the Earth's Orbit Around the Sun	1788	83 <sup>rd</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1789 to	85 Completed Revolutions of the Earth's	1789	84 <sup>th</sup> Year in which the Year Date Records a

30 December 1790	Orbit Around the Sun		Complete Orbit of the Earth Around the Sun
30 December 1790 to 30 December 1791	86 Completed Revolutions of the Earth's Orbit Around the Sun	1790	85 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1791 to 30 December 1792	87 Completed Revolutions of the Earth's Orbit Around the Sun	1791	86 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1792 to 30 December 1793	88 Completed Revolutions of the Earth's Orbit Around the Sun	1792	87 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1793 to 30 December 1794	89 Completed Revolutions of the Earth's Orbit Around the Sun	1793	88 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1794 to 30 December 1795	90 Completed Revolutions of the Earth's Orbit Around the Sun	1794	89 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
30 December 1795 to 16 October 1796	91 <sup>st</sup> Revolution of the Earth's Orbit not Completed	1795	90 <sup>th</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
		1796	Died in the Middle of the 91 <sup>st</sup> Year in which the Year Date Records a Complete Orbit of the Earth Around the Sun
<p>Total of 90 years, 9 months, and 13 days from 30 December 1705 to 16 October 1796 ending in the 91<sup>st</sup> year, before 91 years were completed</p> <p>If we calculate the date of birth according to 90 years, the total number of years completed, the calculation from 1796 equals 1706 as the year of birth, 1 year off from the correct year.</p> <p>If we take 1796 as the 91<sup>st</sup> year and go backwards, calculating that 1706 is the 1<sup>st</sup> year, we might erroneously believe that the date of 1706 is the year of birth, which is also 1 year off.</p>		<p>Total of 91 year dates recorded from 1705 to 1796, ending in the 91<sup>st</sup> year date and totaling 91 completed year dates</p> <p>If we take the 91<sup>st</sup> year to mean that 91 year dates have been completed, then we arrive at the correct calculation of 1705 as the year of birth.</p> <p>This gives us the following mathematical principle in calculating year dates (not numbers of years).</p> <p>The 91<sup>st</sup> Year is 91 Years Completed and the 1<sup>st</sup> Year is 1 Year Completed</p>	

There is evidence in the Scriptures themselves that the years are all calculated according to the total number of year dates and not according to individual sets of numbers of years pieced together. In Bereshith 7:11 the exact date is given for when the Global Flood began, on the 17<sup>th</sup> day of the 2<sup>nd</sup> month when Noach was in his 600<sup>th</sup> year. Noach continued in his 600<sup>th</sup> year until Bereshith 8:13, when suddenly on the 1<sup>st</sup> day of the 1<sup>st</sup> month Noach was in his 601<sup>st</sup> year, when the waters receded. The fact that Noach suddenly turned one year

older on the 1<sup>st</sup> day of the 1<sup>st</sup> month shows that the years of Noach's life were recorded by Mosheh according to the total number of year dates that Noach had lived, as shown in the previous chart on the right, not according to the total number of years he had lived as shown on the left. The dates are not recorded starting from the day that Noach was born. The dates were recorded by Mosheh according to the number of year dates Noach had lived.

This is the only way to accurately record year dates and numbers of years dates, by having everyone become one year older on the 1<sup>st</sup> day of the new year each year. And the evidence of Bereshith 7:11 and 8:13 shows that at least all of the dates in the Torah were recorded by Mosheh in the extremely accurate way of calculating year dates, which has no margin of error to it whatsoever. There is also evidence that all of the years of the sovereigns of Yisra'el and Yehudah were recorded in this same way as well, in 2 Melakim 24:18 – 25:8 where it says that Tsidqiyahu reigned for 11 years, but that his reign ended when the city of Yerushalayim was destroyed in the 11<sup>th</sup> year of his reign.

If his reign ended in the 11<sup>th</sup> year, then how could he have reigned for 11 completed years? The only possible way to do so is if the years of his reign are recorded according to the total number of year dates he had reigned, not according to the total literal number of years he had reigned. In other words, the 1<sup>st</sup> day of the new year each year was considered the day that each new year of his reign began, and not recorded according to the actual day that he began to reign. Just as with Noach, each day of the new year was considered the day that his reign began, the day that his reign was born. This shows that all of the dates in the books of 1 and 2 Melakim, as well as 1 and 2 Dibre haYamim, were all recorded according to highly accurate year dates, not total numbers of years starting from literal birth days or coronation days.

The following chart of the Plantagenet Kings of England shows how the years of the consecutive reigns of the Kings (Melakim) of Yehudah are equally as precise as Mosheh's genealogies in Bereshith and Shemoth, and can be calculated without any margin of error as long as they are calculated according to years only, without using months and days. If all of the year dates in Scripture were calculated this same way, then every one of the years throughout can be calculated to the precise and exact years without any margin of error.

Consecutive Reigns House of Plantagenet Plantagenet Dynasty of England 12 Consecutive Reigns of 12 Consecutive Sovereigns	Calculation Calculated According to Years Reigned Only, Calculating Only the Years Each Reign Began and Ended Without Using the Days and Months Each Reign Began and Ended
William I The Conqueror reigned 21 years in England	Actual Years Reigned: 1066-1087
William II reigned 13 years in England	Actual Years Reigned: 1087-1100
Henry I reigned 35 years in England	Actual Years Reigned: 1100-1135
Stephen reigned 19 years in England	Actual Years Reigned: 1135-1154
Henry II reigned 35 years in England	Actual Years Reigned: 1154-1189
Richard I reigned 10 years in England	Actual Years Reigned: 1189-1199
John reigned 17 years in England	Actual Years Reigned: 1199-1216
Henry III reigned 56 years in England	Actual Years Reigned: 1216-1272
Edward I reigned 35 years in England	Actual Years Reigned: 1272-1307
Edward II reigned 20 years in England	Actual Years Reigned: 1307-1327
Edward III reigned 50 years in England	Actual Years Reigned: 1327-1377
Richard II reigned 22 years in England	Actual Years Reigned: 1377-1399
	Adding up all of the years from one reign to the next equals a total of 333 years from the start of the reign of William I The Conqueror to the end of the reign of Richard II: 21 + 13 + 35 + 19 + 35 + 10 + 17 + 56 + 35 + 20 + 50 + 22 = 333 years.

	<p>When 21 years are added from the start of the reign of William I the Conqueror in 1066, it calculates the end of his reign as the year 1087. When 21 years and 13 years are added from the start of the reign of William I The Conqueror in 1066, it calculates the end of the reign of William II as 34 years later in the precise year of 1100.</p> <p>When 333 years are added from the start of the reign of William I the Conqueror in 1066, it calculates the end of the reign of Richard II as the year 1399, the precise year in which Richard II's reign ended.</p>
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At first glance the year dates which are recorded as happening 'in' a certain year can be confusing to properly calculate, and can seem ambiguous. But once a person understands the principle used in their original calculation it becomes very simple and easy. The basic principle is found with the sovereign Tsidqiyahu, whose 11 year reign ended in the 11<sup>th</sup> year, showing us that 'in the 11<sup>th</sup> year' is also '11 years completed.' The following shows an example of the same principle with World War II.

World War II lasted for 6 years and ended in the 6<sup>th</sup> year, just as Tsidqiyahu's reign lasted for 11 years and ended in the 11<sup>th</sup> year. If we were to record the dates of events of World War II in the same way that the year dates in Scripture are recorded, it would say that the Holocaust started in the 2<sup>nd</sup> Year of World War II, the First Battle of El Alamein was in the 3<sup>rd</sup> Year of World War II, the D – Day Invasion was in the 5<sup>th</sup> Year, and the Atomic Bombs at the end of the war were in the 6<sup>th</sup> year. The chart below shows how these year dates would all calculate to their corresponding calendar years, and incorrectly calculate the year in which World War II began. All of the dates below calculate accurately, except if we were trying to calculate the year in which World War II began. If we were to assume that, because World War II ended in the 6<sup>th</sup> year, it means that World War II began in the 1<sup>st</sup> year, our calculations for the year World War II started will always come out wrong, as the year 1940. This is because, if we assume that the 6<sup>th</sup> year in which World War II ended means that we subtract 5 years backwards to reach the first year, we will always be 1 year off in our calculations for when World War II began. All of the other dates up to the start of World War II will be correct, but we will have lost one year for the date of the start of World War II. And by calculating this way we have reduced the length of World War II from the correct 6 years from 1939 to 1945 to the incorrect 5 years from 1940 to 1945.

Year in which Event Takes Place	Event	Calculated Year Date (Incorrect Way to Calculate the Year in which World War II Started)
In the First Year		1940
In the Second Year	The Start of the Holocaust	1941
In the Third Year	First Battle of El Alamein	1942
In the Fourth Year		1943
In the Fifth Year	D – Day Invasion	1944
In the Sixth Year	The Atomic Bombs and The End of World War II	1945  Adding up the years from 1940 to 1945 equals a total of 5 years, not the correct 6 years

This second chart shows the correct way to calculate the start of World War II in the year 1939, by subtracting 6 years backwards from 1945. The reason why the previous calculation did not work is because the 1<sup>st</sup> Year of World War II is not the year in which the war started, it is the first calendar year after the war started. At the time the war actually started, not one full complete year had transpired at that time, because it started at 0 before it could even reach the number 1, to the first calendar year date after its start. So it started in the Zeroeth Year and ended 6 years later in the 6<sup>th</sup> Year, calculated by adding 6 years to the year 0 or subtracting 6 years from the year 6. This is the only way the dates will come out accurately. In order to record an event in the Zeroeth Year the event must be recorded in months instead of years, and whenever months are recorded without years in the Scriptural record it means that it happened in the Zeroeth Year and that we must add 0 years to that calculation to come out with the correct date.

Year in which Event Takes Place	Event	Calculated Year Date (Correct Way to Calculate the Year in which World War II Started)
In the Zeroeth Year	The Start of World War II	1939
In the First Year		1940
In the Second Year	The Start of the Holocaust	1941
In the Third Year	First Battle of El Alamein	1942
In the Fourth Year		1943
In the Fifth Year	D – Day Invasion	1944
In the Sixth Year	The Atomic Bombs and The End of World War II	1945

This final chart shows the actual dates in which all of these events in World War II took place, and shows how the second way of calculating the start of World War II is the only accurate way.

Year in which Event Takes Place	Event	Actual Date
In the Zeroeth Year	The Start of World War II and the Invasion of Poland	1 September 1939 1 September – 6 October 1939
In the First Year		1940
In the Second Year	The Start of the Holocaust	Spring 1941
In the Third Year	First Battle of El Alamein	1-27 July 1942
In the Fourth Year		1943
In the Fifth Year	D – Day Invasion	6 June 1944
In the Sixth Year	The Atomic Bombs and The End of World War II	6 and 9 August 1945 2 September 1945

This means that in order to correctly calculate any of the year dates in the Scriptural record which say an event took place ‘in’ a certain year, the full number of years must be added or subtracted to come out with the correct dates according to the second example. Thus Tsidiqiyahu’s reign that lasted for 11 years and ended in the 11<sup>th</sup> year started 11 years before, not 10 years before, and as long as we subtract 11 years from the end of his reign or add 11 years from the start of his reign, the dates of the start and finish of his reign will always calculate correctly without any margin of error. And because the ancient peoples of the Middle East did not have a number 0 in their number systems, a 0<sup>th</sup> year was always recorded according to numbers of months which had transpired.

## Contradictions in Ancient Witnesses

### 1. The Apparent Contradiction in the Numbering of Years for the Sovereigns of Yisra'el Versus the Sovereigns of Yehudah, which upon Closer Examination Shows No Contradiction at All in the Numbering of the Year Dates of the Calendar of Yehudah:

The later chart is to show how the dates of the reigns of the sovereigns of Yehudah are all recorded precisely and consistently throughout the book of Melakim, but that whoever wrote the book of Melakim had some definite problems when they were trying to record the dates of the reigns of the sovereigns of the northern tribes of Yisra'el. Throughout Melakim the author continuously sources old record books they were using of the sovereigns of Yehudah and the sovereigns of Yisra'el, and when all of the dates are laid out in a chart it becomes apparent that northern Yisra'el was using a slightly different calendar year dating system than what was used in Yehudah in the south. All of the dates between the reigns of the sovereigns of Yisra'el and Yehudah generally stay within about 1 year of each other, which shows that their calendars were mostly the same. But it appears that when northern Yisra'el turned to paganism, they may have adopted the pagan Babylonian calendar, which was almost identical to the calendar of Yisra'el, but did not always start in the same month every year. They both began in the spring, but not always on the same day in the spring, depending upon when the 13<sup>th</sup> month would have been added onto the two separate calendars.

Some have suggested that Yehudah used a calendar that began in the fall during this time, while Yisra'el used a spring calendar, but there is no record evidence to suggest that Yehudah ever at any time used a calendar beginning in the fall. During the days of the divided kingdoms of Yisra'el and Yehudah the prophet Amos records in Amos 8:4-6 that the calendar in use during the days of the sovereigns Azaryah (Uzziyahu) and Yarob'am son of Yeho'ash (Yo'ash) was a calendar which began in the spring during the time of harvesting in the land of Yisra'el. This is already discussed and proven in Books 1 and 9. There is no doubt that Yehudah and Yisra'el were using different calendars at that time but thus far no records or evidence have been found to support the theory that Yehudah used a calendar beginning in the fall of the year.

It is common for year dates to appear to be one year off from one another when trying to translate year dates between two calendars. Even though an event happens on the exact same day on both calendars, if the event happens around the time of the new year, and if the two calendars begin on a different day, then the record of the year dates can appear to be one year off from one another, even though they are both recording the exact same day in history. An example would be with the ancient Hebrew Calendar versus the modern Hebrew Calendar. The ancient one always begins in the spring, and the modern one first implemented after the 1<sup>st</sup> century C.E. begins in the fall. This means that for about 6 months out of every year their year dates are one year off from one another, so that if an event were to happen during this 6 month period, both calendars would record the exact same date in history, but their year dates would appear to be recording the date one year off from one another.

*The Three Main Problems Recorded in the Chronology of Years between the Reigns of the Sovereigns of Yehudah and Yisra'el:*

1. There are 3 years missing in the recorded number of years for the reign of Yehoram, sovereign of Yisra'el.
2. The total number of years recorded for the reigns of the sovereigns of Yehudah do not appear to add up to the same number of years recorded for the reigns of the sovereigns of Yisra'el in the same span of time.
3. There is an 11 year gap recorded in between the reigns of the Sovereigns of Yehudah Amtsyahu and Azaryah which according to the record of Dibre haYamim should not be there.

For the most part the years for the sovereigns of Yisra'el stay pretty much in sync with Yehudah, except for the three sovereigns of Yisra'el who ruled for a recorded 2 years, but who in reality each only reigned for 1 year. 1 Melakim 22:51 says that Achazyahu began to reign in the 17<sup>th</sup> year of the reign of Yehoshaphat sovereign of Yehudah, and that he reigned for 2 years. But then 2 Melakim 3:1 says that his brother Yehoram began to reign in his place in the 18<sup>th</sup> year of Yehoshaphat. No matter how you add it up, basic math shows that 18 minus 17 equals 1, not 2, and that Achazyahu could not have reigned a full 2 years during that span of time, especially since his father Achab also died in the 18<sup>th</sup> year of Yehoshaphat.

If Achazyahu began to reign in place of his father Achab in the 17<sup>th</sup> year of Yehoshaphat, and then Achab died in the 18<sup>th</sup> year of Yehoshaphat, and Achazyahu fell through the lattice and became incapacitated in the 18<sup>th</sup> year of Yehoshaphat, and Yehoram took over for his incapacitated brother in the 18<sup>th</sup> year of Yehoshaphat, and Achazyahu inquired of Eliyahu if he would recover in the 18<sup>th</sup> year of Yehoshaphat, and then Yehoram went to war in the year of his father's death in the 18<sup>th</sup> year of Yehoshaphat, and then Yehoram inquired of Elisha and not Eliyahu if he would win the war in the 18<sup>th</sup> year of Yehoshaphat because Eliyahu had already been taken up in the whirlwind, then it means that Achazyahu could not have reigned for more than 1 year and Eliyahu could only have been taken up in the whirlwind in the 18<sup>th</sup> year of Yehoshaphat, in spite of all of the confusion of the dating in the northern Yisra'el calendar.

The evidence shows that Nadab and Elah also only reigned 1 year instead of 2, and this is important because it accounts for all 3 years that are missing during the reign of Yehoram, sovereign of Yisra'el. When matching the year dates of the sovereigns of Yehudah to the year dates of the reign of Yehoram there is clearly 3 missing years in his reign. As shown in the later chart, he obviously reigned for at least 15 years, not 12 years. In the record of 2 Melakim 8:25-26 and 9:29 there is confusion as to the year of Yehoram in which Achazyahu sovereign of Yehudah began to reign. One verse says in the 12<sup>th</sup> year of Yehoram and the other one says in the 11<sup>th</sup> year of Yehoram. It is impossible for them both to be right, so one must be wrong. This shows that there was confusion in the original source records used by the author or authors of the book of Melakim as to how many years Yehoram actually reigned.

But all 3 of the missing years in Yehoram's reign can be very simply accounted for in the three 2 year reigns of Nadab, Elah, and Achazyahu. Even though it is recorded in the records of northern Yisra'el that each of these three sovereigns reigned for 2 years, it is also simultaneously recorded in the record of the year dates of the sovereigns of Yehudah that in reality each of these three sovereigns only reigned for one year. 1 Melakim 16 records that Elah began to reign in the 26<sup>th</sup> year of Asa and reigned for a total of 2 years, but that after only 1 year in the 27<sup>th</sup> year of Asa Zimri took over the reign from him. From the 26<sup>th</sup> year to the 27<sup>th</sup> year is only 1 year of reigning, not 2. It is again the same with Nadab in 1 Melakim 15 that Nadab began to reign in the 2<sup>nd</sup> year of Asa, but that Ba'asha took over his reign in the 3<sup>rd</sup> year of Asa.

It appears that in the record books of the sovereigns of northern Yisra'el 3 years that should have been attributed to Yehoram were subtracted from his reign and added to the reigns of Nadab, Elah, and Achazyahu, lengthening each of their reigns from 1 year to 2 years. The reason for this transfer of years is unknown. It may have been deliberate due to a messed up year counting system used by northern Yisra'el in their record books, or it may have been entirely by mistake. But if Yehoram actually reigned for 15 years, and Achazyahu became sovereign of Yehudah in the 15<sup>th</sup> year of the reign of Yehoram, then everything chronologically makes sense. And the fact that in Melakim the author could not make sense of the dates of the reign of Yehoram, and could not decide whether it was the 12<sup>th</sup> year or the 11<sup>th</sup> year of the reign of Yehoram shows that it might not have been either, but instead the 15<sup>th</sup> year of the reign of Yehoram when Achazyahu became sovereign of Yehudah, and then died in the 1<sup>st</sup> year of his reign along with Yehoram in the same year.

But either way it does not change the dating of any of the year dates for the reigns of the sovereigns of Yehudah, because their year dating remains consistent with the sovereigns of Yisra'el later on in the chronology. It also does not change the total number of years that transpired up to when Yehoram died. Whether those 3 years are attributed to Yehoram or to the other three sovereigns, the total number of years up to the death of Yehoram still equals 96 years either way from the start of the reign of Yarob'am.

It is interesting to note that there are two gaps of 11 and 10 years close to the end when northern Yisra'el went into exile where the book of Melakim does not record any sovereigns reigning over Yisra'el at all. The gap of 11 years during the reign of Azaryah (Uzziyahu) sovereign of Yehudah and Yarob'am sovereign of Yisra'el highlights the only place in the record of Melakim where the dates of the sovereigns of Yehudah are not consistent. Even though the dates of the sovereigns of Yisra'el move about with confusion, the dates for the sovereigns of Yehudah always stay together in a consistent manner, always within one year of the sovereigns of Yisra'el. But in the case with Azaryah in 2 Melakim 15:1 he is recorded as becoming sovereign over Yehudah in the 27<sup>th</sup> year of Yarob'am of Yisra'el, even though the record of Melakim clearly states that Azaryah became sovereign immediately after his father's death in the 15<sup>th</sup> year of Yarob'am.

This is shown in the first piece of evidence of 2 Melakim 14:17 where it records that Azaryah's father Amatsyahu lived 15 years after the death of Yarob'am's father Yeho'ash. This would mean that Amatsyahu died in the 15<sup>th</sup> year of the reign of Yarob'am, and calculates the start of the reign of Amatsyahu's son Azaryah as being in the 16<sup>th</sup> year of the reign of Yarob'am, not the 27<sup>th</sup> year. Now we see a contradiction in the record of Melakim, because Melakim clearly records that Azaryah was set up to reign in the place of his father Amatsyahu when he was 16 years old, right after his father's reign ended. In both the books of Melakim and Dibre haYamim it is recorded in the Hebrew with the wording that Azaryah was set up to reign immediately after the reign of his father Amatsyahu ended. The same Hebrew word תחת tachath is used here as is used for all of the sovereigns who began to reign right after the sovereign before them, saying that Azaryah reigned in the place of or under or immediately following after his father.

When all of the dates are laid out in the following chart it becomes obvious that Azaryah began to reign in the 16<sup>th</sup> year of the reign of Yarob'am, not the 27<sup>th</sup> year. The only way that Azaryah could have started reigning in the 27<sup>th</sup> year would be if there was a gap of 11 years when there was no sovereign reigning over Yehudah at all. Interestingly this is the exact same number of 11 years where there is a gap of no sovereign reigning over Yisra'el. And then if it is true that Azaryah began to reign in the 27<sup>th</sup> year instead of the 16<sup>th</sup> year, this doubles the gap in the reigns of the sovereigns of Yisra'el, causing it to become 22 years without a sovereign over Yisra'el, instead of 11 years to when Zekaryahu son of Yarob'am began to reign over Yisra'el in the 38<sup>th</sup> year of Azaryah.

Yarob'am already reigned over Yisra'el for 41 years, and this long reign would indicate that his children were already of a fairly advanced age themselves by the time their father Yarob'am died. Then Zekaryahu the son of Yarob'am reigned in his father's place, according to the record at least 11 years after his father's reign ended. It is possible that if Yisra'el was in civil war at that time that there may have been an 11 year period in which no sovereign was ruling, and 11 years does work as a logical span of time for an aged son of the previous sovereign Yarob'am to begin to reign 11 years after his father's death. The age of Zekaryahu is not recorded, but he was probably already in his 50's by the time he began to reign 11 years after his father's reign ended. But to add another 11 years for a total of 22 years begins to be a little less believable, that Yisra'el had no sovereign at all for 22 whole years and then the very aged son of Yarob'am takes the throne when he is in his 60's. It is possible, just a lot less likely.

Both Melakim and Dibre haYamim were using the same original source material from the two books of the Annals of the Sovereigns of Yehudah and of Yisra'el. 1 Dibre haYamim 9:1 clearly states that the source for the genealogies in Dibre haYamim was the Book of the Sovereigns of Yisra'el, the same source book that was used to write the book of Melakim. Melakim and Dibre haYamim were recording their histories separately and independently from one another, but from the exact same, original record books of Yehudah and Yisra'el. This allows us to check the accuracy of the copying of the information from these original source materials into Melakim and Dibre haYamim against each other. And the discrepancy and contradiction between these two sources in 2 Melakim 24:6-8 and 2 Dibre haYamim 36:8-9 proves that the two books were never synchronized to read exactly the same as one another. The contradictory difference in the numbering of the reign and age of Yehoyakin was left in tact as it was originally written.

By checking the dates recorded in Melakim and Dibre haYamim, both from the same original source material recorded in the Annals of the Sovereigns of Yehudah and Yisra'el, we can see that the original source material recorded that Azaryah reigned consecutively right after his father Amatsyahu for certain, and both agree that Amatsyahu died 15 years after the death of Yeho'ash, calculating to the 15<sup>th</sup> year of the reign of Yeho'ash's son Yarob'am. From comparing the two records together there is no doubt that they both record the reign of Azaryah beginning in the 16<sup>th</sup> year of the reign of Yarob'am, not in the 27<sup>th</sup> year of Yarob'am as 2 Melakim 15:1 says.

The next question is, where did this 11 year date error come from originally? Is this an error that was recorded in the original source material in the Annals of the Sovereigns of Yisra'el perhaps, and the scribe copying the dates recorded in the Annals just copied the error exactly as he found it recorded already? Or was it originally copied correctly as the 16<sup>th</sup> year and was later deliberately changed to the 27<sup>th</sup> year? There is no logical reason for this error to be there in Melakim unless the error was either from the original records or it was later deliberately added into the text sometime after Melakim was written.



The next piece of evidence is in 2 Melakim 15:8 where Zekaryahu begins to reign after the death of his father Yarob'am. According to 2 Melakim 14:29 Zekaryahu is supposed to have started reigning right after his father Yarob'am had died. If Yarob'am reigned for 41 years up to that time, and if Azaryah actually began to reign in the 16<sup>th</sup> year of the reign of Yarob'am, then it would mean that Yarob'am died in the 26<sup>th</sup> year of the reign of Azaryah. This means that Zekaryahu, according to the consecutive record, should have begun to reign in the 27<sup>th</sup> year of Azaryah. But again there is another mysterious 11 years that is added on out of nowhere, recording the start of the reign of Zekaryahu in the 38<sup>th</sup> year of Azaryah instead of the proper 27<sup>th</sup> year, causing an illogical 11 years of nothing recorded in between Yarob'am and Zekaryahu and no sovereign reigning over Yisra'el at all.

There is yet another piece of evidence which must be examined alongside the rest of the evidence, in Yeshayahu 7:1 and 2 Melakim 16:5 where it is recorded that Peqach son of Remalyahu sovereign of Yisra'el came up against and besieged Achaz sovereign of Yehudah in Yerushalayim. The only way that it is possible for the reigns of Peqach and Achaz to coincide with one another is if the 11 years with nothing recorded takes place sometime before the start of the reign of Peqach. In other words, those 11 years that are added into the chronology for the sovereigns of Yisra'el in between Yarob'am and Zekaryahu have to be there or else Peqach would die in the chronology 8 years before the reign of Achaz had begun, making it impossible for Peqach to have besieged Achaz in Yerushalayim.

All of the evidence together proves that the 11 years in the chronology of the sovereigns of Yisra'el has to be there, but it was probably mistakenly put into the wrong place. Zekaryahu probably did reign in the 27<sup>th</sup> year of Azaryah instead of the 38<sup>th</sup> year, but in order to attempt to account for the missing 11 years in the chronology of the sovereigns of Yisra'el, the 11 years which apparently was not recorded at all in the Book of the Annals of the Sovereigns of Yisra'el, Zekaryahu's reign was mistakenly recorded in the 38<sup>th</sup> year of the reign of Azaryah instead of the 27<sup>th</sup> year. And then the mistake was compounded when the 27<sup>th</sup> year that was supposed to be attributed to Zekaryahu was instead given to the reign of Azaryah, as the 27<sup>th</sup> year of Yarob'am, again adding an extra 11 years from the correct date of the 16<sup>th</sup> year of Yarob'am.

Then Shallum assassinated Zekaryahu and reigned for 1 month in the 27<sup>th</sup> year of Azaryah, after which Menachem assassinated Shallum and began to reign in the 28<sup>th</sup> year of Azaryah. Then somewhere at this point is where the 11 years should be counted during the reigns of Menachem, Peqachyah, and Peqach, but because of the confusion at that time in the history of northern Yisra'el with sovereigns being assassinated left and right and new lines of new sovereigns coming into power one after another in the midst of civil war, the 11 years were mistakenly left out of the Annals of the Sovereigns of Yisra'el.

Again with the sovereign Hoshea it is recorded that Hoshea assassinated Peqach in the 20<sup>th</sup> year of Yotham in 2 Melakim 15:30, but then did not begin to reign until about 9 or 10 years later in the 12<sup>th</sup> year of Achaz sovereign of Yehudah. Yotham obviously did not reign for 20 years; he only reigned for 16 years. But if we were to calculate what would have been the 20<sup>th</sup> year of Yotham, in the 4<sup>th</sup> year of the reign of his son Achaz, it calculates the date that Hoshea assassinated Peqach as being in about the 20<sup>th</sup> year of the reign of Peqach. (It is possible that what 2 Melakim 15:30 was originally meant to say was that Hoshea assassinated Peqach in the 20<sup>th</sup> year of the reign of Peqach. The other possibility is that the wording of 'the 20<sup>th</sup> year of Yotham' is original and was written this way as a code to ensure that the date would not later be manipulated and changed to try to erase the 9 to 10 year gap between Peqach and Hoshea.)

This means that Melakim appears to have a 9 to 10 year gap from when Hoshea first assassinated Peqach to when he first seized the throne and began to rule in the 12<sup>th</sup> year of Achaz. But even though it appears to have a 9 to 10 year gap, 2 Melakim 17:1 only records an 8 year gap from when Hoshea assassinated Peqach in the 4<sup>th</sup> year of Achaz (the 20<sup>th</sup> year of Yotham) to when Hoshea began to rule in the 12<sup>th</sup> year of Achaz. In the same way that there is recorded from the 27<sup>th</sup> year to the 38<sup>th</sup> year of Azaryah a gap that equals 11 years ( $38 - 27 = 11$ ), from the 4<sup>th</sup> year to the 12<sup>th</sup> year of Achaz are 8 years ( $12 - 4 = 8$ ). Apparently the author or authors of Melakim found two gaps of years in the history books of northern Yisra'el, but two gaps which were unfortunately not precisely recorded in the original records. This then caused trouble for the scribe or scribes writing the book of Melakim in discovering the correct place where the 11 year gap fit into the chronological history of the sovereigns of Yisra'el.

Now that we have established that the error in 2 Melakim 15 resulted from confusion in the original source material, and that the author or authors of Melakim were doing their best to work with the historical records they had, we now have to ask why they chose this particular place in Melakim 15 to insert the 11 years. Again this can be easily explained if the author was working forwards and backwards with the dates simultaneously. In other words, they were working forwards from the recorded, known date when northern Yisra'el first divided from Yehudah, while simultaneously working backwards from the date that was already known and recorded for when northern Yisra'el was exiled.

Working forwards from one date and backwards from the other date, it became apparent that there was 11 years missing from the records of northern Yisra'el, and not knowing where the 11 years was supposed to go, and already recording the date of the reign of Zekaryahu as the 38<sup>th</sup> year of Azaryah, they left the 11 years in that place where the two dates working forward and backward happened to meet up with one another. This means that the date recorded as the 38<sup>th</sup> year of Azaryah is most likely originally placed there from the confusion of the original source material. The other error for the reign of Azaryah in the 27<sup>th</sup> year of Yarob'am is more of a mystery. It appears that at some point someone noticed that there was a mysterious 11 year gap in between the reign of Yarob'am and his son Zekaryahu and decided to try to fix this error by subtracting 11 years from the middle of the reign of Yarob'am, causing the 27<sup>th</sup> year of the reign of Yarob'am to begin where it would have normally been the start of his 16<sup>th</sup> year when Azaryah began to reign. But in attempting to subtract the 11 years that are needed in the chronology of the sovereigns of Yisra'el, the scribe instead added another 11 fictitious, non-existent years into both the chronologies of the sovereigns of Yisra'el and Yehudah.

Reviewing all of the evidence together, the 27<sup>th</sup> year of Yarob'am recorded in 15:1 is in error according to the rest of the chronology, but it is an error that came about from confusion in the original records and sources recorded in the chaotic time of northern Yisra'el when sovereigns were assassinating one another on a regular basis. Even though this error causes confusion for the reigns of a few of the sovereigns of Yisra'el, this error proves that the date recorded for the exile of northern Yisra'el was recorded precisely at the time it happened according to the records of Yehudah, and not in the confused records of Yisra'el. There is no mention that Hoshea, the last sovereign of Yisra'el, was even ever recorded in the Book of the Annals of the Sovereigns of Yisra'el at all. This error also proves that the dates in the book of Melakim come from a much more ancient source written prior to the book of Melakim, namely from the books of the Annals of the Sovereigns of Yehudah and Yisra'el.

It also proves that the dates recorded in Melakim could not have been a work of fiction as some have hypothesized. If the dates were a work of fiction, then the author would have been careful to make sure the dates logically make sense. But in real life the truth does not always have to make sense as it does in fiction, and dates in records in real life often contradict one another from one record to the next. The fact that there is a contradiction in the dates simply proves that the author of Melakim was getting his dates from a much older, original source material, which also had dates in contradiction from two different calendars of two different nations divided between north and south, and the dates had to be rectified the best the scribe was able. But this only shows errors in some of the dates of the sovereigns of Yisra'el; it does not affect the dates on the calendar of Yehudah recorded through the sovereigns of Yehudah. The following chart shows the historical sources available for the dating of the reign of Azaryah and Yarob'am, as well as the original source records that each source used.

#### Available Historical Sources for the Reign of Azaryah (Uzziyahu)

<b>2 Melakim 14:16 – 15:11</b> <u>Original Ancient Source Materials</u>	<b>2 Dibre haYamim 25:25 – 26:1-23</b> <u>Original Ancient Source Materials</u>	<b><i>Antiquities of the Jews 9.10.3</i></b> <b>by Josephus</b> <u>Original Ancient Source Materials</u>
1. The Book of the Annals of the Sovereigns of Yisra'el 2. The Book of the Annals of the Sovereigns of Yehudah	1. The Book of the Annals of the Sovereigns of Yisra'el 2. The Book of the Annals of the Sovereigns of Yehudah	1. The Book of Melakim 2. The Book of Dibre haYamim
Melakim records the start of the reign of Azaryah (Uzziyahu) in the 27 <sup>th</sup> year of Yarob'am consecutively right after the death of his father Amatsyahu	Dibre haYamim records the start of the reign of Azaryah (Uzziyahu) consecutively right after the death of his father Amatsyahu (in the 15 <sup>th</sup> year	Josephus records the start of the reign of Azaryah (Uzziyahu) in the 14 <sup>th</sup> year of the reign of Yarob'am

in the 15 <sup>th</sup> year of Yarob'am Melakim records the 3 month reign of Zekaryahu son of Yarob'am in the 38 <sup>th</sup> year of Azaryah (Uzziyahu)	of Yarob'am)	
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### Ancient Hebrew Texts Containing 2 Melakim 14:16 – 15:11

<b>Dead Sea Scrolls</b> (3 <sup>rd</sup> Century B.C.E. to 1 <sup>st</sup> Century C.E.)	<b>Aleppo Codex</b> (10 <sup>th</sup> Century C.E.)	<b>Leningrad Codex</b> (1009 C.E.)
Among the oldest copies of the Hebrew Scriptures	Known for being the most accurate copy of the Hebrew Scriptures copied after the Dead Sea Scrolls	The oldest complete copy of the Hebrew Scriptures and corrected according to the Aleppo Codex
<u>No Surviving Witness of 2 Melakim 14:16 – 15:11</u>	<u>No Surviving Witness of 2 Melakim 14:16 – 15:11</u>	<u>Oldest Surviving Reliable Witness of 2 Melakim 14:16 – 15:11</u>
The fragments of scrolls which originally contained 2 Melakim 14:16 – 15:11 eroded away and were lost long before the Dead Sea Scrolls were discovered	The pages in the Aleppo Codex containing 2 Melakim 14:21 – 18:13 were lost and are still missing	The Leningrad Codex contains the oldest reliable witness of 2 Melakim 14:16 – 15:11 from the year 1009 C.E. and contains the 11 year dating error in 2 Melakim 15:1

In conclusion, the author or authors recording the history in the book of Melakim only used the calendar of Yehudah to record all of their year dates, but in attempting to record the dates of events and reigns of sovereigns of Yisra'el onto the calendar of Yehudah, problems began to arise in translating the dates from one calendar to the other. This caused some of the years of the reigns of some of the sovereigns of Yisra'el to be taken away and added into the years of the reigns of other sovereigns of Yisra'el. But in the end, despite all of the confusion in the dates in the reigns of the sovereigns of Yisra'el, the dates of the reigns of the sovereigns of Yehudah remain primarily consistent and accurate throughout, except in the case of the start of the reign of Azaryah. But even with Azaryah, the error does not change the chronology of the numbering of year dates for the sovereigns of Yehudah, it only changes how the dates are recorded according to the separate calendar and chronology of the sovereigns of Yisra'el.

And as for the error concerning Azaryah, the initial error was simply that the 11 years in the chronology of the sovereigns of Yisra'el was put into the wrong place, which then later prompted the second error when perhaps another scribe tried to correct the initial error by attempting to erase the 11 years all together, and in so doing only doubled the 11 years to 22 years. This error proves that the author or authors of Melakim were trying to fit together and fix problems in dates that were already recorded in older records written long before the book of Melakim was written. If the dates were a work of fiction then the authors of Melakim would have had no problem in making all of the dates fit together in any way that they wished, and there would have been no errors in the dating from one sovereign to the next.

Additionally, when all of the total numbers of years of the reigns of the sovereigns of Yisra'el are added up from the start of the reign of Yarob'am to the end of the reign of Peqach it equals 230 years. If we take just these numbers at face value it would mean that the reign of Peqach ended in the 9<sup>th</sup> year of the reign of Yotham. If this were true, then it would mean that Peqach died before Yotham's son Achaz began to reign 8 years later, which in turn would mean that it would have been impossible for Peqach to besiege Achaz in Yerushalayim as Yeshayahu 7:1 records. But if we take the extra 11 year gap recorded in between Yarob'am II and Zekaryahu and add it to 230 years it equals 241 years, and dates the end of the reign of Peqach in the 4<sup>th</sup> year of the reign of Achaz, sovereign of Yehudah. If Achaz's father Yotham had still been alive at this time, the 4<sup>th</sup> year of Achaz would have been the 20<sup>th</sup> year of Yotham, and it is precisely in the 20<sup>th</sup> year of Yotham that 2 Melakim 15:30 records as the year that Hoshea assassinated Peqach and brought his reign to an end.

This proves that the 11 year gap of unrecorded history in the reigns of the sovereigns of Yisra'el has to be there for the numbering of the years of the reigns of the sovereigns of Yisra'el to line up correctly with the

reigns of the sovereigns of Yehudah. It also proves that years recorded in the book of Melakim are all precise year dates and are not an approximate numbering of years. It also proves that the cross over year dates between the sovereigns of Yehudah and Yisra'el are original to the book of Melakim and were not added later. It also proves that the year date for the death of Peqach was already precisely recorded and known from earlier ancient record sources, and the author or authors of Melakim were working backward from this already known year date on the calendar of Yehudah, while at the same time working forward from the date when Yisra'el was first divided, in an attempt to join up the chronology of the dates in the middle. It also proves that the numbering of the year dates is accurate in a perfect chronological order, even if a few of the dates such as the reign of Azaryah were tampered with by later scribes attempting to erase the 11 year gap which was assumed to be an error, but in reality was absolutely original in the ancient record chronologies of Yisra'el and Yehudah that predate the book of Melakim. It also proves that there are absolutely no co-regencies recorded anywhere in the reigns of the sovereigns of Yehudah or Yisra'el throughout the entire book of Melakim, because if there were any co-regencies the dates would no longer precisely add up to the exact year of the death of Peqach in the 4<sup>th</sup> year of the reign of Achaz of Yehudah.

As to the problem of the total numbers of years recorded for the reigns of the sovereigns of Yisra'el not adding up to the same total number of years for the sovereigns of Yehudah, the recorded gaps of 11 years and 8 years are the solution. Even though the numbers of years in the reign of each individual sovereign of Yisra'el and Yehudah do not always line up perfectly in the chronology with the other corresponding sovereign of Yisra'el and Yehudah, when all of the years are added up together, including the two gaps of 11 years and 8 years, the total number of years add up precisely to the exact year in both chronologies as the following chart shows.

The trouble everyone has always had in getting the total number of years to add up to the same number is in the fact that everyone has always ignored the 11 and 8 year gaps that are recorded directly into the record of Melakim. When the complete record of years is used, the total number of years adds up precisely to exactly 260 years on both calendars from the division of northern Yisra'el and Yehudah in 3022 to the exile of northern Yisra'el in 3282. This proves that the total of 260 years recorded from the death of Shelomoh to the exile of northern Yisra'el is accurate and reliable, even if some of the years within the chronology slipped out of place every now and then with the crossover dates between sovereigns year by year.

Total Years of the Sovereigns of Yehudah to the Exile of Yisra'el in the 6 <sup>th</sup> Year of Chizqiyahu	Total Years of the Sovereigns of Yisra'el to the Exile Of Yisra'el in the 9 <sup>th</sup> Year of Hoshea
17 + Rechab'am	22 + Yarob'am
3 + Abiyam	2 + Nadab
41 + Asa	24 + Ba'asha
25 + Yehoshaphat	2 + Elah
8 + Yehoram	12 + Omri
1 + Achazyahu	22 + Achab
6 + Athalyah	2 + Achazyahu
40 + Yeho'ash	12 + Yehoram
29 + Amatsyahu	28 + Yehu
52 + Azaryah	17 + Yeho'achaz
16 + Yotham	16 + Yeho'ash
16 + Achaz	41 + Yarob'am
6 = Chizqiyahu	11 + 11 Year Gap Recorded in 2 Melakim 15:8
-----	10 + Menachem
260 Years Total to the 6 <sup>th</sup> Year of Chizqiyahu	2 + Peqachyah
	20 + Peqach
	8 + 8 Year Gap Recorded in 2 Melakim 17:1
	9 = Hoshea
	-----
	260 Years Total to the 9 <sup>th</sup> Year of Hoshea

Total of 260 years from the start of the reign of Rechab'am in 3022 to the 6 <sup>th</sup> Year of the Reign of Chizqiyahu in 3282.	Total of 260 years from the start of the reign of Yarob'am in 3022 to the exile of northern Yisra'el in the 9 <sup>th</sup> Year of the Reign of Hoshea in 3282.
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As for one last final analysis of the reign of Hoshea, even though Hoshea assassinated Peqach in the 4<sup>th</sup> year of the reign of Achaz, Hoshea did not officially begin to reign until the 12<sup>th</sup> year of the reign of Achaz. This means that there is a recorded gap of 8 years from when Hoshea assassinated Peqach to when he actually began reigning in Peqach's place, and there are several possible explanations for this gap. One explanation is that Hoshea made a deal with Shalmaneser, sovereign of Assyria, that if Hoshea were to assassinate Peqach for him, he would set up Hoshea as a vassal, regional ruler of northern Yisra'el. But even though Hoshea ruled Yisra'el as a vassal for Shalmaneser he did not official begin ruling as a sovereign until he later rebelled and attempted to take the nation of Yisra'el for himself, which eventually led to his destruction and the exile of all of northern Yisra'el.

A second possibility is that even though Hoshea assassinated Peqach in the 4<sup>th</sup> year of Achaz, it started a civil war in northern Yisra'el, and it took Hoshea at least 8 more years to finally secure the throne as his own. Even in this scenario it is known that Shalmaneser and/or his father Tiglath-Pileser were already involved in subjugating Yisra'el under the rule of Assyria by the 4<sup>th</sup> year of Achaz when Peqach was assassinated. But the dating of the reigns of Yehudah and Yisra'el are proven to still flow together all the way through from beginning to end in harmony without any contradictions in spite of the few minor errors in the crossover dates.

The dates for all of the reigns of the sovereigns of Yisra'el are laid out in the following chart for anyone who wishes to calculate the dates themselves and see if they can come up with a different dating method than the one I have already used for calculating the dates. The citations for the sovereigns of Yehudah are already listed at the beginning of Book 6 in the very first chart of Hebrew Calendar Year Calculations.

**The Dating of the Reigns of the Sovereigns of Yisra'el**

<b>The Names of the Sovereigns of Yehudah and the Number of Years They Each Reigned</b>	<b>The Year Dates of the Reigns of the Sovereigns of Yehudah</b>	<b>Hebrew Calendar Year Dates</b>	<b>The Year Dates of the Reigns of the Sovereigns of Yisra'el</b>	<b>The Names of the Sovereigns of Yisra'el and the Number of Years They Each Reigned</b>
Rechab'am Reigned 17 Years	1 <sup>st</sup> Year	3023	1 <sup>st</sup> Year	Yarob'am Reigned 22 Years (1 Melakim 14:20)
	2 <sup>nd</sup> Year	3024	2 <sup>nd</sup> Year	
	3 <sup>rd</sup> Year	3025	3 <sup>rd</sup> Year	
	4 <sup>th</sup> Year	3026	4 <sup>th</sup> Year	
	5 <sup>th</sup> Year	3027	5 <sup>th</sup> Year	
	6 <sup>th</sup> Year	3028	6 <sup>th</sup> Year	
	7 <sup>th</sup> Year	3029	7 <sup>th</sup> Year	
	8 <sup>th</sup> Year	3030	8 <sup>th</sup> Year	
	9 <sup>th</sup> Year	3031	9 <sup>th</sup> Year	
	10 <sup>th</sup> Year	3032	10 <sup>th</sup> Year	
	11 <sup>th</sup> Year	3033	11 <sup>th</sup> Year	
	12 <sup>th</sup> Year	3034	12 <sup>th</sup> Year	
	13 <sup>th</sup> Year	3035	13 <sup>th</sup> Year	
	14 <sup>th</sup> Year	3036	14 <sup>th</sup> Year	
	15 <sup>th</sup> Year	3037	15 <sup>th</sup> Year	
	16 <sup>th</sup> Year	3038	16 <sup>th</sup> Year	
	17 <sup>th</sup> Year	3039	17 <sup>th</sup> Year	
Abiyam (Abiyah) Reigned 3 Years	1 <sup>st</sup> Year	3040	18 <sup>th</sup> Year	
	2 <sup>nd</sup> Year	3041	19 <sup>th</sup> Year	
	3 <sup>rd</sup> Year	3042	20 <sup>th</sup> Year	
Asa Reigned 41 Years	1 <sup>st</sup> Year	3043	21 <sup>st</sup> Year	
	2 <sup>nd</sup> Year	3044	22 <sup>nd</sup> Year 1 <sup>st</sup> Year	
	3 <sup>rd</sup> Year	3045	2 <sup>nd</sup> Year 1 <sup>st</sup> Year	
	4 <sup>th</sup> Year	3046	2 <sup>nd</sup> Year	
	5 <sup>th</sup> Year	3047	3 <sup>rd</sup> Year	
	6 <sup>th</sup> Year	3048	4 <sup>th</sup> Year	
	7 <sup>th</sup> Year	3049	5 <sup>th</sup> Year	
	8 <sup>th</sup> Year	3050	6 <sup>th</sup> Year	
	9 <sup>th</sup> Year	3051	7 <sup>th</sup> Year	
	10 <sup>th</sup> Year	3052	8 <sup>th</sup> Year	
	11 <sup>th</sup> Year	3053	9 <sup>th</sup> Year	
	12 <sup>th</sup> Year	3054	10 <sup>th</sup> Year	
	13 <sup>th</sup> Year	3055	11 <sup>th</sup> Year	
	14 <sup>th</sup> Year	3056	12 <sup>th</sup> Year	
	15 <sup>th</sup> Year	3057	13 <sup>th</sup> Year	

	16 <sup>th</sup> Year	3058	14 <sup>th</sup> Year	
	17 <sup>th</sup> Year	3059	15 <sup>th</sup> Year	
	18 <sup>th</sup> Year	3060	16 <sup>th</sup> Year	
	19 <sup>th</sup> Year	3061	17 <sup>th</sup> Year	
	20 <sup>th</sup> Year	3062	18 <sup>th</sup> Year	
	21 <sup>st</sup> Year	3063	19 <sup>th</sup> Year	
	22 <sup>nd</sup> Year	3064	20 <sup>th</sup> Year	
	23 <sup>rd</sup> Year	3065	21 <sup>st</sup> Year	
	24 <sup>th</sup> Year	3066	22 <sup>nd</sup> Year	
	25 <sup>th</sup> Year	3067	23 <sup>rd</sup> Year	
	26 <sup>th</sup> Year	3068	24 <sup>th</sup> Year 1 <sup>st</sup> Year	Elah Reigned 2 Years (1 Melakim 16:8)
	27 <sup>th</sup> Year	3069	2 <sup>nd</sup> Year 1 <sup>st</sup> Year	Zimri Reigned 7 Days (1 Melakim 16:15)
				Omri Reigned 12 Years Total (1 Melakim 16:15-23)
	28 <sup>th</sup> Year	3070	2 <sup>nd</sup> Year	Omri Reigned 6 Years in Tirtsah (1 Melakim 16:21-23)
	29 <sup>th</sup> Year	3071	3 <sup>rd</sup> Year	
	30 <sup>th</sup> Year	3072	4 <sup>th</sup> Year	
	31 <sup>st</sup> Year	3073	5 <sup>th</sup> Year	
	32 <sup>nd</sup> Year	3074	6 <sup>th</sup> Year	
	33 <sup>rd</sup> Year	3075	7 <sup>th</sup> Year	
	34 <sup>th</sup> Year	3076	8 <sup>th</sup> Year	
	35 <sup>th</sup> Year	3077	9 <sup>th</sup> Year	
	36 <sup>th</sup> Year	3078	10 <sup>th</sup> Year	
	37 <sup>th</sup> Year	3079	11 <sup>th</sup> Year	
	38 <sup>th</sup> Year	3080	12 <sup>th</sup> Year 1 <sup>st</sup> Year	Achab Reigned 22 Years (1 Melakim 16:29)
	39 <sup>th</sup> Year	3081	2 <sup>nd</sup> Year	
	40 <sup>th</sup> Year	3082	3 <sup>rd</sup> Year	
	41 <sup>st</sup> Year	3083	4 <sup>th</sup> Year	
	1 <sup>st</sup> Year	3084	5 <sup>th</sup> Year	
Yehoshaphat Reigned 25 Years	2 <sup>nd</sup> Year	3085	6 <sup>th</sup> Year	
	3 <sup>rd</sup> Year	3086	7 <sup>th</sup> Year	
	4 <sup>th</sup> Year	3087	8 <sup>th</sup> Year	
	5 <sup>th</sup> Year	3088	9 <sup>th</sup> Year	
	6 <sup>th</sup> Year	3089	10 <sup>th</sup> Year	

	7 <sup>th</sup> Year	3090	11 <sup>th</sup> Year	
	8 <sup>th</sup> Year	3091	12 <sup>th</sup> Year	
	9 <sup>th</sup> Year	3092	13 <sup>th</sup> Year	
	10 <sup>th</sup> Year	3093	14 <sup>th</sup> Year	
	11 <sup>th</sup> Year	3094	15 <sup>th</sup> Year	
	12 <sup>th</sup> Year	3095	16 <sup>th</sup> Year	
	13 <sup>th</sup> Year	3096	17 <sup>th</sup> Year	
	14 <sup>th</sup> Year	3097	18 <sup>th</sup> Year	
	15 <sup>th</sup> Year	3098	19 <sup>th</sup> Year	
	16 <sup>th</sup> Year	3099	20 <sup>th</sup> Year	
	17 <sup>th</sup> Year	3100	21 <sup>st</sup> Year	
	18 <sup>th</sup> Year	3101	22 <sup>nd</sup> Year 1 <sup>st</sup> Year	<p>Achazyahu Reigned 2 Years (1 Melakim 22:51)</p> <p><b>If Yehoram Going to Elisha instead of Eliyahu in the 18<sup>th</sup> Year of Yehoshophat, in the Same Year of His Father Achab's Death is Indication that Eliyahu was Already Taken in the Whirlwind, Then Eliyahu Could Only have been Taken in the 18<sup>th</sup> Year of Yehoshophat after Delivering the Word to Achazyahu that He Would Die from His Injuries of that Same Year</b> (1 Melakim 22:51 -- 2 Melakim 1:1-3:12)</p>
	19 <sup>th</sup> Year	3102	2 <sup>nd</sup> Year 1 <sup>st</sup> Year	
	20 <sup>th</sup> Year	3103	?	
	21 <sup>st</sup> Year	3104	?	
	22 <sup>nd</sup> Year	3105	2 <sup>nd</sup> Year	
	23 <sup>rd</sup> Year	3106	3 <sup>rd</sup> Year	
	24 <sup>th</sup> Year	3107	4 <sup>th</sup> Year	
	25 <sup>th</sup> Year	3108	5 <sup>th</sup> Year	
Yehoram Reigned 8 Years	1 <sup>st</sup> Year	3109	?	<p>Yehoram Reigned 12 Years (2 Melakim 3:1)</p> <p>Achazyahu Died in the 2<sup>nd</sup> Year of Yehoram Sovereign of Yehudah (2 Melakim 1:17)</p>
	2 <sup>nd</sup> Year	3110	6 <sup>th</sup> Year	



	3 <sup>rd</sup> Year	3111	7 <sup>th</sup> Year	
	4 <sup>th</sup> Year	3112	8 <sup>th</sup> Year	
	5 <sup>th</sup> Year	3113	9 <sup>th</sup> Year	
	6 <sup>th</sup> Year	3114	10 <sup>th</sup> Year	
	7 <sup>th</sup> Year	3115	11 <sup>th</sup> Year	
	8 <sup>th</sup> Year	3116	12 <sup>th</sup> Year	
Achazyahu (Uzziyah) Reigned 1 Year	1 <sup>st</sup> Year	3117		
Athalyah Reigned 6 Years	1 <sup>st</sup> Year	3118	1 <sup>st</sup> Year	Yehu Reigned 28 Years (2 Melakim 10:36)
	2 <sup>nd</sup> Year	3119	2 <sup>nd</sup> Year	
	3 <sup>rd</sup> Year	3120	3 <sup>rd</sup> Year	
	4 <sup>th</sup> Year	3121	4 <sup>th</sup> Year	
	5 <sup>th</sup> Year	3122	5 <sup>th</sup> Year	
	6 <sup>th</sup> Year	3123	6 <sup>th</sup> Year	
Yeho'ash (Yo'ash) Reigned 40 Years	1 <sup>st</sup> Year	3124	7 <sup>th</sup> Year	Yeho'achaz Reigned 17 Years (2 Melakim 13:1)
	2 <sup>nd</sup> Year	3125	8 <sup>th</sup> Year	
	3 <sup>rd</sup> Year	3126	9 <sup>th</sup> Year	
	4 <sup>th</sup> Year	3127	10 <sup>th</sup> Year	
	5 <sup>th</sup> Year	3128	11 <sup>th</sup> Year	
	6 <sup>th</sup> Year	3129	12 <sup>th</sup> Year	
	7 <sup>th</sup> Year	3130	13 <sup>th</sup> Year	
	8 <sup>th</sup> Year	3131	14 <sup>th</sup> Year	
	9 <sup>th</sup> Year	3132	15 <sup>th</sup> Year	
	10 <sup>th</sup> Year	3133	16 <sup>th</sup> Year	
	11 <sup>th</sup> Year	3134	17 <sup>th</sup> Year	
	12 <sup>th</sup> Year	3135	18 <sup>th</sup> Year	
	13 <sup>th</sup> Year	3136	19 <sup>th</sup> Year	
	14 <sup>th</sup> Year	3137	20 <sup>th</sup> Year	
	15 <sup>th</sup> Year	3138	21 <sup>st</sup> Year	
	16 <sup>th</sup> Year	3139	22 <sup>nd</sup> Year	
	17 <sup>th</sup> Year	3140	23 <sup>rd</sup> Year	
	18 <sup>th</sup> Year	3141	24 <sup>th</sup> Year	
	19 <sup>th</sup> Year	3142	25 <sup>th</sup> Year	
	20 <sup>th</sup> Year	3143	26 <sup>th</sup> Year	
	21 <sup>st</sup> Year	3144	27 <sup>th</sup> Year	
	22 <sup>nd</sup> Year	3145	28 <sup>th</sup> Year	
	23 <sup>rd</sup> Year	3146	1 <sup>st</sup> Year	
	24 <sup>th</sup> Year	3147	2 <sup>nd</sup> Year	
	25 <sup>th</sup> Year	3148	3 <sup>rd</sup> Year	
	26 <sup>th</sup> Year	3149	4 <sup>th</sup> Year	
	27 <sup>th</sup> Year	3150	5 <sup>th</sup> Year	
	28 <sup>th</sup> Year	3151	6 <sup>th</sup> Year	
	29 <sup>th</sup> Year	3152	7 <sup>th</sup> Year	

Amatsyahu Reigned 29 Years	30 <sup>th</sup> Year	3153	8 <sup>th</sup> Year	The Reign of Yeho'ash (Yo'ash) Began in the 37 <sup>th</sup> Year of the Reign of Yeho'ash (Yo'ash) Sovereign of Yehudah (2 Melakim 13:10)
	31 <sup>st</sup> Year	3154	9 <sup>th</sup> Year	
	32 <sup>nd</sup> Year	3155	10 <sup>th</sup> Year	
	33 <sup>rd</sup> Year	3156	11 <sup>th</sup> Year	
	34 <sup>th</sup> Year	3157	12 <sup>th</sup> Year	
	35 <sup>th</sup> Year	3158	13 <sup>th</sup> Year	
	36 <sup>th</sup> Year	3159	14 <sup>th</sup> Year	
	37 <sup>th</sup> Year	3160	15 <sup>th</sup> Year	
	38 <sup>th</sup> Year	3161	16 <sup>th</sup> Year	
	39 <sup>th</sup> Year	3162	17 <sup>th</sup> Year 1 <sup>st</sup> Year	Yeho'ash (Yo'ash) Reigned 16 Years (2 Melakim 13:10)
	40 <sup>th</sup> Year	3163	2 <sup>nd</sup> Year	
	1 <sup>st</sup> Year	3164	3 <sup>rd</sup> Year	
	2 <sup>nd</sup> Year	3165	4 <sup>th</sup> Year	
	3 <sup>rd</sup> Year	3166	5 <sup>th</sup> Year	
	4 <sup>th</sup> Year	3167	6 <sup>th</sup> Year	
	5 <sup>th</sup> Year	3168	7 <sup>th</sup> Year	
	6 <sup>th</sup> Year	3169	8 <sup>th</sup> Year	
	7 <sup>th</sup> Year	3170	9 <sup>th</sup> Year	
	8 <sup>th</sup> Year	3171	10 <sup>th</sup> Year	
	9 <sup>th</sup> Year	3172	11 <sup>th</sup> Year	
	10 <sup>th</sup> Year	3173	12 <sup>th</sup> Year	
	11 <sup>th</sup> Year	3174	13 <sup>th</sup> Year	
	12 <sup>th</sup> Year	3175	14 <sup>th</sup> Year	
	13 <sup>th</sup> Year	3176	15 <sup>th</sup> Year	
	14 <sup>th</sup> Year	3177	16 <sup>th</sup> Year	Yarob'am Reigned 41 Years (2 Melakim 14:23)
	15 <sup>th</sup> Year	3178	1 <sup>st</sup> Year	
	16 <sup>th</sup> Year	3179	2 <sup>nd</sup> Year	
	17 <sup>th</sup> Year	3180	3 <sup>rd</sup> Year	
	18 <sup>th</sup> Year	3181	4 <sup>th</sup> Year	
	19 <sup>th</sup> Year	3182	5 <sup>th</sup> Year	
	20 <sup>th</sup> Year	3183	6 <sup>th</sup> Year	
	21 <sup>st</sup> Year	3184	7 <sup>th</sup> Year	
	22 <sup>nd</sup> Year	3185	8 <sup>th</sup> Year	
	23 <sup>rd</sup> Year	3186	9 <sup>th</sup> Year	
	24 <sup>th</sup> Year	3187	10 <sup>th</sup> Year	
	25 <sup>th</sup> Year	3188	11 <sup>th</sup> Year	
	26 <sup>th</sup> Year	3189	12 <sup>th</sup> Year	

	27 <sup>th</sup> Year	3190	13 <sup>th</sup> Year	
	28 <sup>th</sup> Year	3191	14 <sup>th</sup> Year	
	29 <sup>th</sup> Year	3192	15 <sup>th</sup> Year	
Azaryah (Uzziyahu) Reigned 52 Years	1 <sup>st</sup> Year	3193	16 <sup>th</sup> Year	
	2 <sup>nd</sup> Year	3194	17 <sup>th</sup> Year	
	3 <sup>rd</sup> Year	3195	18 <sup>th</sup> Year	
	4 <sup>th</sup> Year	3196	19 <sup>th</sup> Year	
	5 <sup>th</sup> Year	3197	20 <sup>th</sup> Year	
	6 <sup>th</sup> Year	3198	21 <sup>st</sup> Year	
	7 <sup>th</sup> Year	3199	22 <sup>nd</sup> Year	
	8 <sup>th</sup> Year	3200	23 <sup>rd</sup> Year	
	9 <sup>th</sup> Year	3201	24 <sup>th</sup> Year	
	10 <sup>th</sup> Year	3202	25 <sup>th</sup> Year	
	11 <sup>th</sup> Year	3203	26 <sup>th</sup> Year	
	12 <sup>th</sup> Year	3204	27 <sup>th</sup> Year	
Azaryah (Uzziyahu) Began to Reign in the 27 <sup>th</sup> Year of Yarob'am Sovereign of Yisra'el	13 <sup>th</sup> Year	3205	28 <sup>th</sup> Year	
	14 <sup>th</sup> Year	3206	29 <sup>th</sup> Year	
	15 <sup>th</sup> Year	3207	30 <sup>th</sup> Year	
	16 <sup>th</sup> Year	3208	31 <sup>st</sup> Year	
	17 <sup>th</sup> Year	3209	32 <sup>nd</sup> Year	
	18 <sup>th</sup> Year	3210	33 <sup>rd</sup> Year	
	19 <sup>th</sup> Year	3211	34 <sup>th</sup> Year	
	20 <sup>th</sup> Year	3212	35 <sup>th</sup> Year	
	21 <sup>st</sup> Year	3213	36 <sup>th</sup> Year	
	22 <sup>nd</sup> Year	3214	37 <sup>th</sup> Year	
	23 <sup>rd</sup> Year	3215	38 <sup>th</sup> Year	
	24 <sup>th</sup> Year	3216	39 <sup>th</sup> Year	
	25 <sup>th</sup> Year	3217	40 <sup>th</sup> Year	
	26 <sup>th</sup> Year	3218	41 <sup>st</sup> Year	
	27 <sup>th</sup> Year	3219	-	Zekaryahu (Zekaryah) Probably Actually Reigned in the 27 <sup>th</sup> Year of Azaryah Instead of the 38 <sup>th</sup> Year
	28 <sup>th</sup> Year	3220	-	
	29 <sup>th</sup> Year	3221	-	
	30 <sup>th</sup> Year	3222	-	
	31 <sup>st</sup> Year	3223	-	
	32 <sup>nd</sup> Year	3224	-	
	33 <sup>rd</sup> Year	3225	-	
	34 <sup>th</sup> Year	3226	-	
	35 <sup>th</sup> Year	3227	-	
	36 <sup>th</sup> Year	3228	-	

	37 <sup>th</sup> Year	3229	-	
	38 <sup>th</sup> Year	3230		Zekaryahu (Zekaryah) Reigned 6 Months (2 Melakim 15:8)
	39 <sup>th</sup> Year	3231		Shallum Reigned 1 Month (2 Melakim 15:13)
	40 <sup>th</sup> Year	3232	1 <sup>st</sup> Year	Menachem Reigned 10 Years (2 Melakim 15:17)
	41 <sup>st</sup> Year	3233	2 <sup>nd</sup> Year	
	42 <sup>nd</sup> Year	3234	3 <sup>rd</sup> Year	
	43 <sup>rd</sup> Year	3235	4 <sup>th</sup> Year	
	44 <sup>th</sup> Year	3236	5 <sup>th</sup> Year	
	45 <sup>th</sup> Year	3237	6 <sup>th</sup> Year	
	46 <sup>th</sup> Year	3238	7 <sup>th</sup> Year	
	47 <sup>th</sup> Year	3239	8 <sup>th</sup> Year	
	48 <sup>th</sup> Year	3240	9 <sup>th</sup> Year	
	49 <sup>th</sup> Year	3241	10 <sup>th</sup> Year	
	50 <sup>th</sup> Year	3242	1 <sup>st</sup> Year	Peqachyah Reigned 2 Years (2 Melakim 15:23)
	51 <sup>st</sup> Year	3243	2 <sup>nd</sup> Year	
	52 <sup>nd</sup> Year	3244	1 <sup>st</sup> Year	Peqach Reigned 20 Years (2 Melakim 15:27)
Yotham Reigned 16 Years	1 <sup>st</sup> Year	3245	2 <sup>nd</sup> Year	
	2 <sup>nd</sup> Year	3246	3 <sup>rd</sup> Year	
	3 <sup>rd</sup> Year	3247	4 <sup>th</sup> Year	
	4 <sup>th</sup> Year	3248	5 <sup>th</sup> Year	
	5 <sup>th</sup> Year	3249	6 <sup>th</sup> Year	
	6 <sup>th</sup> Year	3250	7 <sup>th</sup> Year	
	7 <sup>th</sup> Year	3251	8 <sup>th</sup> Year	
	8 <sup>th</sup> Year	3252	9 <sup>th</sup> Year	
	9 <sup>th</sup> Year	3253	10 <sup>th</sup> Year	
	10 <sup>th</sup> Year	3254	11 <sup>th</sup> Year	
	11 <sup>th</sup> Year	3255	12 <sup>th</sup> Year	
	12 <sup>th</sup> Year	3256	13 <sup>th</sup> Year	
	13 <sup>th</sup> Year	3257	14 <sup>th</sup> Year	
	14 <sup>th</sup> Year	3258	15 <sup>th</sup> Year	
	15 <sup>th</sup> Year	3259	16 <sup>th</sup> Year	
	16 <sup>th</sup> Year	3260	17 <sup>th</sup> Year	
Achaz (Yehoachaz) Reigned 16 Years	1 <sup>st</sup> Year	3261	18 <sup>th</sup> Year	
	2 <sup>nd</sup> Year	3262	19 <sup>th</sup> Year	
	3 <sup>rd</sup> Year	3263	20 <sup>th</sup> Year	

Chizqiyahu Reigned 29 Years	4 <sup>th</sup> Year	3264	-	Hoshea Assassinated Peqach in What Would have been the 20 <sup>th</sup> Year of Yotham
	5 <sup>th</sup> Year	3265	-	
	6 <sup>th</sup> Year	3266	-	
	7 <sup>th</sup> Year	3267	-	
	8 <sup>th</sup> Year	3268	-	
	9 <sup>th</sup> Year	3269	-	
	10 <sup>th</sup> Year	3270	-	
	11 <sup>th</sup> Year	3271	-	
	12 <sup>th</sup> Year	3272	-	Hoshea Began to Reign in the 12 <sup>th</sup> Year of Achaz Sovereign of Yehudah
	13 <sup>th</sup> Year	3273	-	
	14 <sup>th</sup> Year	3274	1 <sup>st</sup> Year	Hoshea Reigned 9 Years (2 Melakim 17:1)
	15 <sup>th</sup> Year	3275	2 <sup>nd</sup> Year	
	16 <sup>th</sup> Year	3276	3 <sup>rd</sup> Year	
	1 <sup>st</sup> Year	3277	4 <sup>th</sup> Year	
	2 <sup>nd</sup> Year	3278	5 <sup>th</sup> Year	<b>The Exile of the Northern Tribes of Yisra'el into Assyria in the 6<sup>th</sup> Year of the Reign of Chizqiyahu and the 9<sup>th</sup> Year of the Reign of Hoshea (2 Melakim 18:1- 10)</b>
	3 <sup>rd</sup> Year	3279	6 <sup>th</sup> Year	
	4 <sup>th</sup> Year	3280	7 <sup>th</sup> Year	
	5 <sup>th</sup> Year	3281	8 <sup>th</sup> Year	
	6 <sup>th</sup> Year	3282	9 <sup>th</sup> Year	
	7 <sup>th</sup> Year	3283		
	8 <sup>th</sup> Year	3284		
	9 <sup>th</sup> Year	3285		
	10 <sup>th</sup> Year	3286		
	11 <sup>th</sup> Year	3287		
	12 <sup>th</sup> Year	3288		
	13 <sup>th</sup> Year	3289		
	14 <sup>th</sup> Year	3290		
	15 <sup>th</sup> Year	3291		
	16 <sup>th</sup> Year	3292		
	17 <sup>th</sup> Year	3293		
	18 <sup>th</sup> Year	3294		

19 <sup>th</sup> Year	3295		
20 <sup>th</sup> Year	3296		
21 <sup>st</sup> Year	3297		
22 <sup>nd</sup> Year	3298		
23 <sup>rd</sup> Year	3299		
24 <sup>th</sup> Year	3300		
25 <sup>th</sup> Year	3301		
26 <sup>th</sup> Year	3302		
27 <sup>th</sup> Year	3303		
28 <sup>th</sup> Year	3304		
29 <sup>th</sup> Year	3305		

The record of the death of Peqach in the 4<sup>th</sup> year of the reign of Achaz (in what would have been the 20<sup>th</sup> year of Yotham) presents another possible solution for why the calendars of Yehudah and Yisra'el are often one year off in recording the beginning and ending years of the reigns of their sovereigns. On the calendar of Yisra'el the death of Peqach was recorded in the midst of the 1<sup>st</sup> year of the start of the next sovereign instead of in the 21<sup>st</sup> year of the reign of Peqach. If his death had been recorded with the method used by the calendar of Yehudah, then his reign would have been calculated as 21 years in length, with his death in the 21<sup>st</sup> year of his reign. But the calendar of Yisra'el apparently used the opposite method, recording the death of Peqach in the 1<sup>st</sup> year of the reign of the next sovereign, if Hoshea had begun reigning right away. But it appears that even though Hoshea assassinated Peqach in that year, he was not able to take control of the throne for about 8 to 10 years as discussed earlier.

The following chart shows how the two different calendar methods work and shows how the recording of the year dates can get easily confused when trying to translate the dates across from one calendar to the other. This alone would have been enough to confuse the recording of the year dates across calendars in Melakim, even if both northern Yisra'el and Yehudah used the exact same calendar that started on the exact same day according to the abib barley in the spring.

Yehudah Calendar	Possible Yisra'el Calendar
1 <sup>st</sup> month	1 <sup>st</sup> month – the start of the reign of the new sovereign
2 <sup>nd</sup> month	was backdated to the start of the same
3 <sup>rd</sup> month	year in which the previous sovereign died
4 <sup>th</sup> month	2 <sup>nd</sup> month
5 <sup>th</sup> month	3 <sup>rd</sup> month
6 <sup>th</sup> month – If a sovereign died in the 6 <sup>th</sup> month	4 <sup>th</sup> month
7 <sup>th</sup> month	5 <sup>th</sup> month
8 <sup>th</sup> month	6 <sup>th</sup> month – If a sovereign died in the 6 <sup>th</sup> month
9 <sup>th</sup> month	7 <sup>th</sup> month
10 <sup>th</sup> month	8 <sup>th</sup> month
11 <sup>th</sup> month	9 <sup>th</sup> month
12 <sup>th</sup> month	10 <sup>th</sup> month
1 <sup>st</sup> month – the new sovereign did not start his reign	11 <sup>th</sup> month
until the beginning of the next new year	12 <sup>th</sup> month
	1 <sup>st</sup> month

## 2. The Contradiction of Acts 13:20 and 1 Melakim 6:1:

In Acts 13:20 Sha'ul says that there are about 450 years from when Yisra'el cast lots to divide up the land to when Eli died, and he is correct in that when one adds up all of the literal number of years recorded during that span of time it does equal 450 years. The only problem with this number of 450 is that it means that the recorded date of 480 years from the exodus out of Mitsrayim to the start of the construction of the First Temple

in 1 Melakim 6:1 would have to be wrong and in error in order for the number of 450 years to be correct. This creates a contradiction and in math numbers are very precise. Only one number can be correct, and the other number has to be in error.

When we examine 1 Melakim 6:1 more closely we find that the precise wording of the date in this verse is 'in the 480<sup>th</sup> year after the children of Yisra'el had come out of the land of Mitsrayim.' The word 'in' here indicates that this number recorded in 1 Melakim 6:1 is not just an approximate adding up of years, but is instead a precise year date. Just as we would say that General Allenby captured Yerushalayim in the one thousand nine hundred and seventeenth year (1,917<sup>th</sup> year) from the supposed birth date of Christ in the imaginary year 0, this is a precise year date saying that the First Temple began to be built in the four hundred and eightieth year (480<sup>th</sup> year) from when the children of Yisra'el left Mitsrayim. In our dating we use dates like year 1917, and it is no different from the dating method in 1 Melakim 6:1 when it says in the year 480.

In contrast when we look at the numbering of years in the book of Shophetim we see disjointed numbers of years recorded on top of one another, but no precise recording of consecutive year dates. There is even a gap of time from when Yisra'el cast lots to divide up the land to when Yehoshua died in which no numbers of years are recorded at all. This shows us two things: first that the book of Shophetim does not record a consecutive number of years dates which can be added together in continuous order, and second, that the book of Shophetim was not the source used to arrive at the recording of the date of 480 in 1 Melakim 6:1. The date of 480 came from other documents and sources which no longer exist today, but existed in the days of the wise sovereign Shelomoh who would have taken all of the record books across all of the tribes of Yisra'el to make sure that an accurate date for the building of the First Temple had been recorded for future generations.

The numbers of years in the book of Shophetim are not wrong or inaccurate; they are just not recorded consecutively or linearly. An example would be with modern day East Germany during the rule of the Soviet Empire. If we were take the year dates of beginnings and endings of the rulers of East Germany and translate them into numbers of years according to years as they probably would have been recorded in the book of Shophetiem, we see how numbers of years can be recorded accurately, but overlapping one another, not consecutively or linearly, in the following statements: East Germany was oppressed and enslaved under the Soviet Union for 45 years. Wilhelm Pieck ruled East Germany for 11 years, Walter Ulbricht ruled East Germany 13 years, Willi Stoph ruled East Germany 3 years, Erich Honecker ruled East Germany 13 years, Egon Krenz ruled East Germany 2 months, and Manfred Gerlach ruled East Germany 1 year. It is true that each of these men ruled East Germany for these numbers of year dates, but if their rules were to be added onto the time when the Soviet Union had enslaved East Germany, then the adding up of the numbers would give an incorrect number of years, because they happened simultaneously. All of these men ruled Germany at the same time while the Soviet Union was over them, just like many of the judges of Yisra'el judged the nation simultaneously during some of the years that other gentile nations enslaved Yisra'el and ruled over them.

Therefore, the year date of 480 in 1 Melakim 6:1 is the most precise and accurate year date to use in calculating the years from the exodus out of Mitsrayim to the start of the construction of the First Temple. The numbering of years in the book of Shophetim can only give an approximation of years, because they are not recorded as precise year dates. They are still recorded accurately, but not in linear order, which prevents them from being used in precise year dating.

*The Evidence that Proves the Numbers of Years Recorded in Shophetim Overlap and are not Recorded Consecutively in Linear Order:*

1. Shophetim 4:2-4, 5:6-7 records that Deborah and Shamgar were both judges of Yisra'el during the 20 years in which Yabin oppressed Yisra'el, indicating that the 40 years the land had rest under Deborah may have partially overlapped the 20 years of oppression. It also proves that the judges recorded in Shophetim were often judges during the times of oppression when the gentile nations ruled over Yisra'el, and that the times of rule of the judges overlapped with the times of oppression and slavery.

2. Shophetim 11:26 records 300 years from when Yisra'el began to dwell in Chebon at around the time when the land of Yisra'el was divided among the tribes by lots to the start of the judgment of Yiphtach. This record of 300 years proves two things: first it proves that the years recorded in the book of Shophetim of the rule of the judges and the enslavement of Yisra'el under gentile nations are not recorded consecutively, and overlap one

another. When all of the literal number of years are added up from when Yisra'el was divided by lots 7 years after they entered the Promised Land to the start of the judgment of Yiphtach it adds up to at least 319 years, plus an unrecorded number of years up until the death of Yehoshua at the age of 110. This means that there are at the very least 19 of the recorded years in Shophetim that overlap one another in order for the record of 300 years to be correct. When including the years of Yehoshua as judge over Yisra'el there are probably about 39 to 59 years that overlap.

The second thing that the record of 300 years proves is that the date of 480 years in 1 Melakim 6:1 is accurate, because when using the number 300 to add up the number of years from the exodus out of Mitsrayim to the start of construction of the First Temple the total arrives at about 474 years, just 6 years short of the 480 years recorded in 1 Melakim 6:1.

3. Shophetim 13:1 – 1 Shemu'el 7:13 records that Shimshon became a judge during the 40 years of the Philistines, proving that the 20 years of Shimshon overlap the 40 years of the Philistines. It also records that Shimshon would only begin to save Yisra'el out of the hand of the Philistines, but would not actually save them from the hand of the Philistines. And at Shimshon's death he brought the house down upon the Philistines and killed all of the royal family of the Philistines so that they no longer had any sovereign. Then it came to be in the days after that, even though they were still under the hand of the Philistines, Yisra'el had no sovereign over them, because the Philistines had no sovereign over them either. It does not say that there was no judge over Yisra'el, just no Philistine sovereign. But Eli was still a judge during this time while the hand of the Philistines was still upon Yisra'el, and the hand of the Philistines continued upon Yisra'el until the death of Eli, when Shemu'el became the sole judge of Yisra'el.

There is no record of the number of years Shemu'el was a judge over Yisra'el, but the record of 1 Shemu'el implies that Shemu'el and Eli both judged Yisra'el together during the 40 years in which Eli was judge, because it says that Shemu'el rightly judged Yisra'el for all of his life. And yet from the year Eli died, the ark of the covenant only remained at the house of Abinadab for 20 years until David took it to Yerushalayim in about the 8<sup>th</sup> year of his reign. This leaves in between those 20 years only about 12 years for Sha'ul to reign as the first sovereign over Yisra'el and 0 years for Shemu'el to be a sole judge. Sha'ul had already reigned for 2 years when David was anointed by Shemu'el, and David was probably about 19 when he fought Golyath, leaving only about 10 years to when David became sovereign at the age of 30. This means that Sha'ul had to have reigned for at least 12 years.

Shemu'el was already an old man when he anointed Sha'ul, and thus already an old man when Eli died. This means that the only way Shemu'el could have judged Yisra'el rightly all of his life would be if he judged Yisra'el simultaneously alongside Eli, during the 40 years Eli judged Yisra'el. The other possibility is that Shemu'el was still considered to be a judge during some of the overlapping years of the reign of Sha'ul, up until after Sha'ul had reigned for 2 years and started having troubles with the Philistines again. But there are still some discrepancies between the numbers of years recorded in Shophetim and Shemu'el in just how the numbers of years overlap across each other correctly, which unfortunately cannot be worked out with the only records we have available to us in Shophetim and Shemu'el alone.

All of this overwhelming evidence showing that the numbers of years in Shophetim are not consecutive is the reason why I have chosen to go with the precise date of 480 years in my year dates, but the chart below is provided for anyone who wants to try and come up with other calculations if they wish to use another dating method more along the lines of that which Sha'ul mentions in Acts 13:20.



### The Calculating of Years from the Exodus Out of Mitsrayim to the Construction of the First Temple

The Number of Years Recorded According to 1 Melakim 6:1	The Number of Years Recorded According to Acts 13:20	The Number of Years Recorded According to Shophetim 11:26	Years which According to the Record are Proven to Overlap with Other Years	The Number of Years Recorded Throughout Debarim, Shophetim, and 1 Shemu'el	The Counting of the Number of Years Added Together from the Books of Debarim, Shophetim, and 1 Shemu'el
Start of the 480 Years Recorded in 1 Melakim				40 Years	The children of Yisra'el were in the wilderness wandering for 40 years before entering the land promised to them by Yahuweh/Yehovah [Shemoth 16:35] [Debarim 2:7] [Debarim 8:1-4] [Debarim 29:2-5]
				7 Years	Kaleb was 40 years old the year that he went to spy on the land of Kena'an, and then the children Yisra'el wandered in the wilderness 38 more years until they crossed the Yarden, leaving 7 years until Kaleb turns 45 when they cast lots for their inheritance of land [Yehoshua 14:7] [Bemidbar 13:1-33] [Debarim 2:14]
	Start of the 450 Years Spoken of by Sha'ul	Start of the 300 Years Spoken of by Yiphtach		Unknown Number of Years	From the casting of lots for the dividing up of the land among the tribes of Yisra'el until the death of Yehoshua at the age of 110 are an unrecorded number of years [Yehoshua 23:1] [Shophetim 2:1-8]
				8 Years	The children of Yisra'el served Kushan-Rish'athayim for 8 years [Shophetim 3:8]
				40 Years	The land had rest for 40 years under the judgment of Othni'el [Shophetim 3:11]
				18 years	The children of Yisra'el served Eglon for 18 years [Shophetim 3:14]
				80 Years	The land had rest for 80 years under the judgment of Ehud [Shophetim 3:16-30]

		20 Years	The children of Yisra'el were harshly oppressed by Yabin for 20 years, during which time Shamgar and Deborah were judges [Shophetim 3:31-4:4]
		40 Years	The land had rest for 40 years under the judgment of Deborah [Shophetim 5:31]
		7 Years	The children of Yisra'el were given into the hand of Midyan for 7 years [Shophetim 6:1]
		40 years	The land had rest for 40 years under the judgment of Gid'on [Shophetim 8:28]
		3 Years	Abimelek judged Yisra'el for 3 years [Shophetim 9:22]
		23 Years	Tola judged Yisra'el for 23 years [Shophetim 10:1-2]
		22 Years	Ya'ir judged Yisra'el for 22 years [Shophetim 10:3]
		18 Years	The children of Yisra'el were crushed and oppressed by the Philistines and Ammon for 18 years [Shophetim 10:7-8]
300 Years	<i>From the Exodus Out of Mitsrayim: Exactly 347 Years</i>	<i>From the Exodus Out of Mitsrayim: 366 Years Plus an Unknown Number of Years Until the Death of Yehoshua</i>	Yisra'el dwelt in Cheshbon and in Aro'er for 300 years at the time when Yiphtach began to judge Yisra'el, counting from the date when Aro'er and Cheshbon were given by lot to the tribe of Gad in the year when Kaleb was 85 years old [Shophetim 11:26] [Yehoshua 13:24-26]
		6 Years	Yiphtach judged Yisra'el for 6 years [Shophetim 12:7]
		7 Years	Ibtsan judged Yisra'el for 7 years [Shophetim 12:9]
		10 Years	Elon judged Yisra'el for 10 years [Shophetim 12:11]
		8 Years	Abdon judged Yisra'el for 8 years [Shophetim 12:13-14]

450 Years	40 Years of Eli	20 Years of Shimshon	40 Years of Philistines	The children of Yisra'el were given into the hand of the Philistines for 40 Years, during which time Shimshon judged Yisra'el for 20 years and Eli judged Yisra'el for 40 years (the 40 years Yisra'el was given into the hand of the Philistines ended with the death of Eli and the capture of the ark and the start of the judgment of Shemu'el over Yisra'el) [Shophetim 13:1-16:31] [1 Shemu'el 4:15-18] [1 Shemu'el 7:13]
			20 Years	The ark of the covenant remained in Qeryath Ye'arim at the house of Abinadab for 20 years, until David retrieved it in about the 8 <sup>th</sup> year of his reign (the ark was with the Philistines for 7 months and was at the house of Abinadab for 20 years, and David retrieved the ark from the house of Abinadab after he had reigned at Chebron for 7 years and 6 months) [1 Shemu'el 6:1] [1 Shemu'el 7:1-2] [2 Shemu'el 6:1-4] [2 Shemu'el 5:1-7]
			32 Years	David reigned over Yisra'el for 40 years and he retrieved the ark in about the 8 <sup>th</sup> year of his reign [1 Melakim 2:11] [1 Dibre haYamim 29:26-28]
			4 Years	Construction of the First Temple began in the 4 <sup>th</sup> year of the reign of Shelomoh and Shelomoh reigned over Yisra'el for 40 years [1 Melakim 6:1] [1 Melakim 11:42] [2 Dibre haYamim 3:1-2] [2 Dibre haYamim 9:30-31]

<i>From the Exodus Out of Mitsrayim: Total of 480 Years</i>  <b>According to 1 Melakim 6:1</b>	<i>From the Exodus Out of Mitsrayim: Total of 553 Years</i>  <b>According to Acts 13:20</b>	<i>From the Exodus Out of Mitsrayim: Total of 474 Years</i>  <b>According to Shophetim 11:26</b>		<i>From the Exodus Out of Mitsrayim: Total of 493 Years Plus an Unknown Number of Years Until the Death of Yehoshua</i>  <b>According to the literal adding of years recorded in the books of Shophetim and Shemu'el</b>	
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### 3. The Contradiction of the Greek Septuagint, the Samaritan Torah, the History of Josephus, and the Masoretic Hebrew:

Through the centuries there has been controversy, mostly among Christians and Secularists (Atheists), as to the correct and true original manuscript text to use for the calculating of the genealogies in Bereshith 5 and 11. James Ussher received a lot of flack from some Christians in his day in the 1600's for basing his chronology on the original Hebrew Masoretic text of Bereshith, instead of using the Greek Septuagint, which is an ancient Greek translation of the Hebrew Scriptures dating from the 3<sup>rd</sup> to 2<sup>nd</sup> centuries B.C.E during the days of the Greek Empire when the Greeks wanted to know the history of the Jewish people they ruled over. It was thought at one time that perhaps the Greek translation of the Greek Septuagint was more accurate than the Hebrew Masoretic text, because the oldest copies of the Hebrew Masoretic text only come from the 8<sup>th</sup> century C.E. Since the discovery of the Dead Sea Scrolls this theory has been disproven. The Dead Sea Scrolls contain fragments of copies of every book of the Tanak in its original Hebrew copied during the years from the 3<sup>rd</sup> century B.C.E. to the 1<sup>st</sup> Century C.E., all of which predate the Masoretic Hebrew text, many of which are as old as the Greek Septuagint. Almost all of the many copies in the Dead Sea Scrolls are in near perfect agreement with the Masoretic text, the only major differences being in spelling and arrangement of words. At the same time they are most often in disagreement with the Greek Septuagint and the Samaritan Torah, proving that the Masoretic text contains the truest and most accurate reading of each book of the Tanak as they were originally written by their original authors.

The Samaritan Torah is the most complete of the oldest copies of the Torah in existence today, portions dating from as early as the 3<sup>rd</sup> century B.C.E. or possibly earlier. Even though the Samaritan Torah contains portions of the oldest copy of the Torah, the problem with this copy is that it is a corrupted copy of the Torah preserving the corrupted text of the Torah used by the northern tribes of Yisra'el who were removed from the land by Yahuweh/Yehovah for their worship of false gods. The Shomeronim were the gentile Babylonians who moved in to inhabit the land in northern Yisra'el after the northern tribes of Yisra'el were taken captive into Babylon. Then 2 Melakim 17 says that because of the lions in the land who were killing the Shomeronim, they sent for the corrupted priests of the northern tribes of Yisra'el who were in captivity in Babylon and they taught them the corrupted Torah, which said that everyone must worship on Mount Gerazim, since the northern tribes could no longer go to the Temple in Yerushalayim to worship. And the Shomeronim began to worship

Yahuweh/Yehovah according to the corrupted worship of the northern tribes of Yisra'el and to this day the Shomeronim, who are the Samaritans, have kept a copy of this corrupted Torah among them in the land of Yisra'el, now known as the Samaritan Torah. And this corrupted copy of the Torah still preserves the deliberate change that was made by the northern tribes of Yisra'el, saying for their 10<sup>th</sup> commandment, "you shall worship on Mount Gerazim." Since this Torah copy has proven deliberate changes made to it, it is not a reliable witness either.

In this corrupted Samaritan Torah text the genealogies of many of the generations from Adam to Abraham are also changed as well, adding exactly 100 years to almost every generation from Arpākshad to Abraham, and even deliberately changing the number of years that Abraham's father Terach lived. Interestingly, the Greek Septuagint also preserves many of these same number additions, but not the change to the number of years that Terach lived. Instead the Greek Septuagint adds a whole extra person named Qeynan with a whole set of extra years attached. It can be seen that the Samaritan Torah and the Greek Septuagint translation both stem from a similar family of corrupted Torah texts which came out of northern Yisra'el during the days in which they worshipped false gods. Both of these texts from the Samaritan Torah and Greek Septuagint have many obvious errors and changes in them and the Dead Sea Scrolls have proven them both to be unreliable witnesses.

Finally, there is Josephus who in his 1<sup>st</sup> century book *Antiquities of the Jews* also records the numbers of the generations according to the corrupted Samaritan Torah and Greek Septuagint, in contradiction to the more reliable Masoretic text. Unfortunately none of the fragments of the Dead Sea Scroll copies of the book of Bereshith contain the genealogies of chapters 5 and 11. One fragment has 5:13, but no more than this. So there is no way to know for certain what numbers they had in them for calculating the genealogies, but the fact that the Dead Sea Scroll copies always agree with the Masoretic text virtually 100% of the time over all other copies and translations of the Tanak, it is safe to assume that the Dead Sea Scroll copies preserved the numbering of the genealogies the same as the Masoretic text.

This leads us to wonder why Josephus would use the numbering of his genealogies in 1.6.5 according to the corrupted texts and not according to the Masoretic text. One possibility might be because in his preface he said that he grew tired of translating the history of the Hebrew nation into Greek, which would then lead him to use the corrupted Greek Septuagint to help him in his translation work. And from this he used some of the changed numbering of the genealogies contained in the Septuagint. Another possibility is that he used one of the corrupted Hebrew Torah texts based from the family group of the Samaritan Torah. But the strongest theory is that he originally wrote out the numbers according to the Masoretic Hebrew, and in later copies of his books, which were preserved among the gentiles, the numbers were corrupted to read according to the Greek Septuagint.

According to all of the evidence known to us today, we can say that the Masoretic Hebrew text, which is the text used in all Hebrew Scriptures, is the most reliable of all of the ancient witnesses we have available for the genealogies in Bereshith. The reader can decide for themselves which of the witnesses they want to use, but the thing about math is that it is precise and exact. Only one of them can be right and the others are all wrong. Below shows the differences in the total number of years added from the creation of Adam to the Birth of Terach according to each of the witnesses.

**Greek Septuagint** 3,345 years from the creation of Adam to the birth of Terach

**Samaritan Torah** 2,180 years from the creation of Adam to the birth of Terach

**Josephus** 3,139 years from the creation of Adam to the birth of Terach

**Masoretic Hebrew** 1,879 years from the creation of Adam to the birth of Terach

#### 4. The Contradiction of Luke 3:36 and Bereshith 11:12-13:

The genealogy of Yeshua's step-father Yoseph in Luke 3 adds an extra name, Qeynan, to the list which is not in the original record of the genealogy in Bereshith 11, making Qeynan the son of Arpākshad instead of Shelach. Out of the four witnesses mentioned in the previous section for the generations of Adam to Abraham, the Greek Septuagint is the only one which adds in this extra name Qeynan. The most reliable of the witnesses, the Masoretic Hebrew text, does not have this name Qeynan, nor does the Samaritan Torah, nor does Josephus use it in *Antiquities of the Jews*. Additionally, the Greek Septuagint translation of the book of 1 Dibre

haYamim in verse 27 does not even have Qeynan listed in it, which proves that it is an error in the Greek Septuagint. But if it is an error, why did Luke use it in his gospel in the New Testament?

As previously discussed, the majority of the New Testament was originally written in Hebrew, not Greek, but the gentile Christians in the early days of Christianity used the Greek Septuagint heavily as their Old Testament Tanak Scriptures, and erroneously believed it at the time to be more accurate than the actually more accurate original Masoretic Hebrew. The surviving copy of the original Hebrew of Mattithyahu in the Shem Tob manuscripts uses the Masoretic Hebrew to quote all of the Tanak verses, not the Greek Septuagint, and this copy shows that the gentile Christians systematically went through all of the Tanak Old Testament references and changed them to quote according to the less accurate Greek Septuagint, which caused them to add in the name Qeynan in error.

There is a second witness that bears record to this erroneous change of the addition of Qeynan. The Old Syriac Sinaitic text is a 4<sup>th</sup> century copy of the four gospels in Aramaic, and is the oldest known surviving copy of the gospels in Aramaic. There is controversy over whether this Aramaic text is a 4<sup>th</sup> century translation of the Greek texts, or if it preserves a copy of a more ancient Aramaic text of the four gospels from the 2<sup>nd</sup> century from which the Greek texts of the four gospels were translated. Even though the majority of the New Testament was originally written in Hebrew, there are many Aramaic words in the Greek copies of the New Testament which show that the original Hebrew was first translated into Aramaic, and then later translated from Aramaic into Greek. One thing known for certain though is that this Old Syriac Sinaitic text preserves many of the more ancient and more original and more reliable readings of the four gospels as they would have been written in the Greek during the 2<sup>nd</sup> and 3<sup>rd</sup> centuries. And the Old Syriac Sinaitic text of Luke 3:36 does not contain this extra erroneous name of Qeynan added into the genealogy, giving a second witness that the name Qeynan was not originally written there by Luke.

## **5. What Appears to be Ambiguously Recorded Dates in the English Translation of Shemoth 40:17 and Ezra 3:8 are Perfectly Clear Without Contradiction in the Hebrew:**

When reading in the English translation of Shemoth 40:17 it says that the Tabernacle was set up and erected on the 1<sup>st</sup> day of the 1<sup>st</sup> month of the 2<sup>nd</sup> year from when the children of Yisra'el left Mitsrayim. And also in Ezra 3:8 it says that the construction of the Second Temple was begun in the 2<sup>nd</sup> month of the 2<sup>nd</sup> year of their coming to Yerushalayim. The problem in the English is that it makes no distinction between the recording of these dates and the recording of other dates such as in Dani'el 2:1 or Ezra 4:24 where the dates are recorded such as 'in the 2<sup>nd</sup> year of the reign of Nebukadnettsar' or 'the 2<sup>nd</sup> year of the reign of Dareyavesh.' What is not seen in the English is that the number 2's that are recorded in Dani'el 2:1 and Ezra 4:24 are different number 2's from the number 2's recorded in Shemoth 40:17 and Ezra 3:8, and they both require a different form of calculation to arrive at the correct dates.

The number 2 in Dani'el 2:1 is the Hebrew word שְׁתַּיִם shettayim, and it is the cardinal numeral 2 for counting quantity. Ezra 4:24 is written in Aramaic and uses the Aramaic version of the same quantity counting for the number 2, תַּרְתִּין tarteyn. In the Hebrew and Aramaic of Dani'el 2:1 and Ezra 4:24 it literally says 'in year 2 of the reign of Nebukadnettsar' and 'in year 2 of the reign of Dareyavesh.' It is counting a total quantity of years, saying to count 2 years total from the end of the previous reigns. These are both counted in year dates, counting the total number of year dates which have passed to the present year of the record.

These dates are counted the same way as the number 40 in Debarim 2:7, 8:1-4, and 29:2-5. In these verses the number 40 is counting up the total number of year dates that have passed to the 40<sup>th</sup> year when Yisra'el passed over the Yarden into the promised land. This number 40 is counted by adding up 40 years total to the 40<sup>th</sup> year.

The number 2 recorded in Shemoth 40:17 and in Ezra 3:8 is an entirely different number 2. It is the Hebrew word שְׁנִית shenith and שְׁנִי sheni, which is the ordinal form of counting the number 2 in sequence instead of in quantity. This form of the number 2 for counting in sequence is the same number 2 used in counting the 2<sup>nd</sup> month of a year. This number 2, sheni, also spelled shenith, literally means 'in the 2<sup>nd</sup> year' as it is translated in Shemoth 40:17 and Ezra 3:8. It is not counting the total quantity of years that have passed from a certain event, but instead is the next number in a sequence of years.

When Mosheh says in Shemoth 40:17 that it was the 2<sup>nd</sup> year or shenith year from when they left Mitsrayim, he is not saying that it was 2 total years from when they left Mitsrayim, but rather the next year, the second year, after they had left Mitsrayim. If he had said it was the shettayim year then it would mean it had been 2 total years from when they left, but when counting in sequence the number is counted as the next year in sequence rather than how many years have passed from the 0<sup>th</sup> year as in counting in year dates.

An example is with the counting of a person's age from birth. Cardinal, quantitative counting adds up a person's age from birth by counting the total of completed years each year. It begins by counting months before a person reaches the completion of a year. Then when they have completed 1 year they are 1 year old. For that entire next year they are called 1 year old, because that year is their 1<sup>st</sup> completed year. Then the next year they are 2 years old at the completion of 2 years. This is quantitative counting and is the way that the majority of year dates in Scripture are recorded.

Ordinal, sequential counting counts a person's age according to the year which is not yet finished, the year that is still in progress. From the moment a person is born they have begun their 1<sup>st</sup> year. And for the entire year before they reach the age of 1 completed year they are said to be in their 1<sup>st</sup> year. When they reach their 1<sup>st</sup> birthday and complete 1 year, from this day forward they are said to be in their 2<sup>nd</sup> year instead of saying they are 1 year old. This form of sequential counting is rarely used in Scripture for recording dates. Shemoth 4:17, Bemidbar 1:1, 9:1, 10:11, etc. and Ezra 3:8 are two of the rare cases where year dates are recorded in sequence instead of quantity.

Therefore, the number 2 in Shemoth 4:17 is counted in sequence, beginning with the 1<sup>st</sup> year Yisra'el left Mitsrayim in 2506 and then counting 1 year to the 2<sup>nd</sup> year from when Yisra'el left Mitsrayim in 2507. This calculates the date when the Tabernacle was set up in the wilderness and the presence of Yahuweh/Yehovah came down to dwell in the Tabernacle Tent as the year 2507. If it had been recorded as shettayim instead of shenith then it would have been 2 total years in the year 2508, but because it is sequential and not quantitative it is the year 2507. The year 40 recorded later on in the Torah is quantitative, which means it is calculated by adding up a total of 40 years from 2506 to 2546.

It is the same way with Ezra 3:8 in which it says that construction on the Second Temple began in the 2<sup>nd</sup> year of their coming to Yerushalayim. This means that the year 3463 (538 B.C.E.) when Koresh gave the command to rebuild the Temple is the 1<sup>st</sup> year of the return of the exiles to Yerushalayim, and then the 2<sup>nd</sup> year is the next year in sequence after that in the year 3464 (537 B.C.E.). But the examples of the dates in Dani'el 2:1 and Ezra 4:24 are quantitative dates and are counted by adding up a total of 2 years. If we look at the date in Ezra 4:24, Dareyavesh began to reign in the year 3479 (522 B.C.E.) in the 8<sup>th</sup> year of the reign of Kambujiya. The year 3480 (521 B.C.E.) is the 1<sup>st</sup> year of his reign, or year 1 of his reign, just as if he had turned 1 year old. Then the year 3481 (520 B.C.E.) is year 2 of his reign and the year in which the construction of the Second Temple resumed as recorded by Ezra. The dates in Shemoth 40:17 and Ezra 3:8 are examples of sequential dates and the dates in Dani'el 2:1 and Ezra 4:24 are examples of quantitative dates.

But when calculating the dates of the reigns of the kings we have to be careful about ordinal sequence dates, because according to the Hebrew text itself the dates of sovereigns and kings are apparently always counted according to cardinal quantity even when they are recorded with ordinal sequence numbers. It appears that only dates recorded in sequential numbers from an event are counted as sequential numbers in the dates. The date recorded in Shemoth 40:17 can be mathematically proven beyond doubt that it is recorded as an ordinal sequence number and not as a cardinal quantity number.

In Debarim 2:14 Mosheh records a total quantity of 38 years that passed from when they left Qadesh Barnea to that present year when they crossed the wadi Zered, at the completion of 40 years from when they left Mitsrayim. The year 40 from Mitsrayim and the year 38 from when they left Qadesh are the same year. In Bemidbar 10:11-12 it says that they left the wilderness of Sinai on the 20<sup>th</sup> day of the 2<sup>nd</sup> month in the 2<sup>nd</sup> year. This 2<sup>nd</sup> year is recorded as a sequence number, indicating that they left in the 2<sup>nd</sup> month of the year 2507. Then in Bemidbar 13:26 Mosheh records that Yisra'el camped at Qadesh sometime after the 2<sup>nd</sup> month of the 2<sup>nd</sup> year, of the year 2507. They stayed in Qadesh for the rest of that year and according to Bemidbar 20:1-22 they did not leave Qadesh until after the 1<sup>st</sup> month of the following year, in the year 2508. When we count 40 years from when Yisra'el left Mitsrayim in 2506, it adds up to the year 2546, and if we count 38 years from when they left Qadesh in the year 2508 it adds up to the same year 2546. The dates all work with mathematical

perfection. The math proves that the date ‘in the 2<sup>nd</sup> year’ shenith is an ordinal sequence date and not a cardinal quantity date.

On the other hand it is also possible to prove mathematically that sequence dates recorded according to the years of sovereigns are always counted the same as quantity dates because they are recorded in the Hebrew text of Scripture synonymously and interchangeably with cardinal quantity dates. Ezra 7:7-9 records the date of the 7<sup>th</sup> year of the reign of Artachshasta twice in two different ways. First in verse 7 Ezra records the date as שְׁבַע sheva, which is the cardinal quantity form of 7, then in verse 8 Ezra records the exact same date as שְׁבִיעִית shevi‘ith, as an ordinal sequence date. Ordinal sequence numbers always count one year less than the cardinal quantity numbers in dates. As shown in section 3 of the Endnotes, when counting the 7<sup>th</sup> year of the reign of Artachshasta as a quantity date it calculates the date of the command by Artachshasta to restore Yerushalayim in the 7<sup>th</sup> year of his reign as the year 3543 (458 B.C.E.). But if this date were counted ordinally in sequence then it would calculate the 7<sup>th</sup> year of his reign as one year earlier in 3542 (459 B.C.E.).

Yet the sequence date shvi‘ith is recorded as taking place after the quantity date sheva. Ezra says that they went to Yerushalayim in year 7 sheva of the reign of Artachshasta and that they began to go up on the 1<sup>st</sup> day of the 1<sup>st</sup> month, the day that the command by Artachshasta was given to them. But then Ezra says that they did not arrive until the 5<sup>th</sup> month of the 7<sup>th</sup> year shvi‘ith after the start of year 7 sheva. This mathematically proves that the ordinal sequence number recorded in the year of the reign of the sovereign is not counted sequentially. If it were a sequential counting of the date, then it should be recording a date in the year before the start of 7 completed years of the reign of Artachshasta, and instead it is used to record the exact same year date 7, 5 months after year 7 has already started. This shows that with the dates of the reigns of sovereigns the cardinal quantity numbers and the ordinal sequence numbers are used interchangeably and are counted the same way as quantity and not sequence.

It appears that the ordinal sequence numbers for the reigns of sovereigns were used to highlight a specific event within a specific year date during a sovereign’s reign, but were not used to count the total number of years of a sovereign’s reign. Another example is in 1 Melakim 6:1 and 2 Dibre haYamim 3:1-2. In Melakim the date for the start of construction of the First Temple in the 4<sup>th</sup> year of the reign of Shelomoh is recorded as an ordinal sequence number, רְבִיעִית rvi‘ith. And yet the exact same date in the 4<sup>th</sup> year of the reign of Shelomoh is recorded as a cardinal quantity number, אַרְבַּע arba, in Dibre haYamim. The 2 forms of numbers are used interchangeably to record the same date just like in Ezra. This proves that the dates of the reign of Shelomoh in 1 Melakim 6 are counted cardinally even though they are recorded ordinally in Melakim.

In Hebrew there is a special distinction made between ordinal and cardinal numbers 1 through 10, but after 10 the cardinal numbers are used for both ordinal and cardinal counting. The only way to distinguish between the ordinal and cardinal numbers after 10 is by the prefix ה ‘the’ added to the front of it. As for the date of ‘in the 480<sup>th</sup> year’ in 1 Melakim 6:1 there is some confusion about this date as to whether it is an ordinal or cardinal number. It does not use the prefix ה ‘the’ in front of it, but rather the prefix ב ‘in.’

Because the prefix ב ‘in’ can come before ordinal numbers there has been some confusion in thinking that the date ‘in the 480<sup>th</sup> year’ in Melakim is a ordinal sequence number and not a cardinal quantity number. But the Hebrew of the Scriptures proves that the prefix ב ‘in’ can also come before cardinal quantity numbers. In Debarim 1:3 Mosheh began speaking in the 11<sup>th</sup> month in the 40<sup>th</sup> בְּאַרְבָּעִים be’arba’yim year. Then while he is speaking in the 40<sup>th</sup> year, Mosheh says in Debarim 2:7 that 40 אַרְבָּעִים arba’yim total, cardinal, quantity years had been completed, in that 40<sup>th</sup> year.

If it really was the 40<sup>th</sup> sequential year they had been in the wilderness he should have said only 39 total years had been completed, but instead he says that 40 total years had been completed up to that time. The only way this is possible is if the date ‘in the 40<sup>th</sup> year’ with the prefix ב ‘in’ is a cardinal quantity date. In other words, it only works mathematically if this date ‘in the 40<sup>th</sup> year’ is a year date that uses the principle of counting years dates, the 40<sup>th</sup> year is 40 years completed, just as the date of the 11<sup>th</sup> year of the reign of Tsidqiyahu, in which he reigned 11 years and his reign was completed in the 11<sup>th</sup> year of his reign. The prefix ב ‘in’ can be used for recording cardinal quantity numbers and indicates that since there is no prefix ה ‘the’ attached to the number 480 it should be counted as a cardinal number and not as an ordinal number. In English we would understand it better as saying ‘in year 480’ instead of ‘in the 480<sup>th</sup> year’ just as the date in Debarim 1:3 says ‘in year 40’ or the 40<sup>th</sup> completed year from when Yisra’el left Mitsrayim.



[Note: If we had the original Hebrew of *Wars of the Jews* the understanding of sequential and quantitative numbers might provide an answer for the ambiguity of the date recorded in *Wars of the Jews* 4.9.12. We know that the date ‘in the 3<sup>rd</sup> year of the war’ corresponds to the same year of the year of the 4 Emperors, and if it is recorded as a quantitative number, then it would indicate that the year of the 4 Emperors was in the year 69 C.E., 3 years after the start of the war in 66 C.E. But if this is recorded as a sequential number from the start of the war, then it would mean that the year of the 4 Emperors was in the year 68 C.E., in the 3<sup>rd</sup> year of the war before 3 years had yet been completed. The dating of the year of the 4 Emperors is explained in detail later on in endnote 5 of Book 6.]

Ordinal Counting	Cardinal Counting	Ordinal Counting of the Reigns of Kings
1 <sup>st</sup> Year	Year 0	
2 <sup>nd</sup> Year	Year 1	1 <sup>st</sup> Year
3 <sup>rd</sup> Year	Year 2	2 <sup>nd</sup> Year
4 <sup>th</sup> Year	Year 3	3 <sup>rd</sup> Year
5 <sup>th</sup> Year	Year 4	4 <sup>th</sup> Year

## Endnotes

**(1) Calculating the Birth Year of Abraham:** Out of all of the thousands of years of year calculations in Scripture, there is only one date which is not precisely given in the Scriptural record itself, only one date that has a margin of error to it because it is not clearly recorded, and this one single date is the birth date of Abraham. All that can really be proven for sure is that Abraham's birth date is not recorded in Scripture and that he was born sometime during the years when his father Terach was between the ages of 100 and 130. But there is not enough information given in the record in Bereshith to prove which one of these years was the year that Abraham was actually born.

The following is a list of all of the things which can be proven about Abraham's birth date:

1. Terach lived 70 years, and then he had all three of his sons Abram, Nachor, and Haran at the age of 70 or after the age of 70, after he had lived 70 years.
2. Nachor married his niece Milkah, the daughter of his brother Haran, proving that Haran was older than Nachor, and also proving that Abram, Nachor, and Haran are not listed in order of birth from oldest to youngest.
3. In Bereshith 10:1, Shem, Cham, and Yepheth are listed in opposite birth order, from youngest to oldest, because in Bereshith 10:21 it says that Yepheth was the oldest, even though he is listed last. In Bereshith 5:32 it says that Noach was 500 years old, and then it breaks to a new idea, that Noach brought forth Shem, Cham, and Yepheth, but not when Noach was 500 years old. According to Bereshith 11:10 Noach was 502 years old when he brought forth his youngest son Shem, not 500. The wording of Bereshith 10:21 is confusing, but it specifically gives Noach's name a second time so that the reader would be able to understand that Noach was 500 years old when Yahuweh/Yehovah came to him to build the ark, but that the age 500 in that particular instance had nothing to do with how old he was when his children were born, since the word 'lived' is not included in this verse as it is in the rest of the genealogies of specific birth years.
4. The fact that Haran is older than Nachor very strongly indicates if not proves that Abram, Nachor, and Haran are also listed from youngest to oldest in their birth order as well.
5. The oldest of the three brothers Abram, Nachor, and Haran is the one who was born when their father Terach was 70 years old.
6. If Abram is the youngest, then it is Haran who was born when his father was 70 years old.
7. In Bereshith 12:1-4, Abram left the house of his father in Charan at the age of 75. Because it says that he left the house of his father, he had to have left Charan either while his father was still alive or the same year that his father died. If his father had already been dead for a while the house would not have been called his father's house anymore, but Abram's house. This means that the latest possible date Abram could have left Charan would be the year his father died, and if Abram was 75 years old the year that his father died at the age of 205, then Abram would have been born when his father Terach was 130 years old, or 205 minus 75. This proves that Abram could not have been born any earlier than when his father was 71 years old and not later than when his father was 130 years old.
8. In Bereshith 20:11-12 Abraham says that his wife Sarah is also his half sister, the daughter of his father but not of his mother. This proves that Terach had at least two wives, either simultaneously or in succession, and proves that it is possible that Terach could have continued having children at the old age of 130 to 140 if he had a second or even third wife much younger than himself.
9. Even though in Bereshith 17:17 Abraham laughs at the thought that he might have a child born to him at the old age of 100, in Bereshith 25:1 it says that Abraham took another wife Qeturah after his wife Sarah died, at which time Abraham was at least 137 years old or older. It also says in Bereshith 25:6 that Abraham had multiple sons by more than one concubine. It could be understood that Qeturah might have been one of his concubines whom he married after Sarah died, but that is not actually stated in the text itself. (1 Dibre haYamim 1:32 says that Qeturah was his concubine.) If he did not marry Qeturah and have the six sons with her until after Sarah died, or at least until after Yitschaq was born, then Abraham had many children after he was 100 years old, and possibly even after he was 137 years old. This proves that it is possible that Abraham could have been born to Terach as late as when Terach was 130 years old.
10. Since Haran was the oldest born when Terach was 70 years old, this proves that Abraham's birth date is not recorded in Bereshith 11:26.

11. Since Nachor married Milkah the daughter of his brother Terach, Nachor had to have been at least 20 to 30 years younger than his older brother Haran, which would mean that Nachor was born when his father Terach was about 100 years old. And if Abram, Nachor, and Haran are written in reverse birth order just as Shem, Cham, and Yepheth, then Abram had to have been born when his father Terach was between the ages of 100 years old and 130 years old.

12. Haran had at least 3 children (Lot, Milkah, and Yiskah) and died before Terach moved his family to Charan, and Nachor married Milkah before Terach moved his family to Charan, and Abram married his half sister Sarai before Terach moved his family to Charan. Sarai was born 10 years after Abram, so Terach could not have moved to Charan until Sarai was at least about 20 years old and married to Abram, 30 years after Abram was born. And Terach could not have moved to Charan until his son Nachor had also married Milkah when Nachor was at least about 30 years old. If Abram was born to Terach when he was 102 years old, then the earliest date that Terach could have moved to Charan would be when he was about 135 years old. If Abram was born much later when Terach was 130 years old, then the earliest date Terach moved to Charan was when he was about 160 years old. According to Bereshith 11:31 Terach originally planned to go to Kena'an, but they never made it, because they stopped in Charan, which is along the main ancient trade route and is located along the border of modern day Turkey and Syria, in the land of the Arameans in Paddan Aram. This indicates that at the time they left to travel to Kena'an Terach was already very old, and had to stop in Charan, because he could not go any farther. This would indicate that the family all arrived in Charan when Terach was close to the end of his life, perhaps when he was about 180 years old or older. This is also an indication that Abram did not stay in Charan long, and when Yahuweh/Yehovah called him out from there to continue on to Kena'an, Abram probably left quickly, before his father Terach had died. If Abram had been born when Terach was 70 years old, then they would have had to have moved to Charan by the time Terach was 145 years old, which does not fit as well with Terach having to stop at Charan because of his old age.

13. Abram took his nephew Lot with him when he left Charan at the age of 75. In Bereshith 17, 24 years later when Abraham was 99 the city of Sedom where Lot was living was destroyed by Yahuweh/Yehovah. That same year we know from Bereshith 19:14-38 that Lot had at least 2 married daughters who were living in the city of Sedom and who were destroyed with it, as well as 2 younger daughters who were both old enough to bear children. This means that his oldest daughter at that time was at least 20 to 30 years old that year and could have been born about the same time that Lot left Charan with Abram, when Abram was 75 years old. If Lot was already married when he left Charan with Abram, then Lot was born at least 20 to 30 years before that, possibly even 40 or 50 years before if he waited a while to get married. If Lot was born when Abram was about 45 years old, then Haran was still alive when Abram was 45 years old, 30 years before Abram left Charan. This proves that Terach did not go to Charan until Abram was over 45 years old and it proves that Abram was at least 45 years old when Haran died, but was not older than 75 years old when Haran died.

Terach's Age	Event
70	Birth of Haran in Ur
90 to 100	Birth of Nachor in Ur
90 to 110	Birth of Milkah to Haran in Ur
102 to 130	Birth of <u>A</u> braham in Ur
112 to 140	Birth of Sarah in Ur
120 to 130	Marriage of Nachor to Milkah in Ur
132 to 160	Marriage of <u>A</u> braham to Sarah in Ur
147 to 175	Birth of Lot to Haran in Ur
148 to 176 (not later than 205)	Death of Haran in Ur
149 to 205	Arrival of Terach, <u>A</u> braham, Sarah, and Lot in Charan in Paddan Aram (Nachor went on to another city called Aram Naharayim in Paddan Aram)
205	Death of Terach in Charan

James Ussher in his chronology in his book *The Annals of the World* decided to go with Abraham's birth date as being when his father Terach was 130 years old. He did this because he interpreted Bereshith 11:32-12:1 to mean that Yahuweh/Yehovah called Abram out of the house of his father the same year after his father Terach died. Since Terach died at the age of 205 and Abram left Charan at the age of 75, if Abram left Charan the same year that his father died at the age of 205, we can simply subtract 75 from 205 and arrive at Abraham's birth date when his father Terach was 130. Of course this is only one way of looking at it, and there is no way to prove in the Scriptural record itself that Terach was already dead when Abram left. He could have still been alive.

The Samaritan Torah also interpreted the verses in Bereshith to mean that Abram left after his father Terach died, but whoever copied the Samaritan Torah wanted Abraham to still have been born when his father Terach was 70 years old. In order to do this they actually changed the words of the Torah to fit their theology, and changed Terach's death date to when he was 145 years old instead of 205 years old.

Even in the 1<sup>st</sup> century C.E. in the days of Yeshua there was controversy and uncertainty as to when Abraham's birth date was. Stephen in the book of Acts in his last message before being stoned to death said that Abraham left Charan after his father Terach died, showing that Stephen believed that Abraham was born when his father Terach was 130 years old. Stephen says in Acts 7:4, "At that time *he* departed out of the land of the Chaldeans, and dwelt in Charan, and from that place, right after the death of his father, he moved himself into this land in which you now dwell."

On the other hand, the Jewish historian Josephus who was a close contemporary of Stephen in the same century believed that Abraham was born when his father Terach was 70 years old, and that Terach was still alive when Abraham left Charan. Josephus says in *Antiquities of the Jews* 1.6.5, "for Terah begat Abram in his seventieth year." [*The Genuine Works of Flavius Josephus* (1737) translated by William Whiston, M.A.]

Thus we have two different opposing theories from the 1<sup>st</sup> century C.E. concerning when Abraham was born, but unfortunately neither has any proof in the record of Bereshith itself to back it up. It is interesting that in Bereshith 5:1 Mosheh writes about using a book of genealogy as his source that he is copying the genealogies from, perhaps an old genealogy record compiled by Noach shortly before he died. Noach died just a few years after Abraham was born, and just 500 years before Mosheh led the children of Yisra'el out of Mitsrayim. It is possible that this book of genealogy contained a record of Abraham's birth date, but for whatever reason, since Abraham was the youngest of the three brothers, Mosheh did not record Abraham's birth date. The rabbis in the Talmud during the 2<sup>nd</sup> and 3<sup>rd</sup> centuries C.E. speak of a Book of Genealogies which they hid and which caused them to no longer be able to see the truth clearly anymore. According to the Babylonian Talmud Mas. Pesachim 62b the strength of the Sages was lost and they could no longer see clearly ever since the Book of Genealogies was hidden.

It is interesting to note that the rabbis in the Talmud calculated Abraham's birth as being when his father Terach was 70 years old, but they also added an extra 52 years onto the 70 years in order to have a special event take place at around the year 2000 from creation. They say that they were passed down the tradition that Abraham was 52 years old when he 'got souls' in Charan, as recorded in the Babylonian Talmud Mas. Avodah Zarah 9a, interpreting the words 'got souls' as meaning 'made converts' to the religion of Judaism.

These 'souls' or persons Abraham supposedly converted to Judaism were probably actually slaves and servants Abraham acquired in Charan, but it is still interesting that the rabbis would choose this number 52, because it just so happens that when 52 years are added to 70 years we arrive at the year 122, or the year that Abraham's father Terach was 122 years old. This just so happens to be the same year which Michael Rood calculated as Abraham's birth year. I do not know how Michael Rood arrived at this calculation, but it does present the fascinating possibility that perhaps the Book of Genealogies recorded Abraham's birth date as being 52 years added onto when his father Terach had lived 70 years, but then through rabbinic traditions and the loss of the Book of Genealogies, the light of their eyes was dimmed so that the truth of Abraham's birth 52 years later twisted into his age when he was supposed to convert 'souls' to Judaism.

There is of course no proof for any of the theories of when Abraham was born, other than it can be just about proven down to a small 30 year margin of error when his father Terach was between the ages of 100 to 130, but beyond that there is nothing else that can be proven for sure.

**(2) Calculating the Number of Years the Children of Yisra'el were in Mitsrayim:** The precise date of Yoseph's birth is known for certain as being when his father Ya'aqob was 91 years old. There is no dispute about this date in the mathematical record of Bereshith. We also know that Yoseph was born before Ya'aqob asked his father-in-law Laban if he could leave with his family to go back to his own people, and Laban convinced Ya'aqob at that time to stay and receive the speckled and spotted and black sheep from his flock for wages in Bereshith 30:22-34. There were a total of 4 deals or business transactions which Laban made with Ya'aqob. The first deal was that Ya'aqob would work for Laban for 7 years and receive Rachel in marriage after those 7. At the completion of those 7 years Laban broke this agreement and manipulated it so that Ya'aqob was forced to marry Le'ah instead. The second agreement made was that after 1 week of marriage to Le'ah, Ya'aqob could marry Rachel if he stayed and worked for Laban for another 7 years. So Ya'aqob married Rachel and worked for another 7 years, and this 7 years of work were Ya'aqob's first 7 years of marriage to both Le'ah and Rachel.

After the second set of 7 years was completed Ya'aqob asked Laban if he could leave and return home to his own place and his own land. This is when the third deal was made. Laban convinced Ya'aqob to stay by allowing him to take the speckled, spotted, and black sheep from Laban's flock as payment in wages for Ya'aqob's employment to Laban. This agreement lasted for 6 years after which time Laban's sons began to be angry with Ya'aqob for taking all of their inheritance, causing Ya'aqob to flee from Laban. When Laban caught up with Ya'aqob they made their final and fourth deal, that Ya'aqob would finally be allowed to leave Laban, and Ya'aqob could take Laban's daughters and grandchildren and Laban's flock he rightfully received in wages with him. It is in this narrative in the fourth deal in Bereshith 31:23-55 we learn the precise number of years Ya'aqob dwelt with Laban and was employed by Laban. Ya'aqob says to Laban the first time, "These twenty years I have been with you," and then again the second time, "These twenty years I have been in your house," and if that was not enough, he again says a third time, "I served you fourteen years for your two daughters, and six years for your flock." Fourteen plus six is twenty, so 3 times in 3 different ways Ya'aqob says that he was with Laban for a total of 20 years and no more than 20 years. Some have tried to take the first two times which Ya'aqob says 20 and add them together into 40 years, but Ya'aqob very clearly breaks down the 20 years into 14 years and 6 years, and there is no way in the narrative to add another 20 years into the 14 and the 6 years without saying that the Scriptures themselves are in error or are a lie. If the Scriptures are true and accurate, then the only way to calculate this is that Ya'aqob was with Laban for a total of 20 years.

With this information the picture becomes complete. Ya'aqob worked for Laban for 7 years; after 7 years he married both Le'ah and Rachel. He then worked for Laban for another 7 years. This second set of 7 years was his first 7 years of marriage to both Le'ah and Rachel. After these 7 years were completed he worked for Laban for another 6 years, taking the spotted, speckled, and black sheep of Laban's flock as wages. The record of Bereshith 30:25-34 states that Yoseph was born before the start of the 6 years when Ya'aqob took some of the flock as wages. We also know from the record of Bereshith 29:31-30:24 that Yoseph was probably the youngest born last after all of Ya'aqob's other children had already been born, except for Binyamin, who was born many years later. It does not say this for certain in the record, but it is certainly implied. This means that all of Ya'aqob's children were born in a 7 year span of time, and he had no more children after that, except for Binyamin, who was born at least 13 to 16 years after Yoseph. While this sounds very weird, when a man has 4 wives who are giving birth, it is entirely possible for him to have 11 sons and 1 daughter born to him in a 7 year span of time. It works without any contradictions, and while it seems strange to think that all of Yoseph's brothers were only a few years older than him, and the oldest Re'uben was only 7 years older than him, it still works without any contradictions in the rest of the Scriptural narrative. All of his brothers were more than old enough to have had all of the children and grandchildren born to them by the time that Ya'aqob enters Mitsrayim with a total of 70 people including himself.

While Bereshith 35:16-26 says that all of Ya'aqob's sons were born in Paddan Aram, where Ya'aqob dwelt with Laban, at the same time it also says that his son Binyamin was born at Beyth Lechem (Bethlehem), which at the time was in the land of Kena'an. Even though this appears to be a contradiction, it is likely that Paddan Aram was a regional nation state within a larger country, similar to a county. And it is possible that at the time of Binyamin's birth, Beyth Lechem was under the jurisdiction of the Paddan Aram county region.

We also know for certain that Le'ah gave birth to a total of 7 children: Re'uben, Shim'on, Levi, Yehudah, Yissaskar, Zebulun, and Dinah in that order. It is also implied that Yoseph was born after Dinah. If Yoseph was born at the end of the second set of 7 years Ya'aqob worked for Laban and before the 6 years Ya'aqob received sheep as wages, as the record very clearly indicates, then that means that Le'ah had all 7 of her children before Yoseph was born and had all 7 of them in a 7 year span of time if she gave birth to one child each year. While this might be an unhealthy thing to do, it is still possible for a woman to give birth to 7 children in a 7 year time span. This means that Dinah and Yoseph were almost the exact same age, and Dinah was probably only a few months to a year older than Yoseph. We also know for certain that Yoseph was born when Ya'aqob was 91 years old, and if Yoseph was born at the end of the second set of 7 years, we know that Ya'aqob was 91 years old at that time. This means that Ya'aqob was 77 years old when he first started working for Laban, and he was 77 years old when he took the birthright from his brother Esav when he brought the soup to his father Yitschaq when his eyesight was failing him, and was forced to flee to his Uncle Laban. Yitschaq was 137 years old at that time when his eyesight was failing, and Yitschaq did not die until he was 180, leaving at least 43 years in which Yitschaq endured blindness.

This also means that Ya'aqob was 84 years old when he first married Le'ah and Rachel, and he was 84 when Le'ah's first born Re'uben was born. And he was about 85 when Shim'on was born, about 86 when Levi was born, and about 87 when Yehudah was born. Then there is a short gap of time when Le'ah stopped having children, then Yissaskar was born when Ya'aqob was about 89 years old, Zebulun was born when he was about 90 years old, and last Dinah was born when he was about 91 years old. Six years later Ya'aqob fled from the house of Laban when he was 97 years old, after completing a total of 20 years with Laban from age 77 to age 97. If the account in Bereshith is true and without error this is the only way the birth dates of Ya'aqob's children can be calculated.

Now that we have established Levi's birth date within a 1 year margin of error to the year when his father Ya'aqob was 86 years old, we know that Levi was 44 years old on the day that he entered into Mitsrayim with his father Ya'aqob and he was 44 years old when he started living with his father Ya'aqob in Mitsrayim, when Ya'aqob was 130 years old. This was the year in which the countdown begins for the number of years that the children of Yisra'el lived in Mitsrayim. We also know for certain from Bereshith 46:7-27 that Levi's son Qehath was already born at the time that Levi entered into Mitsrayim to live there. This means that Qehath was born before Levi had reached the age of 44. There is no way to know the precise age and date at which Qehath was born, but we can make a pretty precise estimate that his father Levi was probably about 25 to 40 years old when Qehath was born. A safe estimate would be that Qehath as one of three sons was born when Levi was 35 years old, which would make Qehath about 9 years old when he first began to live in Mitsrayim, and he was definitely not any younger than 1 year old when he began to live in Mitsrayim.

According to Shemoth 6:16-20, Levi was Mosheh's great grandfather, Qehath (the son of Levi) was Mosheh's grandfather, and Amram (the son of Qehath) was Mosheh's father. Qehath was 133 years old when he died, and Amram was 137 years old when he died, and Mosheh was 80 years old when the children of Yisra'el left Mitsrayim. If Qehath entered Mitsrayim at the age of 9, and if he gave birth to his son Amram on his death bed at the age of 133, and if Amram gave birth to his son Mosheh on his death bed at the age of 137, then that gives us a total of 124 years plus 137 years plus 80 years that the children of Yisra'el could have been living in Mitsrayim. Added together it equals a maximum of 341 years that the children of Yisra'el could have been living in Mitsrayim and no more than 341 years (or 350 years if Qehath was 1 year old when he began to live in Mitsrayim).

In Shemoth 12:40-41 Mosheh says, "And the sojourn of the children of Yisra'el, who dwelt in Mitsrayim, was thirty years and four hundred years. And it came to be from after thirty years and four hundred years; and it was on this same day all the multitudes of Yahuweh/Yehovah went out from the land of Mitsrayim." Because Yahuweh/Yehovah said to Abraham in Bereshith 15:13-16, "And He said to Abram, 'Know that you know that your seed are to be sojourners on land that is not theirs, and serve them, and are afflicted by them four hundred years,'" the calculation mistake often made by many is that these 2 verses together indicate that the children of Yisra'el lived in and were enslaved in Mitsrayim for 430 years. But neither of these 2 verses actually say that the children of Yisra'el sojourned in Mitsrayim for 430 years or even for 400 years. In Shemoth Mosheh does not say that the children of Yisra'el sojourned 'in' Mitsrayim for 430 years. He says that the sojourn of the

children of Yisra'el 'who were dwelling in Mitsrayim' lasted for a total of 430 years. Mosheh put together a tricky sentence structuring here that only makes sense for those who truly want to understand it. What he actually says very clearly is that the sojourn of the children of Yisra'el was four hundred years plus thirty years, and the children of Yisra'el were living in Mitsrayim at the end of that 400 years plus 30 years, but they did not sojourn in Mitsrayim for the entire 430 years. The living in Mitsrayim did not last for 430 years, only the sojourning on land which was not theirs lasted for 430 years.

The fact that there is no way to fit more than a maximum of 350 years into the span of time that they were living in Mitsryaim, according to Mosheh's own genealogy as already shown above, proves beyond any doubt that the children of Yisra'el did not live in Mitsrayim for 430 years. So then we have to ask the question when do we start counting the 430 years of the sojourn of the children of Yisra'el, if we do not start the counting on the day that Ya'aqob and the children of Yisra'el began to live in Mitsrayim. Even if we add on the 22 years that Yoseph was already living there by himself it still only comes to 372 years. The simple answer is that we first look back to the original prophecy given by Yahuweh/Yehovah to Abraham. The first thing we notice is that it does not mention Mitsrayim in the prophecy. Yahuweh/Yehovah only says that Abraham's descendants, including his son Yitschaq, would all be sojourners in land that does not belong to them. It does not say what land, just that they would have to be living in land that is not theirs. This could be any land, even the land of Kena'an itself, which later became the land of Yisra'el, because the land of Kena'an was still owned by the Kena'ani. Neither Abraham nor his descendants would own the land of Kena'an until after the children of Yisra'el left Mitsrayim and went to claim it.

Thus Yahuweh/Yehovah does not say what land specifically Abraham's seed would be sojourners in, nor does he say how long they would be sojourners. He says that they (the inhabitants of the land) would afflict Abraham's descendants for 400 years, but that is only the span of time they would be afflicted. This does not let us know the span of time they would be sojourning. It was Mosheh who put together the calculation later that there was a total of 430 years of sojourning by the children of Yisra'el. And when Mosheh wrote this number calculation he knew his own genealogy and he knew that his family had not been living in Mitsryaim for 430 years, and that is why he did not write that the children of Yisra'el had been living in Mitsrayim for 430 years, but had only sojourned for 430 years. Mosheh grew up in the court of the Pharaohs of Mitsrayim, who possessed the most advanced mathematical understanding and technology on the earth at that time. Mosheh grew up learning the most advanced mathematics available in the world at that time and would have learned to read and write in both Hebrew and the language of the nation Mitsrayim (his own Hebrew mother was the one who weaned him). He would have had access to all of the historical records of the nation of Mitsrayim, and could have searched and found the historical records and stories of Yoseph written by the royal scribes at the time the events were taking place and seen for himself how the later Pharaohs forgot about Yoseph and enslaved the children of Yisra'el. When he made this mathematical calculation of 430 years, he would have been very precise with it, and made sure it was accurate. And he even stated where to begin calculating the number of 430 years from, from somewhere around the beginning of the sojourn of the descendants of Abraham, in reference to the prophecy of 400 years afflicted by the inhabitants of a land which is not theirs.

The first thing to look at with this prophecy that Abraham's seed would sojourn in land which is not theirs, is Abraham's original seed Yitschaq. Surely the prophecy of sojourning must start with Yitschaq. And when we look at Yitschaq and his son Ya'aqob we see that they both sojourned in land which was not theirs up until Ya'aqob was 130 years old when he first entered Mitsrayim to live there. From the birth of Yitschaq to the beginning of the dwelling of the children of Yisra'el in Mitsrayim is already 190 years of sojourning for the seed of Abraham. So for sure at least 190 years of sojourning already transpired before the sojourning in Mitsrayim began. It is also interesting to note that the land of Kena'an, where this first 190 years of sojourning took place, was a vassal of the empire of Mitsrayim at that time, so really Yitschaq and Ya'aqob had both been sojourning in Mitsrayim for those 190 years. This leaves 240 years for the children of Yisra'el to have been living and sojourning inside of Mitsrayim itself. 80 of these years transpired from Mosheh's birth to when he left Mitsrayim at the age of 80 with the children of Yisra'el, leaving 160 years from Qeath to Amram to Mosheh's birth. If Qeath was about 10 years old when he first began to live in Mitsrayim, and if he was about 85 years old when he brought forth Amram, and if Amram was about 85 years old when he brought forth Mosheh then 240 years fit perfectly into that time frame. So it is plausible that the 430 years starts counting at

Yitschaq's birth, except that there are only 400 years given for the descendants of Abraham in the prophecy, not 430 years.

The prophecy that there would be 400 years of affliction for the seed of Abraham on land that is not theirs lets us know that the 430 years has to start before Yitschaq was born, before the first seed of Abraham was born, because only 400 years apply to the seed of Abraham, not 430 years. The prophecy goes on to say in Bereshith 15:15-16 that Abraham's seed would return to Kena'an just 4 generations after he was buried. Abraham was buried when his grandson Ya'aqob was 15 years old, so the counting of the 4 generations must begin from Ya'aqob, making his son Levi generation 1, his grandson Qehath generation 2, his great grandson Amram generation 3 and his 2<sup>nd</sup> great grandson Mosheh generation 4, Mosheh's generation being the one which returned to Kena'an to found the nation of Yisra'el. So we know that all of the generations are correct and all of Mosheh's calculations are correct, but if we have to start calculating the 430 years of sojourning from before Yitschaq was born, then where do we start counting from. It was only Abraham's seed who would be afflicted for 400 years in their sojourning, not Abraham himself. The 400 years only applies to the seed of Abraham, not to Abraham himself. So obviously the 30 years added onto the 400 are in reference to Abraham himself and not the seed of Abraham. Thus there are a total of 430 years of sojourning from Abraham himself. The last question is, from where in Abraham's life do we start counting the 430 years of sojourning, and the answer is very simple, we start when Abraham himself started sojourning, when Yahuweh/Yehovah called him out from Charan, when Abraham was 75 years old.

If we start counting the 430 years from this point then the 400 years of affliction begin when Yitschaq was 5 years old, when he would have been first weaned and had to already start of life of affliction. This was when his brother Yishma'el started mocking him, and Yishma'el and his mother were kicked out of the house because of it. If we start counting the 430 years from the day that Abraham started his sojourn we arrive at 215 years exactly of sojourning which transpired from Abraham to the day that Ya'aqob and the children of Yisra'el began to dwell in Mitsrayim. And that leaves a total of 215 years that the children of Yisra'el were actually living and sojourning in Mitsrayim itself. And again, if Qehath was about 10 years old when he began to live in Mitsrayim, and if Qehath was about 75 years old when he brought forth Amram, and if Amram was about 70 years old when he brought forth Mosheh, then 215 years could have easily transpired in that time up to the point when Mosheh left Mitsrayim at the age of 80 years old. And now with this calculation finally everything works together without any contradictions. And it is all logical even if parts of it are weird to think about, such as the quick timing of the births of Ya'aqob's children crammed into a 7 year time span.

**(3) Calculating the Year Artachshasta Gave the Command to Rebuild the City of Yerushalayim:** All of the records of numbers of years in Scripture end in the year that the First Temple was destroyed by Nebukadnetzar. From this point onwards all dates in Scripture are recorded according to the secular calculations of the reigns of the sovereigns of the empires of Babylon, Persia, Greece, and Rome. Therefore the only way to calculate the dates in Scripture after the destruction of the First Temple is through the Babylonian, Persian, Greek, and Roman records of the years of the reigns of the sovereigns of each empire.

Secular scholars have already put together the chronology of these years using various records found in archeological digs and ancient histories written by historians such as Herodotus. The primary source used is that of the Greek/Egyptian astronomer Claudius Ptolemy of the 2<sup>nd</sup> century C.E., who for purposes of historical astronomical calculation preserved an ancient list of the years of the reigns of all of the sovereigns of the empires of Babylon, Persia, Greece, and Rome up to the 2<sup>nd</sup> century. The accuracy of this ancient source recording the chronology of all of the years from the Assyrian/Babylonian empire up to the 2<sup>nd</sup> century has since been confirmed many times over by archeological discoveries of ancient Babylonian, Persian, and Greek records preserved on tablets around the region of the ancient city of Babylon.

By far the most important discoveries have been those of the tablets recording the sightings of ancient lunar eclipses sighted from the city of Babylon. These lunar eclipses were recorded by ancient Chaldean astrologers with precise detail as to where the lunar eclipses were positioned in the sky, and the exact day, month, and year that each lunar eclipse took place on. Using NASA's extremely precise calculations of the moon, it is possible to astronomically calculate the exact days and years on the Gregorian/Julian calendar that each of these lunar eclipses took place. Astronomical Tablet BM 33066 is one of the most important of these tablets, and is known



as the 'anchor date,' recording two lunar eclipses in the 7<sup>th</sup> year of the reign of Cambyses II on the nights of the 14<sup>th</sup> of the 4<sup>th</sup> month and the 14<sup>th</sup> of the 10<sup>th</sup> month. The NASA calculations of the lunar eclipses show that these two lunar eclipses recorded by the Chaldean astrologers in the 7<sup>th</sup> year of the reign of Cambyses II happened on the nights of July 16/17 in the year 523 B.C.E. and January 9/10 in the year 522 B.C.E.

The Babylonian and Persian calendars both began and ended in the spring, as did also the ancient Hebrew calendar. The astronomical calculations of the lunar eclipses in 523 and 522 B.C.E. show that the 7<sup>th</sup> year of the reign of Cambyses II lasted from the spring of 523 B.C.E. to the spring of 522 B.C.E. This then provides our primary anchor date by which all other dates can then be mathematically calculated according to the ancient records of the number of years each sovereign reigned.

The following charts lay out all of the years of the reigns of the sovereigns of Babylon and Persia with citations of all of the records which prove and support the numbers of years that each sovereign reigned, as well as showing how the dates recorded in Scripture are calculated according to the secular records. There is nothing new in the charts from what secular scholars have already calculated, and all of the dates I have laid out have already been astronomically proven and agreed upon by virtually every scholar in the world. All I have done in these charts is to lay out all of the dates and records supporting the dates in such a manner that anyone can see the accuracy of them, and the accuracy of each date recorded in Scripture from the destruction of the First Temple and after.

In the charts for both the Babylonian and Persian Empires, as well as the Greek Empire, there is an ancient astronomical record used recording saroses in the years of the sovereigns of Babylon, Persia, and Greece. This Tablet List of Kings MS 34576 probably records a Lunar Saros rather than a Solar Saros. It is known for certain that the Babylonian astronomers knew about Lunar Saroses, but there is no record I could find that they knew about Solar Saroses, though it is possible a record exists which I was unable to locate. A Lunar Saros is simply a cycle of the moon in which the moon is eclipsed in the exact same place in the sky at the exact same degree of eclipse over a period of an approximately 18 year cycle. It is the same for the sun, though the Solar Saroses would have been more difficult for the Babylonians to have calculated and known about. Within the following charts are three Lunar and Solar Saroses calculated by NASA which are candidates for being the saros recorded in MS 34576. These three saros cycles are labeled by NASA as Lunar Saros 36, Lunar Saros 64, and Solar Saros 57; and complete charts of these saroses can be found at [<https://eclipse.gsfc.nasa.gov/LEsaros/LEsaros036.html>], [<https://eclipse.gsfc.nasa.gov/LEsaros/LEsaros064.html>], and [<https://eclipse.gsfc.nasa.gov/SEsaros/SEsaros057.html>]. Eclipse calculations are by Fred Espenak, NASA GSFC Emeritus.

<b>Records Verifying the Dates of the Reigns of the Babylonian and Persian Sovereigns Starting with Nebuchadnezzar II and Ending with Darius III</b>				
<b>Gregorian Calendar Dates of the Reigns of the Sovereigns of Babylon and Persia</b>	<b>Names of the Sovereigns Recorded by Ptolemy in the 2<sup>nd</sup> Century C.E. Canon of Kings</b>	<b>Numbers of Years of the Reigns of the Sovereigns Recorded by Ptolemy in the 2<sup>nd</sup> Century C.E. Canon of Kings</b>	<b>Dates Recorded for the 18 Year Lunar Saros Cycle Contained in the 99 B.C.E. Tablet List of Kings BM 34576</b>	<b>Names of the Sovereigns Recorded by the 99 B.C.E. Tablet List of Kings BM 34576 (<i>Plus References in Bold to Other Sources Attesting the Numbers of Years Each Sovereign Reigned</i>)</b>
Spring 604 B.C.E. to Spring 603 B.C.E.	Nabokolassaros (Nebuchadnezzar II)	1 <sup>st</sup> Year		
Spring 603 B.C.E. to Spring 602 B.C.E.		2 <sup>nd</sup> Year		
Spring 602 B.C.E. to Spring 601 B.C.E.		3 <sup>rd</sup> Year		
Spring 601 B.C.E. to Spring 600 B.C.E.		4 <sup>th</sup> Year		
Spring 600 B.C.E. to Spring 599 B.C.E.		5 <sup>th</sup> Year		
Spring 599 B.C.E. to Spring 598 B.C.E.		6 <sup>th</sup> Year		
Spring 598 B.C.E. to Spring 597 B.C.E.		7 <sup>th</sup> Year		
Spring 597 B.C.E. to Spring 596 B.C.E.		8 <sup>th</sup> Year		
Spring 596 B.C.E. to Spring 595 B.C.E.		9 <sup>th</sup> Year		
Spring 595 B.C.E. to Spring 594 B.C.E.		10 <sup>th</sup> Year		
Spring 594 B.C.E. to Spring 593 B.C.E.		11 <sup>th</sup> Year		
Spring 593 B.C.E. to Spring 592 B.C.E.		12 <sup>th</sup> Year		

Spring 592 B.C.E. to Spring 591 B.C.E.
Spring 591 B.C.E. to Spring 590 B.C.E.
Spring 590 B.C.E. to Spring 589 B.C.E.
Spring 589 B.C.E. to Spring 588 B.C.E.
Spring 588 B.C.E. to Spring 587 B.C.E.
Spring 587 B.C.E. to Spring 586 B.C.E.
Spring 586 B.C.E. to Spring 585 B.C.E. (3415)
Spring 585 B.C.E. to Spring 584 B.C.E. (3416)
Spring 584 B.C.E. to Spring 583 B.C.E. (3417)
Spring 583 B.C.E. to Spring 582 B.C.E. (3418)
Spring 582 B.C.E. to Spring 581 B.C.E. (3419)

13 <sup>th</sup> Year		
14 <sup>th</sup> Year		
15 <sup>th</sup> Year		
16 <sup>th</sup> Year		
17 <sup>th</sup> Year		
18 <sup>th</sup> Year		<b>The Prophecy of the Return of Israel to their Homeland Revealed to Yirmeyahu in 18<sup>th</sup> Year of Nebukadnettsar (Yirmeyahu 32:1- 44)</b>
19 <sup>th</sup> Year		<b>The First Temple and City of Yerushalayim Destroyed in the 19<sup>th</sup> Year of the Reign of Nebukadnettsar (2 Melakim 25:8)</b>
20 <sup>th</sup> Year		
21 <sup>st</sup> Year		
22 <sup>nd</sup> Year		
23 <sup>rd</sup> Year		

Spring 581 B.C.E. to Spring 580 B.C.E. (3420)
Spring 580 B.C.E. to Spring 579 B.C.E. (3421)
Spring 579 B.C.E. to Spring 578 B.C.E. (3422)
Spring 578 B.C.E. to Spring 577 B.C.E. (3423)
Spring 577 B.C.E. to Spring 576 B.C.E. (3424)
Spring 576 B.C.E. to Spring 575 B.C.E. (3425)
Spring 575 B.C.E. to Spring 574 B.C.E. (3426)
Spring 574 B.C.E. to Spring 573 B.C.E. (3427)
Spring 573 B.C.E. to Spring 572 B.C.E. (3428)
Spring 572 B.C.E. to Spring 571 B.C.E. (3429)
Spring 571 B.C.E. to Spring 570 B.C.E. (3430)
Spring 570 B.C.E. to Spring 569 B.C.E. (3431)

24 <sup>th</sup> Year		
25 <sup>th</sup> Year		
26 <sup>th</sup> Year		
27 <sup>th</sup> Year		
28 <sup>th</sup> Year		
29 <sup>th</sup> Year		
30 <sup>th</sup> Year		
31 <sup>st</sup> Year		
32 <sup>nd</sup> Year		
33 <sup>rd</sup> Year		
34 <sup>th</sup> Year		
35 <sup>th</sup> Year		

Spring 569 B.C.E. to Spring 568 B.C.E. (3432)		36 <sup>th</sup> Year		
Spring 568 B.C.E. to Spring 567 B.C.E. (3433)		37 <sup>th</sup> Year	NASA Lunar Saros 64	
Spring 567 B.C.E. to Spring 566 B.C.E. (3434)		38 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36	Nanigduuru (Nebachadnezzar II)
Spring 566 B.C.E. to Spring 565 B.C.E. (3435)		39 <sup>th</sup> Year	1	
Spring 565 B.C.E. to Spring 564 B.C.E. (3436)		40 <sup>th</sup> Year	2	
Spring 564 B.C.E. to Spring 563 B.C.E. (3437)		41 <sup>st</sup> Year	3	
Spring 563 B.C.E. to Spring 562 B.C.E. (3438)		42 <sup>nd</sup> Year	4	
Spring 562 B.C.E. to Spring 561 B.C.E. (3439)		43 <sup>rd</sup> Year	5	43 Year Reign for Nebachadnezzar II Attested by Uruk King List IM 65066
Spring 561 B.C.E. to Spring 560 B.C.E. (3440)	Illoaroudamos (Amel-Marduk)	1 <sup>st</sup> Year	6	
Spring 560 B.C.E. to Spring 559 B.C.E. (3441)		2 <sup>nd</sup> Year	7	2 Year Reign for Amel-Marduk Attested by Uruk King List IM 65066
Spring 559 B.C.E. to Spring 558 B.C.E. (3442)	Nerigasolassaros (Neriglissar)	1 <sup>st</sup> Year	8	
Spring 558 B.C.E. to Spring 557 B.C.E. (3443)		2 <sup>nd</sup> Year	9	

Spring 557 B.C.E. to Spring 556 B.C.E. (3444)	Nabonadios (Nabonidus)	3 <sup>rd</sup> Year	10	
Spring 556 B.C.E. to Spring 555 B.C.E. (3445)		4 <sup>th</sup> Year	11	<b>4 Year Reign for Neriglissar Attested by Uruk King List IM 65066</b>
Spring 555 B.C.E. to Spring 554 B.C.E. (3446)		1 <sup>st</sup> Year	12	
Spring 554 B.C.E. to Spring 553 B.C.E. (3447)		2 <sup>nd</sup> Year	13	
Spring 553 B.C.E. to Spring 552 B.C.E. (3448)		3 <sup>rd</sup> Year	14	
Spring 552 B.C.E. to Spring 551 B.C.E. (3449)		4 <sup>th</sup> Year	15	
Spring 551 B.C.E. to Spring 550 B.C.E. (3450)		5 <sup>th</sup> Year	16	
Spring 550 B.C.E. to Spring 549 B.C.E. (3451)		6 <sup>th</sup> Year	17 NASA Lunar Saros 64	
Spring 549 B.C.E. to Spring 548 B.C.E. (3452)		7 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36	<i>nai</i> (Nabonidus)
Spring 548 B.C.E. to Spring 547 B.C.E. (3453)		8 <sup>th</sup> Year	1	
Spring 547 B.C.E. to Spring 546 B.C.E. (3454)		9 <sup>th</sup> Year	2	
Spring 546 B.C.E. to Spring 545 B.C.E. (3455)		10 <sup>th</sup> Year	3	

Spring 545 B.C.E. to Spring 544 B.C.E. (3456)		11 <sup>th</sup> Year	4	
Spring 544 B.C.E. to Spring 543 B.C.E. (3457)		12 <sup>th</sup> Year	5	
Spring 543 B.C.E. to Spring 542 B.C.E. (3458)		13 <sup>th</sup> Year	6	
Spring 542 B.C.E. to Spring 541 B.C.E. (3459)		14 <sup>th</sup> Year	7	
Spring 541 B.C.E. to Spring 540 B.C.E. (3460)		15 <sup>th</sup> Year	8	
Spring 540 B.C.E. to Spring 539 B.C.E. (3461)		16 <sup>th</sup> Year	9	
Spring 539 B.C.E. to Spring 538 B.C.E. (3462)		17 <sup>th</sup> Year	10	<b>17 Year Reign for Nabonidus Attested by Nabonidus Chronicle BM 35382 and Uruk King List IM 65066</b>
Spring 538 B.C.E. to Spring 537 B.C.E. (3463)	Cyrus II	1 <sup>st</sup> Year	11	<b>The Command to Rebuild the Temple Decreed in the 1<sup>st</sup> Year of Koresh (Ezra 1:1)</b>
Spring 537 B.C.E. to Spring 536 B.C.E.		2 <sup>nd</sup> Year	12	<b>The Start of Construction of the Second Temple in the 2<sup>nd</sup> Ordinal Year of the Exiles' Return (Ezra 3:8)</b>
Spring 536 B.C.E. to Spring 535 B.C.E.		3 <sup>rd</sup> Year	13	
Spring 535 B.C.E. to Spring 534 B.C.E.		4 <sup>th</sup> Year	14	

Spring 534 B.C.E. to Spring 533 B.C.E.		5 <sup>th</sup> Year	15	
Spring 533 B.C.E. to Spring 532 B.C.E.		6 <sup>th</sup> Year	16	
Spring 532 B.C.E. to Spring 531 B.C.E.		7 <sup>th</sup> Year	17 NASA Lunar Saros 64	
Spring 531 B.C.E. to Spring 530 B.C.E.		8 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36	Kuras (Cyrus II)
Spring 530 B.C.E. to Spring 529 B.C.E.		9 <sup>th</sup> Year	1	
Spring 529 B.C.E. to Spring 528 B.C.E.	Cambyses II	1 <sup>st</sup> Year	2	<b>Accusations Written to Achashverosh (Cambyses II) at the Start of His Reign Attempting to Stop Construction of the Temple (Ezra 4:6)</b>
Spring 528 B.C.E. to Spring 527 B.C.E.		2 <sup>nd</sup> Year	3	
Spring 527 B.C.E. to Spring 526 B.C.E.		3 <sup>rd</sup> Year	4	
Spring 526 B.C.E. to Spring 525 B.C.E.		4 <sup>th</sup> Year	5	
Spring 525 B.C.E. to Spring 524 B.C.E.		5 <sup>th</sup> Year	6	
Spring 524 B.C.E. to Spring 523 B.C.E.		6 <sup>th</sup> Year	7	



Spring 523 B.C.E. to Spring 522 B.C.E. (Anchor Date)		7 <sup>th</sup> Year	8	<b>Astronomical Tablet BM 33066 Records Two Lunar Eclipses in the 7<sup>th</sup> Year of Cambyses's Reign Astronomically Calculated as July 16/17, 523 B.C.E. and January 9/10, 522 B.C.E.</b>
Spring 522 B.C.E. to Spring 521 B.C.E.		8 <sup>th</sup> Year	9	<b>Work on the Temple is Halted by Artachshasta (Bardiya) During his 7 Month Reign in the 8<sup>th</sup> Year of the Reign of Cambyses II (Ezra 4:7-23)</b>
Spring 521 B.C.E. to Spring 520 B.C.E.	Darius I	1 <sup>st</sup> Year	10	<b>The 70 Week Prophecy is Revealed to Dani'el in the 1<sup>st</sup> Year of the Reign of Dareyavesh (Dani'el 9:1-2)</b>
Spring 520 B.C.E. to Spring 519 B.C.E.		2 <sup>nd</sup> Year	11	<b>Work On the Temple Resumes in the 2<sup>nd</sup> Year of the Reign of Dareyavesh (Ezra 4:24)</b>  <b>The Vision of Nuclear Warheads and Two Manmade Mountains of Brass Revealed to Zekaryah in the 2<sup>nd</sup> Year of Dareyavesh (Zekaryah 1:1-6:15)</b>
Spring 519 B.C.E. to Spring 518 B.C.E.		3 <sup>rd</sup> Year	12	

Spring 518 B.C.E. to Spring 517 B.C.E.
Spring 517 B.C.E. to Spring 516 B.C.E.
Spring 516 B.C.E. to Spring 515 B.C.E.
Spring 515 B.C.E. to Spring 514 B.C.E.
Spring 514 B.C.E. to Spring 513 B.C.E.
Spring 513 B.C.E. to Spring 512 B.C.E.
Spring 512 B.C.E. to Spring 511 B.C.E.
Spring 511 B.C.E. to Spring 510 B.C.E.
Spring 510 B.C.E. to Spring 509 B.C.E.
Spring 509 B.C.E. to Spring 508 B.C.E.
Spring 508 B.C.E. to Spring 507 B.C.E.
Spring 507 B.C.E. to Spring 506 B.C.E.

4 <sup>th</sup> Year	13	<b>The Prophecy of the Messiah's Coming on the Mount of Olives in the Midst of Nuclear War Revealed to Zekaryah in the 4<sup>th</sup> Year of Dareyavesh (Zekaryah 7:1- 14:21)</b>
5 <sup>th</sup> Year	14	
6 <sup>th</sup> Year	15	<b>Completion of Construction of the Second Temple in the 6<sup>th</sup> Year of the Reign of Dareyavesh (Ezra 6:15)</b>
7 <sup>th</sup> Year	16	
8 <sup>th</sup> Year	17 NASA Lunar Saros 64	
9 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36	Daramus (Darius I)
10 <sup>th</sup> Year	1	
11 <sup>th</sup> Year	2	
12 <sup>th</sup> Year	3	
13 <sup>th</sup> Year	4	
14 <sup>th</sup> Year	5	
15 <sup>th</sup> Year	6	

Spring 506 B.C.E. to Spring 505 B.C.E.
Spring 505 B.C.E. to Spring 504 B.C.E.
Spring 504 B.C.E. to Spring 503 B.C.E.
Spring 503 B.C.E. to Spring 502 B.C.E.
Spring 502 B.C.E. to Spring 501 B.C.E.
Spring 501 B.C.E. to Spring 500 B.C.E.
Spring 500 B.C.E. to Spring 499 B.C.E.
Spring 499 B.C.E. to Spring 498 B.C.E.
Spring 498 B.C.E. to Spring 497 B.C.E.
Spring 497 B.C.E. to Spring 496 B.C.E.
Spring 496 B.C.E. to Spring 495 B.C.E.
Spring 495 B.C.E. to Spring 494 B.C.E.
Spring 494 B.C.E. to Spring 493 B.C.E.
Spring 493 B.C.E. to Spring 492 B.C.E.

16 <sup>th</sup> Year	7	
17 <sup>th</sup> Year	8	
18 <sup>th</sup> Year	9	
19 <sup>th</sup> Year	10	
20 <sup>th</sup> Year	11	<b>Ptolemy Record of an Ancient Babylonian Record of a Lunar Eclipse in the 20<sup>th</sup> Year of Darius I Astronomically Calculated as November 19, 502 B.C.E.</b>
21 <sup>st</sup> Year	12	
22 <sup>nd</sup> Year	13	
23 <sup>rd</sup> Year	14	
24 <sup>th</sup> Year	15	
25 <sup>th</sup> Year	16	
26 <sup>th</sup> Year	17 NASA Lunar Saros 64	
27 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36	Daramus (Darius I)
28 <sup>th</sup> Year	1	
29 <sup>th</sup> Year	2	

Spring 492 B.C.E. to Spring 491 B.C.E.		30 <sup>th</sup> Year	3	
Spring 491 B.C.E. to Spring 490 B.C.E.		31 <sup>st</sup> Year	4	<b>Ptolemy Record of an Ancient Babylonian Record of a Lunar Eclipse in the 31<sup>st</sup> Year of Darius I Astronomically Calculated as April 25, 491 B.C.E.</b>
Spring 490 B.C.E. to Spring 489 B.C.E.		32 <sup>nd</sup> Year	5	
Spring 489 B.C.E. to Spring 488 B.C.E.		33 <sup>rd</sup> Year	6	
Spring 488 B.C.E. to Spring 487 B.C.E.		34 <sup>th</sup> Year	7	
Spring 487 B.C.E. to Spring 486 B.C.E.		35 <sup>th</sup> Year	8	
Spring 486 B.C.E. to Spring 485 B.C.E.		36 <sup>th</sup> Year	9	
Spring 485 B.C.E. to Spring 484 B.C.E.	Xerxes I	1 <sup>st</sup> Year	10	
Spring 484 B.C.E. to Spring 483 B.C.E.		2 <sup>nd</sup> Year	11	
Spring 483 B.C.E. to Spring 482 B.C.E.		3 <sup>rd</sup> Year	12	
Spring 482 B.C.E. to Spring 481 B.C.E.		4 <sup>th</sup> Year	13	
Spring 481 B.C.E. to Spring 480 B.C.E.		5 <sup>th</sup> Year	14	
Spring 480 B.C.E. to Spring 479 B.C.E.		6 <sup>th</sup> Year	15	
Spring 479 B.C.E. to Spring 478 B.C.E.		7 <sup>th</sup> Year	16	

Spring 478 B.C.E. to Spring 477 B.C.E.
Spring 477 B.C.E. to Spring 476 B.C.E.
Spring 476 B.C.E. to Spring 475 B.C.E.
Spring 475 B.C.E. to Spring 474 B.C.E.
Spring 474 B.C.E. to Spring 473 B.C.E.
Spring 473 B.C.E. to Spring 472 B.C.E.
Spring 472 B.C.E. to Spring 471 B.C.E.
Spring 471 B.C.E. to Spring 470 B.C.E.
Spring 470 B.C.E. to Spring 469 B.C.E.
Spring 469 B.C.E. to Spring 468 B.C.E.
Spring 468 B.C.E. to Spring 467 B.C.E.
Spring 467 B.C.E. to Spring 466 B.C.E.
Spring 466 B.C.E. to Spring 465 B.C.E.

8 <sup>th</sup> Year	17 NASA Lunar Saros 64	
9 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36	Hisiarsu (Xerxes I)
10 <sup>th</sup> Year	1	
11 <sup>th</sup> Year	2	
12 <sup>th</sup> Year	3	<b>Haman's Plot to Commit Genocide Against the Jews is Thwarted, Starting the Celebration of Purim in the 12<sup>th</sup> Year of the Reign of Achashverosh (Xerxes I) (Ester 3:7-14)</b>
13 <sup>th</sup> Year	4	
14 <sup>th</sup> Year	5	
15 <sup>th</sup> Year	6	
16 <sup>th</sup> Year	7	
17 <sup>th</sup> Year	8	
18 <sup>th</sup> Year	9	
19 <sup>th</sup> Year	10	
20 <sup>th</sup> Year	11	

Spring 465 B.C.E. to Spring 464 B.C.E. <i>(Astronomical Tablet BM 32234 Dates the Death of Hisiarsu (Xerxes I) as August 465 B.C.E.)</i>		21 <sup>st</sup> Year	12	<b>Astronomical Tablet BM 32234 Records Two Lunar Eclipses in the Year that Hisiarsu (Xerxes I) Died, Astronomically Calculated as June 5, 465 B.C.E. and November 29, 465 B.C.E.</b>
Spring 464 B.C.E. to Spring 463 B.C.E.	Artaxerxes I	1 <sup>st</sup> Year	13	
Spring 463 B.C.E. to Spring 462 B.C.E.		2 <sup>nd</sup> Year	14	
Spring 462 B.C.E. to Spring 461 B.C.E.		3 <sup>rd</sup> Year	15	
Spring 461 B.C.E. to Spring 460 B.C.E.		4 <sup>th</sup> Year	16	
Spring 460 B.C.E. to Spring 459 B.C.E.		5 <sup>th</sup> Year	17 NASA Lunar Saros 64	
Spring 459 B.C.E. to Spring 458 B.C.E.		6 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36	Artaksatsu (Artaxerxes I)
Spring 458 B.C.E. to Spring 457 B.C.E.		7 <sup>th</sup> Year	1	<b>The Command To <u>Restore</u> Yerushalayim is Decreed in the 7<sup>th</sup> Year of Artachshasta (Ezra 7:7-9)</b>
Spring 457 B.C.E. to Spring 456 B.C.E.		8 <sup>th</sup> Year	2	
Spring 456 B.C.E. to Spring 455 B.C.E.		9 <sup>th</sup> Year	3	
Spring 455 B.C.E. to Spring 454 B.C.E.		10 <sup>th</sup> Year	4	
Spring 454 B.C.E. to Spring 453 B.C.E.		11 <sup>th</sup> Year	5	

Spring 453 B.C.E. to Spring 452 B.C.E.
Spring 452 B.C.E. to Spring 451 B.C.E.
Spring 451 B.C.E. to Spring 450 B.C.E.
Spring 450 B.C.E. to Spring 449 B.C.E.
Spring 449 B.C.E. to Spring 448 B.C.E.
Spring 448 B.C.E. to Spring 447 B.C.E.
Spring 447 B.C.E. to Spring 446 B.C.E.
Spring 446 B.C.E. to Spring 445 B.C.E.
Spring 445 B.C.E. to Spring 444 B.C.E.
Spring 444 B.C.E. to Spring 443 B.C.E.
Spring 443 B.C.E. to Spring 442 B.C.E.
Spring 442 B.C.E. to Spring 441 B.C.E.
Spring 441 B.C.E. to Spring 440 B.C.E.
Spring 440 B.C.E. to Spring 439 B.C.E.
Spring 439 B.C.E. to Spring 438 B.C.E.

12 <sup>th</sup> Year	6	
13 <sup>th</sup> Year	7	
14 <sup>th</sup> Year	8	
15 <sup>th</sup> Year	9	
16 <sup>th</sup> Year	10	
17 <sup>th</sup> Year	11	
18 <sup>th</sup> Year	12	
19 <sup>th</sup> Year	13	
20 <sup>th</sup> Year	14	<b>Nechemyah is Sent With the Command to <u>Rebuild</u> Yerushalayim in the 20<sup>th</sup> Year of Artachshasta (Nechemyah 1:1- 2:1)</b>
21 <sup>st</sup> Year	15	
22 <sup>nd</sup> Year	16	
23 <sup>rd</sup> Year	17 NASA Lunar Saros 64	
<i>24<sup>th</sup> Year</i>	<i>18<sup>th</sup> Saros Year</i> NASA Solar Saros 57 NASA Lunar Saros 36	<i>Artaksatsu (Artaxerxes I)</i>
25 <sup>th</sup> Year	1	
26 <sup>th</sup> Year	2	

Spring 438 B.C.E. to Spring 437 B.C.E.
Spring 437 B.C.E. to Spring 436 B.C.E.
Spring 436 B.C.E. to Spring 435 B.C.E.
Spring 435 B.C.E. to Spring 434 B.C.E.
Spring 434 B.C.E. to Spring 433 B.C.E.
Spring 433 B.C.E. to Spring 432 B.C.E.
Spring 432 B.C.E. to Spring 431 B.C.E.
Spring 431 B.C.E. to Spring 430 B.C.E.
Spring 430 B.C.E. to Spring 429 B.C.E.
Spring 429 B.C.E. to Spring 428 B.C.E.
Spring 428 B.C.E. to Spring 427 B.C.E.
Spring 427 B.C.E. to Spring 426 B.C.E.
Spring 426 B.C.E. to Spring 425 B.C.E.
Spring 425 B.C.E. to Spring 424 B.C.E.

27 <sup>th</sup> Year	3	
28 <sup>th</sup> Year	4	
29 <sup>th</sup> Year	5	
30 <sup>th</sup> Year	6	
31 <sup>st</sup> Year	7	
32 <sup>nd</sup> Year	8	<b>Nechemyah Returns to Yerushalayim and Restores the Sabbaths and the Tithes for the Levites in Yerushalayim the 32<sup>nd</sup> Year of Artachshasta (Nechemyah 13:6)</b>
33 <sup>rd</sup> Year	9	
34 <sup>th</sup> Year	10	
35 <sup>th</sup> Year	11	
36 <sup>th</sup> Year	12	
37 <sup>th</sup> Year	13	
38 <sup>th</sup> Year	14	
39 <sup>th</sup> Year	15	
40 <sup>th</sup> Year	16	



Spring 424 B.C.E. to Spring 423 B.C.E.		41 <sup>st</sup> Year	17	
Spring 423 B.C.E. to Spring 422 B.C.E.	Darius II	<i>1<sup>st</sup> Year</i>	<i>18<sup>th</sup> Saros Year</i> NASA Solar Saros 57 NASA Lunar Saros 36 NASA Lunar Saros 64	<i>Daramus</i> (Darius II)
Spring 422 B.C.E. to Spring 421 B.C.E.		2 <sup>nd</sup> Year	1	
Spring 421 B.C.E. to Spring 420 B.C.E.		3 <sup>rd</sup> Year	2	
Spring 420 B.C.E. to Spring 419 B.C.E.		4 <sup>th</sup> Year	3	
Spring 419 B.C.E. to Spring 418 B.C.E.		5 <sup>th</sup> Year	4	
Spring 418 B.C.E. to Spring 417 B.C.E.		6 <sup>th</sup> Year	5	
Spring 417 B.C.E. to Spring 416 B.C.E.		7 <sup>th</sup> Year	6	
Spring 416 B.C.E. to Spring 415 B.C.E.		8 <sup>th</sup> Year	7	
Spring 415 B.C.E. to Spring 414 B.C.E.		9 <sup>th</sup> Year	8	
Spring 414 B.C.E. to Spring 413 B.C.E.		10 <sup>th</sup> Year	9	
Spring 413 B.C.E. to Spring 412 B.C.E.		11 <sup>th</sup> Year	10	
Spring 412 B.C.E. to Spring 411 B.C.E.		12 <sup>th</sup> Year	11	
Spring 411 B.C.E. to Spring 410 B.C.E.		13 <sup>th</sup> Year	12	
Spring 410 B.C.E. to Spring 409 B.C.E.		14 <sup>th</sup> Year	13	
Spring 409 B.C.E. to Spring 408 B.C.E.		15 <sup>th</sup> Year	14	

Spring 408 B.C.E. to Spring 407 B.C.E.		16 <sup>th</sup> Year	15	
Spring 407 B.C.E. to Spring 406 B.C.E.		17 <sup>th</sup> Year	16	
Spring 406 B.C.E. to Spring 405 B.C.E.		18 <sup>th</sup> Year	17	
Spring 405 B.C.E. to Spring 404 B.C.E.		19 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36 NASA Lunar Saros 64	Daramus (Darius II)
Spring 404 B.C.E. to Spring 403 B.C.E.	Artaxerxes II	1 <sup>st</sup> Year	1	
Spring 403 B.C.E. to Spring 402 B.C.E.		2 <sup>nd</sup> Year	2	
Spring 402 B.C.E. to Spring 401 B.C.E.		3 <sup>rd</sup> Year	3	
Spring 401 B.C.E. to Spring 400 B.C.E.		4 <sup>th</sup> Year	4	
Spring 400 B.C.E. to Spring 399 B.C.E.		5 <sup>th</sup> Year	5	
Spring 399 B.C.E. to Spring 398 B.C.E.		6 <sup>th</sup> Year	6	
Spring 398 B.C.E. to Spring 397 B.C.E.		7 <sup>th</sup> Year	7	
Spring 397 B.C.E. to Spring 396 B.C.E.		8 <sup>th</sup> Year	8	
Spring 396 B.C.E. to Spring 395 B.C.E.		9 <sup>th</sup> Year	9	
Spring 395 B.C.E. to Spring 394 B.C.E.		10 <sup>th</sup> Year	10	
Spring 394 B.C.E. to Spring 393 B.C.E.		11 <sup>th</sup> Year	11	
Spring 393 B.C.E. to Spring 392 B.C.E.		12 <sup>th</sup> Year	12	

Spring 392 B.C.E. to Spring 391 B.C.E.
Spring 391 B.C.E. to Spring 390 B.C.E.
Spring 390 B.C.E. to Spring 389 B.C.E.
Spring 389 B.C.E. to Spring 388 B.C.E.
Spring 388 B.C.E. to Spring 387 B.C.E.
Spring 387 B.C.E. to Spring 386 B.C.E.
Spring 386 B.C.E. to Spring 385 B.C.E.
Spring 385 B.C.E. to Spring 384 B.C.E.
Spring 384 B.C.E. to Spring 383 B.C.E.
Spring 383 B.C.E. to Spring 382 B.C.E.
Spring 382 B.C.E. to Spring 381 B.C.E.
Spring 381 B.C.E. to Spring 380 B.C.E.
Spring 380 B.C.E. to Spring 379 B.C.E.
Spring 379 B.C.E. to Spring 378 B.C.E.
Spring 378 B.C.E. to Spring 377 B.C.E.
Spring 377 B.C.E. to Spring 376 B.C.E.

13 <sup>th</sup> Year	13	
14 <sup>th</sup> Year	14	
15 <sup>th</sup> Year	15	
16 <sup>th</sup> Year	16	
17 <sup>th</sup> Year	17	
18 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36 NASA Lunar Saros 64	<i>Artaksatsu</i> (Artaxerxes II)
19 <sup>th</sup> Year	1	
20 <sup>th</sup> Year	2	
21 <sup>st</sup> Year	3	
22 <sup>nd</sup> Year	4	
23 <sup>rd</sup> Year	5	
24 <sup>th</sup> Year	6	
25 <sup>th</sup> Year	7	
26 <sup>th</sup> Year	8	
27 <sup>th</sup> Year	9	
28 <sup>th</sup> Year	10	

Spring 376 B.C.E. to Spring 375 B.C.E.
Spring 375 B.C.E. to Spring 374 B.C.E.
Spring 374 B.C.E. to Spring 373 B.C.E.
Spring 373 B.C.E. to Spring 372 B.C.E.
Spring 372 B.C.E. to Spring 371 B.C.E.
Spring 371 B.C.E. to Spring 370 B.C.E.
Spring 370 B.C.E. to Spring 369 B.C.E.
Spring 369 B.C.E. to Spring 368 B.C.E.
Spring 368 B.C.E. to Spring 367 B.C.E.
Spring 367 B.C.E. to Spring 366 B.C.E.
Spring 366 B.C.E. to Spring 365 B.C.E.
Spring 365 B.C.E. to Spring 364 B.C.E.
Spring 364 B.C.E. to Spring 363 B.C.E.
Spring 363 B.C.E. to Spring 362 B.C.E.

29 <sup>th</sup> Year	11	
30 <sup>th</sup> Year	12	
31 <sup>st</sup> Year	13	
32 <sup>nd</sup> Year	14	
33 <sup>rd</sup> Year	15	
34 <sup>th</sup> Year	16	
35 <sup>th</sup> Year	17	<b>Astronomical Tablets BM 37097 and BM 37211 Record a Solar Eclipse in the 35<sup>th</sup> Year of the Reign of Artaxerxes II Astronomically Calculated as April 11, 369 B.C.E.</b>
36 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 36 NASA Lunar Saros 64	<i>Artaksatsu</i> (Artaxerxes II)
37 <sup>th</sup> Year	1	
38 <sup>th</sup> Year	2	
39 <sup>th</sup> Year	3	
40 <sup>th</sup> Year	4	
41 <sup>st</sup> Year	5	
42 <sup>nd</sup> Year	6	

Spring 362 B.C.E. to Spring 361 B.C.E.	Ochus (Artaxerxes III)	43 <sup>rd</sup> Year	7	
Spring 361 B.C.E. to Spring 360 B.C.E.		44 <sup>th</sup> Year	8	
Spring 360 B.C.E. to Spring 359 B.C.E.		45 <sup>th</sup> Year	9	
Spring 359 B.C.E. to Spring 358 B.C.E.		46 <sup>th</sup> Year	10	
Spring 358 B.C.E. to Spring 357 B.C.E.		1 <sup>st</sup> Year	11	
Spring 357 B.C.E. to Spring 356 B.C.E.		2 <sup>nd</sup> Year	12	
Spring 356 B.C.E. to Spring 355 B.C.E.		3 <sup>rd</sup> Year	13	
Spring 355 B.C.E. to Spring 354 B.C.E.		4 <sup>th</sup> Year	14	
Spring 354 B.C.E. to Spring 353 B.C.E.		5 <sup>th</sup> Year	15	
Spring 353 B.C.E. to Spring 352 B.C.E.		6 <sup>th</sup> Year	16	
Spring 352 B.C.E. to Spring 351 B.C.E.		7 <sup>th</sup> Year	17	
Spring 351 B.C.E. to Spring 350 B.C.E.		8 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 64	Umasu (Artaxerxes III)
Spring 350 B.C.E. to Spring 349 B.C.E.		9 <sup>th</sup> Year	1 NASA Lunar Saros 36	
Spring 349 B.C.E. to Spring 348 B.C.E.		10 <sup>th</sup> Year	2	
Spring 348 B.C.E. to Spring 347 B.C.E.		11 <sup>th</sup> Year	3	
Spring 347 B.C.E. to Spring 346 B.C.E.		12 <sup>th</sup> Year	4	

Spring 346 B.C.E. to Spring 345 B.C.E.		13 <sup>th</sup> Year	5	
Spring 345 B.C.E. to Spring 344 B.C.E.		14 <sup>th</sup> Year	6	
Spring 344 B.C.E. to Spring 343 B.C.E.		15 <sup>th</sup> Year	7	
Spring 343 B.C.E. to Spring 342 B.C.E.		16 <sup>th</sup> Year	8	
Spring 342 B.C.E. to Spring 341 B.C.E.		17 <sup>th</sup> Year	9	
Spring 341 B.C.E. to Spring 340 B.C.E.		18 <sup>th</sup> Year	10	
Spring 340 B.C.E. to Spring 339 B.C.E.		19 <sup>th</sup> Year	11	
Spring 339 B.C.E. to Spring 338 B.C.E.		20 <sup>th</sup> Year	12	
Spring 338 B.C.E. to Spring 337 B.C.E.		21 <sup>st</sup> Year	13	
Spring 337 B.C.E. to Spring 336 B.C.E.	Arogus (Arses)	1 <sup>st</sup> Year	14	
Spring 336 B.C.E. to Spring 335 B.C.E.		2 <sup>nd</sup> Year	15	
Spring 335 B.C.E. to Spring 334 B.C.E.	Darius III	1 <sup>st</sup> Year	16	
Spring 334 B.C.E. to Spring 333 B.C.E.		2 <sup>nd</sup> Year	17	
Spring 333 B.C.E. to Spring 332 B.C.E.		3 <sup>rd</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 64	Daramus (Darius III)
Spring 332 B.C.E. to Spring 331 B.C.E.		4 <sup>th</sup> Year	1 NASA Lunar Saros 36	

Spring 331 B.C.E. to Spring 330 B.C.E.		5 <sup>th</sup> Year	2	<b>5<sup>th</sup> Year Added According to Uruk King List IM 65066 (Ptolemy Subtracts One Year from Darius III and Adds it to Alexander III)</b>
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The following chart shows the number of years which are recorded by secular records from the year the First Temple was destroyed to the year that Artachshasta (Artaxerxes I) sent forth the command to Ezra to restore Yerushalayim. It shows that in the numbering of the years, the only possible date that Artachshasta could have given this command, both on the Babylonian and Hebrew calendars, which both start in the spring, was in the Gregorian year of 458 B.C.E. There is also an explanation of all of the records used to arrive at this date listed in the column on the far right.

<b>Totals of Numbers of Years</b>	<b>The Sovereigns who Reigned Over Babylon and Persia</b>	<b>The Number of Years Each Sovereign Reigned</b>	<b>The Records for the Years of the Reigns of Each Sovereign</b>
24 years  Starting from the 19 <sup>th</sup> year of Nebukadnettsar's reign when he destroyed the First Temple and the city of Yerushalayim in 586 B.C.E.	Nebukadnettsar (Nebuchadnezzar II)	43 years over Babylon	1. Canon of Kings: List of Babylonian, Persian, Greek Ptolemy, and Roman kings from Nabonassar to Caesar Augustus, used by ancient astronomers to date historical astronomical events and preserved by the astronomer Claudius Ptolemy in the 2 <sup>nd</sup> century C.E. 2. King List BM 34576: Clay tablet inscribed with the Lunar Saros cycle, recorded by ancient astronomers during the reigns of the kings of Babylon and Persia, the oldest copy from 99 B.C.E. 3. Uruk King List IM 65066: Tablet written in Babylonian text from about the 3 <sup>rd</sup> century B.C.E. recording the lengths of the reigns of the kings of Babylon, Persia, and Greece
2 years	Amel-Marduk	2 years over Babylon	1. Canon of Kings: 2. Uruk King List IM 65066:

4 years	Neriglissar	4 years over Babylon	1. Canon of Kings: 2. Uruk King List IM 65066:
0 years	Labashi-Marduk	9 months over Babylon	1. Uruk King List IM 65066:
17 years	Nabonidus	17 years over Babylon	1. Canon of Kings: 2. Nabonidus Chronicle BM 35382: Clay tablet with Cuneiform text dated from about the 3 <sup>rd</sup> century B.C.E. or earlier. 3. King List BM 34576: 4. Uruk King List IM 65066:
0 years	Belshatstsar (Belshazzar)	10 years over Babylon, overlapping the 17 years of his father Nabonidus and ending on the 17 <sup>th</sup> year	1. Nabonidus Chronicle BM 35382:
9 years	Koresh (Cyrus II)	9 years over Persia, beginning with his rule from Babylon	1. Canon of Kings: 2. King List BM 34576:
8 years	Kambujiya (Cambyes II)	8 years over Persia (7 years and 5 months)	1. Canon of Kings: 2. Herodotus 3.66 3. Astronomical Tablet BM 33066: Record of Lunar Eclipses from the 7 <sup>th</sup> year of the reign of Cambyes II
0 years	Bardiya (Gaumata imposter?)	7 months over Persia	1. Behistun Inscription: Inscription made by Dareyavesh (Darius I) on a cliff face on Mount Behistun and written in Persian, Elamite, and Babylonian scripts 2. Herodotus 3.67
36 years	Dareyavesh (Darius I)	36 years over Persia	1. Canon of Kings: 2. Behistun Inscription: 3. King List BM 34576:
21 years	Achashverosh (Xerxes I)	21 years over Persia	1. Canon of Kings: 2. King List BM 34576: 3. Astronomical Tablet BM 32234: clay tablet written in cuneiform text in the 4 <sup>th</sup> century B.C.E. records two lunar eclipses the year that Xerxes I died
7 years	Artachshasta (Artaxerxes I)	41 years over Persia	1. Canon of Kings: 2. King List BM 34576:



Sovereign Artachshasta gave the command to rebuild the city of Yerushalayim in the 7 <sup>th</sup> year of his reign in 458 B.C.E.			3. Astronomical Tablet BM 32234:
<b>Total Number of Years</b> 129 years	129 years are recorded from the destruction of Yerushalayim in 586 B.C.E. to the command to <u>restore</u> Yerushalayim in 458 B.C.E., attested by multiple ancient records and astronomically verified by various Babylonian lunar eclipse records	It is mathematically and astronomically proven that the 7 <sup>th</sup> year of the reign of Artachshasta (Artaxerxes I) was in the spring of 458 B.C.E.	

This next chart shows the numbering of the years of the life of Dani’el as calculated according to the secular records. Dani’el’s exact years of birth and death are not recorded in Scripture, but the exact year that Dani’el was taken into exile into Babylon is recorded as the 3<sup>rd</sup> year of the reign of Yehoyaqim, sovereign of Yehudah. And an almost precise date of his death is given as being shortly after the 1<sup>st</sup> year of the reign of Dareyavesh (Darius I), sovereign of Persia. If Dani’el was about 15 years old when he was taken into captivity, then the secular records calculate that he died at about the age of 100, confirming the accuracy of both the secular records and the record of the dates in the book of Dani’el in Scripture. This helps to also confirm the calculation of the date when Artachshasta (Artaxerxes I) gave the command to Ezra to restore Yerushalayim.

<b>The Numbering of the Years of the Life of Dani’el</b>	<b>The Numbering of the Years of the Reigns of the Sovereigns During the Lifetime of Dani’el</b>
Starting Age: About 15  Dani’el as a young boy would have been about 15 years old when he was taken to serve in the court of Nebukadnettsar in Babylon	Starting Year: The 3 <sup>rd</sup> Year of the Reign of Yehoyaqim  Dani’el was taken to serve in the court of Nebukadnettsar in Babylon in the 3 <sup>rd</sup> year of the reign of Yehoyaqim over Yehudah according to Dani’el 1:1
8 years	Yehoyaqim (Elyaqim) Reigned Over Yehudah for 11 years [2 Melakim 23:31-36] [2 Dibre haYamim 36:2-5]
0 years	Yehoyakin (Yekonyah) Reigned Over Yehudah for 3 months [2 Melakim 24:6-8] [2 Dibre haYamim 36:8-9]
11 years	Tsidqiyahu (Mattanyah) Reigned Over Yehudah for 11 years [2 Melakim 24:17-18] [2 Dibre haYamim 36:10-11]
24 years	Nebukadnettsar (Nebuchadnezzar II) destroyed Yerushalayim in the 19 <sup>th</sup> Year of His Reign, and then Reigned Over Babylon for 24 More Years Afterwards

2 years	Amel-Marduk Reigned Over Babylon for 2 Years
4 years	Neriglissar Reigned Over Babylon for 4 Years
0 years	Labashi-Marduk Reigned Over Babylon for 9 Months
17 years	Nabonidus Reigned Over Babylon for 17 Years (His Son Belshatstsar (Belshazzar) Co-Reigned for the Last 10 Years)
9 years	Koresh (Cyrus II) Reigned Over Persia from Babylon for 9 Years
8 years	Achashverosh (Kambujiya) (Cambyses II) Reigned Over Persia for 8 Years (7 Years, 5 Months)
0 years	Artachshasta (Bardiya) Reigned Over Persia for 7 Months
1 year	Dareyavesh (Darius I) Reigned Over Persia for 36 Years, but Dani'el Probably Died Shortly After the 1 <sup>st</sup> Year of the Reign of Dareyavesh according to Dani'el 9:1, 10:1, 11:1, 12:13
Total Number of Years of the Life of Dani'el: About 99 Years	Dani'el lived for a total of about 99 to 100 years, and therefore was about 99 to 100 years old when he died, after having lived across the time span of the reign of 3 Jewish Kings and served under 9 Gentile Kings, all of which he outlived except for Dareyavesh.

This final chart explains the great importance of Astronomical Tablet BM 32234 in precisely, astronomically dating the exact year that Artachshasta gave the commands both to Ezra to restore Yerushalayim and to Nechemyah to rebuild Yerushalayim. Astronomical Tablet BM 32234 records two lunar eclipses which happened before and after the date that Artachshasta (Artaksatsu) (Artaxerses I) murdered his father Achashverosh (Hisiarsu) (Xerxes I) in August of 465 B.C.E., so that we are able to know almost the exact month in which Artachshasta began to rule as sovereign, in about August or September. But even though he began to rule in that month, the year dates for his reign would not have begun until the 1<sup>st</sup> day of the new year in the spring. The Babylonian and Persian sovereigns did not begin the first official year of their rule until the 1<sup>st</sup> day of the new year for the very practical reason of keeping the calendar years accurate according to the day of the new year.

Since the year dates were all recorded according to the year that each sovereign reigned, each sovereign's reign was forced to have to begin and end on the 1<sup>st</sup> day of the new year, regardless of the day that they came to power or the day that they died. If each new sovereign were to begin the year of their reign on the actual day that they took over from their predecessor, then it would be the same as declaring that day the day of the new year. And then if this went on for long enough, the new year would begin on a different day every time a new sovereign came to power, and would cause whole years of calculations of year dates to be lost every time a new sovereign came to power.

We know how the dates of the reigns of the sovereigns of Babylon and Persia were officially dated in the records according to year dates, but the question is how Ezra dated the 7<sup>th</sup> year of the reign of Artachshasta in his record. Since we just happen to have a record of the exact month that Artachshasta came to power, we can then calculate the number of years of his reign using both methods of calculation, calculated according to the number of years of his reign from the day he actually began to reign, and calculating the number of year dates of his reign, from when the year dates of his reign began in the spring of 465 B.C.E. And from the two calculations we discover that no matter how the numbers of the years of his reign are calculated, Tablet BM 32232 astronomically proves that the 7<sup>th</sup> year of the reign of Artachshasta could have only been in the year 458 B.C.E.

<b>The Two Possible Ways of Calculating the Year in which Artachshasta (Artaxerxes I) Gave the Command to Restore Yerushalayim</b>			
<b>Calculation 1</b> <b>Calculating Numbers of Years</b> Astronomical Tablet BM 32234 From the 4 <sup>th</sup> Century B.C.E. Records Two Lunar Eclipses the Year that Hisiarsu the Father of Artaksatsu Died, which have been Astronomically Calculated to the Exact Days of June 5, 465 B.C.E. and November 29, 465 B.C.E. The Calculating of the Lunar Eclipses Allows Us to Very Precisely Date the Death of Artaksatsu's Father in August of 465 B.C.E., and Lets Us Know that Artaksatsu Began His Reign in the Fall of 465 B.C.E.		<b>Calculation 2</b> <b>Calculating Year Dates</b> Even Though Artaksatsu Began to Reign in the Fall of 465 B.C.E., the Reigns of Kings in Ancient Civilizations Traditionally did not Officially Begin Until the Day of the Start of the New Year. This was Called the Period of Ascension, until the Start of the New Year, at which Time, on the Day of the New Year, the Numbering of the Years of the Reign of the New King Began. For the Babylonian and Persian Calendars the Year Always Began in Spring at About the Same Time as the Hebrew Calendar.	
<b>Dates</b>	<b>Number of Total Years Reigned</b>	<b>Dates</b>	<b>Number of Total Year Dates Reigned</b>
Fall 465 B.C.E. to Fall 464 B.C.E.	1 <sup>st</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)	Spring 465 B.C.E. to Spring 464 B.C.E.	21 <sup>st</sup> Year of the Reign of Hisiarsu (Achashverosh) (Xerxes I)
Fall 464 B.C.E. to Fall 463 B.C.E.	2 <sup>nd</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)	Spring 464 B.C.E. to Spring 463 B.C.E.	1 <sup>st</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)
Fall 463 B.C.E. to Fall 462 B.C.E.	3 <sup>rd</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)	Spring 463 B.C.E. to Spring 462 B.C.E.	2 <sup>nd</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)
Fall 462 B.C.E. to Fall 461 B.C.E.	4 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)	Spring 462 B.C.E. to Spring 461 B.C.E.	3 <sup>rd</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)
Fall 461 B.C.E. to Fall 460 B.C.E.	5 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)	Spring 461 B.C.E. to Spring 460 B.C.E.	4 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)
Fall 460 B.C.E. to Fall 459 B.C.E.	6 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)	Spring 460 B.C.E. to Spring 459 B.C.E.	5 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)
Fall 459 B.C.E. to Fall 458 B.C.E.	7 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)	Spring 459 B.C.E. to Spring 458 B.C.E.	6 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)
Fall 458 B.C.E. to Fall 457 B.C.E.	8 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)	Spring 458 B.C.E. to Spring 457 B.C.E.	7 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)

Fall 457 B.C.E. to Fall 456 B.C.E.	9 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)	Spring 457 B.C.E. to Spring 456 B.C.E.	8 <sup>th</sup> Year of the Reign of Artaksatsu (Artachshasta) (Artaxerxes I)
If Ezra recorded the date of Artachshasta's command to <u>restore</u> Yerushalayim according to the total number of years that Artachshasta had reigned, then the 1 <sup>st</sup> day of the 1 <sup>st</sup> month in the 7 <sup>th</sup> year of Artachshasta's reign would be on the Hebrew calendar in the spring of 458 B.C.E.		If Ezra recorded the date of Artachshasta's command to <u>restore</u> Yerushalayim according to the year date of Artachshasta's reign, then the 1 <sup>st</sup> day of the 1 <sup>st</sup> month in the 7 <sup>th</sup> year of Artachshasta's reign would be on the Hebrew calendar in the spring of 458 B.C.E.	

It does not matter how the date of the 7<sup>th</sup> year of the reign of Artachshasta (Artaxerxes I) is calculated, the date that Artachshasta gave the command to restore Yerushalayim always results on the Hebrew calendar as Abib 1, 458 B.C.E. This is an absolutely proven and unshakeable date in history, because of the discovery of tablet BM 32234, which precisely records the exact days upon which two lunar eclipses took place before and after Achashverosh (Xerxes I) died. Since NASA is able to calculate the exact days and positions for every lunar eclipse in the last 4,000 years within the margin of error of 1/1,000 of a day, the exact days of the lunar eclipses recorded on the tablet BM 32234 can be found to the exact day. Translated to the Gregorian Calendar year dates we know that these lunar eclipses took place in the year 465 B.C.E., which means that Artachshasta began to reign that fall, and the 7<sup>th</sup> year of his reign can only be calculated to begin in either the fall of 459 B.C.E. or the spring of 458 B.C.E. There is no other possible way to calculate when the 7<sup>th</sup> year began, even using Hebrew calendar dates.

Ester 3:7 very clearly states that the month of Nisan on the Hebrew calendar is the 1<sup>st</sup> month of the year, and the month of Nisan is always in the spring. The book of Ester took place only 16 years before Artachshasta gave the command to rebuild Yerushalayim, and it lets us know that when Ezra recorded the command of Artachshasta on the 1<sup>st</sup> day of the 1<sup>st</sup> month, this was the month of Nisan in the spring, and this was the only calendar used by the Jews during that time period. No historical evidence has ever been found that the modern Hebrew calendar, which begins and ends in the fall, in the month of Tishri, was ever used or even existed before the destruction of Herod's Temple. The first mention of a calendar beginning in the fall is by Josephus in *Antiquities of the Jews* 1.3.3 in which he says that the flood of Noah began in the month of Marchesvan, the 8<sup>th</sup> month of the year, implying that Marchesvan in the days of Noah was the 2<sup>nd</sup> month of the year. But this dating of the flood beginning in the fall in about the month of October is based upon Josephus's false assumption that Mosheh recorded the dates of the flood in Bereshith according to the ancient Egyptian calendar, which does begin in the fall during the Egyptian season called the flood. According to the record of Scripture itself the month Abib in the spring, later called Nisan during the Babylonian captivity, was always the 1<sup>st</sup> month of the year, and within the record of Scripture itself, there is never any mention of any calendar beginning in the fall.

The Astronomical Tablet BM 32234 additionally aids in calculating the year in which Artachshasta gave the command to Nechemyah to rebuild Yerushalayim. The Nechemyah date is recorded according to the literal number of years that Artachshasta reigned, not according to the year date of his reign, because in Nechemyah 1:1 it records that Nechemyah spoke with Chanani in the month of Kislev (the 9<sup>th</sup> month) in the 20<sup>th</sup> year. Then in Nechemyah 2:1, Nechemyah spoke with Artachshasta in the month of Nisan (the 1<sup>st</sup> month) in the 20<sup>th</sup> year of the sovereign's reign. The first date in the 9<sup>th</sup> month is just recorded 'in the 20<sup>th</sup> year,' but not 'in the 20<sup>th</sup> year of the sovereign's reign,' so that the first date is recorded according to the literal number of years that the sovereign had reigned. But the second date, in the first month of the 20<sup>th</sup> year of the sovereign's reign is recorded according to the official year dates that the sovereign reigned counting from the start of the new year.

It is understandable that some would want to use this date to prove that there was a second Hebrew calendar in use at this time, and that the dates in Nechemyah are recorded according to a calendar that began and ended in the fall instead of the spring. But Nechemyah did not live in the land of Yisra'el for much of his life; he lived as a cup bearer of the sovereign Artachshasta in the court of the sovereign in the city of Babylon. And at the time of the recording of the date of the 9<sup>th</sup> month in the 20<sup>th</sup> year Nechemyah was still in Babylon using the calendar of the court of the sovereign Artachshasta of Babylon, not the Hebrew calendar. This means that the

recording of the date of the 20<sup>th</sup> year in the 9<sup>th</sup> month was according to a counting of years used within the court of the sovereign, not according to a year date in the nation of Yisra'el.

Later, when Nechemyah returned to Yisra'el, the dates are recorded according to the Hebrew calendar in the land of Yisra'el, such as in Nechemyah 8:1 it says that the children of Yisra'el gathered together as Ezra read the book of the Torah, and that they celebrated the Festival of Sukkoth in the 7<sup>th</sup> month of the year. The Festival of Sukkoth is always in the fall, and if they celebrated Sukkoth in the fall in the 7<sup>th</sup> month of the year, then it would mean that obviously the year could not begin or end in the fall. If the fall were truly the 1<sup>st</sup> month of the year, then they would have logically recorded that they celebrated the Festival of Sukkoth in the 1<sup>st</sup> month of the year. Even if they were using two calendars in Yisra'el at that time, why is there no mention of the second calendar anywhere after Nechemyah returns to the land of Yisra'el? Why is it only mentioned while Nechemyah is in the city of Babylon? Because there was no second calendar in Yisra'el; if there was any second calendar at all, the second calendar was a Babylonian one used in the court of the sovereign of Babylon, not in Yisra'el.

Therefore Astronomical Tablet BM 32234 also proves the precise date when Artachshasta commanded Nechemyah to rebuild Yerushalayim in the year 445 B.C.E., and no matter how the date is calculated this is the only year in which the command could have gone forth.

The next chart shows the calculations of the years of the reigns of the sovereigns of the Seleucid Division of the Greek Empire. The calculations in this chart are also important for calculating the dates when the first abomination was set up in the Second Temple, and for when the Festival of Chanukkah began at the cleansing of the Second Temple. The Seleucid Division of the Greek Empire ruled from the city of Babylon and because of this used two separate calendars in the recording of years. The court calendar for recording government dates used the Greek calendar that began and ended in the fall. Then there was the Babylonian calendar used by most of the subjects in the Seleucid Empire, which began and ended in the spring and recorded year dates according to what is known as the Seleucid era.

In the chart both of these dating systems are shown side by side, but the primary dating system used is that of the Seleucid era, that began and ended in the spring, since this is the dating system which was used by the Jewish people at the time of the first abomination and the Festival of Chanukkah, even though they used the Hebrew calendar to count the year dates instead of the Babylonian calendar. The Greek and Babylonian calendars stayed in sync with one another in the records up until the reigns of Seleucus IV and Antiochus IV, at which time they appear to be almost a year off from one another. In the secular dates it is recorded that Antiochus IV died in the 11<sup>th</sup> year of his reign, but in the 148<sup>th</sup> year of the Seleucid era, one year off from the record of the book of Maccabees. Maccabees 6:16 records that Antiochus IV died in the 149<sup>th</sup> year of the Seleucid era, but this discrepancy could be accounted for in the fact that the Babylonian and Hebrew calendars, while both beginning at about the same time in the spring, do not begin on the exact same day. And if Antiochus died in the spring, the Hebrew calendar may have already begun the new year of the 149<sup>th</sup> year, while the Babylonian one may still have been in the 148<sup>th</sup> year.

Records Verifying the Dates of the Reigns of the Greek Sovereigns Through the Seleucid Division Starting with Alexander III and Ending with Antiochus IV				
Gregorian Calendar Dates of the Reigns of the Sovereigns of Greece Through the Seleucid Division	Names of the Sovereigns Recorded by the 3 <sup>rd</sup> Century B.C.E. Uruk King List IM 65066 and the 2 <sup>nd</sup> Century B.C.E. Hellenist King List of Babylon BM 35603	Numbers of Years of the Reigns of the Sovereigns Recorded by the 3 <sup>rd</sup> Century B.C.E. Uruk King List IM 65066 and the 2 <sup>nd</sup> Century B.C.E. Hellenist King List of Babylon BM 35603	Dates Recorded for the 18 Year Lunar Saros Cycle Contained in the 99 B.C.E. Tablet List of Kings BM 34576	Names of the Sovereigns Recorded by the 99 B.C.E. Tablet List of Kings BM 34576 ( <i>Plus References in Bold to Other Sources Attesting the Numbers of Years Each Sovereign Reigned</i> )
Spring 330 B.C.E. to Spring 329 B.C.E.	Aliksaandar (Alexander III) Reign Over Babylon	1 <sup>st</sup> Year	3	
Spring 329 B.C.E. to Spring 328 B.C.E.		2 <sup>nd</sup> Year	4	
Spring 328 B.C.E. to Spring 327 B.C.E.		3 <sup>rd</sup> Year	5	
Spring 327 B.C.E. to Spring 326 B.C.E.		4 <sup>th</sup> Year	6	
Spring 326 B.C.E. to Spring 325 B.C.E.		5 <sup>th</sup> Year	7	
Spring 325 B.C.E. to Spring 324 B.C.E.		6 <sup>th</sup> Year	8	
Spring 324 B.C.E. to Spring 323 B.C.E.		7 <sup>th</sup> Year	9	<b>7 Year Reign According to Uruk King List IM 65066</b>
Spring 323 B.C.E. to Spring 322 B.C.E.	Piilipsu (Philip III)	1 <sup>st</sup> Year	10	
Spring 322 B.C.E. to Spring 321 B.C.E.		2 <sup>nd</sup> Year	11	
Spring 321 B.C.E. to Spring 320 B.C.E.		3 <sup>rd</sup> Year	12	
Spring 320 B.C.E. to Spring 319 B.C.E.		4 <sup>th</sup> Year	13	
Spring 319 B.C.E. to Spring 318 B.C.E.		5 <sup>th</sup> Year	14	

Spring 318 B.C.E. to Spring 317 B.C.E.	Attuguun (Antigonus I) Reign Over Babylon	6 <sup>th</sup> Year	15	<b>6 Year Reign According to Uruk King List IM 65066</b>
Spring 317 B.C.E. to Spring 316 B.C.E.		1 <sup>st</sup> Year	16	
Spring 316 B.C.E. to Spring 315 B.C.E.		2 <sup>nd</sup> Year	17	
Spring 315 B.C.E. to Spring 314 B.C.E.		3 <sup>rd</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 64	Antigu (Antigonus I)
Spring 314 B.C.E. to Spring 313 B.C.E.		4 <sup>th</sup> Year	1 NASA Lunar Saros 36	
Spring 313 B.C.E. to Spring 312 B.C.E.		5 <sup>th</sup> Year	2	
Spring 312 B.C.E. to Spring 311 B.C.E.		6 <sup>th</sup> Year	3	<b>6 Year Reign According to Uruk King List IM 65066 and Hellenist King List of Babylon BM 35603</b>
Spring 311 B.C.E. to Spring 310 B.C.E.	Siluku (Seleucus I) The Start of the Seleucus Era	1 <sup>st</sup> Year	4	
Spring 310 B.C.E. to Spring 309 B.C.E.		2 <sup>nd</sup> Year	5	
Spring 309 B.C.E. to Spring 308 B.C.E.		3 <sup>rd</sup> Year	6	
Spring 308 B.C.E. to Spring 307 B.C.E.		4 <sup>th</sup> Year	7	
Spring 307 B.C.E. to Spring 306 B.C.E.		5 <sup>th</sup> Year	8	
Spring 306 B.C.E. to Spring 305 B.C.E.		6 <sup>th</sup> Year	9	
Spring 305 B.C.E. to Spring 304 B.C.E.	Siluku (Seleucus I) The Start of the Official Reign of Seleucus	1 <sup>st</sup> Year   7 <sup>th</sup> Year	10	

Spring 304 B.C.E. to Spring 303 B.C.E.
Spring 303 B.C.E. to Spring 302 B.C.E.
Spring 302 B.C.E. to Spring 301 B.C.E.
Spring 301 B.C.E. to Spring 300 B.C.E.
Spring 300 B.C.E. to Spring 299 B.C.E.
Spring 299 B.C.E. to Spring 298 B.C.E.
Spring 298 B.C.E. to Spring 297 B.C.E.
Spring 297 B.C.E. to Spring 296 B.C.E.
Spring 296 B.C.E. to Spring 295 B.C.E.
Spring 295 B.C.E. to Spring 294 B.C.E.
Spring 294 B.C.E. to Spring 293 B.C.E.
Spring 293 B.C.E. to Spring 292 B.C.E.
Spring 292 B.C.E. to Spring 291 B.C.E.
Spring 291 B.C.E. to Spring 290 B.C.E.
Spring 290 B.C.E. to Spring 289 B.C.E.
Spring 289 B.C.E. to Spring 288 B.C.E.

2 <sup>nd</sup> Year   8 <sup>th</sup> Year	11	
3 <sup>rd</sup> Year   9 <sup>th</sup> Year	12	
4 <sup>th</sup> Year   10 <sup>th</sup> Year	13	
5 <sup>th</sup> Year   11 <sup>th</sup> Year	14	
6 <sup>th</sup> Year   12 <sup>th</sup> Year	15	
7 <sup>th</sup> Year   13 <sup>th</sup> Year	16	
8 <sup>th</sup> Year   14 <sup>th</sup> Year	17	
9 <sup>th</sup> Year   15 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 64	Se (Seleucus I)
10 <sup>th</sup> Year   16 <sup>th</sup> Year	1 NASA Lunar Saros 36	
11 <sup>th</sup> Year   17 <sup>th</sup> Year	2	
12 <sup>th</sup> Year   18 <sup>th</sup> Year	3	
13 <sup>th</sup> Year   19 <sup>th</sup> Year	4	
14 <sup>th</sup> Year   20 <sup>th</sup> Year	5	
15 <sup>th</sup> Year   21 <sup>st</sup> Year	6	
16 <sup>th</sup> Year   22 <sup>nd</sup> Year	7	
17 <sup>th</sup> Year   23 <sup>rd</sup> Year	8	



Spring 288 B.C.E. to Spring 287 B.C.E.		18 <sup>th</sup> Year   24 <sup>th</sup> Year	9	
Spring 287 B.C.E. to Spring 286 B.C.E.		19 <sup>th</sup> Year   25 <sup>th</sup> Year	10	
Spring 286 B.C.E. to Spring 285 B.C.E.		20 <sup>th</sup> Year   26 <sup>th</sup> Year	11	
Spring 285 B.C.E. to Spring 284 B.C.E.		21 <sup>st</sup> Year   27 <sup>th</sup> Year	12	
Spring 284 B.C.E. to Spring 283 B.C.E.		22 <sup>nd</sup> Year   28 <sup>th</sup> Year	13	
Spring 283 B.C.E. to Spring 282 B.C.E.		23 <sup>rd</sup> Year   29 <sup>th</sup> Year	14	
Spring 282 B.C.E. to Spring 281 B.C.E.		24 <sup>th</sup> Year   30 <sup>th</sup> Year	15	
Spring 281 B.C.E. to Spring 280 B.C.E.		25 <sup>th</sup> Year   31 <sup>st</sup> Year	16	<b>25 Year Reign According to Hellenist King List of Babylon BM 35603 (Uruk King List IM 65066 Attributes 31 Years)</b>
Spring 280 B.C.E. to Spring 279 B.C.E.	Antiukusu (Antiochus I)	1 <sup>st</sup> Year   32 <sup>nd</sup> Year	17	
Spring 279 B.C.E. to Spring 278 B.C.E.		2 <sup>nd</sup> Year   33 <sup>rd</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 64	Se (Seleucus I)
Spring 278 B.C.E. to Spring 277 B.C.E.		3 <sup>rd</sup> Year   34 <sup>th</sup> Year	1 NASA Lunar Saros 36	
Spring 277 B.C.E. to Spring 276 B.C.E.		4 <sup>th</sup> Year   35 <sup>th</sup> Year	2	
Spring 276 B.C.E. to Spring 275 B.C.E.		5 <sup>th</sup> Year   36 <sup>th</sup> Year	3	
Spring 275 B.C.E. to Spring 274 B.C.E.		6 <sup>th</sup> Year   37 <sup>th</sup> Year	4	
Spring 274 B.C.E. to Spring 273 B.C.E.		7 <sup>th</sup> Year   38 <sup>th</sup> Year	5	

Spring 273 B.C.E. to Spring 272 B.C.E.		8 <sup>th</sup> Year   39 <sup>th</sup> Year	6	
Spring 272 B.C.E. to Spring 271 B.C.E.		9 <sup>th</sup> Year   40 <sup>th</sup> Year	7	
Spring 271 B.C.E. to Spring 270 B.C.E.		10 <sup>th</sup> Year   41 <sup>st</sup> Year	8	
Spring 270 B.C.E. to Spring 269 B.C.E.		11 <sup>th</sup> Year   42 <sup>nd</sup> Year	9	
Spring 269 B.C.E. to Spring 268 B.C.E.		12 <sup>th</sup> Year   43 <sup>rd</sup> Year	10	
Spring 268 B.C.E. to Spring 267 B.C.E.		13 <sup>th</sup> Year   44 <sup>th</sup> Year	11	
Spring 267 B.C.E. to Spring 266 B.C.E.		14 <sup>th</sup> Year   45 <sup>th</sup> Year	12	
Spring 266 B.C.E. to Spring 265 B.C.E.		15 <sup>th</sup> Year   46 <sup>th</sup> Year	13	
Spring 265 B.C.E. to Spring 264 B.C.E.		16 <sup>th</sup> Year   47 <sup>th</sup> Year	14	
Spring 264 B.C.E. to Spring 263 B.C.E.		17 <sup>th</sup> Year   48 <sup>th</sup> Year	15	
Spring 263 B.C.E. to Spring 262 B.C.E.		18 <sup>th</sup> Year   49 <sup>th</sup> Year	16	
Spring 262 B.C.E. to Spring 261 B.C.E.		19 <sup>th</sup> Year   50 <sup>th</sup> Year	17	
Spring 261 B.C.E. to Spring 260 B.C.E.		20 <sup>th</sup> Year   51 <sup>st</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 64	Se (Seleucus I) <b>20 Year Reign According to Hellenist King List of Babylon BM 35603</b>
Spring 260 B.C.E. to Spring 259 B.C.E.	Antiukusu (Antiochus II)	1 <sup>st</sup> Year   52 <sup>nd</sup> Year	1 NASA Lunar Saros 36	
Spring 259 B.C.E. to Spring 258 B.C.E.		2 <sup>nd</sup> Year   53 <sup>rd</sup> Year	2	

Spring 258 B.C.E. to Spring 257 B.C.E.		3 <sup>rd</sup> Year   54 <sup>th</sup> Year	3	
Spring 257 B.C.E. to Spring 256 B.C.E.		4 <sup>th</sup> Year   55 <sup>th</sup> Year	4	
Spring 256 B.C.E. to Spring 255 B.C.E.		5 <sup>th</sup> Year   56 <sup>th</sup> Year	5	
Spring 255 B.C.E. to Spring 254 B.C.E.		6 <sup>th</sup> Year   57 <sup>th</sup> Year	6	
Spring 254 B.C.E. to Spring 253 B.C.E.		7 <sup>th</sup> Year   58 <sup>th</sup> Year	7	
Spring 253 B.C.E. to Spring 252 B.C.E.		8 <sup>th</sup> Year   59 <sup>th</sup> Year	8	
Spring 252 B.C.E. to Spring 251 B.C.E.		9 <sup>th</sup> Year   60 <sup>th</sup> Year	9	
Spring 251 B.C.E. to Spring 250 B.C.E.		10 <sup>th</sup> Year   61 <sup>st</sup> Year	10	
Spring 250 B.C.E. to Spring 249 B.C.E.		11 <sup>th</sup> Year   62 <sup>nd</sup> Year	11	
Spring 249 B.C.E. to Spring 248 B.C.E.		12 <sup>th</sup> Year   63 <sup>rd</sup> Year	12	
Spring 248 B.C.E. to Spring 247 B.C.E.		13 <sup>th</sup> Year   64 <sup>th</sup> Year	13	
Spring 247 B.C.E. to Spring 246 B.C.E.		14 <sup>th</sup> Year   65 <sup>th</sup> Year	14	
Spring 246 B.C.E. to Spring 245 B.C.E.		15 <sup>th</sup> Year   66 <sup>th</sup> Year	15	<b>15 Year Reign According to Hellenist King List of Babylon BM 35603 and Uruk King List IM 65066</b>
Spring 245 B.C.E. to Spring 244 B.C.E.	Si (Seleucus II)	1 <sup>st</sup> Year   67 <sup>th</sup> Year	16	
Spring 244 B.C.E. to Spring 243 B.C.E.		2 <sup>nd</sup> Year   68 <sup>th</sup> Year	17	

Spring 243 B.C.E. to Spring 242 B.C.E.
Spring 242 B.C.E. to Spring 241 B.C.E.
Spring 241 B.C.E. to Spring 240 B.C.E.
Spring 240 B.C.E. to Spring 239 B.C.E.
Spring 239 B.C.E. to Spring 238 B.C.E.
Spring 238 B.C.E. to Spring 237 B.C.E.
Spring 237 B.C.E. to Spring 236 B.C.E.
Spring 236 B.C.E. to Spring 235 B.C.E.
Spring 235 B.C.E. to Spring 234 B.C.E.
Spring 234 B.C.E. to Spring 233 B.C.E.
Spring 233 B.C.E. to Spring 232 B.C.E.
Spring 232 B.C.E. to Spring 231 B.C.E.
Spring 231 B.C.E. to Spring 230 B.C.E.
Spring 230 B.C.E. to Spring 229 B.C.E.
Spring 229 B.C.E. to Spring 228 B.C.E.
Spring 228 B.C.E. to Spring 227 B.C.E.

3 <sup>rd</sup> Year   69 <sup>th</sup> Year	18 <sup>th</sup> Saros Year NASA Solar Saros 57 NASA Lunar Saros 64	Se (Seleucus I)
4 <sup>th</sup> Year   70 <sup>th</sup> Year	NASA Lunar Saros 36	
5 <sup>th</sup> Year   71 <sup>st</sup> Year		
6 <sup>th</sup> Year   72 <sup>nd</sup> Year		
7 <sup>th</sup> Year   73 <sup>rd</sup> Year		
8 <sup>th</sup> Year   74 <sup>th</sup> Year		
9 <sup>th</sup> Year   75 <sup>th</sup> Year		
10 <sup>th</sup> Year   76 <sup>th</sup> Year		
11 <sup>th</sup> Year   77 <sup>th</sup> Year		
12 <sup>th</sup> Year   78 <sup>th</sup> Year		
13 <sup>th</sup> Year   79 <sup>th</sup> Year		
14 <sup>th</sup> Year   80 <sup>th</sup> Year		
15 <sup>th</sup> Year   81 <sup>st</sup> Year		
16 <sup>th</sup> Year   82 <sup>nd</sup> Year		
17 <sup>th</sup> Year   83 <sup>rd</sup> Year		
18 <sup>th</sup> Year   84 <sup>th</sup> Year		

Spring 227 B.C.E. to Spring 226 B.C.E.		19 <sup>th</sup> Year   85 <sup>th</sup> Year		
Spring 226 B.C.E. to Spring 225 B.C.E.		20 <sup>th</sup> Year   86 <sup>th</sup> Year		<b>20 Year Reign According to Hellenist King List of Babylon BM 35603</b>
Spring 225 B.C.E. to Spring 224 B.C.E.	Si (Seleucus III)	1 <sup>st</sup> Year   87 <sup>th</sup> Year		
Spring 224 B.C.E. to Spring 223 B.C.E.		2 <sup>nd</sup> Year   88 <sup>th</sup> Year		
Spring 223 B.C.E. to Spring 222 B.C.E.		3 <sup>rd</sup> Year   89 <sup>th</sup> Year		<b>3 Year Reign According to Hellenist King List of Babylon BM 35603</b>
Spring 222 B.C.E. to Spring 221 B.C.E.	An (Antiochus III)	1 <sup>st</sup> Year   90 <sup>th</sup> Year		
Spring 221 B.C.E. to Spring 220 B.C.E.		2 <sup>nd</sup> Year   91 <sup>st</sup> Year		
Spring 220 B.C.E. to Spring 219 B.C.E.		3 <sup>rd</sup> Year   92 <sup>nd</sup> Year		
Spring 219 B.C.E. to Spring 218 B.C.E.		4 <sup>th</sup> Year   93 <sup>rd</sup> Year		
Spring 218 B.C.E. to Spring 217 B.C.E.		5 <sup>th</sup> Year   94 <sup>th</sup> Year		
Spring 217 B.C.E. to Spring 216 B.C.E.		6 <sup>th</sup> Year   95 <sup>th</sup> Year		
Spring 216 B.C.E. to Spring 215 B.C.E.		7 <sup>th</sup> Year   96 <sup>th</sup> Year		
Spring 215 B.C.E. to Spring 214 B.C.E.		8 <sup>th</sup> Year   97 <sup>th</sup> Year		
Spring 214 B.C.E. to Spring 213 B.C.E.		9 <sup>th</sup> Year   98 <sup>th</sup> Year		
Spring 213 B.C.E. to Spring 212 B.C.E.		10 <sup>th</sup> Year   99 <sup>th</sup> Year		

Spring 212 B.C.E. to Spring 211 B.C.E.
Spring 211 B.C.E. to Spring 210 B.C.E.
Spring 210 B.C.E. to Spring 209 B.C.E.
Spring 209 B.C.E. to Spring 208 B.C.E.
Spring 208 B.C.E. to Spring 207 B.C.E.
Spring 207 B.C.E. to Spring 206 B.C.E.
Spring 206 B.C.E. to Spring 205 B.C.E.
Spring 205 B.C.E. to Spring 204 B.C.E.
Spring 204 B.C.E. to Spring 203 B.C.E.
Spring 203 B.C.E. to Spring 202 B.C.E.
Spring 202 B.C.E. to Spring 201 B.C.E.
Spring 201 B.C.E. to Spring 200 B.C.E.
Spring 200 B.C.E. to Spring 199 B.C.E.
Spring 199 B.C.E. to Spring 198 B.C.E.
Spring 198 B.C.E. to Spring 197 B.C.E.
Spring 197 B.C.E. to Spring 196 B.C.E.

11 <sup>th</sup> Year   100 <sup>th</sup> Yr		
12 <sup>th</sup> Year   101 <sup>st</sup> Yr		
13 <sup>th</sup> Year   102 <sup>nd</sup> Yr		
14 <sup>th</sup> Year   103 <sup>rd</sup> Yr		
15 <sup>th</sup> Year   104 <sup>th</sup> Yr		
16 <sup>th</sup> Year   105 <sup>th</sup> Yr		
17 <sup>th</sup> Year   106 <sup>th</sup> Yr		
18 <sup>th</sup> Year   107 <sup>th</sup> Yr		
19 <sup>th</sup> Year   108 <sup>th</sup> Yr		
20 <sup>th</sup> Year   109 <sup>th</sup> Yr		
21 <sup>st</sup> Year   110 <sup>th</sup> Yr		
22 <sup>nd</sup> Year   111 <sup>th</sup> Yr		
23 <sup>rd</sup> Year   112 <sup>th</sup> Yr		
24 <sup>th</sup> Year   113 <sup>th</sup> Yr		
25 <sup>th</sup> Year   114 <sup>th</sup> Yr		
26 <sup>th</sup> Year   115 <sup>th</sup> Yr		

Spring 196 B.C.E. to Spring 195 B.C.E.		27 <sup>th</sup> Year   116 <sup>th</sup> Yr		
Spring 195 B.C.E. to Spring 194 B.C.E.		28 <sup>th</sup> Year   117 <sup>th</sup> Yr		
Spring 194 B.C.E. to Spring 193 B.C.E.		29 <sup>th</sup> Year   118 <sup>th</sup> Yr		
Spring 193 B.C.E. to Spring 192 B.C.E.		30 <sup>th</sup> Year   119 <sup>th</sup> Yr		
Spring 192 B.C.E. to Spring 191 B.C.E.		31 <sup>st</sup> Year   120 <sup>th</sup> Yr		
Spring 191 B.C.E. to Spring 190 B.C.E.		32 <sup>nd</sup> Year   121 <sup>st</sup> Yr		
Spring 190 B.C.E. to Spring 189 B.C.E.		33 <sup>rd</sup> Year   122 <sup>nd</sup> Yr		
Spring 189 B.C.E. to Spring 188 B.C.E.		34 <sup>th</sup> Year   123 <sup>rd</sup> Yr		
Spring 188 B.C.E. to Spring 187 B.C.E.		35 <sup>th</sup> Year   124 <sup>th</sup> Yr		<b>35 Year Reign According to Hellenist King List of Babylon BM 35603</b>
Spring 187 B.C.E. to Spring 186 B.C.E.	Si (Seleucus IV)	1 <sup>st</sup> Year   125 <sup>th</sup> Yr		
Spring 186 B.C.E. to Spring 185 B.C.E.		2 <sup>nd</sup> Year   126 <sup>th</sup> Yr		
Spring 185 B.C.E. to Spring 184 B.C.E.		3 <sup>rd</sup> Year   127 <sup>th</sup> Yr		
Spring 184 B.C.E. to Spring 183 B.C.E.		4 <sup>th</sup> Year   128 <sup>th</sup> Yr		
Spring 183 B.C.E. to Spring 182 B.C.E.		5 <sup>th</sup> Year   129 <sup>th</sup> Yr		
Spring 182 B.C.E. to Spring 181 B.C.E.		6 <sup>th</sup> Year   130 <sup>th</sup> Yr		
Spring 181 B.C.E. to Spring 180 B.C.E.		7 <sup>th</sup> Year   131 <sup>st</sup> Yr		

Spring 180 B.C.E. to Spring 179 B.C.E.		8 <sup>th</sup> Year   132 <sup>nd</sup> Yr		
Spring 179 B.C.E. to Spring 178 B.C.E.		9 <sup>th</sup> Year   133 <sup>rd</sup> Yr		
Spring 178 B.C.E. to Spring 177 B.C.E.		10 <sup>th</sup> Year   134 <sup>th</sup> Yr		
Spring 177 B.C.E. to Spring 176 B.C.E.		11 <sup>th</sup> Year   135 <sup>th</sup> Yr		
Spring 176 B.C.E. to Spring 175 B.C.E.		12 <sup>th</sup> Year   136 <sup>th</sup> Yr		<b>12 Year Reign According to Hellenist King List of Babylon BM 35603</b>
Spring 175 B.C.E. to Spring 174 B.C.E.	An (Antiochus IV)	1 <sup>st</sup> Year   137 <sup>th</sup> Yr		
Spring 174 B.C.E. to Spring 173 B.C.E.		2 <sup>nd</sup> Year   138 <sup>th</sup> Yr		
Spring 173 B.C.E. to Spring 172 B.C.E.		3 <sup>rd</sup> Year   139 <sup>th</sup> Yr		
Spring 172 B.C.E. to Spring 171 B.C.E.		4 <sup>th</sup> Year   140 <sup>th</sup> Yr		
Spring 171 B.C.E. to Spring 170 B.C.E.		5 <sup>th</sup> Year   141 <sup>st</sup> Yr		
Spring 170 B.C.E. to Spring 169 B.C.E.		6 <sup>th</sup> Year   142 <sup>nd</sup> Yr		
Spring 169 B.C.E. to Spring 168 B.C.E.		7 <sup>th</sup> Year   143 <sup>rd</sup> Yr		
Spring 168 B.C.E. to Spring 167 B.C.E.		8 <sup>th</sup> Year   144 <sup>th</sup> Yr		
Spring 167 B.C.E. to Spring 166 B.C.E.		9 <sup>th</sup> Year   145 <sup>th</sup> Yr		<b>The Abomination is Set Up on the Altar of the Second Temple in the 145<sup>th</sup> Year of the Seleucid Era (I Maccabees 1:54- 59 (57-62))</b>



Spring 166 B.C.E. to Spring 165 B.C.E.	10 <sup>th</sup> Year   146 <sup>th</sup> Yr		
Spring 165 B.C.E. to Spring 164 B.C.E.	11 <sup>th</sup> Year   147 <sup>th</sup> Yr		<b>11 Year Reign According to Hellenist King List of Babylon BM 35603</b>
Spring 164 B.C.E. to Spring 163 B.C.E.	148 <sup>th</sup> Yr		<b>The Abomination is Destroyed and the Second Temple Cleansed in the 148<sup>th</sup> Year of the Seleucid Era, Starting the Observance of Chanukkah (I Maccabees 4:36- 52)</b>

**(4) Calculating the Birth and Ministry of Yeshua, Messiah Prince:** Unlike the dates recorded during the Babylonian, Persian, and Greek Empires which can be proven, there are many problems with the dates recorded during the Roman Empire, which make it impossible to prove the dates of the birth, ministry, and death of Yeshua, primarily because the records themselves are in direct contradiction with one another. From Josephus we know the exact year in which the reconstruction of the Second Temple was begun by Herod in the 18<sup>th</sup> year of his reign. This date is secularly calculated as 20 B.C.E. and is undisputed.

The main structure of the Second Temple was completely torn down, and a brand new Third Temple was built in its place in just 1 year and 6 months, usually today called Herod's Temple. But even though the main structure of the temple was finished 1 year and 6 months later, the construction and rebuilding of all of the outer buildings, as well as the construction of the decoration around the Temple, continued for about 80 years after 20 B.C.E. Yochanan 2:19-20 records the first Festival of Pesach at the start of Yeshua's ministry. Yeshua's ministry had only begun a couple of months before when he was baptized by Yochanan the Immerser (John the Baptist). And in 2:19-20 the Perushim (Pharisees) say that that year, the year in which Yeshua's ministry had begun, was the 46<sup>th</sup> year of the rebuilding of the Temple.

We know from Josephus in *Antiquities of the Jews* 14.16.4 that Herod was made sovereign in the 3<sup>rd</sup> month of the year, in the year of the consulate of Marcus Agrippa and Caninius Gallus. The year date of the start of his reign is an absolutely proven year date, which on the Gregorian calendar is 37 B.C.E. However, we do not know for sure if the 3<sup>rd</sup> month recorded is according to the Roman calendar or the Hebrew calendar. If it is the Roman calendar then Herod began to reign in March, and if it is according to the Hebrew calendar, it was in about June.

The reason this is important is because the completion of the reconstruction of the Second Temple by Herod was in the same month that Herod had been coronated, which was in about the 3<sup>rd</sup> month of the year. And if the construction of 1 year and 6 months was completed in the 3<sup>rd</sup> month of the year, then the construction would have begun 1 year and 6 months before in the 9<sup>th</sup> month of the year, in the year of 20 B.C.E. If it was the 9<sup>th</sup> month of the Roman calendar, then the construction began in about September 20 B.C.E., and if it was the 9<sup>th</sup> month according to the Hebrew calendar, the construction began in about December 20 B.C.E.

Knowing this we can then very precisely calculate the 46<sup>th</sup> year of the reconstruction of the Second Temple as being from the 9<sup>th</sup> month of either calendar in the year 26 C.E. to the 9<sup>th</sup> month of either calendar in the year 27 C.E. And it does not matter if this 9<sup>th</sup> month is according to the Roman or the Hebrew calendars, because either way, the Festival of Pesach in the spring of 27 C.E. is the only Pesach that falls within the 46<sup>th</sup> year of the reconstruction. Thus the verses of Yochanan 2:19-20 prove to us beyond any doubt that Yeshua's ministry

began in February of 27 C.E., a couple of months before the Pesach at which the Perushim reported the 46<sup>th</sup> year of the reconstruction of the temple.

Everyone at this point would just accept that Yeshua's ministry started in February of 27 C.E. if it were not for the fact that Luke 3:1-3 directly contradicts this date recorded by Yochanan, and says that Yeshua was baptized and his ministry began in the 15<sup>th</sup> year of the reign of Tiberius. This date is absolutely proven to be the year 29 C.E., and if Luke recorded his date according to the Roman calendar then Yeshua's ministry began in February of 29 C.E., but if he recorded it according to the Hebrew calendar, which begins a few months later in the spring, the 15<sup>th</sup> year of Tiberius would have begun a few months later on the Hebrew calendar, causing Yeshua's ministry to begin in February 30 C.E.

As it stands, Yochanan and Luke are in direct contradiction with one another, and only one of them can be right. This means that one of them is wrong, is in error, as it stands at face value. Either Yochanan is right, and Yeshua's ministry began in the 46<sup>th</sup> year of the reconstruction, in the 12<sup>th</sup> year of the reign of Tiberius on the Hebrew calendar, the 13<sup>th</sup> year of Tiberius on the Roman calendar, and Luke is wrong; or Luke is right and Yeshua's ministry began in the 15<sup>th</sup> year of the reign of Tiberius, in the 49<sup>th</sup> year of the reconstruction on the Hebrew calendar, 48<sup>th</sup> year on the Roman calendar, and Yochanan is in error. This has led to people attempting to rectify this problem through Tiberius's co-regency rule.

Tiberius began to co-rule with Augustus 2 years before he began his solo rule over the Roman Empire. This would mean that the year 27 C.E. on the Roman calendar was the 15<sup>th</sup> co-regent year of the rule of Tiberius, the 13<sup>th</sup> solo year of rule. And it has been proposed that perhaps Luke recorded his date according to the co-regent rule instead of the solo rule. The only problem with this argument is that it would have to first be proven that Luke was not writing under the inspiration of the Spirit of Yahuweh/Yehovah. Only an amateur who had no idea what they were doing and had never recorded a date in his life, or someone deliberately trying to obscure and hide a date, would have recorded the date according to a co-regent rule.

This is because co-regent rules are confusing dates that begin at a different date from when a sovereign begins their official rule. It creates the confusion of two possible dates for an event to take place, and hides the knowledge of the correct date from later readers. If Luke recorded the date of the start of Yeshua's ministry according to a co-regent date, then it would mean that he was trying to hide the truth of the date that Yeshua's ministry began. And this in turn would prove that Luke did not write his Gospel according to the inspiration of Yahuweh/Yehovah, since Yahuweh/Yehovah never tries to prevent anyone from knowing the truth.

There is also the additional problem that if Luke recorded his date according to the Hebrew calendar, that would have started the years of the reigns of the Caesars a few months later in the spring instead of winter, and then February of 27 C.E. would have been the 12<sup>th</sup> year of the reign of Tiberius, and the 14<sup>th</sup> co-regent year of his reign, not the 15<sup>th</sup> co-regent year of his reign. But in this problem lies an interesting solution, one in which both Yochanan and Luke were originally correct as they recorded the dates in the 1<sup>st</sup> century C.E.

In the 2<sup>nd</sup> century C.E. in the book *Against Marcion* 1.15.1 the Church Father Tertullian recorded that Yeshua's ministry began in the 12<sup>th</sup> year of the reign of Tiberius, which is also in direct contradiction with the date of the 15<sup>th</sup> year of Tiberius given in Luke 3:1-3, but in perfect harmony on the Hebrew calendar with the date given by Yochanan in 2:19-20. This gives us two possibilities: either Tertullian made a mistake and misquoted Luke, or Luke originally wrote the 12<sup>th</sup> year of the reign of Tiberius, not the 15<sup>th</sup> year, and Tertullian's 2<sup>nd</sup> century copy of Luke still preserved Luke's original words of Luke 3:1-3, which said the 12<sup>th</sup> year of Tiberius, not the 15<sup>th</sup> year.

The two oldest copies we have of Luke are from around the turn of the 3<sup>rd</sup> century, from the same time period in which Tertullian lived. They are Papyrus 75 (Papyrus Bodmer XIV), preserving the verses of Luke 3:18 – 24:53, and Papyrus 4, preserving the verses of Luke 1:58-59; 1:62 – 2:1; 2:6-7; 3:8 – 4:2; 4:29-32, 34-35; 5:3-8; 5:30 – 6:16. Papyrus 75 is missing all of the first pages of the book of Luke, and unfortunately is therefore also missing Luke 3:1. Papyrus 4 is in fragments, and even though it has many fragments from the first chapters of Luke, it is also missing Luke 3:1.

So at this point all that we can say is that the evidence leans most strongly toward Yeshua's ministry beginning in February 27 C.E., but that since the records themselves are in contradiction against each other, there is no way to prove the date one way or the other. The book of Yochanan and the evidence of Tertullian prove that Yeshua's ministry began in February 27 C.E. on the Hebrew calendar, and the book of Luke proves

that Yeshua's ministry began in February 30 C.E. on the Hebrew calendar, and the reader is welcome to use whichever date they want to use.

The following charts show the two methods of calculating the dates for Yeshua's birth and ministry. The first method is according to the years of the reign of Herod and the reconstruction of the Temple, continuing in calculation from where the previous chart of the Seleucid division of the Greek Empire left off. The second chart continues the calculations from the previous chart of the Babylonian and Persian Empires, and calculates according to the years of the reign of the Caesars Augustus and Tiberius.

<b>Records Verifying the Dates of the Reign of Herod and the Dates of Construction of Herod's Reconstruction of the Second Temple</b>				
<b>Gregorian Calendar Dates of the Reign of Herod and Construction Time for Herod's Additions to the Second Temple</b>	<b>Names of the Sovereigns Recorded in Josephus's 1<sup>st</sup> Century History <i>Antiquities of the Jews</i></b>	<b>The Years of the Reign of Herod and Additions to the Second Temple According to Josephus's 1<sup>st</sup> Century History <i>Antiquities of the Jews</i></b>	<b>Events and Records which Aid in Calculating the Dates of Yeshua's Birth and Ministry</b>	<b><i>References in Bold to Other Sources Attesting the Numbers of Years Each Sovereign Reigned</i></b>
163 B.C.E. to 37 B.C.E.	Asamonean Dynasty Ruled Over Yehudah  Asamonean Dynasty Established by Yehudah Maccabees in the Days of Antiochus IV of the Seleucid Empire  According to Josephus's Calculations, Josephus Considered the Beginning of the Reign of the Asamonean Family to be the Year Following the Cleansing of the Second Temple at Chanukkah in 164 B.C.E.	126 Years		<b>126 Year Rule of the Asamoneans Over Yehudah According to Josephus in <i>Antiquities of the Jews</i> 14.16.4</b>  <b>Date the Asamonean Dynasty was Founded in 163 B.C.E. Attested by I Maccabees 4:36-52, when the Second Temple was Cleansed and Chanukkah Celebrated in the 148<sup>th</sup> Year of the Seleucid Era in 164 B.C.E.</b>
Spring 37 B.C.E. to Spring 36 B.C.E.	Herod	1 <sup>st</sup> Year		<b>Josephus in <i>Antiquities of the Jews</i> 14.16.4 Records the Year Herod Began to Reign in the Consulate of Marcus Agrippa and Caninius Gallus</b>
Spring 36 B.C.E. to Spring 35 B.C.E.		2 <sup>nd</sup> Year		
Spring 35 B.C.E. to Spring 34 B.C.E.		3 <sup>rd</sup> Year		

Spring 34 B.C.E. to Spring 33 B.C.E.
Spring 33 B.C.E. to Spring 32 B.C.E.
Spring 32 B.C.E. to Spring 31 B.C.E.
Spring 31 B.C.E. to Spring 30 B.C.E.
Spring 30 B.C.E. to Spring 29 B.C.E.
Spring 29 B.C.E. to Spring 28 B.C.E.
Spring 28 B.C.E. to Spring 27 B.C.E.
Spring 27 B.C.E. to Spring 26 B.C.E.
Spring 26 B.C.E. to Spring 25 B.C.E.
Spring 25 B.C.E. to Spring 24 B.C.E.
Spring 24 B.C.E. to Spring 23 B.C.E.
Spring 23 B.C.E. to Spring 22 B.C.E.
Spring 22 B.C.E. to Spring 21 B.C.E.
Spring 21 B.C.E. to Spring 20 B.C.E.

4 <sup>th</sup> Year		
5 <sup>th</sup> Year		
6 <sup>th</sup> Year		
7 <sup>th</sup> Year		
8 <sup>th</sup> Year		
9 <sup>th</sup> Year		
10 <sup>th</sup> Year		
11 <sup>th</sup> Year		
12 <sup>th</sup> Year		
13 <sup>th</sup> Year		
14 <sup>th</sup> Year		
15 <sup>th</sup> Year		
16 <sup>th</sup> Year		
17 <sup>th</sup> Year		

Spring 20 B.C.E. to Spring 19 B.C.E.	Start of Construction of Herod's Reconstruction of the Second Temple  9 <sup>th</sup> Month 20 B.C.E. to 9 <sup>th</sup> Month 19 B.C.E.	1 <sup>st</sup> Year   18 <sup>th</sup> Year		<b>Josephus in <i>Antiquities of the Jews</i> 15.11.1 Records the Date Herod Began Reconstruction of the Second Temple in the 18<sup>th</sup> Year of His Reign</b>
Spring 19 B.C.E. to Spring 18 B.C.E.	9 <sup>th</sup> Month 19 B.C.E. to 9 <sup>th</sup> Month 18 B.C.E.	2 <sup>nd</sup> Year   19 <sup>th</sup> Year		
Spring 18 B.C.E. to Spring 17 B.C.E.	Main Temple Completed in a Year and a Half, on the Same Day of the Anniversary of Herod's Inauguration, probably in the 3 <sup>rd</sup> month of 18 B.C.E., but Construction of Outer Buildings and Adornments Continued for 80 Years  9 <sup>th</sup> Month 18 B.C.E. to 9 <sup>th</sup> Month 17 B.C.E.	3 <sup>rd</sup> Year   20 <sup>th</sup> Year		<b>Josephus in <i>Antiquities of the Jews</i> 15.11.6 Records that the Main Structure of the Temple was Completed in 1 Year and 6 Months</b>
Spring 17 B.C.E. to Spring 16 B.C.E.	9 <sup>th</sup> Month 17 B.C.E. to 9 <sup>th</sup> Month 16 B.C.E.	4 <sup>th</sup> Year   21 <sup>st</sup> Year		
Spring 16 B.C.E. to Spring 15 B.C.E.	9 <sup>th</sup> Month 16 B.C.E. to 9 <sup>th</sup> Month 15 B.C.E.	5 <sup>th</sup> Year   22 <sup>nd</sup> Year		
Spring 15 B.C.E. to Spring 14 B.C.E.	9 <sup>th</sup> Month 15 B.C.E. to 9 <sup>th</sup> Month 14 B.C.E.	6 <sup>th</sup> Year   23 <sup>rd</sup> Year		
Spring 14 B.C.E. to Spring 13 B.C.E.	9 <sup>th</sup> Month 14 B.C.E. to 9 <sup>th</sup> Month 13 B.C.E.	7 <sup>th</sup> Year   24 <sup>th</sup> Year		
Spring 13 B.C.E. to Spring 12 B.C.E.	9 <sup>th</sup> Month 13 B.C.E. to 9 <sup>th</sup> Month 12 B.C.E.	8 <sup>th</sup> Year   25 <sup>th</sup> Year		
Spring 12 B.C.E. to Spring 11 B.C.E.	9 <sup>th</sup> Month 12 B.C.E. to 9 <sup>th</sup> Month 11 B.C.E.	9 <sup>th</sup> Year   26 <sup>th</sup> Year		

Spring 11 B.C.E. to Spring 10 B.C.E.	9 <sup>th</sup> Month 11 B.C.E. to 9 <sup>th</sup> Month 10 B.C.E.	10 <sup>th</sup> Year   27 <sup>th</sup> Year		
Spring 10 B.C.E. to Spring 09 B.C.E.	9 <sup>th</sup> Month 10 B.C.E. to 9 <sup>th</sup> Month 09 B.C.E.	11 <sup>th</sup> Year   28 <sup>th</sup> Year		
Spring 09 B.C.E. to Spring 08 B.C.E.	9 <sup>th</sup> Month 09 B.C.E. to 9 <sup>th</sup> Month 08 B.C.E.	12 <sup>th</sup> Year   29 <sup>th</sup> Year		
Spring 08 B.C.E. to Spring 07 B.C.E.	9 <sup>th</sup> Month 08 B.C.E. to 9 <sup>th</sup> Month 07 B.C.E.	13 <sup>th</sup> Year   30 <sup>th</sup> Year		
Spring 07 B.C.E. to Spring 06 B.C.E.	9 <sup>th</sup> Month 07 B.C.E. to 9 <sup>th</sup> Month 06 B.C.E.	14 <sup>th</sup> Year   31 <sup>st</sup> Year		
Spring 06 B.C.E. to Spring 05 B.C.E. (3995)	9 <sup>th</sup> Month 06 B.C.E. to 9 <sup>th</sup> Month 05 B.C.E.	15 <sup>th</sup> Year   32 <sup>nd</sup> Year	First Possible Birth Date for Yeshua in 6 B.C.E.	<b>Yeshua was Born 2 Years Before Herod Died (Mattithyahu 2:1- 23)</b>
Spring 05 B.C.E. to Spring 04 B.C.E.	9 <sup>th</sup> Month 05 B.C.E. to 9 <sup>th</sup> Month 04 B.C.E.	16 <sup>th</sup> Year   33 <sup>rd</sup> Year	Partial Lunar Eclipse on March 13, 4 B.C.E. Visible in Yehudah	<b>Josephus in <i>Antiquities of the Jews</i> 17.6.4 Records a Lunar Eclipse Shortly Before Herod's Death</b>
Spring 04 B.C.E. to Spring 03 B.C.E.	9 <sup>th</sup> Month 04 B.C.E. to 9 <sup>th</sup> Month 03 B.C.E.	17 <sup>th</sup> Year   34 <sup>th</sup> Year		<b>34 Year Reign for Herod According to Josephus in <i>Antiquities of the Jews</i> 17.8.1, Beginning with Herod's Victory Over Antigonus (Josephus Also Records a 37 Year Reign from When Herod was Elected King of the Jews by the Roman Senate 3 Years Earlier)</b>
Spring 03 B.C.E. to Spring 02 B.C.E. (3998)	9 <sup>th</sup> Month 03 B.C.E. to 9 <sup>th</sup> Month 02 B.C.E.	18 <sup>th</sup> Year   35 <sup>th</sup> Year	Second Possible Birth Date for Yeshua in 3 B.C.E.	<b>Yeshua was Born 2 Years Before Herod Died (Mattithyahu 2:1- 23)</b>

Spring 02 B.C.E. to Spring 01 B.C.E.	9 <sup>th</sup> Month 02 B.C.E. to 9 <sup>th</sup> Month 01 B.C.E.	19 <sup>th</sup> Year   36 <sup>th</sup> Year	Total Lunar Eclipse on January 10, 1 B.C.E. Visible in Yehudah	<b>Josephus in <i>Antiquities of the Jews</i> 17.6.4 Records a Lunar Eclipse Shortly Before Herod's Death</b>
Spring 01 B.C.E. to Spring 01 C.E.	9 <sup>th</sup> Month 01 B.C.E. to 9 <sup>th</sup> Month 01 C.E.	20 <sup>th</sup> Year   37 <sup>th</sup> Year		<b>There is a Small but Unlikely Possibility that Josephus May have Made an Error in His Reading of His Source Materials, and Recorded a 34 Year Reign for Herod from His Victory of Antigonos, when in Fact it was Really a 37 Year Reign from the Victory Over Antigonos. The More Likely Possibility is that the Original Records of the Reigns of Herod and His Son Archelaus were Deliberately Changed Before Josephus Saw the Records at a Later Date.</b>
9 <sup>th</sup> Month 01 C.E. to 9 <sup>th</sup> Month 02 C.E.		21 <sup>st</sup> Year		
9 <sup>th</sup> Month 02 C.E. to 9 <sup>th</sup> Month 03 C.E.		22 <sup>nd</sup> Year		
9 <sup>th</sup> Month 03 C.E. to 9 <sup>th</sup> Month 04 C.E.		23 <sup>rd</sup> Year		
9 <sup>th</sup> Month 04 C.E. to 9 <sup>th</sup> Month 05 C.E.		24 <sup>th</sup> Year		
9 <sup>th</sup> Month 05 C.E. to 9 <sup>th</sup> Month 06 C.E.		25 <sup>th</sup> Year		



9 <sup>th</sup> Month 06 C.E. to 9 <sup>th</sup> Month 07 C.E.
9 <sup>th</sup> Month 07 C.E. to 9 <sup>th</sup> Month 08 C.E.
9 <sup>th</sup> Month 08 C.E. to 9 <sup>th</sup> Month 09 C.E.
9 <sup>th</sup> Month 09 C.E. to 9 <sup>th</sup> Month 10 C.E.
9 <sup>th</sup> Month 10 C.E. to 9 <sup>th</sup> Month 11 C.E.
9 <sup>th</sup> Month 11 C.E. to 9 <sup>th</sup> Month 12 C.E.
9 <sup>th</sup> Month 12 C.E. to 9 <sup>th</sup> Month 13 C.E.
9 <sup>th</sup> Month 13 C.E. to 9 <sup>th</sup> Month 14 C.E.
9 <sup>th</sup> Month 14 C.E. to 9 <sup>th</sup> Month 15 C.E.
9 <sup>th</sup> Month 15 C.E. to 9 <sup>th</sup> Month 16 C.E.
9 <sup>th</sup> Month 16 C.E. to 9 <sup>th</sup> Month 17 C.E.
9 <sup>th</sup> Month 17 C.E. to 9 <sup>th</sup> Month 18 C.E.
9 <sup>th</sup> Month 18 C.E. to 9 <sup>th</sup> Month 19 C.E.
9 <sup>th</sup> Month 19 C.E. to 9 <sup>th</sup> Month 20 C.E.
9 <sup>th</sup> Month 20 C.E. to 9 <sup>th</sup> Month 21 C.E.
9 <sup>th</sup> Month 21 C.E. to 9 <sup>th</sup> Month 22 C.E.

26 <sup>th</sup> Year		
27 <sup>th</sup> Year		
28 <sup>th</sup> Year		
29 <sup>th</sup> Year		
30 <sup>th</sup> Year		
31 <sup>st</sup> Year		
32 <sup>nd</sup> Year		
33 <sup>rd</sup> Year		
34 <sup>th</sup> Year		
35 <sup>th</sup> Year		
36 <sup>th</sup> Year		
37 <sup>th</sup> Year		
38 <sup>th</sup> Year		
39 <sup>th</sup> Year		
40 <sup>th</sup> Year		
41 <sup>st</sup> Year		

9 <sup>th</sup> Month 22 C.E. to 9 <sup>th</sup> Month 23 C.E.	42 <sup>nd</sup> Year		
9 <sup>th</sup> Month 23 C.E. to 9 <sup>th</sup> Month 24 C.E.	43 <sup>rd</sup> Year		
9 <sup>th</sup> Month 24 C.E. to 9 <sup>th</sup> Month 25 C.E.	44 <sup>th</sup> Year		
9 <sup>th</sup> Month 25 C.E. to 9 <sup>th</sup> Month 26 C.E.	45 <sup>th</sup> Year		
9 <sup>th</sup> Month 26 C.E. to 9 <sup>th</sup> Month 27 C.E. (4026/4027)	46 <sup>th</sup> Year	<p>The Start of Yeshua's Ministry in the Year 27 C.E.</p> <p>Yeshua was Almost 30 Years Old When He Started His Ministry (Luke 3:23)</p>	<p><b>Yeshua Caused a Ruckus at the Temple During Pesach in the 1<sup>st</sup> Month of the Year, Just 2 Months After He Began His Ministry at His Baptism by Yochanan the Immerser, at which Time the Perushim Mocked Him for Saying He could Rebuild the Temple in 3 Days, When at That Time the Temple was Already in its 46<sup>th</sup> Year of Reconstruction (Yochanan 2:19-20)</b></p>
9 <sup>th</sup> Month 27 C.E. to 9 <sup>th</sup> Month 28 C.E.	47 <sup>th</sup> Year		

<b>Records Verifying the Dates of the Reigns of the Roman Sovereigns Starting with Augustus Caesar and Ending with Tiberius Caesar</b>				
<b>Gregorian Calendar Dates of the Reigns of the Sovereigns of Rome</b>	<b>Names of the Sovereigns Recorded by Ptolemy in the 2<sup>nd</sup> Century C.E. Canon of Kings</b>	<b>Numbers of Years of the Reigns of the Sovereigns Recorded by Ptolemy in the 2<sup>nd</sup> Century C.E. Canon of Kings</b>	<b>Events and Records which Aid in Calculating the Dates of Yeshua's Birth and Ministry</b>	<b><i>References in Bold to Other Sources Attesting the Numbers of Years Each Sovereign Reigned</i></b>
330 B.C.E. to 27 B.C.E.	Alexander III Philip Alexander IV Ptolemy I Ptolemy II Ptolemy III Ptolemy IV Ptolemy V Ptolemy VI Ptolemy VIII Ptolemy IX Ptolemy XII Cleopatra Augustus Caesar	7 Years 6 Years 13 Years 20 Years 38 Years 25 Years 17 Years 24 Years 35 Years 29 Years 36 Years 29 Years 22 Years 2 Years = 303 Years		<b>7 Year Reign for Alexander III and 6 Year Reign for Philip According to Uruk King List IM 65066 (Ptolemy Subtracted One Year from Darius III and Added it to Alexander III, then Subtracted a Year from Alexander IV and Added it to Philip)</b>
January 27 B.C.E. to January 26 B.C.E.	Augustus Caesar (The Start of the Official Reign of Augustus)	1 <sup>st</sup> Year		
January 26 B.C.E. to January 25 B.C.E.		2 <sup>nd</sup> Year		
January 25 B.C.E. to January 24 B.C.E.		3 <sup>rd</sup> Year		
January 24 B.C.E. to January 23 B.C.E.		4 <sup>th</sup> Year		
January 23 B.C.E. to January 22 B.C.E.		5 <sup>th</sup> Year		
January 22 B.C.E. to January 21 B.C.E.		6 <sup>th</sup> Year		
January 21 B.C.E. to January 20 B.C.E.		7 <sup>th</sup> Year		
January 20 B.C.E. to January 19 B.C.E.		8 <sup>th</sup> Year		

January 19 B.C.E. to January 18 B.C.E.
January 18 B.C.E. to January 17 B.C.E.
January 17 B.C.E. to January 16 B.C.E.
January 16 B.C.E. to January 15 B.C.E.
January 15 B.C.E. to January 14 B.C.E.
January 14 B.C.E. to January 13 B.C.E.
January 13 B.C.E. to January 12 B.C.E.
January 12 B.C.E. to January 11 B.C.E.
January 11 B.C.E. to January 10 B.C.E.
January 10 B.C.E. to January 09 B.C.E.
January 09 B.C.E. to January 08 B.C.E.
January 08 B.C.E. to January 07 B.C.E.
January 07 B.C.E. to January 06 B.C.E.

9 <sup>th</sup> Year		
10 <sup>th</sup> Year		
11 <sup>th</sup> Year		
12 <sup>th</sup> Year		
13 <sup>th</sup> Year		
14 <sup>th</sup> Year		
15 <sup>th</sup> Year		
16 <sup>th</sup> Year		
17 <sup>th</sup> Year		
18 <sup>th</sup> Year		
19 <sup>th</sup> Year		
20 <sup>th</sup> Year		
21 <sup>st</sup> Year		

January 06 B.C.E. to January 05 B.C.E. (3995)
January 05 B.C.E. to January 04 B.C.E.
January 04 B.C.E. to January 03 B.C.E.

22 <sup>nd</sup> Year	<p>First Possible Birth Date for Yeshua in 6 B.C.E.</p> <p>Yeshua was Born During the World Registration of Augustus Caesar, the First Registration While Quirinius Governed Syria (Luke 2:1-2)</p> <p>Yeshua was Born 2 Years Before Herod Died (Mattithyahu 2:1-23)</p>	<p><b>Josephus in <i>Antiquities of the Jews</i> 17.8.1 Records Herod's Death in the 34<sup>th</sup> Year of His Reign, Dating His Death to 4 B.C.E. If Herod Died in 4 B.C.E., then the Registration of the Oath of Allegiance to Augustus Caesar Would Have Happened Earlier in About 6 B.C.E., Though There are no Known Roman Records to Support a Registration of the Oath of Allegiance as an Act Subjecting the Whole World to the Rule of the Roman People in the Years from 7 B.C.E. to 4 B.C.E.</b></p>
23 <sup>rd</sup> Year		
24 <sup>th</sup> Year		

January 03 B.C.E. to January 02 B.C.E. (3998)
January 02 B.C.E. to January 01 B.C.E. (3999) <i>(Date of Decree for Augustus's New Title "Father of the Country" to be Inscribed Around the City of Rome on February 5, 2 B.C.E.)</i>
January 01 B.C.E. to January 01 C.E.
January 01 C.E. to January 02 C.E.
January 02 C.E. to January 03 C.E.
January 03 C.E. to January 04 C.E.

25 <sup>th</sup> Year	Second Possible Birth Date for Yeshua in 3 B.C.E.  Yeshua was Born During the World Registration of Augustus Caesar, the First Registration While Quirinius Governed Syria (Luke 2:1-2)	<b>Josephus in <i>Antiquities of the Jews</i> 17.2.4 Records a Required Registration of Oath of Allegiance to Augustus Caesar in the Reign of Herod, but Does Not Record an Exact Year Date (It May be Conjectured that this Registration of Oaths of Allegiance Took Place Around the Time When Augustus Caesar was Given the Title "Father of the Country")</b>
26 <sup>th</sup> Year	Third Possible Birth Date for Yeshua in 2 B.C.E.  Yeshua was Born During the World Registration of Augustus Caesar, the First Registration While Quirinius Governed Syria (Luke 2:1-2)	<b>Augustus Caesar in <i>The Deeds of the Divine Augustus</i> 35 Records in His 13<sup>th</sup> Consulate He was Given by the People the Title "Father of the Country" (Augustus Receiving This Title was One of the Acts Recorded by Augustus Through Which it is Said in His Book <i>The Deeds of the Divine Augustus</i>, Augustus Subjected the Whole World to the Rule of the Roman People)</b>
27 <sup>th</sup> Year		
28 <sup>th</sup> Year		
29 <sup>th</sup> Year		
30 <sup>th</sup> Year		

January 04 C.E. to January 05 C.E.
January 05 C.E. to January 06 C.E.
January 06 C.E. to January 07 C.E.
January 07 C.E. to January 08 C.E.
January 08 C.E. to January 09 C.E.
January 09 C.E. to January 10 C.E.
January 10 C.E. to January 11 C.E.
January 11 C.E. to January 12 C.E.
January 12 C.E. to January 13 C.E.
January 13 C.E. to January 14 C.E.

31 <sup>st</sup> Year		
32 <sup>nd</sup> Year		
33 <sup>rd</sup> Year		
34 <sup>th</sup> Year	<p>Not a Possible Birth Date for Yeshua in 7 C.E.</p> <p>Yeshua was Born During the World Registration of Augustus Caesar, the First Registration While Quirinius Governed Syria (Not the Second Tax Census While Quirinius Governed Syria) (Luke 2:1-2)</p>	<p><b>Josephus in <i>Antiquities of the Jews</i> 18.2.1 Records that Quirinius was Sent to Make a Tax Census of the Province of Syria and Country of Yehudah in the 37<sup>th</sup> Year of Augustus Caesar's Victory Over Antony at Actium</b></p>
35 <sup>th</sup> Year		
36 <sup>th</sup> Year		
37 <sup>th</sup> Year		
38 <sup>th</sup> Year		
39 <sup>th</sup> Year		
40 <sup>th</sup> Year		

January 14 C.E. to January 15 C.E.		41 <sup>st</sup> Year		<b>Date of Death of Augustus Recorded by Suetonius Tranquillus in <i>De Vita Caesarum</i>, D. Octavius Caesar Augustus, C on 14 of the Calends of September (August 19, 14 C.E.) in the Consulate of Sextus Pompeius and Sextus Appuleius</b>
January 15 C.E. to January 16 C.E.	Tiberius Caesar	1 <sup>st</sup> Year		
January 16 C.E. to January 17 C.E.		2 <sup>nd</sup> Year		
January 17 C.E. to January 18 C.E.		3 <sup>rd</sup> Year		
January 18 C.E. to January 19 C.E.		4 <sup>th</sup> Year		
January 19 C.E. to January 20 C.E.		5 <sup>th</sup> Year		
January 20 C.E. to January 21 C.E.		6 <sup>th</sup> Year		
January 21 C.E. to January 22 C.E.		7 <sup>th</sup> Year		
January 22 C.E. to January 23 C.E.		8 <sup>th</sup> Year		
January 23 C.E. to January 24 C.E.		9 <sup>th</sup> Year		
January 24 C.E. to January 25 C.E.		10 <sup>th</sup> Year		
January 25 C.E. to January 26 C.E.		11 <sup>th</sup> Year		



January 26 C.E. to January 27 C.E. (4026)
January 27 C.E. to January 28 C.E. (4027)
January 28 C.E. to January 29 C.E.
January 29 C.E. to January 30 C.E. (4029)
January 30 C.E. to January 31 C.E.
January 31 C.E. to January 32 C.E.
January 32 C.E. to January 33 C.E.

12 <sup>th</sup> Year	First Possible Start Date for Yochanan the Immersers's Ministry in 26 C.E.	<b>Tertullian in <i>Against Marcion</i> 1.15.1 Recorded that Yeshua's Ministry Began in the 12<sup>th</sup> Year of the Reign of Tiberius Caesar, Indicating that His 2<sup>nd</sup> Century C.E. Copy of the Gospel of Luke Said '12<sup>th</sup> Year of the Reign of Tiberius Caesar' in Luke 3:1 Instead of '15<sup>th</sup> Year'</b>
13 <sup>th</sup> Year	Second Possible Start Date for Yochanan the Immersers's Ministry in 27 C.E.	<b>The Word of Elohim Came to Yochanan the Immerser to Begin Proclaiming Repentance of Sins in the 15<sup>th</sup> (Coregent) Year of the Reign of Tiberius Caesar (Luke 3:1-3)</b>
14 <sup>th</sup> Year		
15 <sup>th</sup> Year	Third Possible Start Date for Yochanan the Immersers's Ministry in 29 C.E.	<b>The Word of Elohim Came to Yochanan the Immerser to Begin Proclaiming Repentance of Sins in the 15<sup>th</sup> Year of the Reign of Tiberius Caesar (Luke 3:1-3)</b>
16 <sup>th</sup> Year		
17 <sup>th</sup> Year		
18 <sup>th</sup> Year		

January 33 C.E. to January 34 C.E.	19 <sup>th</sup> Year		
January 34 C.E. to January 35 C.E.	20 <sup>th</sup> Year		
January 35 C.E. to January 36 C.E.	21 <sup>st</sup> Year		
January 36 C.E. to January 37 C.E.	22 <sup>nd</sup> Year		
January 37 C.E. to January 38 C.E.	23 <sup>rd</sup> Year		<b>23 Year Reign According to Suetonius Tranquillus in <i>De Vita Caesarum</i>, Tiberius Nero Caesar, LXXIII and Date of Death Recorded on 17 of the Calends of April (March 16, 37 C.E.) in the Consulate of Cneius Acerronius Proculus and Caius Pontius Niger</b>

There is as much trouble in attempting to calculate Yeshua's birth as his ministry. Josephus in *Antiquities of the Jews* 17.8.1 records that Herod's reign ended with his death 34 years after his victory in conquering Yerushalayim, and 37 years after he was elected sovereign of the Jews by the Roman Senate. This date of Herod's death calculates on the Gregorian calendar to 4 B.C.E. Josephus also records in *Antiquities of the Jews* 17.6.4 that there was a lunar eclipse shortly before Herod's death, on the night after Herod executed the High Priest Matthias, saying "Now it happened, that during the time of the high priesthood of this Matthias, there was another person made high priest for a single day, that very day which the Jews observed as a fast. The occasion was this: This Matthias the high priest, on the night before that day when the fast was to be celebrated, seemed, in a dream, to have conversation with his wife; and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in that sacred office. But Herod deprived this Matthias of the high priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon." [*The Genuine Works of Flavius Josephus* (1737) by William Whiston, M.A.]

Normally Josephus is among the most trusted historians for all dates in the 1<sup>st</sup> century B.C.E. through the 1<sup>st</sup> century C.E. because he was so meticulous in recording each date with multiple calendars in order to ensure that the date would be recorded accurately. But on this one occasion there are some problems with Josephus's date for Herod's death in 4 B.C.E., one problem being that he does not record this particular date using multiple calendars and record methods. The other problem is that the lunar eclipses in 4 B.C.E. are only partial ones. Partial lunar eclipses are often difficult to see, and not nearly as significant of an event as a total lunar eclipse.

On the other hand total lunar eclipses at totality are usually a deep, blood red with coppery red and orange highlights around the edges. If we go 3 years later to the year 1 B.C.E. we find a total lunar eclipse on January 10, 1 B.C.E. [<https://eclipse.gsfc.nasa.gov/5MCLEmap/-0099-0000/LE0000-01010T.gif>] that fits perfectly with the record of Josephus. This total lunar eclipse explains better why it was believed at the time that the illness which fell upon Herod that killed him within about a month after this execution was seen as the judgment of Yahuweh/Yehovah. With the recent murder of the High Priest Matthias by Herod, it makes sense that everyone would have had blood already on their minds. And then when the moon turned red that night, no matter what shade of red it was, they would have seen it as a significant sign that Herod had blood on his hands. This total lunar eclipse in the year 1 B.C.E., which was visible in Israel, explains much better why everyone at the time thought that the lunar eclipse was a significant enough sign to record, and explains why everyone believed the illness which befell Herod just a few weeks later and killed him before Passover was the judgment of Yahuweh/Yehovah. But then this would mean that Herod died 3 years later than when Josephus reported, causing a contradiction in Josephus's own dating of Herod's death.

The next problem is in Josephus's record in *Antiquities of the Jews* 17.2.4 of a required registration of an oath of allegiance to Augustus Caesar a few years before Herod died. Everyone in at least the province of Syria, including Israel, and possibly in the whole empire, were required to register an oath of allegiance or pay a fine. Augustus made 3 censuses of just the Roman citizens of the empire during his reign, in the years 8 B.C.E., 4 B.C.E., and 14 C.E. according to Suetonius Tranquillus in *De Vita Caesarum*, D. Octavius Caesar Augustus, XXVII. Only Roman citizens were required to register in these three censuses, so the registration of the oath of allegiance would have been an entirely different registration, and was almost certainly the same registration which Yoseph and Miryam had to take part in according to Luke 2:1-2 at the time of Yeshua's birth.

When we look at the Roman records for the years 7 B.C.E. through 4 B.C.E. there is not a single record of any event for which a registration of an oath of allegiance would be required, which again causes Josephus's record of the years of the reign of Herod to be in doubt. But interestingly Augustus records in *The Deeds of the Divine Augustus* 35 that on February 5, 2 B.C.E. Augustus was given the title by the Senate "Father of the Country". According to the introduction to the book *The Deeds of the Divine Augustus* everything recorded by Augustus in this book falls under the category of two types of acts: the first being acts of monetary gifts he gave to the Roman people, the second being acts by which he brought the 'entire world under the rule of the Roman people.' According to the words of this book, Augustus's receiving of the title 'Father of the Country' was supposed to be an act that would bring the 'entire world under the rule of the Roman people,' yet there is no explanation as to how receiving this title brought the 'entire world under the rule of the Roman people.'

Interestingly the registration referred to in Luke 2:1-2 just happens to be a required registration of the entire world, the same as the act of Augustus receiving the title of 'Father of the Country'. It is also a required registration, just as the required registration of the oath of allegiance to Augustus mentioned by Josephus as taking place a few years before Herod died. If Augustus required a registration of an oath of allegiance to himself by the entire world in the year before or after February 5, 2 B.C.E., then all of the records are only able to line up in perfect harmony if Herod died in 1 B.C.E. shortly after the blood moon, total lunar eclipse, of that year.

This would mean that according to Luke Yeshua was born in about the years 3 to 2 B.C.E. But there is still the record of Mattithyahu 2:1-23, in which we learn that Herod ordered all of the infants in the tiny, little village of Beyth Lechem who were in the 2<sup>nd</sup> year and younger to be executed according to the age of the new born king he had learned from the astrologers who had first seen the sign of the star 2 years before. This means that Yeshua had to have been born at least within 2 years before Herod died. If Herod died in the year 4 B.C.E. as Josephus records, then it means that Yeshua had to be born in the years 6 to 5 B.C.E. and in no other year. It is understandable that many try to make his birth be in 4 B.C.E. to try to fit better with the dates of his ministry, but the only way Yeshua could have been born in 4 B.C.E. is if Mattithyahu 2:1-23 is in error, and if a person is going to say that the record of Josephus is right, they have to say that the record of Mattithyahu is also right, and Yeshua was born about 2 years before in 6 B.C.E.

On the other hand, the records more strongly support Herod's death as being in the year 1 B.C.E., which would then calculate Yeshua's birth to the year 3 B.C.E., which fits perfectly with Luke 3:23, which says that Yeshua began his ministry being almost but not yet 30 years old, in his 29<sup>th</sup> year. The year 3 B.C.E. then fits

perfectly with the start of Yeshua's ministry in the year 27 C.E. But because the records are in contradiction there is no way to prove for certain which year Yeshua was born, either in 6 B.C.E. or in 3 B.C.E., and the reader can decide which date they want to use. What has been proven, though, is that Yeshua was definitely not born in the same year that Herod died. And if Herod died in either the years 4 B.C.E. or 1 B.C.E., then it is proven for certain that Yeshua was not born in either of these two years.

The following chart lays out the chronology of Yeshua's life according to the two possible dates of birth and the possible years for his ministry to begin.

Chronology of Yeshua's Life				
Gregorian Calendar Dates of the Years of the Life of Yeshua from His Birth	Events of Yeshua's Life from Birth to Ministry	Numbers of Years of Yeshua's Life	The Year Dates of the Reigns of Herod, Augustus, and Tiberius, and the Reconstruction of the Second Temple According to Hebrew Calendar Year Dates	Gregorian Calendar Dates Arranged According to the Years of the Hebrew Calendar
Fall 06 B.C.E. to Fall 05 B.C.E.	First Possible Birth Date for Yeshua in the Fall of 6 B.C.E.	1 <sup>st</sup> Year	32 <sup>nd</sup> Year of Herod 22 <sup>nd</sup> Year of Augustus 14 <sup>th</sup> / 15 <sup>th</sup> Year of Reconstruction	Spring 06 B.C.E. to Spring 05 B.C.E. (3995)
Fall 05 B.C.E. to Fall 04 B.C.E.		2 <sup>nd</sup> Year	33 <sup>rd</sup> Year of Herod 23 <sup>rd</sup> Year of Augustus 15 <sup>th</sup> / 16 <sup>th</sup> Year of Reconstruction	Spring 05 B.C.E. to Spring 04 B.C.E. (3996)
Fall 04 B.C.E. to Fall 03 B.C.E.		3 <sup>rd</sup> Year	34 <sup>th</sup> Year of Herod 24 <sup>th</sup> Year of Augustus 16 <sup>th</sup> / 17 <sup>th</sup> Year of Reconstruction	Spring 04 B.C.E. to Spring 03 B.C.E. (3997)
Fall 03 B.C.E. to Fall 02 B.C.E.	Second Possible Birth Date for Yeshua in the Fall of 3 B.C.E.	1 <sup>st</sup> Year   4 <sup>th</sup> Year	35 <sup>th</sup> Year of Herod 25 <sup>th</sup> Year of Augustus 17 <sup>th</sup> / 18 <sup>th</sup> Year of Reconstruction	Spring 03 B.C.E. to Spring 02 B.C.E. (3998)
Fall 02 B.C.E. to Fall 01 B.C.E.		2 <sup>nd</sup> Year   5 <sup>th</sup> Year	36 <sup>th</sup> Year of Herod 26 <sup>th</sup> Year of Augustus 18 <sup>th</sup> / 19 <sup>th</sup> Year of Reconstruction	Spring 02 B.C.E. to Spring 01 B.C.E. (3999)
Fall 01 B.C.E. to Fall 01 C.E.		3 <sup>rd</sup> Year   6 <sup>th</sup> Year	37 <sup>th</sup> Year of Herod 27 <sup>th</sup> Year of Augustus 19 <sup>th</sup> / 20 <sup>th</sup> Year of Reconstruction	Spring 01 B.C.E. to Spring 01 C.E. (4000)
Fall 01 C.E. to Fall 02 C.E.		4 <sup>th</sup> Year   7 <sup>th</sup> Year	28 <sup>th</sup> Year of Augustus 20 <sup>th</sup> / 21 <sup>st</sup> Year of Reconstruction	Spring 01 C.E. to Spring 02 C.E. (4001)
Fall 02 C.E. to Fall 03 C.E.		5 <sup>th</sup> Year   8 <sup>th</sup> Year	29 <sup>th</sup> Year of Augustus 21 <sup>st</sup> / 22 <sup>nd</sup> Year of Reconstruction	Spring 02 C.E. to Spring 03 C.E. (4002)
Fall 03 C.E. to Fall 04 C.E.		6 <sup>th</sup> Year   9 <sup>th</sup> Year	30 <sup>th</sup> Year of Augustus 22 <sup>nd</sup> / 23 <sup>rd</sup> Year of Reconstruction	Spring 03 C.E. to Spring 04 C.E. (4003)

Fall 04 C.E. to Fall 05 C.E.
Fall 05 C.E. to Fall 06 C.E.
Fall 06 C.E. to Fall 07 C.E.
Fall 07 C.E. to Fall 08 C.E.
Fall 08 C.E. to Fall 09 C.E.
Fall 09 C.E. to Fall 10 C.E.
Fall 10 C.E. to Fall 11 C.E.
Fall 11 C.E. to Fall 12 C.E.
Fall 12 C.E. to Fall 13 C.E.
Fall 13 C.E. to Fall 14 C.E.
Fall 14 C.E. to Fall 15 C.E.
Fall 15 C.E. to Fall 16 C.E.

7 <sup>th</sup> Year   10 <sup>th</sup> Year	31 <sup>st</sup> Year of Augustus 23 <sup>rd</sup> / 24 <sup>th</sup> Year of Reconstruction	Spring 04 C.E. to Spring 05 C.E. (4004)
8 <sup>th</sup> Year   11 <sup>th</sup> Year	32 <sup>nd</sup> Year of Augustus 24 <sup>th</sup> / 25 <sup>th</sup> Year of Reconstruction	Spring 05 C.E. to Spring 06 C.E. (4005)
9 <sup>th</sup> Year   12 <sup>th</sup> Year	33 <sup>rd</sup> Year of Augustus 25 <sup>th</sup> / 26 <sup>th</sup> Year of Reconstruction	Spring 06 C.E. to Spring 07 C.E. (4006)
10 <sup>th</sup> Year   13 <sup>th</sup> Year	34 <sup>th</sup> Year of Augustus 26 <sup>th</sup> / 27 <sup>th</sup> Year of Reconstruction	Spring 07 C.E. to Spring 08 C.E. (4007)
11 <sup>th</sup> Year   14 <sup>th</sup> Year	35 <sup>th</sup> Year of Augustus 27 <sup>th</sup> / 28 <sup>th</sup> Year of Reconstruction	Spring 08 C.E. to Spring 09 C.E. (4008)
12 <sup>th</sup> Year   15 <sup>th</sup> Year	36 <sup>th</sup> Year of Augustus 28 <sup>th</sup> / 29 <sup>th</sup> Year of Reconstruction	Spring 09 C.E. to Spring 10 C.E. (4009)
13 <sup>th</sup> Year   16 <sup>th</sup> Year	37 <sup>th</sup> Year of Augustus 29 <sup>th</sup> / 30 <sup>th</sup> Year of Reconstruction	Spring 10 C.E. to Spring 11 C.E. (4010)
14 <sup>th</sup> Year   17 <sup>th</sup> Year	38 <sup>th</sup> Year of Augustus 30 <sup>th</sup> / 31 <sup>st</sup> Year of Reconstruction	Spring 11 C.E. to Spring 12 C.E. (4011)
15 <sup>th</sup> Year   18 <sup>th</sup> Year	39 <sup>th</sup> Year of Augustus 31 <sup>st</sup> / 32 <sup>nd</sup> Year of Reconstruction	Spring 12 C.E. to Spring 13 C.E. (4012)
16 <sup>th</sup> Year   19 <sup>th</sup> Year	40 <sup>th</sup> Year of Augustus 32 <sup>nd</sup> / 33 <sup>rd</sup> Year of Reconstruction	Spring 13 C.E. to Spring 14 C.E. (4013)
17 <sup>th</sup> Year   20 <sup>th</sup> Year	41 <sup>st</sup> Year of Augustus 33 <sup>rd</sup> / 34 <sup>th</sup> Year of Reconstruction	Spring 14 C.E. to Spring 15 C.E. (4014)
18 <sup>th</sup> Year   21 <sup>st</sup> Year	1 <sup>st</sup> Year of Tiberius 34 <sup>th</sup> / 35 <sup>th</sup> Year of Reconstruction	Spring 15 C.E. to Spring 16 C.E. (4015)

Fall 16 C.E. to Fall 17 C.E.	19 <sup>th</sup> Year   22 <sup>nd</sup> Year	2 <sup>nd</sup> Year of Tiberius 35 <sup>th</sup> / 36 <sup>th</sup> Year of Reconstruction	Spring 16 C.E. to Spring 17 C.E. (4016)
Fall 17 C.E. to Fall 18 C.E.	20 <sup>th</sup> Year   23 <sup>rd</sup> Year	3 <sup>rd</sup> Year of Tiberius 36 <sup>th</sup> / 37 <sup>th</sup> Year of Reconstruction	Spring 17 C.E. to Spring 18 C.E. (4017)
Fall 18 C.E. to Fall 19 C.E.	21 <sup>st</sup> Year   24 <sup>th</sup> Year	4 <sup>th</sup> Year of Tiberius 37 <sup>th</sup> / 38 <sup>th</sup> Year of Reconstruction	Spring 18 C.E. to Spring 19 C.E. (4018)
Fall 19 C.E. to Fall 20 C.E.	22 <sup>nd</sup> Year   25 <sup>th</sup> Year	5 <sup>th</sup> Year of Tiberius 38 <sup>th</sup> / 39 <sup>th</sup> Year of Reconstruction	Spring 19 C.E. to Spring 20 C.E. (4019)
Fall 20 C.E. to Fall 21 C.E.	23 <sup>rd</sup> Year   26 <sup>th</sup> Year	6 <sup>th</sup> Year of Tiberius 39 <sup>th</sup> / 40 <sup>th</sup> Year of Reconstruction	Spring 20 C.E. to Spring 21 C.E. (4020)
Fall 21 C.E. to Fall 22 C.E.	24 <sup>th</sup> Year   27 <sup>th</sup> Year	7 <sup>th</sup> Year of Tiberius 40 <sup>th</sup> / 41 <sup>st</sup> Year of Reconstruction	Spring 21 C.E. to Spring 22 C.E. (4021)
Fall 22 C.E. to Fall 23 C.E.	25 <sup>th</sup> Year   28 <sup>th</sup> Year	8 <sup>th</sup> Year of Tiberius 41 <sup>st</sup> / 42 <sup>nd</sup> Year of Reconstruction	Spring 22 C.E. to Spring 23 C.E. (4022)
Fall 23 C.E. to Fall 24 C.E.	26 <sup>th</sup> Year   29 <sup>th</sup> Year	9 <sup>th</sup> Year of Tiberius 42 <sup>nd</sup> / 43 <sup>rd</sup> Year of Reconstruction	Spring 23 C.E. to Spring 24 C.E. (4023)
Fall 24 C.E. to Fall 25 C.E.	27 <sup>th</sup> Year   30 <sup>th</sup> Year	10 <sup>th</sup> Year of Tiberius 43 <sup>rd</sup> / 44 <sup>th</sup> Year of Reconstruction	Spring 24 C.E. to Spring 25 C.E. (4024)
Fall 25 C.E. to Fall 26 C.E.	28 <sup>th</sup> Year   31 <sup>st</sup> Year	11 <sup>th</sup> Year of Tiberius 44 <sup>th</sup> / 45 <sup>th</sup> Year of Reconstruction	Spring 25 C.E. to Spring 26 C.E. (4025)

Fall 26 C.E. to Fall 27 C.E.	<p>First Possible Start Date for Yochanan the Immerser's Ministry in Fall 26 C.E. to Winter 27 C.E. in the 12<sup>th</sup> Year of the Reign of Tiberius</p> <p>First Possible Start Date for Yeshua's Ministry in February 27 C.E. in the 12<sup>th</sup> Year of the Reign of Tiberius, in the 46<sup>th</sup> Year of the Reconstruction of the Temple, When He was in His 29<sup>th</sup> Year, Almost 30</p>	29 <sup>th</sup> Year   32 <sup>nd</sup> Year	12 <sup>th</sup> Year of Tiberius 45 <sup>th</sup> / 46 <sup>th</sup> Year of Reconstruction	Spring 26 C.E. to Spring 27 C.E. (4026)
Fall 27 C.E. to Fall 28 C.E.	<p>Second Possible Start Date for Yochanan the Immerser's Ministry in Fall 27 C.E. to Winter 28 C.E. in the 13<sup>th</sup> Year (15<sup>th</sup> Coregent Year) of the Reign of Tiberius</p> <p>Second Possible Start Date for Yeshua's Ministry in February 28 C.E. in the 13<sup>th</sup> Year (15<sup>th</sup> Coregent Year) of the Reign of Tiberius, in the 47<sup>th</sup> Year of the Reconstruction of the Temple, When He was in His 30<sup>th</sup> Year, but Not Almost 30</p>	30 <sup>th</sup> Year   33 <sup>rd</sup> Year	13 <sup>th</sup> Year of Tiberius 46 <sup>th</sup> / 47 <sup>th</sup> Year of Reconstruction	Spring 27 C.E. to Spring 28 C.E. (4027)
Fall 28 C.E. to Fall 29 C.E.		31 <sup>st</sup> Year   34 <sup>th</sup> Year	14 <sup>th</sup> Year of Tiberius 47 <sup>th</sup> / 48 <sup>th</sup> Year of Reconstruction	Spring 28 C.E. to Spring 29 C.E. (4028)



Fall 29 C.E. to Fall 30 C.E.	Third Possible Start Date for Yochanan the Immerser's Ministry in Fall 29 C.E. to Winter 30 C.E. in the 15 <sup>th</sup> Year of the Reign of Tiberius  Third Possible Start Date for Yeshua's Ministry in February 30 C.E. in the 15 <sup>th</sup> Year of the Reign of Tiberius, in the 49 <sup>th</sup> Year of the Reconstruction of the Temple, When He was in His 32 <sup>nd</sup> Year, 2 Years Over 30	32 <sup>nd</sup> Year   35 <sup>th</sup> Year	15 <sup>th</sup> Year of Tiberius 48 <sup>th</sup> / 49 <sup>th</sup> Year of Reconstruction	Spring 29 C.E. to Spring 30 C.E. (4029)
Fall 30 C.E. to Fall 31 C.E.		33 <sup>rd</sup> Year   36 <sup>th</sup> Year	16 <sup>th</sup> Year of Tiberius 49 <sup>th</sup> / 50 <sup>th</sup> Year of Reconstruction	Spring 30 C.E. to Spring 31 C.E. (4030)

The following 2 charts list out the records which support the 2 primary possible birth dates and 2 primary possible ministry start dates for Yeshua, as a quick study reference.

<b>Records Which are Used to Support Yeshua's Birth Date in the Year 3 B.C.E.</b>	<b>Records Which are Used to Support Yeshua's Birth Date in the Year 6 B.C.E.</b>
1. <i>Antiquities of the Jews</i> 17.2.4 2. <i>The Deeds of the Divine Augustus</i> 35 3. Luke 2:1-2 4. <i>Antiquities of the Jews</i> 17.6.4 5. Mattithyahu 2:1-23 6. Luke 3:23	1. <i>Antiquities of the Jews</i> 17.8.1 2. <i>Antiquities of the Jews</i> 17.6.4 3. Mattithyahu 2:1-23

<b>Records Which are Used to Support Yeshua's Ministry Beginning in February 27 C.E.</b>	<b>Records Which are Used to Support Yeshua's Ministry Beginning in February 30 C.E.</b>
1. <i>Antiquities of the Jews</i> 14.16.4 2. <i>Antiquities of the Jews</i> 15.11.1 3. Yochanan 2:19-20 4. <i>Against Marcion</i> 1.15.1 5. <i>De Vita Caesarum</i> , Tiberius Nero Caesar, LXXIII 6. Luke 3:23	1. Luke 3:1-3 2. <i>De Vita Caesarum</i> , Tiberius Nero Caesar, LXXIII

My objective in this study has been just to find the dates for Yeshua's birth and for the start of his ministry. As to the date of Yeshua's death there are only two possibilities, both of which revolve around the controversy of Yochanan 6:4, which randomly adds an extra festival of Pesach out of place and out of nowhere. I have personally decided to use the 12<sup>th</sup> century C.E. Byzantine manuscript Miniscule 472 of Yochanan 6 which

preserves a much older writing of the book of Yochanan and omits the random and out of place Pesach of verse 4. This causes Yeshua's ministry to be 1 ½ years in length, in harmony with the early church fathers of the 2<sup>nd</sup> and 3<sup>rd</sup> centuries C.E. who also said that Yeshua's ministry was about 1 year in duration.

The only other possibility for calculating Yeshua's death is, if the verse of Yochanan 6:4 is original, it would mean that Yeshua's ministry lasted for 2 ½ years, and no longer than 2 ½ years. Yeshua's ministry began a couple of months before Pesach, when he was immersed by Yochanan. Then he went to Yerushalayim for the Festival of Pesach. This was the first Pesach recorded in Yochanan 2. After this was the second Pesach of Yochanan 6:4, exactly one year later, so that at the second Pesach Yeshua's ministry had lasted for a little over 1 year. Then the third Pesach was the one at which Yeshua was crucified a year later, at which time Yeshua's ministry had lasted for a couple of months over 2 years, making his whole ministry about 2 ½ years long. It is mathematically impossible to get a 3 ½ year ministry out of the 3 Festivals of Pesach recorded in the book of Yochanan. The only way to make it 3 ½ years would be to have 4 Festivals of Pesach recorded, since Yeshua's ministry began and ended at about the same time, within a couple of months of the Festival of Pesach.

The reader can decide for themselves which date they want to use for Yeshua's death, about 1 year after his ministry started or about 2 years after his ministry started. But at this point there is no evidence whatsoever in the record of Scripture to support Yeshua's ministry lasting for 3 ½ years.

**(5) Calculating the Date of the Destruction of Herod's Reconstructed Temple and the City of Yerushalayim by the Romans:** There are two keys to the dating of the year in which Herod's Reconstructed Temple was destroyed by the Romans during the Jewish Revolt. The first key that is crucial to the correct dating of the destruction of the Temple is finding the correct date of Nero Caesar's death. This is problematic because none of the surviving, ancient records of that period in Roman history agree to the precise date of Nero's death. They all contradict one another, placing the date of Nero's death in either October of 67 C.E. or June of 68 C.E.

The second key is in determining whether the Temple was destroyed in the year of the civil war of the 4 Emperors or the year after the civil war of the 4 Emperors. The surviving historical records are all in contradiction against one another and against their own selves concerning this year as well. The record of Josephus in *Wars of the Jews* tells us beyond any doubt that the siege of Yerushalayim began on the 14<sup>th</sup> day of the Hebrew month of Nisan, in about March to April, that the Temple was destroyed on the 10<sup>th</sup> day of the Hebrew month of Av, in about July to August, and that the siege ended in the same year it began on the 8<sup>th</sup> day of the Hebrew month of Elul in about August to September. The problem is that Josephus contradictorily dates the siege to both the year of the civil war of the 4 Emperors and the year after the civil war of the 4 Emperors simultaneously. And the accounts of the Roman histories contradict one another, dating the siege of Yerushalayim to both of these years at the same time as well. Ptolemy in his *Canon of Kings* skips over this year in Roman history entirely, making Ptolemy in this particular case an unreliable source for dating the year of the civil war of the 4 Emperors and for dating Nero's death.

The account of Josephus, which he wrote during the years 75-79 C.E. in *Wars of the Jews*, is the only surviving first hand, primary source account of the dates of the events during the years of the Jewish War against the Romans and the years from the death of Nero through the civil war in the year of the 4 Emperors, through the siege of Yerushalayim and the eventual taking of the Roman Empire by Vespasian. All of the other surviving witnesses of that period in history are all secondary sources of men who were either not yet born when the events transpired or were too young at the time to accurately be able to remember the dates. These 3 other surviving witnesses are Tacitus in his series of books called *The Histories* written in about the years 100-110 C.E., Suetonius Tranquillus in his book *De Vita Caesarum (Lives of the Twelve Caesars)* written in the year 121 C.E., and Cassius Dio in his series of books called *Roman History* written in about the years 207 to 229 C.E.

None of the original Roman primary source histories written in the 1<sup>st</sup> century C.E. have survived. They are sometimes spoken of in other works, but today they are all lost to history without any surviving copies. Josephus is the only surviving primary source witness. Tacitus, Suetonius, and Dio are the only surviving secondary source witnesses from that time period, but they would have used the primary sources as their own sources in writing their histories. Josephus speaks of the Roman histories that he read of Nero, which were

extant in his day in the 1<sup>st</sup> century C.E., saying plainly that the histories written at that time were simply fabrications and lies [*Antiquities of the Jews* 20.8.3]. Those who hated Nero wrote vicious and malicious made up stories about Nero's cruelty and those who loved Nero made up stories of Nero's glory, so that all of the primary source histories in Josephus's day that he read were, according to Josephus, unreliable in their accounts of Nero.

This may be partly why there is so much contradiction amongst the surviving sources as to the date of Nero's death. The other reason that there is so much contradiction is that after Nero was declared an enemy of the people of Rome by the Senate, resulting in Nero's suicide to avoid his execution, the Roman Empire fell into a civil war that lasted for about 1 year between Galba, Otho, Vitellius, and Vespasian as they all vied for control of the Empire. During that year Galba was assassinated by Otho, Otho killed himself at his defeat by Vitellius, and Vitellius was publicly tortured and executed with a total of 4 Emperors from Nero to Galba to Otho to Vitellius dead within the span of time of just over a year, and Vespasian taking the throne at the end of it.

There would have been so much confusion during that year that it is understandable that all of the dates were confused. And to make it even more confusing, Vespasian during that year was still fighting the Jewish War in Yehudah in the East while trying to become Emperor in the West. And the Temple just happened to have been destroyed in the midst of this confusing time, which has caused many difficulties in correctly dating its destruction due to the enormous number of contradictions in the dates recorded in all of the histories of that time period.

Josephus was born at about the same time as Nero and was about 30 years old when the events of the Jewish War and the destruction of the Temple transpired, and his account is the only eye witness account. Tacitus was about 11 to 12 years old when the Temple was destroyed and even wrote at the beginning of *The Histories* Book 1 that he himself had no knowledge of that time period in history during Galba and Otho and Vitellius, and therefore no first hand knowledge of any of its dates. Suetonius and Dio both lived much later and neither of them had yet been born when the events of the destruction of the Temple transpired.

Taking these 4 available sources and combining their contradictory dates together in the following charts, patterns and errors in dates begin to emerge, which in turn then lead to the discoveries of the correct dates when all of the contradictions are worked out. The first chart shows the contradictions in the dating of Nero's death. Thankfully the date of Nero's birth and the date of the start of Nero's reign at the end of the reign of his predecessor Claudius are precisely recorded to exact year dates, even though the date of Nero's death is not. And using Nero's date of birth and start of his reign, the end of his reign and his death can still be calculated from the available historical sources, even if they are all in contradiction against one another in the dating of Nero's death.

<b>Records Verifying the Dates of the Reigns of the Roman Sovereigns Starting with Caius Caesar and Ending with Nero Caesar</b>				
<b>Gregorian Calendar Dates of the Reigns of the Sovereigns of Rome</b>	<b>Names of the Recorded Sovereigns of Rome</b>	<b>Numbers of Recorded Years of the Reigns of the Sovereigns of Rome</b>	<b>Years of the Age of Emperor Nero from His Birth to Death</b>	<b><i>References in Bold to Sources Attesting the Numbers of Years Each Sovereign Reigned</i></b>
January 37 C.E. to January 38 C.E.	Tiberius Caesar	23 <sup>rd</sup> Year		<b>Tiberius Caesar reigned 23 Years and died on 17 of the Calends of April (March 16, 37 C.E.) in the Consulate of Cneius Acerronius Proculus and Caius Pontius Niger According to Suetonius Tranquillus in <i>De Vita Caesarum</i>, Tiberius Nero Caesar, LXXIII</b>
January 38 C.E. to January 39 C.E.	Caius Caesar	1 <sup>st</sup> year	1 <sup>st</sup> year	<b>Nero Claudius Caesar was born on 18 of the Calends of January (December 15, 37 C.E.) 9 Months After the Death of Tiberius Caesar on 17 of the Calends of April (March 16, 37 C.E.) According to Suetonius Tranquillus in <i>De Vita Caesarum</i>, Nero Claudius Caesar, VI</b>
January 39 C.E. to January 40 C.E.		2 <sup>nd</sup> Year	2 <sup>nd</sup> Year	
January 40 C.E. to January 41 C.E.		3 <sup>rd</sup> Year	3 <sup>rd</sup> Year	

January 41 C.E. to January 42 C.E.	Claudius Caesar	1 <sup>st</sup> year	4 <sup>th</sup> Year	<b>Caius Caesar was Assassinated on 9 of Calends of February (January 24, 41 C.E.) After Reigning 3 Years and 10 Months According to Suetonius Tranquillus in <i>De Vita Caesarum</i>, Caius Caesar Caligula, LVIII</b>
January 42 C.E. to January 43 C.E.		2 <sup>nd</sup> Year	5 <sup>th</sup> Year	
January 43 C.E. to January 44 C.E.		3 <sup>rd</sup> Year	6 <sup>th</sup> Year	
January 44 C.E. to January 45 C.E.		4 <sup>th</sup> Year	7 <sup>th</sup> Year	
January 45 C.E. to January 46 C.E.		5 <sup>th</sup> Year	8 <sup>th</sup> Year	
January 46 C.E. to January 47 C.E.		6 <sup>th</sup> Year	9 <sup>th</sup> Year	
January 47 C.E. to January 48 C.E.		7 <sup>th</sup> Year	10 <sup>th</sup> Year	
January 48 C.E. to January 49 C.E.		8 <sup>th</sup> Year	11 <sup>th</sup> Year	
January 49 C.E. to January 50 C.E.		9 <sup>th</sup> Year	12 <sup>th</sup> Year	
January 50 C.E. to January 51 C.E.		10 <sup>th</sup> Year	13 <sup>th</sup> Year	
January 51 C.E. to January 52 C.E.		11 <sup>th</sup> Year	14 <sup>th</sup> Year	
January 52 C.E. to January 53 C.E.		12 <sup>th</sup> Year	15 <sup>th</sup> Year	
January 53 C.E. to January 54 C.E.		13 <sup>th</sup> Year	16 <sup>th</sup> Year	

January 54 C.E. to January 55 C.E.		14 <sup>th</sup> Year	17 <sup>th</sup> Year	<b>Claudius Caesar was Assassinated on 3 of the Ides of October (October 13, 54 C.E.) in the Conuslate of Asinius Marcellas and Acilius Aviola According to Suetonius Tranquillus in <i>De Vita Caesarum</i>, Tiberius Claudius Drusus Caesar, XLV and Attested with the Same Date by Cassius Dio in <i>Roman History</i>, Book 61, 34.3</b>
January 55 C.E. to January 56 C.E.	Nero Caesar	1 <sup>st</sup> year	18 <sup>th</sup> Year	
January 56 C.E. to January 57 C.E.		2 <sup>nd</sup> Year	19 <sup>th</sup> Year	
January 57 C.E. to January 58 C.E.		3 <sup>rd</sup> Year	20 <sup>th</sup> Year	
January 58 C.E. to January 59 C.E.		4 <sup>th</sup> Year	21 <sup>st</sup> Year	
January 59 C.E. to January 60 C.E.		5 <sup>th</sup> Year	22 <sup>nd</sup> Year	
January 60 C.E. to January 61 C.E.		6 <sup>th</sup> Year	23 <sup>rd</sup> Year	
January 61 C.E. to January 62 C.E.		7 <sup>th</sup> Year	24 <sup>th</sup> Year	
January 62 C.E. to January 63 C.E.		8 <sup>th</sup> Year	25 <sup>th</sup> Year	
January 63 C.E. to January 64 C.E.		9 <sup>th</sup> Year	26 <sup>th</sup> Year	
January 64 C.E. to January 65 C.E.		10 <sup>th</sup> Year	27 <sup>th</sup> Year	

January 65 C.E. to January 66 C.E.		11 <sup>th</sup> Year	28 <sup>th</sup> Year	
January 66 C.E. to January 67 C.E.		12 <sup>th</sup> Year	29 <sup>th</sup> Year	
January 67 C.E. to January 68 C.E.		13 <sup>th</sup> Year	30 <sup>th</sup> Year	<b>The Reign of Nero Claudius Caesar Ended After 13 Years and 8 Days (on October 21, 67 C.E.) According to Josephus in <i>Wars of the Jews</i> 4.9.2</b>
January 68 C.E. to January 69 C.E.		14 <sup>th</sup> Year	31 <sup>st</sup> Year	<b>Nero Claudius Caesar Died at the Age of 30 Years and 9 Months (after September 15, 68 C.E.) and Ended Reigning After 13 Years and 8 Months (after June 13, 68 C.E.) According to Cassius Dio in <i>Roman History</i> Book 63.29.3</b>
January 69 C.E. to January 70 C.E.		15 <sup>th</sup> Year	32 <sup>nd</sup> Year	<b>Nero Claudius Caesar Died in the 32<sup>nd</sup> Year of His Age (in the Year 69 C.E.) and Ended Reigning After Less Than 14 Years (in or before 68 C.E.) According to Suetonius Tranquillus in <i>De Vita Caesarum</i>, Nero Claudius Caesar, XL and LVII</b>

Of the 4 histories available for dating the death of Nero, the book of Tacitus's history for Nero's death is lost, with no known copies extant today; and Suetonius's history only gives general possible dates for Nero's death, but no precise or reliable dates. Josephus and Dio are the only two who give more precise calculated dates for Nero's death and both are in agreement, in spite of the contradictions in their dates, that Nero died in the month of October, specifically in October 67 C.E.

*Records of Proof that Nero Died in October 67 C.E.:*

**1. Josephus and Dio provide 2 records of proof in agreement that Nero died in the month of October:** Josephus records Nero's death and the end of Nero's reign as 13 years and 8 days from the start of Nero's reign on October 13, 54 C.E., calculating the end of Nero's reign on October 21, 67 C.E. Cassius Dio corroborates Josephus's dating of Nero's death in about October by recording the age of Nero's death as 30 years and 9 months from Nero's birth on December 15, 37 C.E., proving that Nero died after September 15 in about the months of September to October. Cassius Dio also records Nero's reign ending after 13 years and 8 months instead of 13 years and 8 days, showing the scribal error that led many to believe that Nero died in the month of June, in June 68 C.E. The fact that Dio still records Nero's death according to Nero's age as being in about the month of October proves that '8 months' is the error and '8 days' is the accurate record. Because of Dio's error in recording 13 years and 8 months instead of 13 years and 8 days he then had to add an entire extra year to Nero's age at his death, turning it into 30 years and 9 months instead of 29 years and 9 months in order to have Nero die in the same year that the error of his reign at 8 months caused in Dio's dating. [*Wars of the Jews* 4.9.2 and *Roman History* Book 63.29.3]

**2. Josephus corroborates the proof that Nero died in October 67 C.E. with his record of Titus's journey to Rome to meet with Galba:** Josephus records that Titus went to Rome in the winter to receive instructions concerning the Jewish War from the new Emperor Galba who had replaced Nero, and that Titus had only completed half of his journey in Achaea, Greece when Galba was assassinated in the winter. Suetonius and Tacitus both record Galba's assassination in the month of January, confirming Josephus's accuracy in dating the death of Galba in the winter.

If Nero died in the month of June, then it would mean that Titus had to leave in the summer, not in the winter, and that after traveling 7 months by boat across the Mediterranean he had only completed half of his journey by the month of January when Galba was assassinated in the winter. In contrast the army of Mucianus was able to march his army on foot by land from Beirut, Lebanon to Rome in a length of time that according to all of the records was no longer than 8 months. It is ridiculous to think that Mucianus marching a very slow army by land could reach Rome faster than Titus traveling by boat, especially since Titus after travelling 7 months had only completed half of his journey from Caesarea. At Titus's rate of travel he would not have arrived at Rome until 14 months after he left Caesarea, taking twice as long as Mucianus's slow army on land.

This is another proof that Nero did not die in the month of June, but instead died in the month of October in 67 C.E.. Then Titus left by boat in the oncoming winter just as Josephus records, but because it was the winter rainy season Titus was slowed down in his journey, and after travelling about 2 months had only reached as far Achaea, Greece in January 68 C.E. Titus then turned back and arrived back in Caesarea by about the month of March according to Tacitus, after having travelled about 2 months to get back from Achaea, Greece. But because of the scribal error in many of the ancient histories dating the end of Nero's reign as 13 years and 8 months instead of 13 years and 8 days, many Roman histories recorded Nero's death in the month of June. And then because it was known for certain that Galba died in the month of January, Galba's reign was erroneously calculated as 7 months, instead of correctly at 3 months from the end of October to the second half of January.

The 2 month traveling time is supported by Josephus himself when he records the account of Titus's first arrival from Achaea, Greece to Caesarea by landing first at Alexandria, Egypt and then going by boat from Alexandria to Caesarea. According to Josephus Titus left Achaea, Greece at the end of winter season, which had ended early that year, and was already campaigning in Galil by the Hebrew month of Iyyar in about the month of May, after having only traveled for about 2 months from the end of winter to May across a longer distance than he traveled from Caesarea to Achaea, Greece in the winter of the next year to meet Galba in Rome.

All of the Roman histories are in agreement that from the death of Nero to the start of the reign of Vespasian was about 1 year. And yet they contradictorily at the same time attribute 7 months to the reign of Galba, 3 months to the reign of Otho, and 8 months to 1 year for the reign of Vitellius, all before Vespasian began to reign at the end of Vitellius's reign. This calculates to at least 1 year and 6 months at the short end of the range to 1 year and 11 months at the long end if Vitellius reigned for about 1 year. But if Nero died in October 67 C.E. then it would shorten the combined total of all of their reigns to about 1 year.



All of this together proves that the only way that the histories of Josephus, Tacitus, Suetonius, and Dio are able to make sense chronologically is if Nero died in October 67 C.E. and not June 68 C.E., giving further proof that Josephus accurately recorded Nero's death in October 67 C.E. [*Wars of the Jews* 3.4.2, 4.9.2; *De Vita Caesarum*, Sergius Sulpicius Galba, XVIII; *The Histories* Book 1; *The Histories* Book 2]

**3. Josephus again gives further corroboration to the fact that he correctly dated Nero's death in October 67 C.E. with his contradictory recording of the dates for the civil war between Otho and Vitellius; and Tacitus Provides a 3<sup>rd</sup> Record of Proof by Supporting Josephus:** If we take Josephus's dates at face value, exactly as he recorded them, then Josephus recorded that Otho and Vitellius were fighting their civil war for control of the Empire in the Hebrew month of Sivan in about the month of June 68 C.E. When Josephus's chronology is all lined up in order from one date to the next, there is no doubt about this date, that it was the Hebrew month of Sivan, which is always in about the month of June, and that it was still the year 68 C.E. and no later than the year 68 C.E. And Vespasian received news that Vitellius had defeated Otho and become Emperor in about this same Hebrew month of Sivan in June of 68 C.E. This proves that the very latest possible date that Josephus gives in his eye witness account of the time period he lived in, the very latest possible date for the civil war between Otho and Vitellius and Vitellius's victory in the war, is June of 68 C.E., proving that Nero had to have died before June of 68 C.E., and before January of 68 C.E. when Galba was assassinated by Otho, before Otho and Vitellius even began their civil war.

Because of the contradictory errors in the Roman records available to Josephus in his day, which recorded contradictions in the dates of Galba's reign and the death of Nero, Josephus was attempting to rectify the errors with what he already knew to be true from his first hand experience of history. This caused him to place the moment that Vespasian heard of Nero's death in the wrong place in his chronology, so that Josephus has Vespasian hearing of Nero's death and hearing of Vitellius's victory over Otho all in the same month of about June 68 C.E. But Josephus's own chronology, as well as the chronologies of the available Roman histories, all prove that Nero could not have died in the same month that Vitellius became Emperor. So Josephus in attempting to rectify errors in the Roman records available to him placed the news of Nero's death in the wrong place in his chronology. And then he attempted to add 3 months from when Vitellius actually became Emperor in about the month of March, at about the same time that Shim'on took control of Yerushalayim from Yochanan in the Hebrew month of Nisan, and ended up dating Vitellius's victory in the Hebrew month of Sivan when it should have been in about the Hebrew months of Adar to Nisan as he obviously meant to date it according to his account in 4.9.12 to 4.10.1, in which he even says that Vitellius became Emperor in the winter and not in the summer.

But using either of Josephus's dates, Vitellius for sure became Emperor of Rome in either about March 68 C.E. at the very earliest or June 68 C.E. at the very latest, still proving that Nero had died before March 68 C.E. And Tacitus provides a further record of proof in support of Josephus that Vitellius was reigning by June, by the summer of 68 C.E., when he says that Vespasian had taken all of the towns in Yehudah, except Yerushalayim, by the second summer of his campaign in the summer of 68 C.E. Josephus records that Vespasian heard that Vitellius had become Emperor of Rome when he had just returned from taking all of the towns in Yehudah, except Yerushalayim. These dates of when Vespasian took all of the towns of Yehudah, leaving only Yerushalayim, and when he heard that Vitellius was Emperor at Rome are directly linked together and cannot be separated. Thus if Tacitus says that Vespasian took all of the towns in Yehudah by the second summer, leaving only Yerushalayim, then Tacitus is also saying that Vitellius had to be reigning over Rome by the second summer.

Josephus records the precise year date of when the first summer of Vespasian's campaign against the Jews was, in the 13<sup>th</sup> year of the reign of Nero in the year 67 C.E. So the second summer can only have been the summer of 68 C.E., and the second summer that Tacitus records as the summer that Vespasian finished taking control of all of the towns of Yehudah, except Yerushalayim, could only have been the summer of 68 C.E. And in turn Vespasian had to hear that Vitellius was reigning at Rome by the second summer, by the summer of 68 C.E. and no later than the summer of 68 C.E. [*Wars of the Jews* 4.9.9-4.10.2; *The Histories* Book 5.10]

By proving that Nero died in October 67 C.E. it also proves that the year of the 4 Emperors took place in the year 68 C.E., not in the year 69. The next question is whether or not the Temple and the city of Yerushalayim were destroyed during the year that the 4 Emperors fought their civil war for control of the Empire in the year 68 C.E. or whether they were destroyed the year after the 4 Emperors had fought and Vespasian had already won in the year 69 C.E.

Josephus's account is the only surviving primary source, eye witness account for the dates of the destruction of Yerushalayim and the Temple. Josephus records the events of the Jewish war in chronological order from when Titus and Vespasian first arrived to when Yerushalayim was destroyed month by month as the events took place. His chronology starts out without any problems while he was still free, but after he was captured by Vespasian and kept a prisoner, Josephus's dates all become contradictory and hazy until he is released again and goes with Titus to the siege of Yerushalayim. The reason for this is obvious, because while Josephus was a prisoner he did not have access to a calendar to keep track of dates as well, and instead had to rely upon the seasons to tell him the time instead of a calendar. On top of this, when Josephus wrote his history about 8 to 10 years later, he had to rely upon contradictory Roman records to fill in the gaps of dates that he was missing while he was a captive. This is why Josephus's seasons in his record stay consistent throughout even while his dates are in contradiction for the months while he was a prisoner.

Anyone who tries to remember the events that happened to them of any given year that took place 10 years before would have difficulty in precisely dating what year those events took place in if they did not have a calendar available to them to record those dates correctly at the time. But if we add to this the fact that the historical dates from the time period and the calendar of year dates itself for that time in history are filled with contradictions among various sources because of the confusion of the time, it is understandable that Josephus could have made an error in his dates and miscalculated the date of the destruction of the Temple as being in both the years 68 C.E. and 69 C.E. simultaneously as is shown in the chart below. This chart records all of Josephus's dates exactly as he has written them in his account in *Wars of the Jews* with every one of his contradictions recorded precisely as he records them.

Additionally, regardless of when Nero died and his reign ended, this does not change the total number of years in history. Ptolemy in his canon of kings added one year in between the reigns of Caius and Claudius, then subtracted the year of the 4 Emperors entirely from his list of years. When the year of the 4 Emperors is restored to its proper place, it still does not change the total number of years in history, it simply subtracts 1 year from the reign of Nero and adds 1 year to the reign of Vespasian, so that all of the events recorded during the reign of Vespasian happened 1 year earlier than had been previously believed. But it does not change the total number of years in history, nor does it change any dates of events in history outside of the reign of Vespasian, which ended for certain in 79 C.E.

**Timeline of the Events of the Jewish War from Its Start until the Destruction of Yerushalayim and Herod's Temple Compiled Literally as Josephus Records the Dates of Each Event Including Every Contradiction and Error in the Dates Precisely as Josephus Records Them**

<b>Events</b>	<b>Records</b>
<b>April to May 66 C.E.</b> The Jewish War against the Romans began in the Hebrew month of Iyyar in the 12 <sup>th</sup> Year of the Reign of Nero.	<i>Wars of the Jews</i> 2.14.4
<b>April to May 67 C.E.</b> Titus and his father Vespasian began their campaign against the Jews beginning in Galil in the Hebrew month of Iyyar after the winter had past.	<i>Wars of the Jews</i> 3.4.2, 3.7.3
<b>May to June 67 C.E.</b> Vespasian laid siege to the city of Jotapata in Galil and took the town of Japha in Galil while defeating the Shomeronim (Samaritans) all in the Hebrew month of Sivan.	<i>Wars of the Jews</i> 3.7.29, 3.7.31-32
<b>June to July 67 C.E.</b> Vespasian defeated and took the city of Jotapata in the Hebrew month of Tammuz in the 13 <sup>th</sup> Year of the Reign of Nero	<i>Wars of the Jews</i> 3.7.36
<b>August to September 67 C.E.</b> After Vespasian's defeat of the city of Taricheae by the Hebrew month of Elul, all of Galil surrendered to him at that time except the towns of Gischala and Gamala.	<i>Wars of the Jews</i> 3.10.10-4.1.1
<b>September to October 67 C.E.</b> Vespasian laid siege to and took the city of Gamala in the Hebrew month of Tishri, at which time all of Galil was under Vespasians control by the Hebrew month of Tishri, except the town of Gischala, which fell to Titus a few days later in about the same month. Yochanan fled from Gischala and began taking control of Yerushalayim at about this same time.	<i>Wars of the Jews</i> 4.1.9-4.2.3
<b>October 67 C.E.</b> Nero died in the month of October after reigning 13 years and 8 days from the start of his reign in October 54 C.E., after having lived 30 (29) years and 9 months from his birth in December 37 C.E.	<i>Wars of the Jews</i> 4.9.2 <i>Roman History</i> Book 63. 29.3
<b>October to November 67 C.E.</b> After hearing that Galba had been made Emperor in place of Nero, Vespasian sent his son Titus to Galba in Rome in the winter in order to receive Galba's instructions concerning the Jewish War. Because of the winter storms Titus had to sail his long ships the long way round along the coast and through the Greek islands.	<i>Wars of the Jews</i> 4.9.2
<b>January 68 C.E.</b> According to both Suetonius and Tacitus, Galba was assassinated in Rome on January 15 while Titus was traveling to him in the winter. Titus received news of Galba's assassination while he was in Achaea, Greece after having only completed half of his journey to Rome.	<i>Wars of the Jews</i> 4.9.2 <i>De Vita Caesarum</i> , Sergius Sulpicius Galba, XVIII <i>The Histories</i> Book 1.27
<b>February to March 68 C.E.</b> Vespasian laid siege to and took the city of Gedara in Pereah in the Hebrew month of Adar, at which time Vespasian sent Placidus to take all of the towns of the region of Pereah, bringing them all under Vespasian's control within the same month. Also at this time in the Hebrew month of Adar Vespasian received word of a revolt against Nero. Vespasian at that time determined to make haste in finishing the Jewish War, but was hindered by the winter. There is no record of Titus with Vespasian during this time, which indicates Titus was gone at this time.	<i>Wars of the Jews</i> 4.7.3-4.8.1

<p><b>March 68 C.E.</b></p> <p>Upon hearing of the assassination of Galba Titus returned to Caesarea and arrived back from Achaia, Greece in about the month of March after Vespasian had just finished conquering all of the towns and cities of the Jews, except Yerushalayim.</p>	<p><i>The Histories</i> Book 2.1-4</p>
<p><b>March to April 68 C.E.</b></p> <p>Upon the start of spring Vespasian took many of the towns within the region of Yehudah and Thamnas, including Lydda, Jamnia, Emmaus, Bethletephon, and around Idumea, Betaris, and Caphartobas. Shim'on took control of Yerushalayim from Yochanan in the Hebrew month of Nisan in the 3<sup>rd</sup> Year of the War, after fighting a civil war with Yochanan simultaneously in the same span of time that Otho and Vitellius fought a civil war for control of the Roman Empire after Galba's assassination. And Shim'on took control of Yerushalayim at around the same time that Vespasian returned to Caesarea after defeating all of the towns around the city of Yerushalayim, at which time Vespasian learned that Vitellius had taken control of the Empire from Otho. There is no record of Titus with Vespasian during this time, which indicates Titus was gone at this time.</p>	<p><i>Wars of the Jews</i> 4.8.1, 4.9.3-4.10.1</p>
<p><b>May to June 68 C.E.</b></p> <p>Vespasian camped at Corea on the 2<sup>nd</sup> day of the Hebrew month of Sivan. On the next day on the 3<sup>rd</sup> day he came to Jericho and found the city already destroyed and desolate. Then Vespasian was in Caesarea the very next day where he made ready to attack Yerushalayim, but delayed after learning for the first time that Nero had been killed, and then sent his son Titus, while Titus was still gone, in the summer instead of the winter in order to get instructions from the new Emperor Galba who had already been assassinated several months before in January according to Josephus's own dating of Nero's death. The very next day on the 5<sup>th</sup> day of the Hebrew month of Sivan Vespasian left to take all of the towns in the county of Yehudah around Yerushalayim which he had not yet taken the month before. While Vespasian was taking the remainder of the towns and cities of Yehudah around Yerushalayim while Titus was still gone, Otho and Vitellius were fighting a civil war for control of the empire after Galba's assassination in January. While Otho and Vitellius were fighting, the factions of Jewish rebels under Yochanan and Shim'on were also fighting a civil war for control of the city of Yerushalayim. And upon returning to Caesarea in about the same month he learned that Vitellius had defeated Otho and been made emperor within the span of time of less than one month after hearing of Nero's death. But because it was still the middle of winter Vespasian was not yet able to make a move against Vitellius. There is no record of Titus with Vespasian during this time, which indicates Titus was gone at this time.</p> <p>[This means that according to Josephus, the Emperors Nero, Galba, and Otho all three died in June 68 C.E., in the summer, with the 7 months of Galba's reign and the 3 months of Otho's reign all taking place in the span of time of less than a month. And then Vitellius was made Emperor that very same month, all while Titus was travelling to meet Galba in the winter of the previous year after Nero died in October but before Nero died in June. This means that according to Josephus, Nero died in October 67 C.E. and June 68 C.E. simultaneously, and Otho and Vitellius were fighting for control of the Empire after Nero's death in October simultaneously to Shim'on gaining control of Yerushalayim in about March to April 68 C.E. But at the same time Otho and Vitellius were fighting for control of the Empire in about March to April 68 C.E. several months before Nero died his second death in about June 68 C.E., in which month, according to Josephus's chronology, Galba died and Vitellius became emperor before Titus could even leave in the winter to meet with Galba before Galba was assassinated in the winter.]</p>	<p><i>Wars of the Jews</i> 4.8.1-2, 4.9.1-9, 4.10.1-2</p>

<p><b>June to July 68 C.E.</b></p> <p>In or shortly after the Hebrew month of Sivan, in about the months of June to July, in the middle of winter Vespasian's men declared Vespasian the new Emperor, which prompted Vespasian to send a letter to the governor of Egypt to find out if he would support Vespasian as Emperor also. Then on July 1, according to the Roman historian Suetonius, the governor of Egypt ordered the legions of Egypt to swear the oath of allegiance to Vespasian as the new Emperor of Rome. (Suetonius explains that this date of July 1 was Vespasian's made up and contrived date for the start of his reign after he came to power much later on, which makes the date of July 1 an unreliable date.) Vespasian then goes to Beirut, Lebanon and from there sends Mucianus with an army to march to Rome and overthrow Vitellius, but because it was still the middle of winter Mucianus was not able to go by sea, and instead had to march the army the long way by land through Turkey. There is no record of Titus with Vespasian during this time, which indicates Titus was gone at this time. According to Dio, Vespasian went to Egypt shortly after being declared Emperor in Alexandria, but before going to Egypt he left his son Titus at Yerushalayim to lay siege to the city while Vespasian stayed in Egypt waiting for him. This dates the start of the siege of Yerushalyaim as being right after Vespasian was declared Emperor of Rome at Alexandria in the middle of winter.</p>	<p><i>Wars of the Jews</i> 4.10.2-4.11.1  <i>De Vita Caesarum</i>,  T.Flavius Vespianus  Augustus, VII  <i>Roman History</i> Book 65.  7-9  <i>The Histories</i> Book 2.79</p>
<p><b>November to December 68 C.E.</b></p> <p>The average army in the days of the Roman period might be able to travel about 10 miles a day on good Roman roads if they stayed with their supply wagons and made and broke camp every day. From Beirut, Lebanon to Rome is about 2,300 miles and traveling at a good pace of about 10 miles a day without stopping for any breaks, Mucianus would have been able to make it to Rome in about 7 ½ months travelling time. If he left Beirut in July he would have easily been able to make it to Rome by about the month of February the following year. At about the same time, Antonius in the Turkish district of Mysia also headed for Rome and was stopped by Vitellius's troops in Cremona, Italy. From Mysia to Cremona is about 1,300 miles and would have taken Antonius about 4 months travel time to reach Cremona, which would have been about the month of November if they left in July. They then fought with Vitellius's army at Cremona for an unknown amount of time, and then had another month's march across another 325 miles to Rome after Antonius's victory at Cremona. Then Antonius achieves victory in his battle for Rome in the Hebrew month of Kislev in about the month of November or December according to both Josephus and Tacitus, and Mucianus arrives the very next day after the battle, in about the month of February and not December if Mucianus did indeed leave from Beirut in the month of July 68 C.E.. But if he left in the middle of winter as Josephus records in about the month of March or early April 68 C.E. he would have made it to Rome by November in plenty of time. According to Josephus, Vespasian then went to Alexandria, Egypt in about the months of November to December and arrived in Alexandria the very same day that he heard the news about the victory of his armies in Rome and the death of Vitellius. If this is true, then according to Josephus, Vespasian sat around in Beirut for 4 months if in fact he was declared Emperor in July (8 months if he was declared Emperor in the middle of winter as Josephus records) doing absolutely nothing. In contradiction, Dio says that Vespasian went right away to Egypt after sending Mucianus to Rome, in order to build up his badly needed finances. Vitellius was then defeated after reigning 8 months and 5 days according to Josephus, and 1 year minus 10 days according to</p>	<p><i>Wars of the Jews</i> 4.11.1-5  <i>The Histories</i> Book 3  <i>Roman History</i> Book 64,  22</p>

<p>Dio. If Vitellius really did begin to reign in about the Hebrew month of Sivan in about the month of June in the middle of winter as Josephus records, then it would mean that the reign of Vitellius ended in about 8 months to 1 year later in the months of February to May 69 C.E. But if instead Vitellius began to reign in the middle of winter in about the month of March as Josephus also records, then it would place the end of Vitellius's reign in about 8 months to 1 year later in the months of November to February, precisely in the range of months that Josephus and Tacitus record the end of Vitellius's reign in about November to December. Dio also records that from the death of Nero to the start of Vespasian's reign are 1 year and 22 days, and if Nero died in October 67 C.E. this dates the end of the reign of Vitellius and beginning of the reign of Vespasian to the month of November.</p>	
<p><b>February to March 69 C.E.</b></p> <p>According to Josephus a man by the name of Yeshua son of Chanan began prophesying the destruction of Yerushalayim while he was at the Temple at the Festival of Sukkoth (Booths) in the Hebrew month of Tishri, 4 years before the start of the Jewish War. The month of Tishri 4 years before the start of the war in the spring of 66 C.E. calculates to the autumn of 61 C.E. on the Gregorian calendar. Josephus also records that Yeshua son of Chanan walked about the city of Yerushalayim prophesying its destruction for a total of 7 years and 5 months until he was killed by the Romans during their siege while he was walking on the wall of Yerushalayim proclaiming the city's near destruction. Counting 7 years and 5 months from Tishri in 61 C.E. calculates the death of Yeshua son of Chanan as the month of Adar in 69 C.E., in about the months of February to March, an entire month before Titus even started his siege of Yerushalayim in the month of Nisan in 69 C.E. according to Josephus, showing an impossible contradiction in Josephus's dates for the destruction of Yerushalayim that year, since it would be an amazing miracle for the Romans to have killed Yeshua son of Chanan in their siege an entire month before their siege even started.</p>	<p><i>Wars of the Jews</i> 6.5.3</p>
<p><b>March to April 69 C.E.</b></p> <p>According to Josephus's chronology, Vespasian sat around in Alexandria relaxing and performing miracles for about 4 months while he was waiting for the winter to end so that he could sail to Rome in the spring, then at the end of the winter all of a sudden Vespasian's son Titus, who was absent from Vespasian for the entire year of recorded events from March 68 C.E. to March 69 C.E. reappears out of nowhere with Vespasian in Alexandria. At this time at the end of winter, according to Josephus, Vespasian and Titus all of a sudden remember about that city of Yerushalayim that they had delayed attacking in the spring the year before and that they had completely forgotten about for an entire year while they both sat around doing nothing, waiting for Antonius and Mucianus to do all the work of taking Rome for them. Then according to Josephus, they decide that, since Vespasian had become Emperor, it was finally time for them to take the city of Yerushalayim, and while Vespasian left for Rome Titus left Alexandria for Caesarea to gather the army, and then made his way from Caesarea to Yerushalayim, arriving there on the 14<sup>th</sup> day of the Hebrew month of Nisan on the day of Passover. Dio on the other hand contradicts Josephus and records that Titus never went with his father to Alexandria or to Egypt, and instead stayed at Yerushalayim in order to lay siege to the city while his father Vespasian was at Alexandria and while Mucianus and Antonius were still in transit to Rome.</p>	<p><i>Wars of the Jews</i> 4.11.5  <i>De Vita Caesarum</i>,  T. Flavius Vespianus  Augustus, VII  <i>Roman History</i> Book 65.  7-9</p>

<p><b>April 69 C.E.</b></p> <p>After Shim'on had taken control of Yerushalayim the previous year in the month of Nisan 68 C.E., around the time when Vitellius became emperor, Shim'on confined Yochanan and Yochanan's followers inside of the Temple. Shim'on was in fact assaulting the Temple where Yochanan had confined himself at around the same time that Vitellius began reigning over the Roman Empire according to Josephus. Shim'on then prepared the city of Yerushalayim for the inevitable attack against the city by the Romans, while Yochanan, still at war with Shim'on, prepared for the Roman attack against the city from within the Temple. Yochanan began building siege engines out of the wood of the Temple to mount upon the wall around the Temple as a defense against the Romans. He began building these siege engines in about April of 68 C.E. after Shim'on contained him in the Temple. Since Titus supposedly left the city of Yerushalayim un-attacked for an entire year Yochanan had plenty of time to complete his siege weapons, but mysteriously, when Titus arrived in the month of Nisan 1 year later in April 69 C.E. these siege weapons which would have been easily finished were somehow not yet finished, almost as though Titus actually laid siege to Yerushalayim in the month of Nisan in the year before, in April 68 C.E. before Yochanan had a chance to finish building his siege weapons, during the year from April 68 C.E. to April 69 C.E. when Titus is completely missing from all of Josephus's records of Vespasian's movements, during the exact time that Dio says that Titus was besieging Yerushalayim while Mucianus and Antonius were in transit to Rome and Vespasian was waiting in Alexandria where he was getting funding for his enterprise to become Emperor.</p>	<p><i>Wars of the Jews</i> 4.9.12-4.10.1, 5.1.1-6</p>
<p><b>April to August 69 C.E.</b></p> <p>Titus laid siege to the city of Yerushalayim from the 14<sup>th</sup> day of the Hebrew month of Nisan on the day of Pesach (Passover) in about the month of April until the Hebrew month of Av, when Herod's Reconstructed Temple was destroyed on the 10<sup>th</sup> day of Av in about the month of August.</p>	<p><i>Wars of the Jews</i> 5.13.7, 6.4.5 <i>Roman History</i> Book 65, 7.2</p>
<p><b>August to September 69 C.E.</b></p> <p>Titus completed the siege and took the city of Yerushalayim on the 8<sup>th</sup> day of the Hebrew month of Elul, in the 2<sup>nd</sup> year of Vespasian's contrived reign according to Vespasian's back dating of his reign to the July 1 of the year before while Vitellius was still reigning in Rome, the July 1 which Josephus records was in the middle of winter.</p>	<p><i>Wars of the Jews</i> 6.10.1</p>
<p><b>October 69 C.E. to April 70 C.E.</b></p> <p>After Titus's victory over Yerushalayim, he ordered his men to destroy the entire city and remove every stone of the Temple. This would have taken at least a month or two until about the month of November. But because the winter season had come by that time, Titus returned to Caesarea and decided not to go to Alexandria. Then Titus went to Caesarea Philippi and was there at the same time while his father was traveling on the Mediterranean from Alexandria to Rome again for a second time, after having already left Alexandria to Rome at the end of the winter before. This means that according to Josephus Vespasian left Alexandria for Rome at the end of the winter in about March 69 C.E. while Titus was laying siege to Yerushalayim, then Vespasian left Alexandria again at the end of winter in about March 70 C.E. while Titus was at Caesarea Philippi, causing an impossible and irresolvable contradiction in Josephus's chronology, unless Vespasian was a time traveler and could leave from the same point in space at two completely separate times in history. The other obvious explanation is that</p>	<p><i>Wars of the Jews</i> 7.1.1-7.2.1</p>

Vespasian left for Rome after Titus had already laid siege to and taken the city of Yerushalayim in about September 68 C.E. Then when Vespasian left Alexandria in about March of 69 C.E. Titus was at Caesarea Philippi still celebrating his victory at Yerushalayim in the spring of 69 C.E. while Vespasian was traveling to Rome to take official control of the Empire.	
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In order to work out the contradictions in Josephus and the Roman Histories, it is important to first understand how quickly news was able to travel through the Roman Empire and how quickly an army could travel across long distances. As to the speed of travel which news could be exchanged we have a very clear record from Tacitus, who says that the Roman Legions in Germany (stationed in the town of Mainz) refused to make their oath of allegiance to Galba on January 1. And by January 10 Galba in Rome had heard the news of the revolt of the Roman Legions (*The Histories* 1.18, 56). The traveling distance by road from Mainz, Germany to Rome, Italy through the mountains is a distance of about 750 miles. Traveling 750 miles in 9 days means that the Roman couriers were able to travel about 83 miles per day. This is of course nowhere near as fast as the Pony Express, but it is still a pretty good rate of speed, and very possible to do if there was a change of riders and horses along the way from one town to the next.

As to how fast the Roman army was able to travel from one place to another, there is no definite record by land. We know that by sea Titus was able to travel from Achaea, Greece; to Alexandria, Egypt; to Caesarea in Galil; to Ptolemais, Lebanon in a span of time of only about 2 months (*Wars of the Jews* 3.4.2-3.7.3). Travel by sea was very fast, but for an army to travel by land is a different story. Cavalry forces on horse would have been able to travel 40 miles a day easily by land, but infantry units on foot might only be able to travel half that distance at around 20 miles a day. Across short distances an army could move quickly if it had to, but across long distances there would be no way to keep up any good pace. Additionally an army had to make and break camp every single day, which took time. But the real problem would have been the supply wagons. An army has to have food to eat and supplies to survive on, and the only animal really strong enough to efficiently pull supply wagons is the ox. A teams of oxen pulling loaded wagons can only travel about 10 miles a day, and if the army wants to eat, they have to go at the same pace of travel as the supply wagons.

The following chart shows the distances between cities recorded in Josephus and the Roman histories, and the amount of time it would have taken for news and armies to travel by land from one place to another.



<b>Places Recorded by Josephus and the Roman Histories which were Traveled From and To By Land</b>	<b>Traveling Distance by Land</b>	<b>Rate of Travel</b>	<b>Traveling Time by Land</b>
News of Revolt in <u>Mainz, Germany</u> on January 1 Reached Galba in <u>Rome, Italy</u> by January 10 [ <i>The Histories</i> 1.18, 56]	About 750 Miles	About 83 Miles per Day	9 Days
News from <u>Rome, Italy</u> to <u>Caesarea, Galil</u>	About 2,500 Miles	About 83 Miles per Day	About 30 Days
News from <u>Calvatone-Bedriacum, Italy</u> to <u>Caesarea, Galil</u>	About 2,200 Miles	About 83 Miles per Day	About 26.5 Days
News from <u>Alexandria, Egypt</u> to <u>Caesarea, Galil</u>	About 420 Miles	About 83 Miles per Day	About 5 Days  Probably About Half the Time by Sea
News from <u>Rome, Italy</u> to <u>Alexandria, Egypt</u>	About 2,920 Miles	About 83 Miles per Day	About 35 Days
An Infantry Army Marching from <u>Caesarea, Galil</u> to <u>Beirut, Lebanon</u>	About 200 Miles  Forced March	About 10 Miles per Day  About 15 Miles per Day	About 20 Days  About 13 Days
An Infantry Army Marching from <u>Beirut, Lebanon</u> to <u>Rome, Italy</u>	About 2,300 Miles	About 10 Miles per Day	About 230 Days or 7.5 Months
An Infantry Army Marching from <u>Mysia, Turkey</u> to <u>Cremona, Italy</u>	About 1,290 Miles	About 10 Miles per Day	About 129 Days or 4.3 Months
An Infantry Army Marching from <u>Cremona, Italy</u> to <u>Rome, Italy</u>	About 320 Miles  Forced March	About 10 Miles per Day  About 15 Miles per Day	About 32 Days  About 21 Days

Josephus originally wrote *Wars of the Jews* in Hebrew, in the language of his people. But after he saw that those of the Gentiles who were there at the war gave false accounts filled with lies about the events that happened, he decided to translate *Wars of the Jews* into Greek, in order that the Gentiles might know the truth of what really happened (*Wars of the Jews* Preface.1). Unfortunately no copy of the original Hebrew has survived, only copies of the Greek translation, and translations are never as accurate as the original language. But this lets us know that all of the months recorded according to Greek names were originally recorded by Hebrew names. And *Wars of the Jews* 5.3.1 proves this, where Josephus records that the Jews celebrated Passover on the 14<sup>th</sup> of the Macedonian month of Xanthicus.

From the record of the Torah Pesach (Passover) has always been celebrated on the 14<sup>th</sup> day of the 1<sup>st</sup> month. During the Babylonian captivity the Babylonian name Nisan was given to the month of the year in which Pesach is celebrated. It is obvious to see that in the original Hebrew *Wars of the Jews* Josephus recorded this date as 14<sup>th</sup> Nisan, not 14<sup>th</sup> Xanthicus, and then the name of the Hebrew month Nisan was later changed to Xanthicus in the Greek translation. This is because the Macedonian calendar keeps months according to the cycle of the moon just like the ancient Hebrew calendar operated during the 1<sup>st</sup> century C.E. when Josephus wrote *Wars of the Jews*. So Josephus changed all of the names of the Hebrew months that he had originally recorded in Hebrew, and changed them to corresponding Greek names in the Greek translation. The date of 14<sup>th</sup> Nisan changed to 14<sup>th</sup> Xanthicus gives us an anchor date by which to change the names of all of the Greek months back to their original Hebrew ones.

The ancient Hebrew calendar runs according to the cycle of the moon, with each new day beginning on the visible sighting of the new moon. Today NASA is able to precisely calculate every date on the Julian calendar that the new moon occurred, going back for a few thousand years. The dates that NASA has calculated for the date of each new moon are the dates when the moon was still in its dark phase, before the first sliver of the new moon would have been visible to the naked eye from the surface of the earth. The new moon generally becomes visible from the earth on the evening of the next day, so that on the Hebrew calendar the month would begin on the following evening after the NASA calculated date. But because the Hebrew day begins at evening at sunset instead of at midnight, the first day of the new month on the Julian calendar actually becomes 2 day dates later.

It is possible to calculate the exact moment when the moon would reach the right percentage to be visible from earth, and therefore calculate the exact day that each new month on the Hebrew calendar would have begun each year in history. But for the dates that Josephus records, it is only necessary to estimate the Hebrew calendar dates to within a 1 day margin of error.

After determining the Julian calendar dates of the start of each new month of the Hebrew calendar during the years 67-70 C.E. it is a simple matter of finding the exact Julian date of each event that Josephus records during those years. The only other hurdle is to determine which day is the correct day for the start of the new year, and when the 13<sup>th</sup> month should be added. From the Talmud and Scripture there is no question that the new year on the Hebrew calendar began with aviv barley in the spring in the month of Nisan, and that a 13<sup>th</sup> month called Adar Bet was added before the month of Nisan if the barley was not yet aviv. This is discussed in detail in Book 1 in the section of counting days, months, and years on the Hebrew calendar.

Nehemia Gordon and Michael Rood have watched the barley cycle in Yisra'el for a couple of decades, keeping the new year according to the aviv barley. In Michael Rood's Published Corrected Calendar it shows that the barley generally reaches the stage of aviv by March. This means that the month of Nisan begins generally at the first sighting of the new moon between about the middle of March to the middle of April. It is rare for the month of Nisan to begin earlier or later outside of this range of dates. So we can know with a great amount of certainty the correct start of the year and the correct start of the month of Nisan each year on the Julian calendar using NASA's moon phase calculations.

NASA has calculated all of its moon phases prior to the creation of the Gregorian calendar using Julian calendar dates. This means that all of the Julian calendar calculated dates of the Hebrew calendar automatically fit right in with the Julian calendar recorded dates in the Roman Histories from the same time period. The following charts correlate the Julian calendar and Hebrew calendar dates all together, showing the precise timing of everything recorded by Josephus, and lined up directly with the dates recorded by Tacitus, Suetonius,

and Dio. In the following charts I have chosen to use the tightest possible dating of the start of the new year for the month of Nisan each year, in order to show how the dates fit together in the hardest possible scenario.

There are 4 charts all together:

1. The first chart preserves all of the contradictions in the dates exactly as they are recorded, in order to demonstrate that there is no proof that the Temple was destroyed in the year 70 C.E., because of how contradictory the records are.
2. The second chart shows the conventional dating method of changing Josephus's dates to force them to fit with the Roman dates and with Tacitus. This method attempts to force Nero to die in June 68 C.E. instead of October 67 C.E., but only causes more problems without fixing a single contradiction. It also creates a problematic 1 year gap in which Vespasian sat around twiddling his thumbs for an entire year without doing anything at all. We could call this the 'Twiddling Thumb' method of dating the destruction of the Temple in 70 C.E., because in order to prove that the Temple was destroyed in the year 70, we would have to first prove that twiddling thumbs was a favorite national pass time of the Romans, and they enjoyed it so much that they could spend an entire year doing it, even distracting them from the wars they were in the middle of.
3. The third chart shows how, by fixing the contradictions between Josephus and Tacitus and by restoring Josephus's changed dates back to the winter where Josephus obviously originally recorded them, it changes the date of the destruction of the Temple to the year 69 C.E.
4. The fourth chart continues with the third chart, except it shows that, by moving the date of the destruction of the Temple to the year 68 C.E., all of the contradictions in Josephus and all of the contradictions in the Roman records go away, except for the date of 'March 14' recorded by Tacitus. It also demonstrates how the only contradictions are in the Roman records. When all of Josephus's dates are restored to their original places before they were manipulated to try to force them to fit with the erroneous Roman records, then the record of Josephus flows perfectly throughout without a single contradiction or problem. It is only the Roman histories that have all of the contradictory problems based upon several dating errors discussed at the end of the section.

All 4 charts are provided so that the reader can decide for themselves which dating method they want to use for the destruction of the Temple, and to provide a way for further study for those who want to try to come up with their own dating methods.

**Correlating of Julian and Hebrew Calendar Dates Recorded by Josephus, Tacitus, Suetonius, and Dio  
Leaving All of the Contradictions in the Dates Exactly as Recorded by Josephus and the Roman Sources**

Calculations of the Moon Phases Table are by Fred Espanek

[www.astropixels.com/ephemeris/phasecat/phases0001.html](http://www.astropixels.com/ephemeris/phasecat/phases0001.html)

<b>NASA Calculated Date of the New Moon</b>	<b>Date of the 1<sup>st</sup> Day of the Hebrew Months When the Sliver of the New Moon becomes Visible from Earth Approximated to Within a One Day Margin of Error</b>	<b>Dates of Events Recorded by Josephus on the Hebrew Calendar</b>
March 4	1 <sup>st</sup> Day of Adar on March 6, 67 C.E.	Titus Leaves from Achaea, Greece at an Early End of Winter in About March 67 C.E. [ <i>Wars of the Jews</i> 3.4.2]
April 2	1 <sup>st</sup> Day of Nisan on April 4, 67 C.E.	
May 2	1 <sup>st</sup> Day of Iyyar on May 4, 67 C.E.	Titus Meets Up with His Father Vespasian in Ptolemais, Lebanon in About the Month of Iyyar in About May 67 C.E. About 2 Months After Titus had Traveled from Achaea, Greece to Alexandria, Egypt to Caesarea in Galil, Gathering Troops Along the Way [ <i>Wars of the Jews</i> 3.4.2-3.7.3]  Start of Vespasian's Siege of Jotapata in Galil on 22 <sup>nd</sup> Iyyar on <b>May 25, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.3-4]
May 31	1 <sup>st</sup> Day of Sivan on June 2, 67 C.E.	Vespasian Badly Beaten Back from His Assault on Jotapata on 20 <sup>th</sup> Sivan on <b>June 21, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.29]  Titus and Trajan Conquer and Massacre Japha in Galil on 25 <sup>th</sup> Sivan on <b>June 26, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.31]
June 30	1 <sup>st</sup> Day of Tammuz on July 2, 67 C.E.	End of Vespasian's Siege of Jotapata on 1 <sup>st</sup> Tammuz in the 13 <sup>th</sup> Year of the Reign of Nero on <b>July 1, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.36]
July 29	1 <sup>st</sup> Day of Av on July 31, 67 C.E.	
August 28	1 <sup>st</sup> Day of Elul on August 30, 67 C.E.	Taking of Prisoners of Defeated Towns of Galil to be Massacred and Sold into Slavery on 8 <sup>th</sup> Elul on <b>September 6, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.10.10]  Start of Revolt of Gamala in Galil Against Vespasian on 24 <sup>th</sup> Elul on <b>September 22, 67 C.E.</b> [ <i>Wars of the Jews</i> 4.1.10]
September 27	1 <sup>st</sup> Day of Tishri on September 29, 67 C.E.	End of Vespasian's Siege of Gamala on 23 <sup>rd</sup> Tishri on <b>October 21, 67 C.E.</b> [ <i>Wars of the Jews</i> 4.1.10]

		<p>Nero Dies on <b>October 21, 67 C.E.</b> on 23<sup>rd</sup> Tishri, After Having Reigned 13 Years and 8 Days  <i>[Wars of the Jews 4.9.2; Roman History Book 63, 29.3]</i></p> <p>After Defeating Gamala Vespasian Returns to Caesarea on About 24<sup>th</sup> Tishri on About October 22, 67 C.E.  <i>[Wars of the Jews 4.2.1]</i></p> <p>Titus Takes Gischala in Galil, and Thus All of Galil, a Few Days After 23<sup>rd</sup> Tishri a Few Days After October 21, 67 C.E.  <i>[Wars of the Jews 4.2.1-5]</i></p> <p>Vespasian Leaves Caesarea to Take Jamnia and Azotus in Yehudah at the Same Time Titus Returns to Caesarea from Gischala a Few Days After October 21, 67 C.E.  <i>[Wars of the Jews 4.3.2]</i></p> <p>After Titus Returns to Caesarea at the End of October 67 C.E. Titus Disappears from Josephus's Account Until He Reappears When Josephus is Set Free by Vespasian when Vespasian is Declared Emperor in Alexandria, Egypt in the Middle of the Winter  <i>[Wars of the Jews 4.3.2, 4.9.2, 4.10.7]</i></p>
October 26	1 <sup>st</sup> Day of Marcheshvan on October 28, 67 C.E.	<p>Vespasian Hears of Nero's Death Upon Returning to Caesarea from Taking Jamnia in Yehudah About 30 Days After October 21, 67 C.E. on About November 20, 67 C.E. on About 24<sup>th</sup> Marcheshvan  <i>[Wars of the Jews 4.3.2, 4.8.1-4.9.2]</i></p> <p>Titus Leaves from Caesarea to Rome in the Winter to Receive Instructions from the New Emperor Galba on About November 20, 67 C.E. on About 24<sup>th</sup> Marcheshvan  <i>[Wars of the Jews 4.9.2]</i></p>
November 25	1 <sup>st</sup> Day of Kislev on November 27, 67 C.E.	
December 24	1 <sup>st</sup> Day of Tevet on December 26, 67 C.E.	<p>Galba is Assassinated by Otho in the Winter of 68 C.E. in January while Titus is at Achaia, Greece, Causing Titus to Return to Caesarea at that Time  <i>[Wars of the Jews 4.9.2]</i></p>
January 23	1 <sup>st</sup> Day of Shevat on January 25, 68 C.E.	
February 21	1 <sup>st</sup> Day of Adar on February 23, 68 C.E.	<p>Vespasian Takes Gadara in Perea on 4<sup>th</sup> Adar on <b>February 26, 68 C.E.</b>  <i>[Wars of the Jews 4.7.3]</i></p> <p>During the Month of Shevat or Adar Vespasian Hears of the Revolt by Vindex Against Nero in Gaul in France, which Causes Vespasian to Hurry His Campaign Against the Jews and to Take All of the Region of Perea by About the End of</p>

		<p>Adar by About the End of March, but is Hindered by the Winter  <i>[Wars of the Jews 4.7.3-4.8.1]</i></p>
March 22	<p>1<sup>st</sup> Day of Nisan  on  March 24, 68 C.E.</p>	<p>Yochanan and Shim'on End Their Civil War for Yerushalayim in the Month of Nisan in About the 3<sup>rd</sup> Year of the War on or Shortly After March 24, 68 C.E. at Around the Same Time that Vitellius and Otho End Their Civil War for the Roman Empire in About the Month of Nisan in About the Month of March 68 C.E., at which Time Yochanan Begins Building His Siege Weapons  <i>[Wars of the Jews 4.9.10-4.10.2]</i></p> <p>After Hearing of Galba's Death in the Winter in January 68 C.E., Titus Returns to Caesarea from Achaia, Greece About 2 Months Later in About the Month of Nisan at About the End of March 68 C.E. While it is Still the Middle of Winter  <i>[Wars of the Jews 4.9.2, 3.4.2-3.7.3]</i></p>
April 20	<p>1<sup>st</sup> Day of Iyyar  on  April 22, 68 C.E.</p>	
May 19	<p>1<sup>st</sup> Day of Sivan  on  May 21, 68 C.E.</p>	<p>At the Beginning of Spring, Vespasian Takes the Towns of Lydda and Jamnia and Emmaus and the Toparchies of Thamnas and Bethlethphon in Yehudah and Part of the Region of Idumea and Then Camps at Corea Near Jericho on 2<sup>nd</sup> Sivan on <b>May 22, 68 C.E.</b>  <i>[Wars of the Jews 4.8.1]</i></p> <p>Vespasian Hears of Nero's Death After Returning to Caesarea from Taking the Town of Jamnia in Yehudah on About 4<sup>th</sup> Sivan on <b>May 24, 68 C.E.</b>, Indicating Nero Died About 30 Days Before on About April 25, 68 C.E. on About 4<sup>th</sup> Iyyar  <i>[Wars of the Jews 4.8.1, 4.9.1-2]</i></p> <p>Vespasian Leaves Again for Yehudah to Take the Remaining Towns in the Region of Yehudah Around Yerushalayim on 5<sup>th</sup> Sivan on <b>May 25, 68 C.E.</b> on About the Same Day that Otho is Defeated by Vitellius and Commits Suicide  <i>[Wars of the Jews 4.9.3-9]</i></p> <p>After Having Taken All of the Towns in Yehudah Except Yerushalayim, Vespasian Returns to Caesarea in About the Month of Sivan, and on About June 19, 68 C.E. (About 26 Days After He had Left Caesarea on May 25, 68 C.E.) Vespasian Hears in the Middle of Winter that Vitellius has been Made Emperor of Rome  <i>[Wars of the Jews 4.9.9-4.10.2]</i></p>
June 18	<p>1<sup>st</sup> Day of Tammuz  on  June 20, 68 C.E.</p>	<p>Vespasian Took Control of All of the Towns and Cities of Yehudah and of the Plains, Except Yerushalayim, by the 2<sup>nd</sup> Summer of His Campaign Against the Jews, by the Summer</p>

		<p>of 68 C.E., at which Time Titus Had Also Returned to Caesarea from Achaea, Greece After Galba's Death [<i>The Histories</i> 2.4, 5.10]</p> <p>The Roman Legions Under Vespasian's Command Declare Him Emperor of Rome in About the Month of Tammuz at About the End of June 68 C.E. at Around the Same Time that Titus Returns to Caesarea After His Father Vespasian had Taken All of the Towns in Yehudah Except Yerushalayim [<i>Wars of the Jews</i> 4.10.2-7]</p> <p>Vespasian Sends Word to Alexandria in the Middle of Winter, Enquiring If They Would Support Him as Emperor and Receives the Reply that the Governor has Ordered All the Legions of Egypt to Swear Oath to Vespasian as Emperor About 6 to 10 Days After June 19, 68 C.E. on About June 25 to 29, 68 C.E. [<i>Wars of the Jews</i> 4.10.2-7]</p> <p>In the Middle of Winter, Vespasian is Declared Emperor in Egypt About 3 to 5 Days After Vespasian Sent Word on About June 22 to 25, 68 C.E. [<i>Wars of the Jews</i> 4.10.2-7]</p> <p>Vespasian Goes to Beirut, Lebanon on About June 25 to 29, 68 C.E. to Meet with Mucianus, and Vespasian Sends Mucianus with Part of His Army in About the Month of Tammuz in About the Middle of July 68 C.E. to Fight Vitellius at Rome, but Mucianus Has to Go by Land Instead of by Sea because it is Still the Middle of Winter [<i>Wars of the Jews</i> 4.11.1]</p> <p>Vespasian Sends His Son Titus to Lay Siege to Yerushalayim while Vespasian Goes to Beirut and Then Alexandria to Acquire Funding for His Venture to Become Emperor of Rome [<i>Roman History</i> Book 65, 7-9]</p>
July 17	1 <sup>st</sup> Day of Av on July 19, 68 C.E.	<p>Antonius Left Mysia, Turkey in About the Month of Av at About the End of the Month of July to Fight Vitellius at Rome, but He is Stopped for an Unknown Amount of Time with Fighting at Cremona, Italy [<i>Wars of the Jews</i> 4.11.2]</p>
August 16	1 <sup>st</sup> Day of Elul on August 18, 68 C.E.	
September 15	1 <sup>st</sup> Day of Tishri on September 17, 68 C.E.	
October 15	1 <sup>st</sup> Day of Marcheshvan on October 17, 68 C.E.	

November 13	1 <sup>st</sup> Day of Kislev on November 15, 68 C.E.	Final Battle and Victory for Vespasian Over Vitellius at Rome on 3 <sup>rd</sup> Kislev on <b>November 17, 68 C.E.</b> [ <i>Wars of the Jews</i> 4.11.4]  The Army of Mucianus Arrives at Rome on the Day After the Battle on 4 <sup>th</sup> Kislev on <b>November 18, 68 C.E.</b> [ <i>Wars of the Jews</i> 4.11.4]
December 13	1 <sup>st</sup> Day of Tevet on December 15, 68 C.E.	Vespasian Hears in Alexandria of the Victory of His Armies at Rome About 35 Days Later on About December 22, 68 C.E. on About 8 <sup>th</sup> Tevet [ <i>Wars of the Jews</i> 4.11.4-5]  The Legions of Upper Germany Refused to Vow the Oath of Allegiance to Galba on <b>January 1, 69 C.E.</b> and Declared Their Oath of Allegiance to Vitellius as Emperor on <b>January 3, 69 C.E.</b> [ <i>The Histories</i> Book 1.56-57]
January 11	1 <sup>st</sup> Day of Shevat on January 13, 69 C.E.	Galba is Assassinated by Otho on <b>January 15, 69 C.E.</b> [ <i>The Histories</i> Book 1.27]
February 10	1 <sup>st</sup> Day of Adar on February 12, 69 C.E.	The Army of Mucianus Arrives at Rome in About the Month of Adar at About the End of February 69 C.E. After Having Traveled About 7 Months from the Time They Left Beirut at About the End of July 68 C.E. [ <i>Wars of the Jews</i> 4.11.1-4]
March 11	1 <sup>st</sup> Day of Adar Bet on March 13, 69 C.E.	In About the Month of Adar Bet in About March 69 C.E. Vespasian Sends His Son Titus from Alexandria to Lay Siege to Yerushalayim while Vespasian Leaves at the End of Winter to Rome to Take Control of the Empire [ <i>Wars of the Jews</i> 4.11.5]  In About the Month of Adar Bet in About March 69 C.E. Titus Celebrates His Victory Over Yerushalayim while His Father Vespasian is Traveling to Rome to Take Control of the Empire [ <i>Wars of the Jews</i> 7.2.1]  Otho Commended the State to the Care of the Senate on <b>March 14, 69 C.E.</b> [ <i>The Histories</i> Book 1.90]  After Hearing of Galba's Death, Titus Returns to Caesarea and Arrives Sometime Shortly After March 14, 69 C.E., After His Father Vespasian had Taken All of the Towns and Cities of Yehudah Except Yerushalayim [ <i>The Histories</i> Book 2.1-3]
April 10	1 <sup>st</sup> Day of Nisan on April 12, 69 C.E.	Start of Titus's Siege of Yerushalayim on 14 <sup>th</sup> Nisan on <b>April 25, 69 C.E.</b> Before Yochanan's Siege Weapons are Built [ <i>Wars of the Jews</i> 5.13.7]



May 9	1 <sup>st</sup> Day of Iyyar on May 11, 69 C.E.	
June 7	1 <sup>st</sup> Day of Sivan On June 9, 69 C.E.	The Legions of Egypt Swear the Oath of Allegiance to Vespasian on an Uncertain Date that is Later Commemorated on <b>July 1, 69 C.E.</b> [ <i>The Histories</i> Book 2.79; <i>De Vita Caesarum</i> , T.Flavius Vespianus Augustus, VII]
July 7	1 <sup>st</sup> Day of Tammuz on July 9, 69 C.E.	The Number of Bodies Counted from the Start of the Siege of 14 <sup>th</sup> Nisan is 115,880 on 1 <sup>st</sup> Tammuz on <b>July 9, 69 C.E.</b> [ <i>Wars of the Jews</i> 5.13.7]  Titus is Sent to Pursue the War in Yehudah with Nothing Left in Yehudah to War Against Except Yerushalayim While His Father Vespasian Goes to Alexandria in About July 69 C.E. As Mucianus Goes to Rome to Fight Against Vitellius [ <i>The Histories</i> Book 2.82]
August 5	1 <sup>st</sup> Day of Av on August 7, 69 C.E.	Destruction of the Temple on 10 <sup>th</sup> Av on <b>August 16, 69 C.E.</b> [ <i>Wars of the Jews</i> 6.4.5]
September 4	1 <sup>st</sup> Day of Elul on September 6, 69 C.E.	End of the Siege of Yerushalayim on 8 <sup>th</sup> Elul on <b>September 13, 69 C.E.</b> in the 2 <sup>nd</sup> Year of Vespasian's Contrived Reign, in the 1 <sup>st</sup> Year of His Actual Reign [ <i>Wars of the Jews</i> 6.10.1]
October 4	1 <sup>st</sup> Day of Tishri on October 6, 69 C.E.	
November 2	1 <sup>st</sup> Day of Marcheshvan on November 4, 69 C.E.	
December 2	1 <sup>st</sup> Day of Kislev on December 4, 69 C.E.	Vitellius Hears of the Defection of His Legion to Antonius at Narnia, Italy on <b>December 18, 69 C.E.</b> [ <i>The Histories</i> Book 3.67]  Final Battle and Victory for Vespasian Over Vitellius at Rome After December 18, 69 C.E. [ <i>The Histories</i> Book 3.67-85]
January 1	1 <sup>st</sup> Day of Tevet on January 3, 70 C.E.	
January 30	1 <sup>st</sup> Day of Shevat on February 1, 70 C.E.	The Army of Mucianus Arrives at Rome in About the Month of Shevat at About the End of February 70 C.E. After Having Traveled About 7 Months from the Time They Left Beirut at About the End of July 69 C.E. [ <i>The Histories</i> Book 2.81]
March 1	1 <sup>st</sup> Day of Adar on March 3, 70 C.E.	

**Correlating of Julian and Hebrew Calendar Dates Recorded by Josephus, Tacitus, Suetonius, and Dio  
Using the Conventional Dating Method of Forcing Josephus's Dates to Fit with Tacitus's Dates  
The Conventional Method Dates the Destruction of the Temple in the Year 70 C.E.  
but Leaves All of the Errors and Contradictions in the Dates Unresolved**

Calculations of the Moon Phases Table are by Fred Espanek  
[www.astropixels.com/ephemeris/phasecat/phases0001.html](http://www.astropixels.com/ephemeris/phasecat/phases0001.html)

<b>NASA Calculated Date of the New Moon</b>	<b>Date of the 1<sup>st</sup> Day of the Hebrew Months When the Sliver of the New Moon becomes Visible from Earth Approximated to Within a One Day Margin of Error</b>	<b>Dates of Events Recorded by Josephus on the Hebrew Calendar</b>
March 4	1 <sup>st</sup> Day of Adar on March 6, 67 C.E.	Titus Leaves from Achaea, Greece at an Early End of Winter in About March 67 C.E. [ <i>Wars of the Jews</i> 3.4.2]
April 2	1 <sup>st</sup> Day of Nisan on April 4, 67 C.E.	
May 2	1 <sup>st</sup> Day of Iyyar on May 4, 67 C.E.	Titus Meets Up with His Father Vespasian in Ptolemais, Lebanon in About the Month of Iyyar in About May 67 C.E. About 2 Months After Titus had Traveled from Achaea, Greece to Alexandria, Egypt to Caesarea in Galil, Gathering Troops Along the Way [ <i>Wars of the Jews</i> 3.4.2-3.7.3]  Start of Vespasian's Siege of Jotapata in Galil on 22 <sup>nd</sup> Iyyar on <b>May 25, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.3-4]
May 31	1 <sup>st</sup> Day of Sivan on June 2, 67 C.E.	Vespasian Badly Beaten Back from His Assault on Jotapata on 20 <sup>th</sup> Sivan on <b>June 21, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.29]  Titus and Trajan Conquer and Massacre Japha in Galil on 25 <sup>th</sup> Sivan on <b>June 26, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.31]
June 30	1 <sup>st</sup> Day of Tammuz on July 2, 67 C.E.	End of Vespasian's Siege of Jotapata on 1 <sup>st</sup> Tammuz in the 13 <sup>th</sup> Year of the Reign of Nero on <b>July 1, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.36]
July 29	1 <sup>st</sup> Day of Av on July 31, 67 C.E.	
August 28	1 <sup>st</sup> Day of Elul on August 30, 67 C.E.	Taking of Prisoners of Defeated Towns of Galil to be Massacred and Sold into Slavery on 8 <sup>th</sup> Elul on <b>September 6, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.10.10]  Start of Revolt of Gamala in Galil Against Vespasian on 24 <sup>th</sup> Elul on <b>September 22, 67 C.E.</b> [ <i>Wars of the Jews</i> 4.1.10]

September 27	1 <sup>st</sup> Day of Tishri on September 29, 67 C.E.	<p>End of Vespasian's Siege of Gamala on 23<sup>rd</sup> Tishri on <b>October 21, 67 C.E.</b> [<i>Wars of the Jews</i> 4.1.10]</p> <p>Nero Dies on <b>October 21, 67 C.E.</b> on 23<sup>rd</sup> Tishri, After Having Reigned 13 Years and 8 Days [<i>Wars of the Jews</i> 4.9.2; <i>Roman History</i> Book 63, 29.3]</p> <p>After Defeating Gamala Vespasian Returns to Caesarea on About 24<sup>th</sup> Tishri on About October 22, 67 C.E. [<i>Wars of the Jews</i> 4.2.1]</p> <p>Titus Takes Gischala in Galil, and Thus All of Galil, a Few Days After 23<sup>rd</sup> Tishri a Few Days After October 21, 67 C.E. [<i>Wars of the Jews</i> 4.2.1-5]</p> <p>Vespasian Leaves Caesarea to Take Jamnia and Azotus in Yehudah at the Same Time Titus Returns to Caesarea from Gischala a Few Days After October 21, 67 C.E. [<i>Wars of the Jews</i> 4.3.2]</p> <p>After Titus Returns to Caesarea at the End of October 67 C.E. Titus Disappears from Josephus's Account Until He Reappears When Josephus is Set Free by Vespasian when Vespasian is Declared Emperor in Alexandria, Egypt in the Middle of the Winter [<i>Wars of the Jews</i> 4.3.2, 4.9.2, 4.10.7]</p>
October 26	1 <sup>st</sup> Day of Marcheshvan on October 28, 67 C.E.	<p>Vespasian Hears of Nero's Death Upon Returning to Caesarea from Taking Jamnia in Yehudah About 30 Days After October 21, 67 C.E. on About November 20, 67 C.E. on About 24<sup>th</sup> Marcheshvan [<i>Wars of the Jews</i> 4.3.2, 4.8.1-4.9.2]</p> <p>Titus Leaves from Caesarea to Rome in the Winter to Receive Instructions from the New Emperor Galba on About November 20, 67 C.E. on About 24<sup>th</sup> Marcheshvan [<i>Wars of the Jews</i> 4.9.2]</p>
November 25	1 <sup>st</sup> Day of Kislev on November 27, 67 C.E.	
December 24	1 <sup>st</sup> Day of Tevet on December 26, 67 C.E.	<p>Galba is Assassinated by Otho in the Winter of 68 C.E. in January while Titus is at Achaea, Greece, Causing Titus to Return to Caesarea at that Time [<i>Wars of the Jews</i> 4.9.2]</p>
January 23	1 <sup>st</sup> Day of Shevat on January 25, 68 C.E.	
February 21	1 <sup>st</sup> Day of Adar on February 23, 68 C.E.	<p>Vespasian Takes Gadara in Perea on 4<sup>th</sup> Adar on <b>February 26, 68 C.E.</b> [<i>Wars of the Jews</i> 4.7.3]</p> <p>During the Month of Shevat or Adar Vespasian Hears of the</p>

		<p>Revolt by Vindex Against Nero in Gaul in France, which Causes Vespasian to Hurry His Campaign Against the Jews and to Take All of the Region of Perea by About the End of Adar by About the End of March, but is Hindered by the Winter</p> <p><i>[Wars of the Jews 4.7.3-4.8.1]</i></p>
March 22	1 <sup>st</sup> Day of Nisan on March 24, 68 C.E.	<p>After Hearing of Galba's Death in the Winter in January 68 C.E., Titus Returns to Caesarea from Achaea, Greece About 2 Months Later in About the Month of Nisan at About the End of March 68 C.E. While it is Still the Middle of Winter</p> <p><i>[Wars of the Jews 4.9.2, 3.4.2-3.7.3]</i></p>
April 20	1 <sup>st</sup> Day of Iyyar on April 22, 68 C.E.	
May 19	1 <sup>st</sup> Day of Sivan on May 21, 68 C.E.	<p>At the Beginning of Spring, Vespasian Takes the Towns of Lydda and Jamnia and Emmaus and the Toparchies of Thamnas and Bethlethphon in Yehudah and Part of the Region of Idumea and Then Camps at Corea Near Jericho on 2<sup>nd</sup> Sivan on <b>May 22, 68 C.E.</b></p> <p><i>[Wars of the Jews 4.8.1]</i></p> <p>Vespasian Hears of Nero's Death After Returning to Caesarea from Taking the Town of Jamnia in Yehudah on About 4<sup>th</sup> Sivan on <b>May 24, 68 C.E.</b>, Indicating Nero Died About 30 Days Before on About April 25, 68 C.E. on About 4<sup>th</sup> Iyyar</p> <p><i>[Wars of the Jews 4.8.1, 4.9.1-2]</i></p>
June 18	1 <sup>st</sup> Day of Tammuz on June 20, 68 C.E.	<p>Vespasian Took Control of All of the Towns and Cities of Yehudah and of the Plains, Except Yerushalayim, by the 2<sup>nd</sup> Summer of His Campaign Against the Jews, by the Summer of 68 C.E., at which Time Titus Had Also Returned to Caesarea from Achaea, Greece After Galba's Death</p> <p><i>[The Histories 2.4, 5.10]</i></p>
July 17	1 <sup>st</sup> Day of Av on July 19, 68 C.E.	
August 16	1 <sup>st</sup> Day of Elul on August 18, 68 C.E.	
September 15	1 <sup>st</sup> Day of Tishri on September 17, 68 C.E.	
October 15	1 <sup>st</sup> Day of Marcheshvan on October 17, 68 C.E.	
November 13	1 <sup>st</sup> Day of Kislev on November 15, 68 C.E.	

December 13	1 <sup>st</sup> Day of Tevet on December 15, 68 C.E.	The Legions of Upper Germany Refused to Vow the Oath of Allegiance to Galba on <b>January 1, 69 C.E.</b> and Declared Their Oath of Allegiance to Vitellius as Emperor on <b>January 3, 69 C.E.</b> [ <i>The Histories</i> Book 1.56-57]
January 11	1 <sup>st</sup> Day of Shevat on January 13, 69 C.E.	Galba is Assassinated by Otho on <b>January 15, 69 C.E.</b> [ <i>The Histories</i> Book 1.27]
February 10	1 <sup>st</sup> Day of Adar on February 12, 69 C.E.	
March 11	1 <sup>st</sup> Day of Adar Bet on March 13, 69 C.E.	Otho Commended the State to the Care of the Senate on <b>March 14, 69 C.E.</b> [ <i>The Histories</i> Book 1.90]  After Hearing of Galba's Death, Titus Returns to Caesarea and Arrives Sometime Shortly After March 14, 69 C.E., After His Father Vespasian had Taken All of the Towns and Cities of Yehudah Except Yerushalayim [ <i>The Histories</i> Book 2.1-3]
April 10	1 <sup>st</sup> Day of Nisan on April 12, 69 C.E.	Yochanan and Shim'on End Their Civil War for Yerushalayim in the Month of Nisan in About the 3 <sup>rd</sup> Year of the War on or Shortly After April 12, 69 C.E. at Around the Same Time that Vitellius and Otho End Their Civil War for the Roman Empire in About the Month of Nisan in About the Month of April 69 C.E., at which Time Yochanan Begins Building His Siege Weapons [ <i>Wars of the Jews</i> 4.9.10-4.10.2]
May 9	1 <sup>st</sup> Day of Iyyar on May 11, 69 C.E.	
June 7	1 <sup>st</sup> Day of Sivan on June 9, 69 C.E.	Vespasian Leaves Again for Yehudah to Take the Remaining Towns in the Region of Yehudah Around Yerushalayim on 5 <sup>th</sup> Sivan on <b>June 13, 69 C.E.</b> on About the Same Day that Otho is Defeated by Vitellius and Commits Suicide [ <i>Wars of the Jews</i> 4.9.3-9]  The Legions of Egypt Swear the Oath of Allegiance to Vespasian on an Uncertain Date that is Later Commemorated on <b>July 1, 69 C.E.</b> [ <i>The Histories</i> Book 2.79; <i>De Vita Caesarum</i> , T.Flavius Vespianus Augustus, VII]
July 7	1 <sup>st</sup> Day of Tammuz on July 9, 69 C.E.	After Having Taken All of the Towns in Yehudah Except Yerushalayim, Vespasian Returns to Caesarea in About the Month of Sivan, and on About July 9, 69 C.E. (About 26 Days After He had Left Caesarea on June 13, 69 C.E.) Vespasian Hears in the Middle of Winter that Vitellius has been Made Emperor of Rome [ <i>Wars of the Jews</i> 4.9.9-4.10.2]  The Roman Legions Under Vespasian's Command Declare

		<p>Him Emperor of Rome in About the Month of Tammuz at About the Middle of July 69 C.E. at Around the Same Time that Titus Returns to Caesarea After His Father Vespasian had Taken All of the Towns in Yehudah Except Yerushalayim  <i>[Wars of the Jews 4.10.2-7]</i></p> <p>Vespasian Sends Word to Alexandria in the Middle of Winter, Enquiring If They Would Support Him as Emperor and Receives the Reply that the Governor has Ordered All the Legions of Egypt to Swear Oath to Vespasian as Emperor About 6 to 10 Days After July 9, 69 C.E. on About July 15 to 19, 69 C.E.  <i>[Wars of the Jews 4.10.2-7]</i></p> <p>In the Middle of Winter, Vespasian is Declared Emperor in Egypt About 3 to 5 Days After Vespasian Sent Word on About July 12 to 14, 69 C.E.  <i>[Wars of the Jews 4.10.2-7]</i></p> <p>Vespasian Goes to Beirut, Lebanon on About July 15 to 19, 69 C.E. to Meet with Mucianus, and Vespasian Sends Mucianus with Part of His Army in About the Month of Tammuz in About the Beginning of August 69 C.E. to Fight Vitellius at Rome, but Mucianus Has to Go by Land Instead of by Sea because it is Still the Middle of Winter  <i>[Wars of the Jews 4.11.1]</i></p> <p>Vespasian Sends His Son Titus to Lay Siege to Yerushalayim while Vespasian Goes to Beirut and Then Alexandria to Acquire Funding for His Venture to Become Emperor of Rome  <i>[Roman History Book 65, 7-9]</i></p> <p>Titus is Sent to Pursue the War in Yehudah with Nothing Left in Yehudah to War Against Except Yerushalayim While His Father Vespasian Goes to Alexandria in About July 69 C.E. As Mucianus Goes to Rome to Fight Against Vitellius  <i>[The Histories Book 2.82]</i></p>
August 5	1 <sup>st</sup> Day of Av on August 7, 69 C.E.	<p>Antonius Left Mysia, Turkey in About the Month of Av in About the Month of August to Fight Vitellius at Rome, but He is Stopped for an Unknown Amount of Time with Fighting at Cremona, Italy  <i>[Wars of the Jews 4.11.2]</i></p>
September 4	1 <sup>st</sup> Day of Elul on September 6, 69 C.E.	
October 4	1 <sup>st</sup> Day of Tishri on October 6, 69 C.E.	

November 2	1 <sup>st</sup> Day of Marcheshvan on November 4, 69 C.E.	
December 2	1 <sup>st</sup> Day of Kislev on December 4, 69 C.E.	<p>Final Battle and Victory for Vespasian Over Vitellius at Rome on 3<sup>rd</sup> Kislev on <b>December 6, 69 C.E.</b> [<i>Wars of the Jews</i> 4.11.4]</p> <p>The Army of Mucianus Arrives at Rome on the Day After the Battle on 4<sup>th</sup> Kislev on <b>December 7, 69 C.E.</b> [<i>Wars of the Jews</i> 4.11.4]</p> <p>Vitellius Hears of the Defection of His Legion to Antonius at Narnia, Italy on <b>December 18, 69 C.E.</b> [<i>The Histories</i> Book 3.67]</p> <p>Final Battle and Victory for Vespasian Over Vitellius at Rome After December 18, 69 C.E. [<i>The Histories</i> Book 3.67-85]</p>
January 1	1 <sup>st</sup> Day of Tevet on January 3, 70 C.E.	<p>Vespasian Hears in Alexandria of the Victory of His Armies at Rome About 35 Days Later on About January 10, 70 C.E. on About 8<sup>th</sup> Tevet [<i>Wars of the Jews</i> 4.11.4-5]</p>
January 30	1 <sup>st</sup> Day of Shevat on February 1, 70 C.E.	<p>The Army of Mucianus Arrives at Rome in About the Month of Shevat at About the End of February 70 C.E. After Having Traveled About 7 Months from the Time They Left Beirut at About the End of July 68 C.E. [<i>Wars of the Jews</i> 4.11.1-4]</p> <p>The Army of Mucianus Arrives at Rome in About the Month of Shevat at About the End of February 70 C.E. After Having Traveled About 7 Months from the Time They Left Beirut at About the End of July 69 C.E. [<i>The Histories</i> Book 2.81]</p>
March 1	1 <sup>st</sup> Day of Adar on March 3, 70 C.E.	<p>In About the Month of Adar in About March 70 C.E. Vespasian Sends His Son Titus from Alexandria to Lay Siege to Yerushalayim while Vespasian Leaves at the End of Winter to Rome to Take Control of the Empire [<i>Wars of the Jews</i> 4.11.5]</p> <p>In About the Month of Adar in About March 70 C.E. Titus Celebrates His Victory Over Yerushalayim while His Father Vespasian is Traveling to Rome to Take Control of the Empire [<i>Wars of the Jews</i> 7.2.1]</p>
March 30	1 <sup>st</sup> Day of Nisan on April 1, 70 C.E.	<p>Start of Titus's Siege of Yerushalayim on 14<sup>th</sup> Nisan on <b>April 14, 70 C.E.</b> Before Yochanan's Siege Weapons are Built [<i>Wars of the Jews</i> 5.13.7]</p>
April 29	1 <sup>st</sup> Day of Iyyar on April 31, 70 C.E.	

May 28	1 <sup>st</sup> Day of Sivan on May 30, 70 C.E.	
June 26	1 <sup>st</sup> Day of Tammuz on June 28, 70 C.E.	The Number of Bodies Counted from the Start of the Siege of 14 <sup>th</sup> Nisan is 115,880 on 1 <sup>st</sup> Tammuz on <b>June 28, 70 C.E.</b> [ <i>Wars of the Jews</i> 5.13.7]
July 26	1 <sup>st</sup> Day of Av on July 28, 70 C.E.	Destruction of the Temple on 10 <sup>th</sup> Av on <b>August 6, 70 C.E.</b> [ <i>Wars of the Jews</i> 6.4.5]
August 24	1 <sup>st</sup> Day of Elul on August 26, 70 C.E.	End of the Siege of Yerushalayim on 8 <sup>th</sup> Elul on <b>September 2, 70 C.E.</b> in the 2 <sup>nd</sup> Year of Vespasian's Contrived Reign, in the 1 <sup>st</sup> Year of His Actual Reign [ <i>Wars of the Jews</i> 6.10.1]



**Correlating of Julian and Hebrew Calendar Dates Recorded by Josephus, Tacitus, Suetonius, and Dio  
Correcting Both Tacitus's Dates and Josephus's Dates Together into a Timeline Without Contradiction  
This Method Dates the Destruction of the Temple in the Year 69 C.E.  
and Corrects Almost All of the Errors and Contradictions in the Dates**

Calculations of the Moon Phases Table are by Fred Espanek  
[www.astropixels.com/ephemeris/phasecat/phases0001.html](http://www.astropixels.com/ephemeris/phasecat/phases0001.html)

<b>NASA Calculated Date of the New Moon</b>	<b>Date of the 1<sup>st</sup> Day of the Hebrew Months When the Sliver of the New Moon becomes Visible from Earth Approximated to Within a One Day Margin of Error</b>	<b>Dates of Events Recorded by Josephus on the Hebrew Calendar</b>
March 4	1 <sup>st</sup> Day of Adar on March 6, 67 C.E.	Titus Leaves from Achaea, Greece at an Early End of Winter in About March 67 C.E. [ <i>Wars of the Jews</i> 3.4.2]
April 2	1 <sup>st</sup> Day of Nisan on April 4, 67 C.E.	
May 2	1 <sup>st</sup> Day of Iyyar on May 4, 67 C.E.	Titus Meets Up with His Father Vespasian in Ptolemais, Lebanon in About the Month of Iyyar in About May 67 C.E. About 2 Months After Titus had Traveled from Achaea, Greece to Alexandria, Egypt to Caesarea in Galil, Gathering Troops Along the Way [ <i>Wars of the Jews</i> 3.4.2-3.7.3]  Start of Vespasian's Siege of Jotapata in Galil on 22 <sup>nd</sup> Iyyar on <b>May 25, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.3-4]
May 31	1 <sup>st</sup> Day of Sivan on June 2, 67 C.E.	Vespasian Badly Beaten Back from His Assault on Jotapata on 20 <sup>th</sup> Sivan on <b>June 21, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.29]  Titus and Trajan Conquer and Massacre Japha in Galil on 25 <sup>th</sup> Sivan on <b>June 26, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.31]
June 30	1 <sup>st</sup> Day of Tammuz on July 2, 67 C.E.	End of Vespasian's Siege of Jotapata on 1 <sup>st</sup> Tammuz in the 13 <sup>th</sup> Year of the Reign of Nero on <b>July 1, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.36]
July 29	1 <sup>st</sup> Day of Av on July 31, 67 C.E.	
August 28	1 <sup>st</sup> Day of Elul on August 30, 67 C.E.	Taking of Prisoners of Defeated Towns of Galil to be Massacred and Sold into Slavery on 8 <sup>th</sup> Elul on <b>September 6, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.10.10]  Start of Revolt of Gamala in Galil Against Vespasian on 24 <sup>th</sup> Elul on <b>September 22, 67 C.E.</b> [ <i>Wars of the Jews</i> 4.1.10]

September 27	1 <sup>st</sup> Day of Tishri on September 29, 67 C.E.	<p>End of Vespasian's Siege of Gamala on 23<sup>rd</sup> Tishri on <b>October 21, 67 C.E.</b> [<i>Wars of the Jews</i> 4.1.10]</p> <p>Nero Dies on <b>October 21, 67 C.E.</b> on 23<sup>rd</sup> Tishri, After Having Reigned 13 Years and 8 Days [<i>Wars of the Jews</i> 4.9.2; <i>Roman History</i> Book 63, 29.3]</p> <p>After Defeating Gamala Vespasian Returns to Caesarea on About 24<sup>th</sup> Tishri on About October 22, 67 C.E. [<i>Wars of the Jews</i> 4.2.1]</p> <p>Titus Takes Gischala in Galil, and Thus All of Galil, a Few Days After 23<sup>rd</sup> Tishri a Few Days After October 21, 67 C.E. [<i>Wars of the Jews</i> 4.2.1-5]</p> <p>Vespasian Leaves Caesarea to Take Jamnia and Azotus in Yehudah at the Same Time Titus Returns to Caesarea from Gischala a Few Days After October 21, 67 C.E. [<i>Wars of the Jews</i> 4.3.2]</p> <p>After Titus Returns to Caesarea at the End of October 67 C.E. Titus Disappears from Josephus's Account Until He Reappears When Josephus is Set Free by Vespasian when Vespasian is Declared Emperor in Alexandria, Egypt in the Middle of the Winter [<i>Wars of the Jews</i> 4.3.2, 4.9.2, 4.10.7]</p>
October 26	1 <sup>st</sup> Day of Marcheshvan on October 28, 67 C.E.	<p>Vespasian Hears of Nero's Death the First Time Upon Returning to Caesarea from Taking Jamnia in Yehudah, About 30 Days After October 21, 67 C.E. on About November 20, 67 C.E. on About 24<sup>th</sup> Marcheshvan <u>[Correction: Not the Second Time He Returned from Taking the Town of Jamnia in Yehudah on About 4<sup>th</sup> Sivan on May 24, 68 C.E.]</u> [<i>Wars of the Jews</i> 4.3.2, 4.8.1-4.9.2]</p> <p>Titus Leaves from Caesarea to Rome in the Winter to Receive Instructions from the New Emperor Galba on About November 20, 67 C.E. on About 24<sup>th</sup> Marcheshvan [<i>Wars of the Jews</i> 4.9.2]</p>
November 25	1 <sup>st</sup> Day of Kislev on November 27, 67 C.E.	<p>Vespasian Takes Gadara in Perea on 4<sup>th</sup> Adar <u>[Correction: on 4<sup>th</sup> Kislev]</u> on <b>November 30, 67 C.E.</b> [<i>Wars of the Jews</i> 4.7.3]</p> <p><u>During the Month of Shevat or Adar [Correction: Month of Tishri or Marcheshvan]</u> Vespasian Hears of the Revolt by Vindex Against Nero in Gaul in France, <u>[Correction: and Then Also Hears of Nero's Death and the Danger of a Coming Civil War for the Empire]</u> which Causes Vespasian to Hurry His Campaign Against the Jews and to Take All of the Region of Perea by About the End of Adar <u>[Correction: Kislev]</u> by About the End of December, but is Hindered by</p>

		the Winter [Wars of the Jews 4.7.3-4.8.1]
December 24	1 <sup>st</sup> Day of Tevet on December 26, 67 C.E.	The Legions of Upper Germany Refused to Vow the Oath of Allegiance to Galba on <b>January 1, 68 C.E.</b> and Declared Their Oath of Allegiance to Vitellius as Emperor on <b>January 3, 68 C.E.</b> [The Histories Book 1.56-57]  Galba is Assassinated by Otho on <b>January 15, 68 C.E.</b> [The Histories Book 1.27]  Galba is Assassinated by Otho in the Winter of 68 C.E. in January while Titus is at Achaia, Greece, Causing Titus to Return to Caesarea at that Time [Wars of the Jews 4.9.2]
January 23	1 <sup>st</sup> Day of Shevat on January 25, 68 C.E.	
February 21	1 <sup>st</sup> Day of Adar on February 23, 68 C.E.	At the Beginning of Spring, [Correction: At the Onset of Warmer, Spring-like Weather During the Middle of the Winter in the Much Warmer Region of Southern Yehudah] Vespasian Takes the Towns of Lydda and Jamnia and Emmaus and the Toparchies of Thamnas and Bethletephon in Yehudah and Part of the Region of Idumea and Then Camps at Corea Near Jericho on 2 <sup>nd</sup> Sivan [Correction: on 2 <sup>nd</sup> Adar] on <b>February 24, 68 C.E.</b> [Wars of the Jews 4.8.1]  Vespasian Leaves Again for Yehudah to Take the Remaining Towns in the Region of Yehudah Around Yerushalayim on 5 <sup>th</sup> Sivan [Correction: on 5 <sup>th</sup> Adar] on <b>February 27, 68 C.E.</b> on About the Same Day that Otho is Defeated by Vitellius and Commits Suicide [Wars of the Jews 4.9.3-9]  Otho Commended the State to the Care of the Senate on <b>March 14, 68 C.E.</b> [The Histories Book 1.90]
March 22	1 <sup>st</sup> Day of Nisan on March 24, 68 C.E.	After Having Taken All of the Towns in Yehudah Except Yerushalayim, Vespasian Returns to Caesarea in About the Month of Adar, and on About March 25, 68 C.E. (About 26 Days After He had Left Caesarea on February 27, 68 C.E.) Vespasian Hears in the Middle of Winter that Vitellius has been Made Emperor of Rome [Wars of the Jews 4.9.9-4.10.2]  After Hearing of Galba's Death, Titus Returns to Caesarea and Arrives Sometime Shortly After March 14, 68 C.E., After His Father Vespasian had Taken All of the Towns and Cities of Yehudah Except Yerushalayim [The Histories Book 2.1-3]

Yochanan and Shim'on End Their Civil War for Yerushalayim in the Month of Nisan in About the 3<sup>rd</sup> Year of the War on or Shortly After March 24, 68 C.E. at Around the Same Time that Vitellius and Otho End Their Civil War for the Roman Empire in About the Month of Nisan in About the Month of March 68 C.E., at which Time Yochanan Begins Building His Siege Weapons  
[Wars of the Jews 4.9.10-4.10.2]

After Hearing of Galba's Death in the Winter in January 68 C.E., Titus Returns to Caesarea from Achaea, Greece About 2 Months Later in About the Month of Nisan at About the End of March 68 C.E. While it is Still the Middle of Winter  
[Wars of the Jews 4.9.2, 3.4.2-3.7.3]

The Roman Legions Under Vespasian's Command Declare Him Emperor of Rome in About the Month of Nisan at About the End of March 68 C.E. at Around the Same Time that Titus Returns to Caesarea After His Father Vespasian had Taken All of the Towns in Yehudah Except Yerushalayim  
[Wars of the Jews 4.10.2-7]

Vespasian Sends Word to Alexandria in the Middle of Winter, Enquiring If They Would Support Him as Emperor and Receives the Reply that the Governor has Ordered All the Legions of Egypt to Swear Oath to Vespasian as Emperor About 6 to 10 Days After March 25, 68 C.E. on About March 31 to April 4, 68 C.E.  
[Wars of the Jews 4.10.2-7]

In the Middle of Winter, Vespasian is Declared Emperor in Egypt About 3 to 5 Days After Vespasian Sent Word on About March 28 to 30, 68 C.E.  
[Wars of the Jews 4.10.2-7]

Vespasian Goes to Beirut, Lebanon on About March 31 to April 4, 68 C.E. to Meet with Mucianus, and Vespasian Sends Mucianus with Part of His Army in About the Month of Nisan in About the Middle of April 68 C.E. to Fight Vitellius at Rome, but Mucianus Has to Go by Land Instead of by Sea because it is Still the Middle of Winter  
[Wars of the Jews 4.11.1]

Vespasian Sends His Son Titus to Lay Siege to Yerushalayim while Vespasian Goes to Beirut and Then Alexandria to Acquire Funding for His Venture to Become Emperor of Rome  
[Roman History Book 65, 7-9]

Titus is Sent to Pursue the War in Yehudah with Nothing

		Left in Yehudah to War Against Except Yerushalayim While His Father Vespasian Goes to Alexandria in About April 69 C.E. As Mucianus Goes to Rome to Fight Against Vitellius [The Histories Book 2.82]
April 20	1 <sup>st</sup> Day of Iyyar on April 22, 68 C.E.	Antonius Left Mysia, Turkey in About the Month of Iyyar at About the End of the Month of April to Fight Vitellius at Rome, but He is Stopped for an Unknown Amount of Time with Fighting at Cremona, Italy [Wars of the Jews 4.11.2]
May 19	1 <sup>st</sup> Day of Sivan on May 21, 68 C.E.	
June 18	1 <sup>st</sup> Day of Tammuz on June 20, 68 C.E.	Vespasian Took Control of All of the Towns and Cities of Yehudah and of the Plains, Except Yerushalayim, by the 2 <sup>nd</sup> Summer of His Campaign Against the Jews, by the Summer of 68 C.E., at which Time Titus Had Also Returned to Caesarea from Achaea, Greece After Galba's Death [The Histories 2.4, 5.10]  The Legions of Egypt Swear the Oath of Allegiance to Vespasian on an Uncertain Date that is Later Commemorated on <b>July 1, 68 C.E.</b> [The Histories Book 2.79; De Vita Caesarum, T.Flavius Vespianus Augustus, VII]
July 17	1 <sup>st</sup> Day of Av on July 19, 68 C.E.	
August 16	1 <sup>st</sup> Day of Elul on August 18, 68 C.E.	
September 15	1 <sup>st</sup> Day of Tishri on September 17, 68 C.E.	
October 15	1 <sup>st</sup> Day of Marcheshvan on October 17, 68 C.E.	
November 13	1 <sup>st</sup> Day of Kislev on November 15, 68 C.E.	Vitellius Hears of the Defection of His Legion to Antonius at Narnia, Italy on December 18, 68 C.E. [Correction: on <b>November 13, 68 C.E.</b> , 4 Days Before the Battle on 3 <sup>rd</sup> Kislev on November 17, 68 C.E., Not 4 Days Before Vespasian Heard the News of the Victory of the Battle on December 22, 68 C.E.] [The Histories Book 3.67]  Final Battle and Victory for Vespasian Over Vitellius at Rome After December 18, 69 C.E. [Correction: After <b>November 13, 68 C.E.</b> ] [The Histories Book 3.67-85]  Final Battle and Victory for Vespasian Over Vitellius at Rome on 3 <sup>rd</sup> Kislev on <b>November 17, 68 C.E.</b>

		<p>[<i>Wars of the Jews</i> 4.11.4]</p> <p>The Army of Mucianus Arrives at Rome on the Day After the Battle on 4<sup>th</sup> Kislev on <b>November 18, 68 C.E.</b></p> <p>[<i>Wars of the Jews</i> 4.11.4]</p> <p>The Army of Mucianus Arrives at Rome in About the Month of Kislev at About the Middle of November 68 C.E. After Having Traveled About 7 Months from the Time They Left Beirut at About the Middle of April 68 C.E.</p> <p>[<i>Wars of the Jews</i> 4.11.1-4]</p> <p>The Army of Mucianus Arrives at Rome in About the Month of Kislev at About the Middle of November 68 C.E. After Having Traveled About 7 Months from the Time They Left Beirut at About the Middle of April 68 C.E.</p> <p>[<i>The Histories</i> Book 2.81]</p>
December 13	1 <sup>st</sup> Day of Tevet on December 15, 68 C.E.	Vespasian Hears in Alexandria of the Victory of His Armies at Rome About 35 Days Later on About December 22, 68 C.E. on About 8 <sup>th</sup> Tevet
January 11	1 <sup>st</sup> Day of Shevat on January 13, 69 C.E.	
February 10	1 <sup>st</sup> Day of Adar on February 12, 69 C.E.	
March 11	1 <sup>st</sup> Day of Adar Bet on March 13, 69 C.E.	<p>In About the Month of Adar Bet in About March 69 C.E. Vespasian Sends His Son Titus from Alexandria to Lay Siege to Yerushalayim while Vespasian Leaves at the End of Winter to Rome to Take Control of the Empire</p> <p>[<i>Wars of the Jews</i> 4.11.5]</p> <p>In About the Month of Adar Bet in About March 69 C.E. Titus Celebrates His Victory Over Yerushalayim while His Father Vespasian is Traveling to Rome to Take Control of the Empire</p> <p>[<i>Wars of the Jews</i> 7.2.1]</p>
April 10	1 <sup>st</sup> Day of Nisan on April 12, 69 C.E.	<p>Start of Titus's Siege of Yerushalayim on 14<sup>th</sup> Nisan on <b>April 25, 69 C.E.</b> Before Yochanan's Siege Weapons are Built</p> <p>[<i>Wars of the Jews</i> 5.13.7]</p>
May 9	1 <sup>st</sup> Day of Iyyar on May 11, 69 C.E.	
June 7	1 <sup>st</sup> Day of Sivan On June 9, 69 C.E.	
July 7	1 <sup>st</sup> Day of Tammuz on	The Number of Bodies Counted from the Start of the Siege of 14 <sup>th</sup> Nisan is 115,880 on 1 <sup>st</sup> Tammuz on

	July 9, 69 C.E.	<b>July 9, 69 C.E.</b> [ <i>Wars of the Jews</i> 5.13.7]
August 5	1 <sup>st</sup> Day of Av on August 7, 69 C.E.	Destruction of the Temple on 10 <sup>th</sup> Av on <b>August 16, 69 C.E.</b> [ <i>Wars of the Jews</i> 6.4.5]
September 4	1 <sup>st</sup> Day of Elul on September 6, 69 C.E.	End of the Siege of Yerushalayim on 8 <sup>th</sup> Elul on <b>September 13, 69 C.E.</b> in the 2 <sup>nd</sup> Year of Vespasian's Contrived Reign, in the 1 <sup>st</sup> Year of His Actual Reign [ <i>Wars of the Jews</i> 6.10.1]
October 4	1 <sup>st</sup> Day of Tishri on October 6, 69 C.E.	
November 2	1 <sup>st</sup> Day of Marcheshvan on November 4, 69 C.E.	
December 2	1 <sup>st</sup> Day of Kislev on December 4, 69 C.E.	
January 1	1 <sup>st</sup> Day of Tevet on January 3, 70 C.E.	
January 30	1 <sup>st</sup> Day of Shevat on February 1, 70 C.E.	
March 1	1 <sup>st</sup> Day of Adar on March 3, 70 C.E.	

**Correlating of Julian and Hebrew Calendar Dates Recorded by Josephus, Tacitus, Suetonius, and Dio  
Correcting Both Tacitus's Dates and Josephus's Dates Together into a Timeline Without Contradiction  
This Final Method Dates the Destruction of the Temple in the Year 68 C.E.  
and Corrects the Rest of the Errors and Contradictions in the Dates  
Leaving Only Tacitus's Unsupported Date of 'March 14' Uncorrected**

Calculations of the Moon Phases Table are by Fred Espanek  
[www.astropixels.com/ephemeris/phasecat/phases0001.html](http://www.astropixels.com/ephemeris/phasecat/phases0001.html)

<b>NASA Calculated Date of the New Moon</b>	<b>Date of the 1<sup>st</sup> Day of the Hebrew Months When the Sliver of the New Moon becomes Visible from Earth Approximated to Within a One Day Margin of Error</b>	<b>Dates of Events Recorded by Josephus on the Hebrew Calendar</b>
March 4	1 <sup>st</sup> Day of Adar on March 6, 67 C.E.	Titus Leaves from Achaea, Greece at an Early End of Winter in About March 67 C.E. [ <i>Wars of the Jews</i> 3.4.2]
April 2	1 <sup>st</sup> Day of Nisan on April 4, 67 C.E.	
May 2	1 <sup>st</sup> Day of Iyyar on May 4, 67 C.E.	Titus Meets Up with His Father Vespasian in Ptolemais, Lebanon in About the Month of Iyyar in About May 67 C.E. About 2 Months After Titus had Traveled from Achaea, Greece to Alexandria, Egypt to Caesarea in Galil, Gathering Troops Along the Way [ <i>Wars of the Jews</i> 3.4.2-3.7.3]  Start of Vespasian's Siege of Jotapata in Galil on 22 <sup>nd</sup> Iyyar on <b>May 25, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.3-4]
May 31	1 <sup>st</sup> Day of Sivan on June 2, 67 C.E.	Vespasian Badly Beaten Back from His Assault on Jotapata on 20 <sup>th</sup> Sivan on <b>June 21, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.29]  Titus and Trajan Conquer and Massacre Japha in Galil on 25 <sup>th</sup> Sivan on <b>June 26, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.31]
June 30	1 <sup>st</sup> Day of Tammuz on July 2, 67 C.E.	End of Vespasian's Siege of Jotapata on 1 <sup>st</sup> Tammuz in the 13 <sup>th</sup> Year of the Reign of Nero on <b>July 1, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.7.36]
July 29	1 <sup>st</sup> Day of Av on July 31, 67 C.E.	
August 28	1 <sup>st</sup> Day of Elul on August 30, 67 C.E.	Taking of Prisoners of Defeated Towns of Galil to be Massacred and Sold into Slavery on 8 <sup>th</sup> Elul on <b>September 6, 67 C.E.</b> [ <i>Wars of the Jews</i> 3.10.10]  Start of Revolt of Gamala in Galil Against Vespasian on 24 <sup>th</sup> Elul on <b>September 22, 67 C.E.</b> [ <i>Wars of the Jews</i> 4.1.10]



September 27	1 <sup>st</sup> Day of Tishri on September 29, 67 C.E.	<p>End of Vespasian's Siege of Gamala on 23<sup>rd</sup> Tishri on <b>October 21, 67 C.E.</b> [<i>Wars of the Jews</i> 4.1.10]</p> <p>Nero Dies on <b>October 21, 67 C.E.</b> on 23<sup>rd</sup> Tishri, After Having Reigned 13 Years and 8 Days [<i>Wars of the Jews</i> 4.9.2; <i>Roman History</i> Book 63, 29.3]</p> <p>After Defeating Gamala Vespasian Returns to Caesarea on About 24<sup>th</sup> Tishri on About October 22, 67 C.E. [<i>Wars of the Jews</i> 4.2.1]</p> <p>Titus Takes Gischala in Galil, and Thus All of Galil, a Few Days After 23<sup>rd</sup> Tishri a Few Days After October 21, 67 C.E. [<i>Wars of the Jews</i> 4.2.1-5]</p> <p>Vespasian Leaves Caesarea to Take Jamnia and Azotus in Yehudah at the Same Time Titus Returns to Caesarea from Gischala a Few Days After October 21, 67 C.E. [<i>Wars of the Jews</i> 4.3.2]</p> <p>After Titus Returns to Caesarea at the End of October 67 C.E. Titus Disappears from Josephus's Account Until He Reappears When Josephus is Set Free by Vespasian when Vespasian is Declared Emperor in Alexandria, Egypt in the Middle of the Winter [<i>Wars of the Jews</i> 4.3.2, 4.9.2, 4.10.7]</p>
October 26	1 <sup>st</sup> Day of Marcheshvan on October 28, 67 C.E.	<p>Vespasian Hears of Nero's Death the First Time Upon Returning to Caesarea from Taking Jamnia in Yehudah, About 30 Days After October 21, 67 C.E. on About November 20, 67 C.E. on About 24<sup>th</sup> Marcheshvan <u>[Correction: Not the Second Time He Returned from Taking the Town of Jamnia in Yehudah on About 4<sup>th</sup> Sivan on May 24, 68 C.E.]</u> [<i>Wars of the Jews</i> 4.3.2, 4.8.1-4.9.2]</p> <p>Titus Leaves from Caesarea to Rome in the Winter to Receive Instructions from the New Emperor Galba on About November 20, 67 C.E. on About 24<sup>th</sup> Marcheshvan [<i>Wars of the Jews</i> 4.9.2]</p>
November 25	1 <sup>st</sup> Day of Kislev on November 27, 67 C.E.	<p>Vespasian Takes Gadara in Perea on 4<sup>th</sup> Adar <u>[Correction: on 4<sup>th</sup> Kislev]</u> on <b>November 30, 67 C.E.</b> [<i>Wars of the Jews</i> 4.7.3]</p> <p><u>During the Month of Shevat or Adar [Correction: Month of Tishri or Marcheshvan]</u> Vespasian Hears of the Revolt by Vindex Against Nero in Gaul in France, <u>[Correction: and Then Also Hears of Nero's Death and the Danger of a Coming Civil War for the Empire]</u> which Causes Vespasian to Hurry His Campaign Against the Jews and to Take All of the Region of Perea by About the End of Adar <u>[Correction: Kislev]</u> by About the End of December, but is Hindered by</p>

		the Winter [Wars of the Jews 4.7.3-4.8.1]
December 24	1 <sup>st</sup> Day of Tevet on December 26, 67 C.E.	The Legions of Upper Germany Refused to Vow the Oath of Allegiance to Galba on <b>January 1, 68 C.E.</b> and Declared Their Oath of Allegiance to Vitellius as Emperor on <b>January 3, 68 C.E.</b> [The Histories Book 1.56-57]  Galba is Assassinated by Otho on <b>January 15, 68 C.E.</b> [The Histories Book 1.27]  Galba is Assassinated by Otho in the Winter of 68 C.E. in January while Titus is at Achaia, Greece, Causing Titus to Return to Caesarea at that Time [Wars of the Jews 4.9.2]
January 23	1 <sup>st</sup> Day of Shevat on January 25, 68 C.E.	
February 21	1 <sup>st</sup> Day of Adar on February 23, 68 C.E.	At the Beginning of Spring, [Correction: At the Onset of Warmer, Spring-like Weather During the Middle of the Winter in the Much Warmer Region of Southern Yehudah] Vespasian Takes the Towns of Lydda and Jamnia and Emmaus and the Toparchies of Thamnas and Bethletephon in Yehudah and Part of the Region of Idumea and Then Camps at Corea Near Jericho on 2 <sup>nd</sup> Sivan [Correction: on 2 <sup>nd</sup> Adar] on <b>February 24, 68 C.E.</b> [Wars of the Jews 4.8.1]  Vespasian Leaves Again for Yehudah to Take the Remaining Towns in the Region of Yehudah Around Yerushalayim on 5 <sup>th</sup> Sivan [Correction: on 5 <sup>th</sup> Adar] on <b>February 27, 68 C.E.</b> on About the Same Day that Otho is Defeated by Vitellius and Commits Suicide [Wars of the Jews 4.9.3-9]  Otho Commended the State to the Care of the Senate on <b>March 14, 68 C.E.</b> [The Histories Book 1.90]
March 22	1 <sup>st</sup> Day of Nisan on March 24, 68 C.E.	After Having Taken All of the Towns in Yehudah Except Yerushalayim, Vespasian Returns to Caesarea in About the Month of Adar, and on About March 25, 68 C.E. (About 26 Days After He had Left Caesarea on February 27, 68 C.E.) Vespasian Hears in the Middle of Winter that Vitellius has been Made Emperor of Rome [Wars of the Jews 4.9.9-4.10.2]  After Hearing of Galba's Death, Titus Returns to Caesarea and Arrives Sometime Shortly After March 14, 68 C.E., After His Father Vespasian had Taken All of the Towns and Cities of Yehudah Except Yerushalayim [The Histories Book 2.1-3]

Yochanan and Shim'on End Their Civil War for Yerushalayim in the Month of Nisan in About the 3<sup>rd</sup> Year of the War on or Shortly After March 24, 68 C.E. at Around the Same Time that Vitellius and Otho End Their Civil War for the Roman Empire in About the Month of Nisan in About the Month of March 68 C.E., at which Time Yochanan Begins Building His Siege Weapons  
[*Wars of the Jews* 4.9.10-4.10.2]

After Hearing of Galba's Death in the Winter in January 68 C.E., Titus Returns to Caesarea from Achaea, Greece About 2 Months Later in About the Month of Nisan at About the End of March 68 C.E. While it is Still the Middle of Winter  
[*Wars of the Jews* 4.9.2, 3.4.2-3.7.3]

The Roman Legions Under Vespasian's Command Declare Him Emperor of Rome in About the Month of Nisan at About the End of March 68 C.E. at Around the Same Time that Titus Returns to Caesarea After His Father Vespasian had Taken All of the Towns in Yehudah Except Yerushalayim  
[*Wars of the Jews* 4.10.2-7]

Vespasian Sends Word to Alexandria in the Middle of Winter, Enquiring If They Would Support Him as Emperor and Receives the Reply that the Governor has Ordered All the Legions of Egypt to Swear Oath to Vespasian as Emperor About 6 to 10 Days After March 25, 68 C.E. on About March 31 to April 4, 68 C.E.  
[*Wars of the Jews* 4.10.2-7]

In the Middle of Winter, Vespasian is Declared Emperor in Egypt About 3 to 5 Days After Vespasian Sent Word on About March 28 to 30, 68 C.E.  
[*Wars of the Jews* 4.10.2-7]

Vespasian Goes to Beirut, Lebanon on About March 31 to April 4, 68 C.E. to Meet with Mucianus, and Vespasian Sends Mucianus with Part of His Army in About the Month of Nisan in About the Middle of April 68 C.E. to Fight Vitellius at Rome, but Mucianus Has to Go by Land Instead of by Sea because it is Still the Middle of Winter  
[*Wars of the Jews* 4.11.1]

Vespasian Sends His Son Titus to Lay Siege to Yerushalayim while Vespasian Goes to Beirut and Then Alexandria to Acquire Funding for His Venture to Become Emperor of Rome  
[*Roman History* Book 65, 7-9]

Titus is Sent to Pursue the War in Yehudah with Nothing

		<p>Left in Yehudah to War Against Except Yerushalayim While His Father Vespasian Goes to Alexandria in About April 68 C.E. As Mucianus Goes to Rome to Fight Against Vitellius [<i>The Histories</i> Book 2.82]</p> <p>In About the Month of Adar Bet in About March 68 C.E. Vespasian Sends His Son Titus from Alexandria to Lay Siege to Yerushalayim while Vespasian Leaves at the End of Winter to Rome to Take Control of the Empire [Correction: Titus Stopped at Alexandria on His Way Back to Caesarea from Achaea, Greece Before His Father Vespasian Sent Him from Caesarea to Lay Siege to Yerushalayim in the Month of Nisan at About the End of March to Beginning of April 68 C.E.] [<i>Wars of the Jews</i> 4.11.5]</p> <p>Note: The fact that Titus was able to travel from Achaea, Greece to Alexandria, Egypt, and then from Alexandria, Egypt to Caesarea, and then from Caesarea to Ptolemais, Lebanon in only about a 2 month span of time in <i>Wars of the Jews</i> 3.4.2-3.7.3 shows that Titus had plenty of time to stop in Alexandria first on his way to Caesarea before being sent by his father Vespasian from Caesarea to lay siege to Yerushalayim in April 68 C.E.</p> <p>Start of Titus's Siege of Yerushalayim on 14<sup>th</sup> Nisan on <b>April 6, 68 C.E.</b> Before Yochanan's Siege Weapons are Built [<i>Wars of the Jews</i> 5.13.7]</p> <p>Note: When Titus arrived at Yerushalayim he had to retreat again for 7 days, showing that he arrived in haste before he had been able to complete all of his siege engines, and before Yochanan had been able to complete his siege weapons, and before all of Titus's troops had arrived which he had gathered from the neighboring Roman fortifications around Yehudah and from Alexandria</p>
April 20	1 <sup>st</sup> Day of Iyyar on April 22, 68 C.E.	<p>Antonius Left Mysia, Turkey in About the Month of Iyyar at About the End of the Month of April to Fight Vitellius at Rome, but He is Stopped for an Unknown Amount of Time with Fighting at Cremona, Italy [<i>Wars of the Jews</i> 4.11.2]</p>
May 19	1 <sup>st</sup> Day of Sivan on May 21, 68 C.E.	
June 18	1 <sup>st</sup> Day of Tammuz on June 20, 68 C.E.	<p>Vespasian Took Control of All of the Towns and Cities of Yehudah and of the Plains, Except Yerushalayim, by the 2<sup>nd</sup> Summer of His Campaign Against the Jews, by the Summer of 68 C.E., at which Time Titus Had Also Returned to Caesarea from Achaea, Greece After Galba's Death [<i>The Histories</i> 2.4, 5.10]</p> <p>The Number of Bodies Counted from the Start of the Siege of 14<sup>th</sup> Nisan is 115,880 on 1<sup>st</sup> Tammuz on <b>June 20, 68 C.E.</b> [<i>Wars of the Jews</i> 5.13.7]</p>

		<p>The Legions of Egypt Swear the Oath of Allegiance to Vespasian on an Uncertain Date that is Later Commemorated on <b>July 1, 68 C.E.</b>  <i>[The Histories Book 2.79; De Vita Caesarum, T.Flavius Vespianus Augustus, VII]</i></p>
July 17	1 <sup>st</sup> Day of Av on July 19, 68 C.E.	<p>Destruction of the Temple on 10<sup>th</sup> Av on <b>July 28, 68 C.E.</b>  <i>[Wars of the Jews 6.4.5]</i></p>
August 16	1 <sup>st</sup> Day of Elul on August 18, 68 C.E.	<p>End of the Siege of Yerushalayim on 8<sup>th</sup> Elul on <b>August 25, 68 C.E.</b> in the 2<sup>nd</sup> Year of Vespasian's Contrived Reign, in the 1<sup>st</sup> Year of His Actual Reign <u>[Correction: in the 1<sup>st</sup> Year of Vespasian's Reign at Alexandria in the East, While Vitellius Still Reigned at Rome in the West]</u>  <i>[Wars of the Jews 6.10.1]</i></p>
September 15	1 <sup>st</sup> Day of Tishri on September 17, 68 C.E.	
October 15	1 <sup>st</sup> Day of Marcheshvan on October 17, 68 C.E.	
November 13	1 <sup>st</sup> Day of Kislev on November 15, 68 C.E.	<p>Vitellius Hears of the Defection of His Legion to Antonius at Narnia, Italy on December 18, 68 C.E. <u>[Correction: on <b>November 13, 68 C.E.</b>, 4 Days Before the Battle on 3<sup>rd</sup> Kislev on November 17, 68 C.E., Not 4 Days Before Vespasian Heard the News of the Victory of the Battle on December 22, 68 C.E.]</u>  <i>[The Histories Book 3.67]</i></p> <p>Final Battle and Victory for Vespasian Over Vitellius at Rome After December 18, 69 C.E. <u>[Correction: After <b>November 13, 68 C.E.</b></u>  <i>[The Histories Book 3.67-85]</i></p> <p>Final Battle and Victory for Vespasian Over Vitellius at Rome on 3<sup>rd</sup> Kislev on <b>November 17, 68 C.E.</b>  <i>[Wars of the Jews 4.11.4]</i></p> <p>The Army of Mucianus Arrives at Rome on the Day After the Battle on 4<sup>th</sup> Kislev on <b>November 18, 68 C.E.</b>  <i>[Wars of the Jews 4.11.4]</i></p> <p>The Army of Mucianus Arrives at Rome in About the Month of Kislev at About the Middle of November 68 C.E. After Having Traveled About 7 Months from the Time They Left Beirut at About the Middle of April 68 C.E.  <i>[Wars of the Jews 4.11.1-4]</i></p> <p>The Army of Mucianus Arrives at Rome in About the Month of Kislev at About the Middle of November 68 C.E. After Having Traveled About 7 Months from the Time They Left</p>

		Beirut at About the Middle of April 68 C.E. [ <i>The Histories</i> Book 2.81]
December 13	1 <sup>st</sup> Day of Tevet on December 15, 68 C.E.	Vespasian Hears in Alexandria of the Victory of His Armies at Rome About 35 Days Later on About December 22, 68 C.E. on About 8 <sup>th</sup> Tevet [ <i>Wars of the Jews</i> 4.11.4-5]
January 11	1 <sup>st</sup> Day of Shevat on January 13, 69 C.E.	
February 10	1 <sup>st</sup> Day of Adar on February 12, 69 C.E.	
March 11	1 <sup>st</sup> Day of Adar Bet on March 13, 69 C.E.	In About the Month of Adar Bet in About March 69 C.E. Titus Celebrates His Victory Over Yerushalayim while His Father Vespasian is Traveling to Rome to Take Control of the Empire [ <i>Wars of the Jews</i> 7.2.1]
April 10	1 <sup>st</sup> Day of Nisan on April 12, 69 C.E.	

When the destruction of the Temple is dated in the year 68 C.E. it becomes apparent that all of the dates Josephus records fit together in perfect harmony without any contradictions or problems in the chronology. The only contradictions that remain are those in the Roman records that still contradict Josephus in some ways, but the dates Josephus records also expose the errors in the Roman dates and even prove that the Roman dates are false and unreliable. Through a series of errors that compounded one upon another, the following shows how the Roman dates continued to stray farther and farther from the reality of when everything actually happened as each wrong date begat another wrong date after it in order to force the previous wrong date to work into the erroneous Roman chronology.

*The Dates Josephus Records and the Manipulations that Caused Contradictions in Josephus's Dates Expose a Series of Errors in the Roman Records, which Led to All of the Year Dates of Events in the Years 68 through 70 C.E. to be Calculated One Year Later Than the Events Actually Happened:*

1. The first error made in the Roman records was the date of the death of the Emperor Nero. The Romans made a simple scribal mistake that changed the length of Nero's reign into 13 years and 8 months instead of 13 years and 8 days as Josephus records. This created the first problem, because in order for Nero's reign to be lengthened by 8 months to June 68 C.E. Galba's reign had to also be lengthened to fit with the new chronology. The Roman historians knew the precisely recorded date of Galba's death on January 15 as Tacitus records. Suetonius backs up all of Tacitus's January dates, and records that Galba certainly died shortly after January 14. But if Galba died on January 15 and Nero died in June 68 C.E. this forces Galba's reign to be lengthened to 7 months, when it was originally only 2 months and 25 days from Nero's actual death on October 21, 67 C.E.

The following chart shows the disagreements among the various available records concerning the lengths of the reigns of the Emperors Galba, Otho, and Vitellius.

**Lengths of Reigns Recorded for the Emperors Galba, Otho, and Vitellius**

<b>Roman Emperor</b>	<b>Length of Reign According to Josephus</b>	<b>Length of Reign According to Suetonius</b>	<b>Length of Reign According to Dio</b>
Galba	7 Months and As Many Days [ <i>Wars of the Jews</i> 4.9.2]	In the 7 <sup>th</sup> Month [ <i>De Vita Caesarum</i> , Sersius Sulpicius Galba, XXIII]	9 Months [ <i>Roman History</i> Book 63.6]
Otho	3 Months 2 Days [ <i>Wars of the Jews</i> 4.9.9]	On the 95 <sup>th</sup> Day [ <i>De Vita Caesarum</i> , A Salvius Otho, XI]	90 Days [ <i>Roman History</i> Book 63.15]
Vitellius	8 Months 5 Days [ <i>Wars of the Jews</i> 4.11.4]	In the 8 <sup>th</sup> Month [ <i>De Vita Caesarum</i> , Aulus Vitellius XV]	1 Year Minus 10 Days [ <i>Roman History</i> Book 64.22]
Total	18 Months 7 Days + As Many Days as 7 Months = <b>18 Months 14 Days</b> or <b>About 18 Months 217 Days</b>	= <b>More Than 15 Months 95 Days</b>	= <b>1 Year 9 Months 80 Days</b>
Approximate Total Year/Month Conversion	<b>1 Year 6 Months 14 Days</b> or <b>About 2 Years 1 Month 7 Days</b>	<b>More Than 1 Year 6 Months 5 Days</b>	<b>1 Year 11 Months 10 Days</b>

Even though Josephus's own dates contradict the Roman dates of the lengths of the reigns of Galba, Otho, and Vitellius, Josephus still recorded the Roman dates with the greatest of accuracy of any of the sources. The fact that he left the Roman dates intact, precisely as he found them recorded in his sources, even though they contradicted his own dates, shows his integrity in recording the dates precisely in spite of their errors and contradictions.

The next chart shows the conventional dating method of using the date of Galba’s death on January 15 together with Josephus’s recorded Roman dates of the lengths of the reigns of Galba, Otho, and Vitellius to come up with the dates for Nero’s death, Otho’s death, and Vitellius’s death. This conventional method is what is used to date Nero’s death on June 8, 68 C.E. and Vitellius’s death on December 22, 69 C.E.

**Conventional Dating Method Based Upon the Roman Records**

Death of Nero	Death of Galba	Death of Otho	Death of Vitellius
Nero Died on June 8	Galba Died on January 15	Otho Died on April 17	Vitellius Died on December 22
7 Months and 7 Days Before January 15	[ <i>The Histories</i> Book 1.27]	3 Months and 2 Days After January 15	11 Months and 7 Days After January 15
Total: 1 Year 6 Months 14 Days From the Death of Nero on June 8, 68 C.E. to the Death of Vitellius on December 22, 69 C.E.			

The other method of dating Nero’s death is using Josephus’s record of Nero’s death on October 21, 67 C.E. after having reigned for 13 years and 8 days instead of 13 years and 8 months. This method shows that Galba died on January 15, 68 C.E. instead of January 15, 69 C.E. This method also uses Josephus’s date for the death of Vitellius on 3<sup>rd</sup> Kislev on November 17, 68 C.E. As already shown in the previous charts in dating the year of the destruction of the Temple in the years 69 and 68, it becomes apparent that Vespasian heard of the death of Vitellius and the victory of his armies at Rome on December 22, 68 C.E., 35 days after Vitellius actually died on November 17. This shows a second error in the Roman record in mistaking the date that Vespasian heard the news of the death of Vitellius for the date that Vitellius actually died. And from this error in dating Vitellius’s death on December 22, the Roman records calculated an erroneous length of time for the reigns of Otho and Vitellius, lengthening their combined reigns by a total of 1 month and 3 days.

Therefore, the dates that Josephus gives expose at least 2 errors in the Roman records for the lengths of the reigns of Galba, Otho, and Vitellius. Josephus reveals that Nero died on October 21, providing proof that 7 months and 7 days of Galba’s reign were calculated at a later date based upon the error of Nero’s reign ending after 13 years and 8 months instead of 13 years and 8 days. Josephus’s dates also show that the December 22 date, from which the lengths of the reigns of Otho and Vitellius were calculated from Galba’s death on January 15, are also based upon an error in misunderstanding the date that Vitellius died. This means that the lengths of the reigns of Galba, Otho, and Vitellius are all calculated on errors in the Roman records and that none of them are trustworthy or accurate.

This is shown in the following chart, along with the interesting observation that the 1 month and 3 days that were added from Galba’s death on January 15 to Vitellius’s death on November 17, when subtracted from Otho’s supposed death on April 17, just happen to calculate to the date of March 14. March 14 is the date that Tacitus records as the day that Otho commended the care of the State to the Senate, and it shows the possibility that this March 14 date may also be based upon erroneous calculations. Tacitus is the only one who records this March 14 date. In fact, there are no other secondary sources to back him up with any of his dates except for his January dates backed up by Suetonius and his July 1 date backed up by Suetonius and Dio. So it is very possible that this March 14 date is based on an erroneous calculation of the length of Otho’s reign, and Otho may have in fact already been dead on or before March 14.



### Alternate Dating Method Based Upon Josephus's Corrections of the Errors in the Roman Records

Death of Nero	Death of Galba	Death of Otho	Death of Vitellius
Nero Died on October 21  [ <i>De Vita Caesarum</i> , Tiberius Claudius Drusus Caesar, XLV; <i>Wars of the Jews</i> 4.9.2]	Galba Died on January 15  [ <i>The Histories</i> Book 1.27]		Vitellius Died on 3 <sup>rd</sup> Kislev on November 17  Vespasian Heard the News of the Death of Vitellius About 35 Days Later on December 22  [ <i>Wars of the Jews</i> 4.11.4]
Correction: Nero Reigned 13 Years and 8 Days	Correction: From the Death of Nero to the Death of Galba is 2 Months and 25 Days	Correction: Because of the Error of an Added 1 Month and 3 Days Between the Death of Galba and the Death of Vitellius There is No Way to Know When Otho Died  It is interesting to note that when 1 Month and 3 Days is subtracted from the date April 17 it comes out to March 14, the date that Tacitus claims is the date that Otho commended the care of the state to the Senate	Correction: From the Death of Galba to the Death of Vitellius is 10 Months and 2 Days  From the Death of Galba to Vespasian Receiving the News of the death of Vitellius is 11 Months and 7 Days
Total: 1 Year 27 Days From the Death of Nero on October 21, 67 C.E. to the Death of Vitellius on November 17, 68 C.E.			

2. Because of the error of the dating of Nero's death in June 68 C.E. instead of October 67 C.E., this caused the first errors and contradictions in Josephus's dates which were manipulated and changed in an attempt to force them to fit with the erroneous date of Nero's death in June. It is difficult to tell whether Josephus tried to force his dates to fit with the erroneous Roman records or whether Josephus's dates were changed after his death in attempt to force them to fit with the Roman dates, but either way there is no doubt that some of Josephus's dates were manipulated and changed to force them to fit with the Roman dates.

The first obvious change that was made was in the date of 2<sup>nd</sup> Sivan when Vespasian camped at Corea, then returned to hear of Nero's death. When Josephus's chronology is laid out it becomes clear that Vespasian returned from taking the town of Jamnia in Yehudah twice, at two separate dates. The first time was in the month of November 67 C.E. and the second time was a few days after 2<sup>nd</sup> Sivan on about 4<sup>th</sup> Sivan on about May 24, 68 C.E. This first error was probably a mix up made by Josephus in thinking that it was the second time that Vespasian returned from taking Jamnia that he heard of Nero's death, when it was really the first time that Vespasian returned that he heard of Nero's death in November 67 C.E. This fits perfectly with Josephus's date for Nero's death on October 21, 67 C.E.

The second change was made to the date of 2<sup>nd</sup> Sivan itself to try to force it to fit with the Roman records of Nero's death in June 68 C.E., so that Vespasian would hear the news of Nero's death in June 68 C.E. But whoever made the change lacked understanding of both the Hebrew and Macedonian calendars, which are based on the cycle of the moon, and all they succeeded in doing in changing this 2<sup>nd</sup> Sivan date was to prove that Nero could not have died any later than April 68 C.E. at the very latest, since Vespasian could not have

heard of Nero's death until about 30 days later. If Vespasian heard of Nero's death on about May 24, 68 C.E. or even a few days later, there is no way that Nero could have died any later than April 68 C.E.

3. The next error and contradiction caused in Josephus's dates was in his 5<sup>th</sup> Sivan date when Vespasian left Caesarea again to finish his campaign of taking the remaining towns around Yehudah, leaving only Yerushalayim. It was shortly after this date of 5<sup>th</sup> Sivan that Vespasian returned to Caesarea to hear that Vitellius had been made Emperor upon the death of Otho. The Roman records all record that July 1 was the date that Vespasian was declared Emperor at Alexandria within a very short time after Vespasian heard the news that Vitellius was Emperor at Rome. But the trouble with the July 1 date is that it is a date that Vespasian made up himself for the fictitious start of his reign before he actually began to reign after Vitellius's death. Suetonius explains that this date is the date that Vespasian chose to honor as the start of his reign, and if Vespasian chose it then the date could mean anything.

Sometimes the date that an event takes place is commemorated on a different date than the event originally happened on, such as Thanksgiving, which is celebrated 2 months after the original Thanksgiving event took place. Additionally, because Vespasian chose July 1 for the start of his reign, the commemoration date for when Vespasian was declared Emperor at Alexandria may have been moved to July 1 in honor of Vespasian, even though the original date was actually in the winter as Josephus records. Josephus even says twice that it was in the middle of winter, so that there is no mistake that it was in the winter that Vespasian was declared Emperor at Alexandria, not the summer. The land of Yisra'el is in the northern hemisphere and never experiences the winter in July, so there is no mistake according to Josephus that Vespasian was declared Emperor in the winter and not on July 1.

When the chronology of Josephus's dates is laid out in the previous charts of dating the Temple destruction in the years 69 and 68 it shows that the actual date that Vespasian was declared Emperor at Alexandria was closer to April 1 than July 1. But because Vespasian chose July 1 as the date to commemorate his reign, and because the commemoration date for when he was declared Emperor at Alexandria was moved to this same date, it confused all of the Roman chronologies in attempting to force the dates to fit with this July 1 date. Josephus on purpose does not record this date of July 1 because he knew that it was in the winter rainy season and not on July 1.

Thus, in an attempt to force the 5<sup>th</sup> Sivan date to fit with the July 1 date, it was moved from its original place in the winter to take place close to the month of June instead. It is obvious from Josephus's chronology that the 2<sup>nd</sup> Sivan and 5<sup>th</sup> Sivan dates happen only a few days apart from one another, but both were moved to Sivan in an attempt to force them to fit with the two errors in the Roman records of Nero's death in June 68 C.E. and the start of Vespasian's reign in July 69 C.E.

4. The previous 2 changes in dates also led to the change in the date of 4<sup>th</sup> Adar, when Vespasian took Gadara, and the manipulation of a spring season added in between the Adar and Sivan dates. In the original Hebrew copy of *Wars of the Jews* Josephus would have only recorded all of his seasons according to the Hebrew rainy season in the winter from October to April and the dry season in the summer from April to October. The spring and fall seasons do not exist in Yisra'el, except for a rare, occasional few days. In Josephus's Greek translation he had to turn the seasons into seasons that the gentiles of the Roman Empire would understand.

The winter and summer are easy seasons to figure out in Josephus's chronology, but the spring season is a foreign season that does not translate well in between Hebrew and Greek. Just looking at Josephus's chronology we see that the 4<sup>th</sup> Adar date is definitely in the winter and the 5<sup>th</sup> Sivan date is also definitely in the winter. If they both happened in the winter, then how could there have been a season of spring in between? The answer may lie in a misunderstanding of what Josephus originally recorded in the Hebrew and then attempted to translate into the Greek. Vespasian was headquartered in Caesarea in the far north of Yisra'el, where it is much colder with snow. But the southern region of Yehudah in the south is a warmer, more pleasant climate during the winter rainy season; and it may be that this is why Vespasian chose to go south for the winter to the warmer climate, and continue his war against the Jews in the southern most part of Yehudah, to enjoy the nicer climate. And it is also possible that as a Roman who would have been used to a different weather pattern in Italy and Greece, he may have described the weather in the south as being more like spring, which Josephus also

attempted to describe in *Wars of the Jews*. And this created the mix up of the spring that was still in the middle of winter, since in Caesarea in the north it still would have been cold, winter conditions with some snow.

5. All of the previously mentioned errors together created the biggest error of all, a one year gap when time stands still for Vespasian as he either sits and twiddles his thumbs or goes into suspended animation. It is very obvious and clear that the 2<sup>nd</sup> Sivan and 5<sup>th</sup> Sivan dates that Josephus records are consecutive within a matter of days of one another. Josephus gives no indication that an entire year and 3 days transpires between the two dates. There is no mention of an entire year when Vespasian sat around on vacation doing nothing. A year of nothing happening seems like it would have been a big deal, a major event for a general of the Roman Empire to do nothing at all for an entire year while he was still in the middle of a war. And yet Josephus continues the chronology from 2<sup>nd</sup> Sivan to 5<sup>th</sup> Sivan as though they were continuous within a few days without a single record of Vespasian doing anything at all in between.

But it was the forcing of the dates to conform with the erroneous Roman records that caused this fake 1 year gap in the Roman chronology, even though Josephus does not record any 1 year gap from 2<sup>nd</sup> Sivan to 5<sup>th</sup> Sivan. It also created the final problem that forced all of the changes in Josephus's dating of the destruction of Yerushalayim and the Temple in the year after the civil war of the 4 Emperors instead of in the year of the civil war.

It is difficult to tell whether it was Josephus himself who made some of the changes or if there was later tampering with his dates after his death. The oldest, most reliable surviving Greek copies of *Wars of the Jews* are from the 9<sup>th</sup> century C.E., from 800 years after Josephus wrote it. This gave ample time for corruption to enter into the text, whether from scribal error or purposeful deceit. And there is very strong evidence that Josephus's year dates for the destruction of the Temple were changed later on after his death, since his year dates do not match with any of his month dates, and are filled with contradictions and problems.

But who made the changes is not important, because Josephus's chronology shows why the changes were made, in an attempt to force the dates to fit with the erroneous Roman dates. Josephus records the precise months in which the siege of Yerushalayim took place, from 14<sup>th</sup> Nisan to 8<sup>th</sup> Elul, with the siege ending after about 5 months. After the 2<sup>nd</sup> and 5<sup>th</sup> Sivan dates were changed, the original date for the siege of Yerushalayim in the year of the civil war of the 4 Emperors also had to be changed. It was a very simple case of cause and effect, because the months of Nisan to Elul that Josephus recorded no longer fit with the 2<sup>nd</sup> and 5<sup>th</sup> Sivan dates that had been changed in the same year.

Thus, in order for the siege of Yerushalayim to fit into the chronology, it had to be moved to one year later, to the year after the civil war. If Vespasian had really finished conquering all of the towns of Yehudah, except Yerushalayim, in the month of Sivan, then it would have been impossible in the chronology for Titus to have started his siege of Yerushalayim a couple of months before in Nisan. Thus the year of destruction had to be changed; and whoever changed it tried to be clever, but failed in very obvious ways that exposed the changes.

One of the big changes was in the year date itself, with the date of the siege ending in the 2<sup>nd</sup> year of Vespasian's reign. This is a very ambiguous and confusing date, because the chronology of months Josephus records clearly shows that the siege only lasted 5 months, yet if the siege really began in the year after the civil war of the 4 Emperors, then it began in the 1<sup>st</sup> year of Vespasian's reign and should have also ended in the 1<sup>st</sup> year. It is obvious that the siege did not last for 2 years into the 2<sup>nd</sup> year of Vespasian's reign. This could be accounted for if it is a date perhaps recorded according to Vespasian's fictitious start of his reign on July 1, a half year before his reign actually began. It would then be accurate to say that the siege of Yerushalayim ended in the 2<sup>nd</sup> fictitious year of Vespasian's reign, but the date would still be contrived and manipulated to fit with Vespasian's made up dates instead of real and accurate dates.

The other possibility is that Josephus originally said that the siege of Yerushalayim ended in the 1<sup>st</sup> year of Vespasian's reign in the east while Vitellius still reigned in the west. If a scribe were attempting to add an extra year to Josephus's date recorded this way, then he would think he was being clever in adding one year onto the date by saying that the siege ended in the 2<sup>nd</sup> year of Vespasian's reign, when in fact it only confused the date and made it appear the siege lasted 2 years instead of 5 months. Either way, it is a contrived date to either fit with Vespasian's contrived reign or to deliberately change the date that the Temple and Jerusalem were destroyed.

The other change was in adding just a single simple sentence out of place in the chronology. In *Wars of the Jews* 7.1.3-7.2.1 Josephus says that Vespasian sailed from Alexandria to Rome while Titus was laying siege to Yerushalayim. Then Josephus says in the next sentence that Titus was also celebrating his victory over Yerushalayim while Vespasian was sailing from Alexandria to Rome. It is possible that Josephus was schizophrenic, or perhaps all of the inhabitants of Yerushalayim and all of the Romans at the siege were caught in some kind of time and space vacuum for a year that allowed them all to be in two places at once doing two things simultaneously. The other possibility is that someone conveniently added in the words, 'at the same time that Titus Caesar lay at the siege of Yerushalayim.' Without these words the chronology of the story makes perfect sense. First Titus ended his siege at Yerushalayim, then while Titus was at Caesarea Vespasian left from Alexandria to Rome, and then Titus celebrated his victory at Yerushalayim while Vespasian was en route to Rome.

If it really is true that Vespasian left for Rome from Alexandria at the same time that Titus was laying siege to Yerushalayim, then why did Josephus not record Vespasian's journey to Rome earlier at the same time in 4.11.5 when he sent his son Titus to go to lay siege to Yerushalayim. It is because Josephus originally recorded that Vespasian went to Rome from Alexandria after Titus had finished his siege at Yerushalayim, not before, and that while Vespasian was en route to Rome Titus was celebrating his victory at Yerushalayim, not laying siege to it.

The final change was made to the wording in 4.11.5 to say that after the year of the civil war of the 4 Emperors, at the end of the winter, Vespasian sent his son Titus from Alexandria to lay siege to Yerushalayim. Dio contradicts this entire section of Josephus's record by saying that Titus never went to Alexandria and that Vespasian left his son Titus at the siege of Yerushalayim the year before, when Vespasian first traveled to Alexandria. But Josephus's wording in 4.11.5 could have just as easily originally read that Titus had left Achaea, Greece the year before, when he heard that Galba had died, and that he first landed at Alexandria before going to Caesarea to meet his father, then from Caesarea he went to lay siege to Yerushalayim the year before. Josephus himself proves that it was possible for Titus to go from Achaea, Greece; to Alexandria, Egypt; to Caesarea in 2 months as earlier discussed.

It would have only required changing a couple of sentences and a few words in 4.11.5 to create a brand new chronology for the siege of Yerushalayim in the year after the civil war instead of in the year of the civil war. The interesting thing about the Historian Cassius Dio is that he was actually Greek and not Roman, though he was a Roman Senator. This means that he would have known Greek and would have probably had a Greek copy of *Wars of the Jews*. It is also a possibility that, living in the late 2<sup>nd</sup> century to early 3<sup>rd</sup> century, he might have even had an uncorrupted copy of *Wars of the Jews* to use as a source in his *Roman History*. If this is true, then it is also very possible that the reason why Dio says that Titus began the siege at Yerushalayim while Vespasian traveled to Alexandria during the year of the civil war of the 4 Emperors is because his 2<sup>nd</sup> century copy of *Wars of the Jews* said that Titus began the siege in the year of the civil war and not in the year after the civil war, as our available copies have it written today.

In conclusion, when all of the previously shown evidence is combined together, it makes a very strong case that the Temple could only have been destroyed in the years 68 or 69 C.E. and proves that it definitely could not have been destroyed in the year 70 C.E. without destroying Josephus's entire chronology in *Wars of the Jews*. The evidence also shows that it is possible for the Temple to have been destroyed in the year 68 C.E. without any problems or contradictions in the chronology of Josephus or in most of the Roman records either. The only major contradiction that remains is that of the unsupported March 14 date recorded by Tacitus, that shows Otho still alive when he should have already been dead. But the evidence shows that this date may have been based upon calculations made using the erroneous date of December 22. And by proving in the records of Josephus, Tacitus, Suetonius, and Dio that it is possible for the Temple to have been destroyed in the year 68, it also means that the Talmud could be right in its dating of the destruction of the Temple in the year 68 C.E., 403 years before the Modern Hebrew calendar date 4231 (Talmud Mas. Avodah Zarah 9b and Talmud Mas. Arachin 12b), 403 years before the Gregorian calendar date 471 C.E.

# One Thousand Years is as One Day

## Tehillim 90

Tehillim 90 is a psalm about how, even though Yahuweh/Yehovah told Adam he would die the very day he ate of the tree of the knowledge of good and evil, Adam did not turn back to dust until he had lived almost 1,000 years. Because of this we know that a thousand years in the eyes of Yahuweh/Yehovah are like yesterday past. The psalm goes on to speak of how, since Adam's time, man's life span diminished to only about 70 or 80 years, and then it asks Yahuweh/Yehovah to teach us to 'number our days' or to number the days of men as listed in the genealogies and records in Scripture in order to 'bring the heart to wisdom' and to know 'how long' until Yahuweh/Yehovah will 'return.'

### Day 1: The First Day – The First Millennium (1 to 1000) – Elohim created Light and separated the Light from the Darkness, creating Day and Night

1. Adam lived from the year 1 to the year 930 (4001 B.C.E. to 3071 B.C.E.)
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2. Chanok lived from the year 622 to the year 987 (3379 B.C.E. to 3014 B.C.E.)
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The first day or millennium of man was the millennium in which they began to learn the difference between light and dark, good and evil, and the choosing between the two, good bringing life and evil bringing death. Adam, who made the original choice to choose between good and evil, died in the first millennium, in the first day of his life, but Chanok lived and did not die and was instead taken away to eternal life in the very same first day. Adam died and Chanok did not die both in the first day.
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### Day 2: The Second Day – The Second Millennium (1001 to 2000) – Elohim separated the Waters above from the Waters below, and called the expanse in between 'heavens' (sky)

1. Noach lived from the year 1056 to the year 2006 (2945 B.C.E. to 1995 B.C.E.)
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2. The Global Flood took place in the years 1656 to 1657 (2345 B.C.E. to 2344 B.C.E.)
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In the second day of creation Yahuweh/Yehovah separated the waters on the earth from the waters above the earth, and the expanse in between the waters above and below was the sky. These same waters, both the waters above and the waters below, he used to destroy all the earth in the global flood during the second millennium, and today those waters which used to be above the earth's atmosphere, in between the sky and space, are now all sitting down below on the earth and are called 'oceans'. The second day of the second millennium is the day in which Yahuweh/Yehovah showed that the earth filled with sin could not continue forever, and that one day it would have to end. But it was not yet time for the earth to completely end in the second day, and Yahuweh/Yehovah saved Noach and his family in the ark in order that they could reboot and restart the earth, which drastically changed after the flood in its living conditions. The second millennium was Yahuweh/Yehovah covering the earth in water and getting everything prepared and ready for the next step in his plan.
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### Day 3: The Third Day – The Third Millennium (2001 to 3000) – Elohim gathered together the Waters under the heavens called 'seas' and created Dry Land in the midst of the seas called 'earth', then created Plants to grow upon the Dry Land

1. Abraham lived from the year 2001 to the year 2176 (2000 B.C.E. to 1825 B.C.E.)
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2. Sarah lived from the year 2011 to the year 2138 (1990 B.C.E. to 1863 B.C.E.)
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3. Ya'aqob lived from the year 2161 to the year 2308 (1840 B.C.E. to 1693 B.C.E.)
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4. Yoseph lived from the year 2252 to the year 2362 (1749 B.C.E. to 1639 B.C.E.)
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5. Mosheh lived from the year 2426 to the year 2546 (1575 B.C.E. to 1455 B.C.E.)
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6. The Exodus from Mitsrayim took place in the year 2506 (1495 B.C.E.)
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7. The Torah was written during the years 2506 to 2546 (1495 B.C.E. to 1455 B.C.E.)
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8. The Nation of Yisra'el was founded in the year 2546 (1455 B.C.E.)
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9. David lived from the year 2912 to the year 2982 (1089 B.C.E. to 1019 B.C.E.)
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10. The First Temple was completed in the year 2993 (1008 B.C.E.)
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On the third day Yahuweh/Yehovah created the dry land, and then created life in the form of plants to grow up from the dry and desert land where no life was growing. In the same way mankind was dying in a spiritual desert during the first and second millennium. Yahuweh/Yehovah sent the waters of the flood onto the earth, not for the purpose of destroying mankind, but for the purpose of preparing the way to bring greater life to the man and the woman. In the third day Yahuweh/Yehovah made his covenant with Abraham to start a nation of people through which all the nations of the earth would be blessed by salvation from and cleansing of sin. And all throughout the third day the first signs of life in the barren land of mankind began to come up out of the ground, starting with the covenant with Abraham, continuing to the giving of the Torah and the Appointed Times (Festivals) through Mosheh, to the founding of the nation of Yisra'el itself, as well as the founding of the Davidic king line of the Messiah, and finally with the completion of the building of the First Temple in Yerushalayim by Shelomoh. Over and over again throughout the third millennium Yahuweh/Yehovah began calling people out of the world, to enter into a covenant of life with him, from when he first called Abraham out of the world, to cross over the Yarden into the land of Yahuweh/Yehovah, then again the children of Yisra'el were called out of the world in Mitsrayim to cross over the parted waters of the Yam Suph, and again the parted waters of the Yarden, to meet Yahuweh/Yehovah in the wilderness and to enter into his land.

**Day 4: The Fourth Day – The Fourth Millennium (3001 to 4000) – Elohim created Lights or Stars in the Heavens with two main lights, the Sun and the Moon, to rule over the Day and the Night, and separate the Light from the Darkness, and for a Calendar to keep time by to know when his Appointed Times (feast days) should be celebrated**

1. Eliyahu was caught up in the whirlwind into the heavens and did not die in the year 3101 (900 B.C.E.)

2. The Second Temple was completed in the year 3485 (516 B.C.E.)

3. Yeshua lived from the year 3998 to the year 4027 (3 B.C.E. to 27 C.E.)

On the fourth day Yahuweh/Yehovah created the stars and the sun and the moon in the heavens, in order to create a calendar to keep time by, and in order to create day and night, with lights for both, so that the earth would never be in complete darkness at any time of the day or night. And it was in the fourth millennium that the 'sun of righteousness arose with healing in the wings of his garments' when Yeshua the Messiah was born on the fourth day, the day that the sun was created. And just as the lights of the heavens were created on the fourth day to guide man through the darkness, Yeshua became the light shining in the darkness of the world of mankind to show them the way to eternal life and truth. It was also during this millennium that the majority of the prophets lived, including Eliyahu and all of the prophets who wrote books of prophecy in the Tanak. Every one of the books of the Prophets of the Nebi'im, including Dani'el, were written in the fourth millennium. For half of this millennium Yahuweh/Yehovah spoke through his prophets with revelation of truth to an extent not seen in any other millennium. Then in the other half of the millennium Yahuweh/Yehovah brought a famine of his word on the land and did not utter a single word of prophecy through anyone recorded down anywhere for a half millennium or half day period, just as half of the day is daytime with the light of the sun, and the other half is nighttime with the light of the moon. For half of the fourth day or fourth millennium Yahuweh/Yehovah brought a flood of revelation as in the daylight, and for the other half it was like the night with a famine of his word in which there is no recorded revelation whatsoever. And just as Chanok was raptured away and did not die on the first day when light was created, Eliyahu was raptured away and did not die in the fourth day when the sources of light of the stars and sun and moon were created.

**Day 5: The Fifth Day – The Fifth Millennium (4001 to 5000) – Elohim created creatures to fill the 'seas' and creatures to fill the 'heavens' (sky) such as fish and birds**

1. Yeshua became the eternal Passover Lamb sin sacrifice, fulfilling the Spring Feasts in the year 4027 (27)

2. The Former Rain Outpouring of the Fire of the Set-apart Spirit began in the year 4027 (27)

As Hoshea prophesied in 6:2, 'He revives us after two days. On the third day He raises us up, and we live before His face,' Yahuweh/Yehovah would spend two days or two full millennium reviving mankind, and then in the third day or third millennium he would raise mankind back up from the dead to live eternally with him, no longer separated from him. The fifth and sixth days of creation are the days in which Yahuweh/Yehovah

filled all of his creation with life, with the living creatures to fill all the earth and the seas and the air. Yeshua performed his ministry on the earth in the fifth day or fifth millennium and became the sacrifice for sin in that same day, in order that mankind could have eternal life made available to him. This was the first day of a two day process in which Yahuweh/Yehovah poured out the fire of his Spirit on the people of the earth to begin the process of reviving the people of the earth for 2 days or 2 thousand years, filling mankind with life during the fifth and the sixth millennium, just as he filled the earth with life on the fifth and sixth days of creation.

**Day 6: The Sixth Day – The Sixth Millennium (5001 to 6000) – Elohim created the Beasts of the Earth and every creature that inhabits the dry land, and every Living Creature, including the Messengers (Angels), who are always described as Living Creatures, and the Serpent haSatan, described as a Beast of the Field; and at the end of the day the Man and Woman were created to rule over and have dominion over everything else that had already been created at that time**

1. The Holocaust took place during the years 5941 to 5945 (1941 to 1945)

2. The Nation of Yisra'el was born in a day and Founded for a second time in the year 5948 (1948)

3. The Nation of Yisra'el retook its capitol of Yerushalayim in the year 5967 (1967)

The sixth day or sixth millennium is the second day in which Yahuweh/Yehovah continued to revive mankind, in order to bring us back to life, but it is also the day in which the man and the woman were created. In the same way that the man and the woman were created on the sixth day and given dominion over the earth to rule over it on that same day, Yahuweh/Yehovah has given man and woman 6,000 years or 6 millennium to rule over the earth, until the end of the sixth millennium. And at the end of the 6,000 years all of the reigns and empires of man across the earth will end with the coming of Yeshua the Messiah. Also, the Serpent haSatan, who is himself a beast of the field and created on the sixth day, is also only given 6,000 years for his rebellion against Yahuweh/Yehovah, and at the end of that 6,000 years, he knows that his time is short when he is thrown out of the heavens during the war in the middle of the 7 years of tribulation, and according to Revelation his reign also ends at the same time that all of the reigns of man end. At the end of this sixth day the nation of Yisra'el was brought back to life and born in a day, completing the 2 days or 2 millennium of reviving.

**Day 7: The Seventh Day – The Seventh Millennium (6001 to 7000) – Elohim Rested**

1. The Latter Rain Outpouring of the Fire of the Set-apart Spirit began in the year 6017 (2017)

2. The Last Seven began in the year 6017 (2017)

3. The Return of Yeshua the Messiah to fulfill the Fall Feasts is in the year 60?? (20??)

The seventh millennium is the third millennium or third day in which Hoshea prophesied that Yahuweh/Yehovah would bring mankind back to life again from the dead, to live before him and with him. Just as Yeshua rose again from the dead on the seventh day of the week on the day of Shabbath, those who have chosen life through Yeshua will also be raised from the dead in the seventh day or seventh millennium, to live eternally with Yahuweh/Yehovah forever. And just as Yeshua rose again from the dead on the third day, which was on the seventh day of the week, those who have given their lives to Yeshua will also be raised on the third millennium, which is also the seventh millennium, on the third millennium or third day from Yeshua's first coming. This seventh millennium contains the 7 years of tribulation and the latter rain outpouring of the fire of his Spirit simultaneously, both beginning at the same time. And they both culminate with Yeshua returning to fulfill the Fall Feasts and set up his eternal reign. The seventh day is the day which Yahuweh/Yehovah rested and it is the day or millennium of his reign over the earth, a millennium of resting from the six previous millennium of work and process to slowly create the man and the woman into the companions Yahuweh/Yehovah had always desired from the beginning, companions in a covenant of eternal life with him, set free from sin, choosing life with him of their own free will with nothing forced. This is the start of the eternal reign of Yahuweh/Yehovah, and it begins with resting without any work or toil whatsoever for one day or one thousand years on the seventh day in the seventh millennium.

### The Millennial and Half-Millennial Patterns

<b>Year 1: Creation of Adam</b>	622 years from the Creation of Adam to the Birth of Chanok
1,056 years from the Creation of Adam to the Birth of Noach	<b>Year 622: Birth of Chanok</b>
<b>Year 1056: Birth of Noach</b>	1,034 years from the Birth of Chanok to the Global Flood
945 years from the Birth of Noach to the Birth of Abraham	<b>Year 1656: Global Flood</b>
<b>Year 2001: Birth of Abraham</b>	890 years from the Global Flood to the Completion of the Writing of the Torah and the Founding of the Nation of Yisra'el
911 years from the Birth of Abraham to the Birth of David 992 years from the Birth of Abraham to the Completion of the First Temple	<b>Year 2546: Completion of the Writing of the Torah and the Founding of the Nation of Yisra'el</b>
<b>Year 2912: Birth of David</b> <b>Year 2993: Completion of the First Temple</b>	939 years from the Completion of the Writing of the Torah and the Founding of the Nation of Yisra'el to the Completion of the Second Temple
1,086 years from the Birth of David to the Birth of Yeshua 1,005 years from the Completion of the First Temple to the Birth of Yeshua	<b>Year 3485: Completion of the Second Temple</b>
<b>Year 3998: Birth of Yeshua</b>	2,007 years from the Completion of the Second Temple to Christopher Columbus Opening Up North and South America as a Safe Haven for the Jews 2,032 years from the Completion of the Second Temple to the Beginning of the Protestant Reformation
1,950 years from the Birth of Yeshua to the Second Founding of the Nation of Yisra'el	<b>Year 5492: Christopher Columbus Opens Up North and South America as a Safe Haven for the Jews</b> <b>Year 5517: Beginning of the Protestant Reformation</b>
<b>Year 5948: Second Founding of the Nation of Yisra'el</b> <b>Year 60??: Yeshua Returns in His Second Coming</b>	456 years from Christopher Columbus Opening Up North and South America as a Safe Haven for the Jews to the Second Founding of the Nation of Yisra'el 431 years from the beginning of the Protestant Reformation to the Second Founding of the Nation of Yisra'el



# BOOK SEVEN

## COMPILING YESHUA'S GENEALOGY

The vast majority of generations from the creation of Adam to the birth of Yeshua are recorded in many various books in Scripture, but there are some gaps between a few of the generations in which there are some generations missing and left unrecorded in the Scriptural record. This study focuses on finding where those gaps in the generations are located, and calculates a fairly precise estimate of how many generations are missing from the Scriptural record in between each of those gaps. Because we know the exact number of years which transpired during the time periods in which some of the generations are missing from the record, it is possible to precisely estimate the number of generations which probably transpired in between those gaps in the records to find out just how many generations are actually missing from the record of Yeshua's genealogy in Mattithyahu 1:1-16. Also, this genealogy is based upon the original words of Mattithyahu 1:16 in which the original Hebrew says, "and Ya'aqob brought forth Yoseph. He was Yoseph, father of מִרְיָם Miryam, mother of Yeshua who is called Mashiach." The wording 'father of' אָבִי is preserved in 2 of the oldest copies of the Shem Tov Hebrew text of Mattithyahu, the Hebrew text which preserves a 14<sup>th</sup> century copy of the original Hebrew of the book Mattithyahu. Both of these copies were discovered by Hebrew scholar Nehemia Gordon. [*The Chronological Gospels* (2013) by Michael John Rood, pg. 46] [Ms. Oppenheim Add. 4° 111, f. 77v; Bodleian Library, Oxford.]

The genealogy of Yeshua's step-father Yoseph is recorded in Luke 3:23-38, and it clearly states that Yoseph's father was Eli. Since the genealogy of the Yoseph in Mattithyahu 1:1-16 also clearly states that this Yoseph's father in Mattithyahu was Ya'aqob, not Eli, obviously the Yoseph in Mattithyahu is a different Yoseph from the Yoseph in Luke who was the step-father of Yeshua, unless Yeshua's step-father Yoseph had a miraculous birth from two fathers simultaneously.

### **Totals of Years between the Generations in Yeshua's Genealogy**

3,998 Years from the Creation of Adam to the Birth of Yeshua

2,942 Years from the Birth of Noach to the Birth of Yeshua

1,997 Years from the Birth of Abraham to the Birth of Yeshua

1,086 Years from the Birth of David to the Birth of Yeshua

### **Totals of Generations between Each Set of Generations to Yeshua**

About 84 Generations from the Creation of Adam to the Birth of Yeshua

About 74 Generations from the Birth of Noach to the Birth of Yeshua

About 65 Generations from the Birth of Abraham to the Birth of Yeshua

About 39 Generations from the Birth of David to the Birth of Yeshua

## Yeshua's Genealogy

Bereshith 5:1-46:12 | Bemidbar 1:1-16; 26:20-21 | Ruth 4:16-22 | 2 Shemu'el 5:4 – 2 Melakim 24:12

I Dibre haYamim 1:1-3:24 | Mattithyahu 1:1-16

1. Adam 2. Sheth 3. Enosh 4. Qeynan 5. Mahalal'el 6. Yered 7. Chanok 8. Methushelach 9. Lemek 10. Noach 11. Arpakshad 12. Shelach 13. Eber 14. Peleg 15. Re'u 16. Serug 17. Nachor 18. Terach 19. Abraham 20. Yitschaq 21. Ya'aqob 22. Yehudah 23. Perets 24. Chetsron 25. Ram  26. Amminadab 27. Nachshon 28. Salmon  29. Bo'az 30. Obed 31. Yishai 32. David 33. Shelomoh 34. Rechab'am 35. Abiyam (Abiyah) 36. Asa 37. Yehoshaphat 38. Yehoram 39. Achazyahu (Uzziyah) 40. Yeho'ash (Yo'ash) 41. Amatsyahu 42. Azaryah (Uzziyahu) 43. Yotham 44. Achaz (Yehoachaz) 45. Chizqiyahu 46. Menashsheh	47. Amon 48. Yoshiyahu 49. Yehoyaqim (Elyaqim) 50. Yehoyaqin (Yekonyah) 51. She'alti'el  52. Zerubbabel 53. Abihud 54. Elyaqim 55. Azor 56. Tsadoq 57. Aqim 58. Elihud 59. El'azar 60. Mattan 61. Ya'aqob  62. Yoseph 63. Miryam 64. Yeshua	<p style="text-align: center;"><b>There are a Total of 64 Generations Recorded from the Creation of Adam to the Birth of Yeshua</b></p>
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### Unbroken and Broken Generations

25 Unbroken Generations	23 Unbroken Generations	3 Unbroken Generations
1. Adam 2. Sheth 3. Enosh 4. Qeynan 5. Mahalal'el 6. Yered 7. Chanok 8. Methushelach 9. Lemek 10. Noach 11. Arpakshad 12. Shelach 13. Eber 14. Peleg 15. Re'u 16. Serug 17. Nachor 18. Terach 19. Abraham 20. Yitschaq 21. Ya'aqob 22. Yehudah 23. Perets 24. Chetsron 25. Ram	29. Bo'az 30. Obed 31. Yishai 32. David 33. Shelomoh 34. Rechab'am 35. Abiyam (Abiyah) 36. Asa 37. Yehoshaphat 38. Yehoram 39. Achazyahu (Uzziyah) 40. Yeho'ash (Yo'ash) 41. Amatsyahu 42. Azaryah (Uzziyahu) 43. Yotham 44. Achaz (Yehoachaz) 45. Chizqiyahu 46. Menashsheh 47. Amon 48. Yoshiyahu 49. Yehoyaqim (Elyaqim) 50. Yehoyaqin (Yekonyah) 51. She'alti'el	62. Yoseph 63. Miryam 64. Yeshua  <p style="text-align: center;"><b>There are a Total of 51 Generations which are Recorded Consecutively in an Unbroken Chain without any Generations Missing in Between Them</b></p> <p style="text-align: center;"><b>25 Generations from Adam to Ram</b> + <b>23 Generations from Bo'az to She'alti'el</b> + <b>3 Generations from Yoseph to Yeshua</b></p> <p style="text-align: center;"><b>But there are Missing Generations in Between Each of these 3 Sets of Unbroken Generations</b></p>
3 Broken Generations plus about 13 Generations Missing	10 Broken Generations plus about 7 Generations Missing	
26. Amminadab 27. Nachshon 28. Salmon	52. Zerubbabel 53. Abihud 54. Elyaqim 55. Azor 56. Tsadoq 57. Aqim 58. Elihud 59. El'azar 60. Mattan 61. Ya'aqob	

### Years Transpiring Across Generations

From the Creation of Adam to the Birth of Abraham are 2,001 Years and 19 Generations (1 to 2001)	From the Birth of David to the Exile of Yehoyaqin are 492 Years and 18 Generations (2912 to 3404)	
1. Adam 2. Sheth 3. Enosh 4. Qeynan 5. Mahalal'el 6. Yered 7. Chanok 8. Methushelach 9. Lemek 10. Noach 11. Arpakshad 12. Shelach 13. Eber 14. Peleg 15. Re'u 16. Serug 17. Nachor 18. Terach 19. Abraham	33. Shelomoh 34. Rechab'am 35. Abiyam (Abiyah) 36. Asa 37. Yehoshaphat 38. Yehoram 39. Achazyahu (Uzziyah) 40. Yeho'ash (Yo'ash) 41. Amatsyahu 42. Azaryah (Uzziyahu) 43. Yotham 44. Achaz (Yehoachaz) 45. Chizqiyahu 46. Menashsheh 47. Amon 48. Yoshiyahu 49. Yehoyaqim (Elyaqim) 50. Yehoyaqin (Yekonyah)	<p><b>There are a Total of About 84 Generations from the Creation of Adam to Yeshua Across a Span of Time of 3,998 Years</b></p> <p><b>There are a Total of 64 Recorded Generations and a Total of About 20 Unrecorded Generations which are Missing</b></p> <p>There are an average of about 3 to 4 generations which transpire every 100 years by the time the generations reach the point of having children during the average ages of about 20 to 40 years old and then no longer living beyond the average age of 70 years old, beginning at least with the generation of David and probably sooner with Perets.</p>
From the Birth of Abraham to the Birth of David are 911 Years and 13 Generations plus about 13 Generations Missing (2001 to 2912)	From the Exile of Yehoyaqin to the Birth of Yeshua are 594 Years and 14 Generations plus about 7 Generations Missing (3404 to 3998)	
20. Yitschaq 21. Ya'aqob 22. Yehudah 23. Perets 24. Chetsron 25. Ram  26. Amminadab 27. Nachshon 28. Salmon  29. Bo'az 30. Obed 31. Yishai 32. David	51. She'alti'el 52. Zerubbabel 53. Abihud 54. Elyaqim 55. Azor 56. Tsadoq 57. Aqim 58. Elihud 59. El'azar 60. Mattan 61. Ya'aqob  62. Yoseph 63. Miryam 64. Yeshua	<p>There are 666 Years from the Birth of Yehudah to the Birth of David (2246 to 2912)</p> <p>At an average of 3.5 generations every 100 years, 666 years equals about 23 generations (3.5 x 6.6) from Yehudah to David (plus 3 generations from Abraham to Yehudah)</p> <p>There are 594 Years from the Exile of Yehoyaqin to the Birth of Yeshua</p> <p>At an average of 3.5 generations every 100 years, 594 years equals about 21 generations (3.5 x 6) from Yehoyaqin's captivity to Yeshua</p>

## BOOK EIGHT

### VISIONS OF NUCLEAR WAR

The following are some of the main, most detailed visions Yahuweh/Yehovah has given to his people concerning the coming Nuclear War. I have not included all of the hundreds and perhaps thousands of dreams and visions that people have had of Nuclear War, just a few of the visions that give the most precise details of events. There are also many more prophets in Scripture who saw visions and received prophecies that give further details about this Nuclear War, such as in Psalms 83 and Ezekiel 38, as well as throughout Isaiah and Jeremiah, but I have only included the visions which specifically mention the use of nuclear weapons. The prophets of old had never seen nuclear weapons before until they saw them in their visions, so they described them as best as they could according to objects they were used to in their own time period, but there is no doubt that they are describing nuclear weapons in their visions.

There also appears to be two separate parts to the nuclear war which are seen by the various people in their visions. There is the first part of the Nuclear War in which nuclear weapons are used against America by Russia, and then years later when Yeshua actually returns there are more nuclear weapons used against Israel and in the Middle East. There is probably a gap of a few years in between these two separate nuclear wars, or two separate stages of a single nuclear war that is fought over a period of a few years. All of the most important details of the visions are laid out side by side in the chart so that the reader may put together the pieces for themselves and see how they come together as a whole. I have only used visions from Scripture and visions that do not contradict Scripture, but the reader will need to discern the visions for themselves.

## Visions of Nuclear War

	<b>Dumitru Duduman's Vision of Nuclear War</b>	<b>Henry Gruver's Vision of Nuclear War</b>	<b>Nita Johnson's Vision of Nuclear War</b>	<b>Zechariah's Vision of Nuclear War</b>	<b>Isaiah's Vision of Nuclear War</b>	<b>John's Vision of Nuclear War</b>
	<i>Through the Fire Without Burning</i> (1992) by Dumitru Duduman, pgs. 141-145	<i>Henry Gruver: Russia to Nuke the USA- Parts 1 and 2</i> (2016) youtube.com and americas coming judgment.com	<i>It's Supernatural</i> TV Episode (aired 1999) and ubml.org	Zechariah 5:1-6:8; 14:1-15	Isaiah 34:1-17	Revelation 6:12-9:21
<b>The Years in which the Visions were Received</b>	Year 5984 (Sep. 1984)	Year 5985 (16 Dec. 1986) and Year 5989 (Feb. 1990)	Year 5988 (27 Jan. 1989) and Year 5998 (Jan. 1999)	Year 3481 (520 B.C.E.) and Year 3483 (518 B.C.E.)	About Year 3192 to 3305 (809 B.C.E. to 696 B.C.E.)	About Year 4090 to 4100 (90 C.E. to 100 C.E.)

<p><b>The Signs Seen in the Visions which Take Place Before the Nuclear War</b></p>		<p>“When Russia opens her doors and lets the masses go, the free world will occupy themselves with transporting, housing, and feeding and caring for the masses, and will let down their weapons and cry peace and safety, then sudden destruction will come. Then is when it will come.”</p> <p>Communication towers (cell phone towers) will pop up all across America.</p>	<p>There will be floods, earthquakes, and tornadoes in Michigan, Indiana, Ohio, and Illinois; floods, hurricanes, and tornadoes in Louisiana and Texas; hurricanes, flooding, and earthquakes in New York, Pennsylvania, the Virginias, eastern part of Tennessee, Georgia, and Florida; floods, earthquakes, volcanoes, and fires in Arizona, Utah, western Wyoming, eastern Idaho, and southwestern Montana; heat waves, hail storms, energy blackouts, snow/ ice storms, and arctic cold spells in Missouri, Mississippi, Arkansas, Alabama, west Tennessee, and Kentucky; and earthquakes all up and down California, Oregon, and Washington. There will also be famines, pestilences and plagues across the county. The natural</p>	<p>When the four chariots ride out from between the two mountains of manmade brass (bronze), from between the destroyed mountains of the two manmade towers of the World Trade Centers.</p> <p>A house is built in the land of Shin‘ar for the object that looks like a flying scroll (missile) which contains a lead covered evil fire offering (nuclear warhead), and it is set upright there on a base from which to fire it.</p>		<p>The opening of the first four seals releasing the four horsemen or chariots of Zechariah’s vision, which bring conquest, war, famine, economic uncertainty and collapse, and death.</p> <p>The opening of the fifth seal in which those slain for the testimony of the Word of Elohim cry out from under the altar, inquiring of Yahuweh/ Yehovah how much longer they have to wait for their blood to be avenged.</p>
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			<p>disasters continually increase with greater and faster frequency until finally they all end with enemy attack.</p> <p>There will be strong economic upheavals in America, but which will not be permanent; and economic crisis in America which will come before, and be tied into, the end result of enemy attack against America.</p>			
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<p><b>When the Nuclear War Begins According to the Visions</b></p>	<p>Russian spies find out about the locations of the nuclear storehouses in America. Then when Americans believe that it is 'peace and safety' some people from inside of the country rise up against the American government in a revolution. This will keep the government preoccupied internally.</p>	<p>The Russian Navy will come out of the North Sea from above Norway and above Scotland, and travel down through the Atlantic Ocean, in between Europe and the United States. The cell phone towers which had popped up across America begin sending out the warning across America of the imminent attack, but the lines of communication are cut, as the signals from the towers are cut off, and Henry Gruver thought, "Oh no! They are not getting through! They don't know what is happening! They are totally oblivious!" Then submarines begin to emerge from under the surface of America's territorial waters, along the east and west coasts. Then the missiles come out from the submarines and begin hitting the eastern coastal cities of America and then the western</p>			<p>When the displeasure of Yahuweh/ Yehovah is against all the gentiles and his wrath against all their armies, then the nuclear mushroom cloud causes the sky to roll out like a scroll.</p> <p>The mountains melt with the blood of men.</p>	<p>When the sixth seal is opened there is a great earthquake, and the mushroom cloud of a nuclear explosion causes the sky to appear to roll out like a scroll, and causes the sun to be darkened and the moon to turn to blood.</p> <p>Every mountain and island is moved out of its place.</p>
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		coastal cities of America.				
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<b>The Places Destroyed by Nuclear Weapons as Seen in the Visions</b>	1. California 2. Las Vegas, Nevada 3. New York 4. Florida	1. New York City, New York 2. Florida 3. San Francisco, California 4. Los Angeles, California 5. San Diego, California 6. Seattle, Washington 7. Cities along east coast of America 8. Cities along west coast of America	1. New York 2. Georgia 3. Jacksonville, Florida 4. Hawaii 5. Alaska	1. to the house of the thief 2. to the house of the seven time swearer by My Name falsely 3. all the people who fought against Jerusalem	1. the southern half of Jordan in the land of Edom	1. upon a third of the trees and a third of the grass 2. upon a third of the living creatures of the sea 3. upon a third of the ships of the sea 4. upon a third of the rivers and fountains of water
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<p><b>What Happens to the Set-apart Ones in the Midst of the Nuclear War as Seen in the Visions</b></p>	<p>In the same way that Yahuweh/Yehovah saved the exiles Chananyah, Misha'el, and Azaryah in the furnace, and in the same way Yahuweh/Yehovah saved Dani'el from the lions, he will also save his people in the midst of the nuclear war.</p>	<p>Certain cities in America will have domes around them, protecting them from any destruction, so that even the contaminated air and nuclear radiation are not able to touch them. And the invading Russian ground forces will go around these domed cities as though they do not even see that the cities are there. Missiles and planes attack the northwest of America, but then the mountains of the northwest erupt as volcanoes, causing the missiles and planes to crash to the ground harmlessly. Then ground forces launch out of ships in armored amphibious vehicles and land along the beaches of the west coast, but lava comes out from the mountains onto the beaches, rushing toward the invaders and causing them to run back to their ships in fear and leave.</p>	<p>Those who live 'a holy life for Jesus, turning from sin,' will be protected. Their homes will be made as bomb shelters, because 'when war comes, it is going to come so quickly, we are not going to have time to run to the nearest bomb shelter.'</p>			<p>144,000 people, 12,000 descended from each of the 12 sons of Jacob (Israel), are sealed so that they are not allowed to be harmed during the time of the seventh seal and sounding of the first six trumpets of the nuclear war.</p>
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<p><b>The Places and Nations Involved in the Nuclear War as Seen in the Visions</b></p>	<p>Russia Cuba Nicaragua Mexico <i>versus</i> America</p> <p>Russia <i>versus</i> Europe</p> <p>China Japan <i>versus</i> Russia</p> <p>Russia European and Asian Alliance <i>versus</i> Israel</p>	<p>Russia and Oriental Troops <i>versus</i> America</p>	<p>Russia <i>versus</i> America</p> <p>Israel</p>	<p>Alliance of all of the Gentile Nations <i>versus</i> Israel and Jerusalem</p>	<p>Southern Half of Jordan</p>	<p>The 200,000,000 Man Army Gathered at the Euphrates River in the Middle East</p>
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<p><b>What Happens to the Nation of Israel and the Jewish People as Seen in the Visions</b></p>	<p>When America is weakened in the nuclear war, Israel will see that they do not have the strength of America behind them anymore and will be afraid. Then Israel will go to the Messiah for their deliverance and then that is when the Messiah comes. At this time the believers in Messiah will be taken up to meet Yeshua in the air, then come back down together with him when he stands on the Mount of Olives. This is when the Battle of Har Megiddon (Armageddon) is fought.</p>		<p>There will be a ‘worldwide outbreak of persecution and holocaust against the Jewish people,’ including in America. During this time Christians will open their homes to take in the Jews as a place of refuge for them as they are on their way to Israel. Jesus will appear to many Jews and bring them to a personal knowledge of himself during this time.</p>	<p>“And Yahuweh/ Yehovah goes out and prevails over those nations as the day of his prevailing in the day of war. And in that day he stands his feet upon the Mount of Olives, which faces over Jerusalem from the east. And the Mount of Olives splits from the middle, an exceedingly great valley east and west., and half the mountain withdraws north and half south. And you flee <i>to the</i> valley of My mountain, for the valley of the mountains reaches to Atsal. And you flee as fleeing from the face of the earthquake in the days of Uzziyah, sovereign of Yehuda. And Yahuweh/ Yehovah my Elohim comes, all the set-apart ones with You.”</p>	<p>“For it is the day of vengeance for Yahuweh/ Yehovah, the year of retributions for the contesting of Zion.”</p>	<p>144,000 people, 12,000 descended from each of the 12 sons of Jacob (Israel), are sealed so that they are not allowed to be harmed during the time of the seventh seal and sounding of the first six trumpets of the nuclear war.</p>
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<b>Regions or Nations Attacked or Invaded as Seen in the Visions</b>	1. America 2. Europe 3. Russia 4. Israel	1. America	1. Washington 2. Oregon 3. California 4. Maine 5. New Hampshire 6. Vermont 7. Massachusetts 8. Rhode Island 9. Connecticut 10. New Jersey 11. Pennsylvania 12. Delaware 13. Maryland 14. Virginia 15. West Virginia 16. North Carolina 17. South Carolina 18. Georgia 19. Florida 20. Texas 21. Michigan 22. Indiana 23. Ohio 24. Illinois 25. Louisiana 26. Tennessee 27. Nevada 28. Utah 29. Hawaii 30. Alaska 29. Israel	1. Israel		1. Middle East
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**Number of  
People Killed  
in the  
Nuclear War  
According to  
the Visions**

One third of the  
earth's total  
population.



## **Dreams I have Personally Dreamt Concerning Nuclear War**

### **Dream 1: Dreamt during the second term of President George W. Bush**

I was standing in the midst of a normal city street, when I saw a nuclear explosion to one side of me, and a wall of fire from the explosion moving toward me from its epicenter. Then there was another nuclear explosion to the other side of me, the same as the first, with a wall of fire moving toward me, but both walls of fire stopped right next to me and did not touch me or harm me. The nuclear explosion to my left, and the other nuclear explosion to my right, both came toward me, but both were stopped, and I remained unharmed in the middle of them.

### **Dream 2: Dreamt during the second term of President Barack Obama**

I was looking down upon the earth like a globe below me, and I saw a terrorist attack against an American base in Afghanistan, like a small video clip playing on a small video screen over the place on the globe the terrorist attack was taking place. Then I saw a second terrorist attack against an American military base in Turkey, the same way as the first attack, like a video news report of the attack in progress. It was at this point that I saw behind the scenes of what was really happening, and I saw that these were actually attacks by Russia made to look like terrorist attacks in order to distract the American military away from the real attack that was coming, but there was nothing I could do to warn America of what was really happening.

Then the globe of the earth rotated to America, and I saw ICBM's, missiles, coming over the north pole and headed straight for America, but then I was shocked and surprised when all of the missiles missed America and continued on south, toward the continent of South America, some of which also dropped harmlessly into the Gulf of Mexico. I did not see if any of the nuclear missiles exploded in South America, because I could only see the top of the globe where North America was in the dream. After this I was transported instantly into the chambers of either the House of Representatives or the Senate. I was not sure which chamber I was in at the time in the dream, just that I was in one or the other. And there were both representatives and senators all gathered together in this same chamber. I know for sure that it was both senators and representatives, because I remember two faces of two of the people in the dream, one was John McCain and the other was Paul Ryan. And all of the senators and representatives were frantically discussing what to do about the imminent attack on America which was only minutes away. No one in the dream understood the mystery of why the first wave of missiles missed America entirely, but they all knew that the second wave, which was on its way, would not miss, and they were searching all throughout Washington to find someone to lead the defense of America, but no one could be found. There was no President or Vice-President anywhere in the dream, and no one was even discussing about the possibility of the President or Vice-President leading the country's defense as though they did not even exist. In the end no leader could be found.

Then I was instantly transported to a military base somewhere in Europe, and I saw a small squad of American troops, wounded and covered in bandages, and they together decided that they would fight the invading armies of Russia on their own without any commander to lead them; and I saw them as they fought, wounded and battered, against enemy soldiers who were in the base.

### **Dream 3: Dreamt during the second term of President Barack Obama**

I was in a house, and at first I did not know where this house was. I was just in the house living out normal life, when all of a sudden I discovered in the bedroom Russian paratroopers, and I and my family were in shock. These Russian paratroopers did not seem menacing or a threat to my life, they were just there to do the job they were ordered to do, whatever that job was. I knew they were paratroopers because they wore uniforms and carried equipment with them like a paratrooper would have, landing behind enemy lines. Then I was taken up in the air and I saw that the house was in the outskirts of Los Angeles, and a nuclear bomb was in process of exploding in the center of the city of Los Angeles, leaving a giant, empty semi-circle crater through the center of the city. Only the outskirts of the city were still intact, and I saw many houses still standing around the outskirts of the city with the empty, blank, hollow semi-circle in the middle stretching from the coast and inland. Then I was back down to the ground in a car as myself and my family were racing along the highway through Arizona, escaping the Russian attack. And off to our side we saw an American ICBM nuclear missile

come up out of the ground from the desert in Arizona going up into the sky, and at first I felt relieved that the American forces were mounting a defense, until the missile suddenly fell apart in mid air, falling harmlessly to the ground along the desert floor in broken pieces, at which point I knew that America was in big trouble.

## My Own Literal Study Translation of Zechariah 5:1-11

*Based upon the Revelation to Michael Rood of the Correct Translation of the Hebrew Word Ishshah אִשָּׁה as 'Burnt Offering Made by Fire' in the Context of Zechariah's Vision Instead of the Traditional English Translation of 'Woman'*

And I turned, ואשא and I lifted up עיני my eyes, ואראה and I looked והנה and saw מגלה a scroll עפה flying. And he said אלי to me, "מה? What אתה do you ראה see?" ואמר And I said, "אני? I ראה see מגלה a scroll עפה flying, ורחבה באמה forearm length עשר ten עשר and the width באמה forearm length עשר ten עשר. And he said אלי to me, "זאת? This is האלה the curse היוצאת going out על over פני the face כל of all הארץ the earth, כי because כל all those הגנב those stealing, מזה from this כמוה thus נקה are made clean, וכל and all הנשבע those swearing seven times, מזה from this כמוה thus נקה are made clean." "הוצאתיה? I send it out," נאם declares יהוה Yahuweh/Yehovah of hosts, "ובאת? and it enters אל into בית the house הגנב of the thief ואל and into בית the house of the seven time swearer בשמי in My Name לשקר falsely. ולנה And it stays בתוך in the midst ביתו of his house, וכלתו and consumes it, ואת אבניו and its stones." ויצא And he went out, המלאך the messenger, וידבר the one speaking בי in me, ואמר and he said אלי to me, "נא? Lift up עיניך now נא now your eyes and see מה what is היוצאת going out הזאת of this." ואמר And I said, "מה? What היא is it?" ואמר And he said, "זאת? This is עינם their appearance to the eye בכל on all הארץ of the earth." והנה And see, ככר a circular lid עפרת of lead נשאת was lifted up, וזאת and this אשה burnt-offering made by fire, אחת one singular, יושבת was sitting בתוך in the midst האיפה of the ephah sized container. ואמר And he said, "זאת? This הרשעה is of moral wrongness!" וישלך And he threw אתה it אל to the midst האיפה of the ephah sized container, וישלך and he threw את אבן a weight אל the mouth. פיה onto וראש And I lifted up עיני my eyes, וארא and I looked, והנה and saw נשים two שתיים women החסידה as the wings כנפיהם wings כנפים as the wings ורוח and wind בכנפיהם was in their wings, ותשאנה And they lifted up את האיפה the ephah sized container בין between הארץ the earth ובין and between השמים the heavens. ואמר And I said אל to the messenger, הדבר the one speaking בי in me, "אנה? Where הם are they מולכות taking את האיפה the ephah sized container?" ואמר And he said אלי to me, "לכנות? To build לה for it בית a house בארץ in the land שנער of Shin'ar." והוכן And it was erected, והניחה and it was rested שם there על upon מכנתה a base.

Hebrew Word Singular	English Transliteration	English Translation	Hebrew Word Plural	English Transliteration	English Translation
אִשָּׁה	ishshah	woman	נָשִׁים	nashim	women
אִשָּׁה	ishshah	fire offering	אִשִּׁי	ishshey	fire offerings
אִשָּׁה	ishsheh	fire offering			
אִשָּׁה	ishsheh	fire offering			

The Hebrew word אִשָּׁה ishshah means 'woman,' but spelled exactly the same way with the same vowel pointing אִשָּׁה ishshah can also mean 'burnt offering made by fire' or 'fire offering.' The Hebrew word ishshah in Zechariah 5:7 normally translated as woman by every English translation to date has been a mistranslation of the Hebrew word ishshah, which in the context of Zechariah should be translated as 'burnt offering made by fire.' It is not an evil woman who has been placed in a lead covered container on top of a flying scroll in Zechariah 5, but instead an evil thermonuclear burnt fire offering placed inside of a lead covered nuclear warhead container on top of a scroll shaped missile.

The plural form of an 'ishshah' or 'ishsheh' burnt fire offering is אִשִּׁי ishshey. The plural word for 'women' is נָשִׁים nashim and is used in Zechariah 5:9. It is possible that Zechariah saw two fires carrying the flying scroll missile in Zechariah 5:9, and originally wrote אִשִּׁי ishshey, but because נָשִׁים nashim looks so similar to ishshey the word ishshey was accidentally changed to nashim at some point by a scribe who thought they were correcting the text to nashim. But the more likely possibility is that in 5:9 Zechariah saw two people who appeared to be women, who were pilots given the wings of an airplane, to transport the nuclear scroll missile to the land of Shin'ar. Then this confusion of the word women is what caused the vowel pointing of the word אִשָּׁה

ishshah into meaning woman, when it really originally meant ‘fire.’ The vowels of the word ishshah may have even originally been עֶשֶׁשׁהּ eshshah, which strictly means ‘fire’ in general, rather than ‘fire offering.’

It is interesting to note that the United States Military also recognizes in its nuclear war training films that a nuclear or thermonuclear warhead can be properly described as a ‘woman.’ In the training film *Self-Preservation in an Atomic Bomb Attack* (1950) produced by Cascade Pictures of California, Inc. for the Armed Forces Special Weapons Project it is said by the principle actor instructor in the film, “Look, I won’t kid you about the A-Bomb. I’ve seen what it can do in Japan, Bikini, Enewetak. It’s deadly. It’s like a woman.” One of the other soldiers he is explaining the A-Bomb to then quips, “That I’d have to see,” to which the instructor replies, “I mean never underestimate its power.” Thus according to the United States Military, even if Zechariah was describing a thermonuclear warhead as a woman, he was still accurate in his description.

<b>Zechariah’s Descriptions</b>	<b>Modern Equivalent</b>
Zechariah saw a flying scroll	Modern missiles and Intercontinental Ballistic Missiles look just like scrolls flying
Zechariah saw an evil burnt offering made by fire placed inside of a lead, ephah sized container	Modern day evil nuclear burnt offerings made by fire are housed inside of ephah sized lead containers for the purpose of preventing radiation leaks
Zechariah saw this evil burnt offering made by fire inside of the lead container attached to the flying scroll	Modern evil nuclear burnt offerings made by fire are attached inside of their lead containers onto the tips of flying scroll shaped Intercontinental Ballistic Missiles
Zechariah saw the evil burnt fire offering inside of the lead container attached to the flying scroll enter into the houses of the thieves and those who swear by the name of Yahuweh/Yehovah falsely across the entire earth	Modern evil nuclear burnt offerings made by fire are able to be carried in their lead containers by flying scroll shaped Intercontinental Ballistic Missiles across the entire earth to anywhere on the planet and enter any house
Zechariah saw both the wood and the stone of the houses consumed by the evil fire offering attached to the flying scroll, and then saw the evil fire offering remain in the house even after it was consumed	Modern nuclear evil burnt offerings made by fire are able to consume not only wood, but for the first time in human history were the very first fire created by man capable of melting and consuming stone into nothing, and the nuclear burnt offering made by fire remains in the house that it destroys as nuclear radiation

### **The Release of Nuclear War**

**The First Sign:** On May 19, 2017 Stanislav Petrov died at the age of 77. Stanislav is known as the man who saved the world from nuclear war on September 26, 1983 when the Soviet computer satellite detection system glitched and sent a false warning of incoming American ICBM's. If it had not been for Stanislav's intuition that it was a computer glitch, he would have informed his superiors, which would have in turn started nuclear war as the Soviets would have retaliated to a false warning. The number 7 is the number of the completion and perfection of time, and the fact that Stanislav Petrov who saved the world from nuclear war died on May 19, 2017 at the age of 77 shows that the year 2017 is the completion of the time for stopping nuclear war. In other words, nuclear war is released to take place any time after the year 2017.

**The Second Sign:** The United Nations International Day of Peace was observed on September 21, 2017, on the day before the Day of Trumpets according to the corrected, ancient Hebrew calendar, with the Day of Trumpets beginning at sunset on September 21. This is an annual holiday celebrated every year, but every year a brand new sign and slogan is created for each individual year. This year in 2017 the slogan was "Together for Peace: Respect, Safety and Dignity". The focus for the year's peace observance was for the uniting together of the world to support refugees and migrants, and convince communities to accept migrants and not discriminate against them. In both the word of nuclear war spoken to Henry Gruver and to Dumitru Duduman the sign given that nuclear war would begin would be when America and the nations think and say "Peace" and "Safety", the same two words used in the 2017 International Day of Peace Slogan. Additionally, Henry Gruver had the word that "the free world will occupy themselves with transporting, housing, and feeding and caring for the masses" at the time when they cry "peace and safety" and then the sudden destruction of nuclear war will come upon them suddenly sometime after these signs are fulfilled. Not only was the 2017 International Day of Peace saying both Peace and Safety in the slogan, it was all about convincing the world to accept the refugee masses of the world into their communities, to convince everyone to transport and house and feed and care for the refugee masses of the world. And this year the United Nations brought the world attention to occupy themselves with taking care of the masses. This was the second sign that the year of 2017 is the year of the release for nuclear war to take place at any time after September 21, 2017.

**The Third Sign to watch for:** In Dumitru Duduman's vision nuclear war would take place at a time when the American government would be distracted by internal problems. As of the year 2017 the American government is very distracted with the internal problems of the Russia collusion scandal involving President Donald Trump and his administration. The only sign left to take place in Dumitru's vision is the sign of some of the people in the 'midst' or 'inside' of the country to rise up and fight against the American government in a revolution. This sign of people rising up against the government to fight it is the only sign left to happen, and then according to Dumitru's vision nuclear war will come immediately following this final sign.

# BOOK NINE

## DETERMINING THE YEAR OF JUBILEE

### **The Link between the Numbers 7 and 50**

The number 7 is the counting to the completion of time. It is a counting of time to the point at which time is completed and finished. When 7 Sevens are counted to the number 49, then it is a perfection of the completion of time. The completion of time is completed to a perfect finish. As Yahuweh/Yehovah created the heavens and the earth in 7 days, the number 7 indicates the finishing of time, or the finishing of a span of time. This shows how Yahuweh/Yehovah counts time and increments of time in Sevens. But he also counts time in Fifties or Jubilees, and the number 50 itself is intricately linked to the number 7, since the number 50 comes right after the perfection of 7 with the number 49.

The number 50 is the reset of time, for time to continue after it has reached the point of completion in counting 49 or 7 Sevens. The number 50 indicates incompleteness, and a reset to continue and continue after it. The number 50 is the number of the renewing of life, as is the number 8, because the number 8 comes right after the number 7 just as the number 50 comes right after 49. It is important to understand the link between the numbers 50 and 7 in order to understand Yahuweh/Yehovah's cycle of the Sabbath years of release every 7 years, and the counting of 7 Sevens of Sabbath years to 49 years, with a 50<sup>th</sup> Jubilee at the end of 49 years.

It is as with a clock that needs to be wound again whenever it reaches the end of its spring. Time counts down 7 Sevens of years to 49 years and unless the clock is wound again, time itself will cease and come to an end. The 50<sup>th</sup> year of Jubilee is then the recharge year that winds up the clock again to run for another 49 years after it. It is like a pause year, a year of delay in between the sets of Sevens on either side of it. It is the mega Sabbath year that resets everything from the economy to the places where everyone lives. Everyone returns home in the 50<sup>th</sup> year to recharge and reset the entire system so that it will be able to start again for another 49 years. This is the system which Yahuweh/Yehovah put in place from when he first created time at the beginning, and this is how he counts in both Sevens and Fifties.

Some examples of how Sevens and Fifties and Eights work together are shown in the following charts. The first example is with the Torah or Instruction of Yahuweh/Yehovah in the Five Books of Moses. At the beginning of the book of Genesis the word Torah is spelled out in the Hebrew every 50<sup>th</sup> letter. This is an equidistant letter sequencing that has been known for an unknown amount of time in ancient history, that embedded in the Hebrew text itself, counting every 50<sup>th</sup> letter, the Hebrew letters Tau, Vav, Reysh, He spelling Torah are exactly 50 letters apart from one another.

At the beginning of the book of Exodus the word Torah is again spelled out every 50<sup>th</sup> letter, and this shows that the books of Genesis and Exodus are both incomplete on their own. The number 50 indicates that the Torah is reset at each of these books to continue on to the next book after it. Again in Leviticus the name of Yahuweh/Yehovah is spelled out every 8<sup>th</sup> letter as Yod, He, Vav, He, and again we see that the number 8 indicates a reset to the next book, that the book of Leviticus is incomplete without the other books of the Torah after and before it. Then at the beginning of the book of Numbers the word Torah is spelled backwards as He, Reysh, Vav, Tau, pointing backwards to the central book of the Torah, which is Leviticus. And again at the beginning of the book of Deuteronomy the word Torah is spelled backwards, pointing back to Leviticus, except that this time the word Torah is written out every 49<sup>th</sup> letter.

The number 49 is 7 Sevens and shows that the Torah is complete at the book of Deuteronomy, and that no other Torah and no other book of the Torah will ever come after it. This means that any religious commands or Torahs, whether they be oral or written, whether they be Christian or Jewish, are created by man and are not of Yahuweh/Yehovah. Yahuweh/Yehovah has shown in his number sequencing that his Torah instruction is complete and finished with the book of Deuteronomy, and no other instruction will ever come after it to add onto the Torah or to take away from it.

50	50	8	50	49 7 Sevens
<p>Genesis 1:1-5</p> <p>בראשית ברא אלהים את השמים ואת הארץ והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים ויאמר אלהים יהי אור ויהי אור ויברא אלהים את האור כי טוב ויבדל אלהים בין האור ובין החשך ויקרא אלהים</p>	<p>Exodus 1:1-6</p> <p>ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו ראובן שמעון לוי יהודה יששכר זבולן ובנימין דן ונפתלי גד ואשר ויהי כל נפש יצאי ירך יעקב שבעים נפש ויוסף היה במצרים וימת יוסף וכל אתיו וכל הדור ההוא</p>	<p>Leviticus 1:1</p> <p>ויקרא אל משה וידבר יהוה אליו מאהל מועד לאמר</p>	<p>Numbers 1:1-3</p> <p>וידבר יהוה אל משה במדבר סיני באהל מועד באחד לחדש השני בשנה השנית לצאתם מארץ מצרים לאמר שאו את ראש כל עדת בני ישראל למשפחתם לבית אבתם במספר שמות כל זכר לגלגלתם מבין עשרים שנה ומעלה כל יצא צבא בישראל תפקדו אתם לצבאתם אתה ואהרן</p>	<p>Deuteronomy 1:5-8</p> <p>בעבר הירדן בארץ מואב הואיל משה באר את התורה הזאת לאמר יהוה אלהינו דבר אלינו בחרב לאמר רב לכם שבת בהם הזה פנו וסעו לכם ובאו הר האמרי ואל כל שכניו בערבה בהר ובשפלה בנגב ובחוף הים ארץ הכנעני והלבנון עד הנגה הגדל נהר פרת ראה נתתי לפניכם את הארץ</p>
Every 50 <sup>th</sup> Letter Spells תורה Torah Forward	Every 50 <sup>th</sup> Letter Spells תורה Torah Forward	Every 8 <sup>th</sup> Letter Spells יהוה Yahuweh/Yehovah	Every 50 <sup>th</sup> Letter Spells הרוח haroT Backward	Every 49 <sup>th</sup> Letter Spells הרוח haroT Backward
50 means the Torah is incomplete at the book of Genesis, and it resets or continues to the next book	50 means the Torah is incomplete at the book of Exodus, and it resets or continues to the next book	8 means the Torah is incomplete at the book of Leviticus, and it resets or continues to the next book	50 means the Torah is incomplete at the book of Numbers, and it resets or continues to the next book	49 is 7 Sevens and means that the Torah is complete and finished at the book of Deuteronomy, showing that no other books of the Torah will ever come after it

Another example of Sevens and Fifties is with the flood of Noah. Noah's father Lemek lived for exactly 777 years and died at the age of 777. This shows that the generations before Noah who lived on the earth before the flood were completed and finished and would not continue on after the flood. But Noah lived for 950 years, a perfect set of 19 Fifties of years, showing that Noah and his family were the reset for the earth after the flood. In fact, every event in Noah's life from his birth to when Yahuweh/Yehovah told him to build the ark, to the start of the flood, to his death are all recorded in perfect sets of Fifties. This is because Noah was the reset for life to continue after the flood. Lemek in Sevens and Noah in Fifties are the sign that while Yahuweh/Yehovah was completing and finishing the earth as it was at that time, he was still resetting and recreating the earth to continue on after the flood.

It is also important to note here for later on in Book 9 that the life of Noah is the key for finding Yahuweh/Yehovah's Jubilee cycle, because Noah is the only person in all of Scripture whose entire life is recorded in perfect sets of Fifties of year dates.

<b>777</b> <b>111 Sevens</b>	<b>500</b> <b>10 Fifties</b>	<b>600</b> <b>12 Fifties</b>	<b>950</b> <b>19 Fifties</b>
Genesis 5:28-31 1. Lemek lived for 777 years	Genesis 5:32-9:29 1. Noah was 500 years old when Yahuweh/Yehovah warned him of the coming flood and told him to build the ark 2. Noah was 600 years old when the flood waters came upon the earth with a global flood 3. Noah lived for 950 years		
Lemek, the father of Noah, lived for 777 years, showing that at his death 5 years before the flood the generations of man on the earth at that time were complete and finished. The earth was finished and completed in the number 7 pictured in the life of Lemek.	Noah lived for 950 years, or 19 Jubilees, and the events of the flood are all recorded in perfect sets of fifties, just as the years of Noah's life are recorded in a perfect set of fifties of years. This shows that Noah and the ark were the reset or continuation of life on the earth. The earth was reset and continued on with a renewed earth in the number 50 pictured in the life of Noah.		

The next example is in Yahuweh/Yehovah's festivals which he has created as his appointment days on his calendar or appointed times for the Messiah to fulfill. All together there are 7 festivals every year which are instructed in the Torah to observe. When the Messiah came the first time he fulfilled the first 4 festivals from Passover to Weeks (Pentecost). When the Messiah comes again the second time he will fulfill the last 3 festivals from the Day of Trumpets to the Festival of Booths. All together the Messiah will fulfill 7 festivals, and when he fulfills the last festival of Booths, when he makes his Booth or Tabernacle or Dwelling Place among men, to live with mankind for eternity, no longer separated, the Festivals will all be completed in 7 festivals. But there is an 8<sup>th</sup> festival, the Closing Festival on the Last Great Day. This shows that even after the 7 festivals are completed, there is a reset of festivals even at the closing and finishing of the festivals at number 8.



7							8
פסח <b>Pesach</b> (Passover)	מצות <b>Matstsoth</b> (Unleavened Bread)	יום ראשית <b>Yom Reshith</b> (Day of First-fruits)	שבועת <b>Shavuoth</b> (Weeks or Pentecost)	יום תרועה <b>Yom Teru'ah</b> (Day of Trumpets)	יום כפרים <b>Yom Kippurim</b> (Day of Atonement)	סכות <b>Sukkoth</b> (Booths or Tabernacles)	עצרת <b>Atsereth</b> (Closing Festival or Last Great Day)
						The festivals are completed at the 7 <sup>th</sup> festival of Sukkoth, when Yahuweh/Yehovah makes his tabernacle or dwelling place among men	The 8 <sup>th</sup> festival that closes out all of the previous festivals before it shows that there is a reset of the festivals at their closing, or in other words, a reset of celebrating festivals even after the 7 festivals have all been completed and fulfilled by the Messiah

With Yahuweh/Yehovah 1,000 years is as 1 day, and just as the heavens and earth were created in 7 days, the heavens and the earth will be finished and completed in 7,000 years or 7 millenniums. This shows that the heavens and earth that Yahuweh/Yehovah created in 7 days are completed and finished in 7 millenniums, and there is no reset for the old heavens and earth. The 8<sup>th</sup> festival of the closing festival shows that there is a reset to a new earth, that there is a reset to a new time and a new place where Yahuweh/Yehovah dwells together with mankind. But there is no reset shown in the numbers for this old heavens and earth.

As it says in Revelation 21, the Booth or Dwelling Place of Elohim is now among men, and Jerusalem where the festivals are celebrated is reset at the 8<sup>th</sup> festival to continue to the new earth, but the former heavens and former earth had both passed away. John also explains in Revelation that the new earth has no great sea in it anymore and there is no more sun and no more moon. If the sun no longer exists and the moon no longer exists, then the new earth is not located inside of the present universe we inhabit, or else the new earth would be endlessly drifting through space bumping into whatever stars or planets it happens to run into. The fact the sun and the moon no longer exists shows that the old universe that was created in 7 days no longer exists. It is a brand new universe and a brand new time and a brand new earth. But Yahuweh/Yehovah's appointed times will not cease and will be reset, though what those appointed times will look like is a mystery as yet unrevealed.

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
The First Millennium on the First Day	The Second Millennium on the Second Day	The Third Millennium on the Third Day	The Fourth Millennium on the Fourth Day	The Fifth Millennium on the Fifth Day	The Sixth Millennium on the Sixth Day	The Seventh Millennium on the Seventh Day
The life span of Adam ended before the completion of the 1 <sup>st</sup> day, before the completion of 1 millennium or 1,000 years					As man and woman were created on the 6 <sup>th</sup> day, the completion of the time for man and woman to rule and reign over the earth is after 6 millenniums or 6,000 years	As Yahuweh/Yehovah created the heavens and the earth in 7 days, the completion of the time of the heavens and the earth will be after 7 millenniums or 7,000 years

Finally, after examining all of the previous examples of Sevens and Fifties we can better understand how Yahuweh/Yehovah's system works of counting a Sabbath year of releasing of debt every 7<sup>th</sup> year, and then counting a reset Sabbath year of Jubilee every 50<sup>th</sup> year.

<b>49</b> <b>7 Sevens</b>	<b>50</b> <b>Jubilee</b>
Leviticus 25:1-8 1. 7 Sabbath years every 7 years are counted up to 49 years, or 7 sevens of years, to the completion of time.	Leviticus 25:9-19 1. The 50 <sup>th</sup> year is a year of Jubilee, meaning a year of sounding the trumpets and the ram's horn as a signal and alarm. This is a reset of time in the 50 <sup>th</sup> year, to begin the cycle of counting 7 Sevens again.

## Calculating the Years of Shabbath, Shemittah, and Yovel

Leviticus 25:1-55, 27:16-24 | Deuteronomy 15:1-18, 31:10-13 | Amos 8:4-6

Yahuweh/Yehovah instructs in the Torah to count 7 years, and every 7<sup>th</sup> year is a Shabbath of rest. The Hebrew word Shabbath means more than just a rest, but an actual going on strike from all work for that entire year, especially the work of the field. The fields and the land are left to rest for the year, without any planting or harvesting, letting them go wild, and letting the poor go into all the fields of Israel onto all the private land to take any food that grows there wild during that year. This shows that Yahuweh/Yehovah is the true owner of the land of the earth, and man must let go of the earth to release the earth back into Yahuweh/Yehovah's control every 7<sup>th</sup> year.

The 7<sup>th</sup> year is also the year of Shemittah, which in Hebrew means release. Every 7<sup>th</sup> year everything must be released and let go of, including the debts of every person in the land. Every 7<sup>th</sup> year the lenders of debt must release all debt that is owed to them, giving away the balance of the debt to the debtor. In this way every 7<sup>th</sup> year there is not a single person in all of the land who owes any debt to anyone else for that year, preventing the nation from increasing their debt and preventing the nation from ever having a recession.

The 50<sup>th</sup> year is the year of Yovel, in English transliterated as Jubilee. The Hebrew word Yovel means to sound the ram's horn or trumpet, and it is an entire year of sounding the ram's horn, proclaiming the year of freedom. This is not just a release, but a year in which everyone is set free. The prices of food are all reset in the year of Yovel, all slaves are set free, and everyone is required to return home to their family piece of property in their own clan. Every house that is outside of the boundaries of the cities is required to return to the original family that owned it in the previous year of Jubilee, to live again on their family farm.

There is no where in Scripture where Yahuweh/Yehovah says from when to start counting the years of Sabbath and Jubilee, but Yahuweh/Yehovah is very clear in Scripture in explaining that for the land of Israel the years of Sabbath and the years of Jubilee must begin in the spring of the year during the time of harvest, during the month of the aviv, and never at any other time of the year. The proof of this is shown below.

*Evidence Showing the Time of Year When the Sabbath Years of Shemittah and the Years of Jubilee Begin:*

### 1. Leviticus 25:20-22: The Timing of the Sabbath Year of Rest for the Land

“And I have commanded a blessing for you in the sixth year and bring forth the produce for three years. And you sow the eighth year and you eat of the old produce until the ninth year; until the produce comes forth, you will eat the old.”

וצויתי את ברכתי לכם בשנה הששית ועשת את התבואה לשלש השנים וזרעתם את השנה השמינית ואכלתם מן התבואה ישן עד השנה התשיעית עד בוא תבואתה תאכלו ישן

In Leviticus 25:20-22 there is the first piece of evidence that the Sabbath year of rest begins in the spring and not in the fall or any other time of year. Yahuweh/Yehovah says that he will supernaturally bring forth the produce of the crop in the 6<sup>th</sup> year before the Sabbath year so that there will be enough to last for 3 years. He then says that after the 7<sup>th</sup> year of rest for the land is completed you will sow in the 8<sup>th</sup> year, and then eat of the old until the produce comes forth in the 9<sup>th</sup> year.

In Israel the rainy season begins in about October or November each year, and then ends in about March to April. From April to September is the dry season when there is no rain in the land of Israel whatsoever, not even the tiniest drop, making it impossible to plant and grow anything in the summer. This means that the planting in Israel must begin in the fall in about October when the rains come, and then the crops are harvested in the spring at the end of the rainy season from about February to June. If the Sabbath year began in the fall of the year, at the start of the planting, then it would mean that Israel would stop planting in the fall of the 7<sup>th</sup> year and then harvest nothing in the spring of the 7<sup>th</sup> year. Then they would begin planting again in the fall of the 8<sup>th</sup> year and harvest what they planted in the spring of the 8<sup>th</sup> year.

But Moses very clearly wrote down in the Torah in the wording of the Hebrew that you plant in the 8<sup>th</sup> year, and then eat of the old until the harvest in the 9<sup>th</sup> year. The only way this is possible is if the new year begins in the spring at the time of harvest, not in the fall. The only way that they could plant in the 8<sup>th</sup> year, and then reap

what they planted in the 9<sup>th</sup> year is if the new year happens in between the planting in the fall and the harvesting in the spring. Refer to the charts later on to see how the Torah shows the correct way that the Sabbath year is observed with a calendar that begins in the spring and not in the fall.

## 2. Amos 8:4-6: The Timing of the Sabbath Year of Rest for the Land

“saying, ‘When does the new moon pass by, so that we may sell grain, and the Sabbath year, so that we may untie the *stored* grain, to diminish the ephah and to greatness the shekel, and to pervert the scales fraudulently, for buying the weak ones with silver and the destitute ones on account of a pair of sandals, and that we may sell the chaff of the grain.’”

לאמר מתי יעבר החדש ונשבירה שבר והשבת ונפתחה בר להקטין  
איפה ולהגדיל שקל ולעות מאזני מרמה לקנות בכסף דלים ואביון  
בעבור נעלים ומפל בר נשביר

Here again in Amos, during the days of the divided nations of northern Israel and southern Judah, Amos records the Sabbath year beginning in the spring in the time of the harvest. Amos is speaking of the wealthy in chapter 8 who are violating the Sabbath year, in attempting to cheat and deceive the poor. And Amos says from the perspective of the wealthy saying that they are waiting for the sighting of the new moon to begin the 1<sup>st</sup> day of the new month of the new year. (Psalms 81:3-4 clearly states that each new month begins with the sighting of the new moon on the ancient Hebrew calendar.) And they are waiting for the new moon to pass so that they can sell their grain, because at the sighting of the new moon the Sabbath year will end and they will once again be able to sell their grain and the chaff of their grain that they have stored up in their storehouses.

According to Amos they are waiting for the 7<sup>th</sup> year of Sabbath to end so that they can sell their grain which has already grown and been stored up during the time of the year when they would normally have sold their grain every year, during the harvest time of the year. This shows again that the Sabbath year ends on the precise day of the new year, the only new year in the month of the aviv which Yahuweh/Yehovah has proclaimed as the time for the year to begin in the land of Israel. And it shows that the Sabbath year ends in the season of the harvest in the season when grain is released from the storehouses and bought and sold. The Sabbath year does not begin in the time of planting in the fall.

## 3. Deuteronomy 31:10-13: The Timing of the Year of Shemittah/Release

“From after seven years, in the appointed year of release, on the Festival of Booths”

מקץ שבע שנים במעד שנת השמטה בהג הסכות

The year of shemittah or releasing of debts happens every 7<sup>th</sup> year during the Sabbath year of rest for the land. And every seven years the Torah is to be read in the hearing of all of the people of Israel, including women and children, at the Festival of Booths every seventh year. And the Torah very clearly states that you count seven years from the previous Festival of Booths that had happened seven years before, and you read the Torah on the Festival of Booths every seven years. From this it has often been confused that the year of shemittah must begin and end during the Festival of Booths, which is in the fall of the year. But when the precise wording of the Hebrew is examined we discover that the Hebrew says that the Torah is to be read on the Festival of Booths, ‘in’ the appointed year of shemittah. It says that you count seven years from after the previous Festival of Booths, but that this reading of the Torah at the Festival of Booths is in the middle of and in the midst of the shemittah year. It is not at the end of the shemittah year and not at the beginning of the shemittah year, but ‘inside’ of the shemittah year.

#### 4. Leviticus 25:8-11: The Timing of the Year of Yovel/Jubilee

“And you count for yourself seven Sabbaths of years, seven years seven times. And the time period for yourself is seven Sabbaths of years *to the* nine and fortieth year. And the sounding ram’s horn traverses across in the seventh month, on the tenth of the month. On the Day of Atonement you traverse across *with* the ram’s horn in all your land.”

וספרת לך שבע שבתות שנים שבע שנים שבע פעמים והיו לך ימי  
שבע שבתות השנים תשע וארבעים שנה והעברת שופר תרועה  
בחדש השבעי בעשור לחדש ביום הכפרים תעבירו שופר בכל  
ארצכם

The final piece of evidence in Scripture is in the recorded timing of the start of the year of Yovel, the year of the sounding of the ram’s horn. There is much confusion that the ram’s horn must be blown on the Day of Atonement at the start of the 50<sup>th</sup> year, the year of Jubilee. This has caused confusion that the year of Jubilee must begin on the Day of Atonement, which is in the fall. But when the Hebrew of Leviticus 25:8-11 is examined carefully we discover that it does not say anything about the ram’s horn being sounded on the Day of Atonement in the 50<sup>th</sup> year of Jubilee. What Yahuweh/Yehovah actually says is to count seven Sabbaths of years, seven years seven times. And this counting is 49 years to the 49<sup>th</sup> year. Then in the 49<sup>th</sup> year sound the ram’s horn on the Day of Atonement and begin passing it around and traversing it across all of the land of Israel for everyone to hear it. There is no mention yet in verses 8 or 9 about the 50<sup>th</sup> year, only the 49<sup>th</sup> year, showing that the ram’s horn is blown on the Day of Atonement in the 49<sup>th</sup> year, in the year before the Jubilee, 6 months before the 50<sup>th</sup> year of Jubilee has begun.

Then in verse 10 Yahuweh/Yehovah says to set apart the 50<sup>th</sup> year as a year of proclaiming freedom as a year of Yovel or trumpeting. And the ram’s horn is continued to be blown throughout the land for the entire 50<sup>th</sup> year, but the start of the blowing of the ram’s horn begins on the Day of Atonement in the 49<sup>th</sup> year. And there is a very logical reason as to why the ram’s horn must be blown throughout the land in the 49<sup>th</sup> year before the year of Jubilee begins, because this is the sounding of the alarm for everyone to begin packing their bags and getting their houses and affairs in order to leave and return home to their family property. And it would take 6 months of preparation and packing before the start of the Jubilee year in the spring when there will be a massive migration throughout the land of Israel of people moving back to their family farms and clans. For that many people to move around a country all at once simultaneously it would take some months of planning ahead of time before the move would actually begin.

The following charts lay out the counting and timing of the Sabbath years of release and the years of Jubilee in a simple format to see how everything works together chronologically according to how Yahuweh/Yehovah instructs the Sabbath years and Jubilees to operate.

### The Agricultural Cycle of Ancient and Modern Israel

[Reader's Digest: *Jesus and His Times* (1987) published by Reader's Digest Association, Inc., pgs. 100-111]

Numbers of the Hebrew Calendar Months	Names of the Hebrew Calendar Months	Agricultural Cycle of the Hebrew Calendar Months
1 <sup>st</sup> Month 2 <sup>nd</sup> Month 3 <sup>rd</sup> Month	Aviv/Nisan Iyyar Sivan	<b>Harvesting:</b> The months for harvesting grain and vegetable crops at the end of the rainy season.
4 <sup>th</sup> Month 5 <sup>th</sup> Month 6 <sup>th</sup> Month	Tammuz Av Elul	<b>Harvesting and Tending:</b> The months for tending and harvesting vintage perennial crops such as olives, grapes, some fruits, etc. in the midst of the dry season.
7 <sup>th</sup> Month 8 <sup>th</sup> Month	Tishri Marcheshvon	<b>Planting:</b> The months for planting crops at the beginning of the rainy season.
9 <sup>th</sup> Month 10 <sup>th</sup> Month 11 <sup>th</sup> Month	Kislev Tevet Shevat	<b>Tending:</b> The months for tending the crops while waiting for them to grow in the midst of the rainy season.
12 <sup>th</sup> Month 13 <sup>th</sup> Month	Adar Adar Bet	<b>Harvesting:</b> The months for harvesting grain and vegetable crops at the end of the rainy season

The first chart above shows the simple cycle of planting and harvesting in the land of Israel. The charts following show how this cycle of planting and harvesting work in the land of Israel together with the counting of Sabbath years and Jubilee years. The planting and growing months from Tishri to Shevat, from the 7<sup>th</sup> month to the 11<sup>th</sup> month, usually take place during the months of about September to February. The primary harvesting months from the 12<sup>th</sup> month of Adar to the 3<sup>rd</sup> month of Sivan take place during the months of about February to June

### The Agricultural Cycle of the Sabbath Years of Shemittah Release

Years	Seasonal Cycle	Agricultural Cycle of Israel During a Shemittah/Sabbath Year of Rest
6 <sup>th</sup> Year	Harvest Season	<b>Harvesting Allowed:</b> The harvest of the 6 <sup>th</sup> year was the final harvest to be brought in before the start of the 7 <sup>th</sup> year of Sabbath and Shemittah. Yahuweh/Yehovah promised that the harvest of the 6 <sup>th</sup> year would be multiplied so that it would last until the 9 <sup>th</sup> year. These crops were harvested in the spring, during the first few months of the new year.
	Planting Season	<b>Planting Allowed but Unnecessary:</b> Planting was allowed in the 6 <sup>th</sup> year, but since the season of harvest was done mostly during the first months of the year, there would have been no reason to plant the crops, since they would have had to just sit out in the field and rot as soon as the Sabbath year began on the first day of the month of the Aviv, at the beginning of the new year. The people could have risked planting some of their crops such as the barley and try to harvest it all in the 12 <sup>th</sup> and 13 <sup>th</sup> months before the day of the new year started with the sighting of the new moon, but since most of the crops would have had to rot in the field, it would have been unwise to plant anything in the 6 <sup>th</sup> year. The harvest of the crop is what provided the seeds for the next year of planting, and wasting all of the seed on a crop that could not be harvested to provide more seeds would have been risky.

7 <sup>th</sup> Year Sabbath Year Shemittah Year	Harvest Season	<b>Harvesting Not Allowed:</b> If any crops were planted in the 6 <sup>th</sup> year, by the start of the 7 <sup>th</sup> year on the 1 <sup>st</sup> day of the month of the Aviv all harvesting of the crops had to stop. It was allowed for anyone to go out into the fields and take from the fields what they needed to eat for that day only. But it was not allowed to harvest and gather the crops into store houses, not even the crops that grew wild in the field. No storing up of food was allowed of any kind. The triple harvest of the 6 <sup>th</sup> year was already enough food in storage to last until the 9 <sup>th</sup> year. The Sabbath year is also the start of the Shemittah year, the year of releasing debts. As soon as the new year begins on the 1 <sup>st</sup> day of the month of the Aviv all debts are cancelled, so that during the 7 <sup>th</sup> year there is not a single person in debt throughout the entire nation of Israel. The slaves were also set free every seven years, but not necessarily in the Shemittah Sabbath year. Each individual slave was owned for 6 years, and then when each individual slave separately reached the completion of 6 years of ownership, they were each separately set free in whatever year was their 7 <sup>th</sup> year.
	Reading of the Torah	<b>Public Reading of the Torah at the Festival of Sukkoth:</b> The Torah is read publicly to all the nation of Israel gathered together for the Festival of Sukkoth, from the 15 <sup>th</sup> to the 22 <sup>nd</sup> day of the 7 <sup>th</sup> month, every seven years, in the middle of the year of Shemittah.
	Planting Season	<b>Planting Not Allowed:</b> Planting was not allowed in the 7 <sup>th</sup> year, which meant that during the fall planting season in the middle of the 7 <sup>th</sup> year no new crops could be planted.
8 <sup>th</sup> Year	Harvest Season	<b>Harvesting Allowed but Impossible:</b> Since there was no planting of crops allowed in the 7 <sup>th</sup> year, it meant that there were no crops to harvest in the spring at the beginning of the 8 <sup>th</sup> year. This is why the triple harvest was needed in the 6 <sup>th</sup> year, to provide food for the entire 8 <sup>th</sup> year. This meant that the Sabbath year of rest for the land technically lasted for 1 ½ years until the fall of the 8 <sup>th</sup> year, since there were no crops to harvest in the 8 <sup>th</sup> year. But the vintage crops such as grapes and olives still would have been harvested in the summer of the 8 <sup>th</sup> year.
	Planting Season	<b>Planting Allowed:</b> By the fall of the 8 <sup>th</sup> year new crops could again be planted, and then harvested in the 9 <sup>th</sup> year.
9 <sup>th</sup> Year	Harvest Season	<b>Harvesting Allowed:</b> The harvest of the 9 <sup>th</sup> year ended 2 whole years without harvesting any crops. This is why Israel disobeyed the Sabbath year for much of its existence, because it required a lot of faith in Yahuweh/Yehovah to go for 2 whole harvest seasons without harvesting any crops. Only Yahuweh/Yehovah's supernatural provision could sustain a family for that long without harvesting.
	Planting Season	<b>Planting Allowed:</b> Planting and harvesting resumed as usual by the 9 <sup>th</sup> year, but Yahuweh/Yehovah promised that those who would keep his Sabbath years would still be eating from the crop of the 6 <sup>th</sup> year while they are planting and tending their new crop at the end of the 9 <sup>th</sup> year.

### The Agricultural Cycle of the Jubilee

Years	Seasonal Cycle	Agricultural Cycle of Israel During a Shemittah/Sabbath Year of Rest
48 <sup>th</sup> Year	Harvest Season	<b>Harvesting Allowed:</b> This is the final triple harvest of the 6 <sup>th</sup> year.
	Planting Season	<b>Planting Allowed but Unnecessary:</b> No planting needed in the 6 <sup>th</sup> year since it will mostly rot in the field anyway.
49 <sup>th</sup> Year Sabbath Year Shemittah Year	Harvest Season	<b>Harvesting not Allowed:</b> This is the 7 <sup>th</sup> year in which there is no harvesting, and it is also a Shemittah year with the release and cancellation of all debt.
	Blowing the Trumpet	<b>The Blowing of the Trumpet on Yom Kippur Announcing the Coming Year of Blowing of the Trumpets throughout the Land for the Entire Year of Jubilee:</b> The trumpet is blown on the 10 <sup>th</sup> day of the 7 <sup>th</sup> month on the Day of Atonement in the middle of the 7 <sup>th</sup> Sabbath/Shemittah year of rest, in the middle of the 49 <sup>th</sup> year, announcing the coming Year of Jubilee. Jubilee is the Hebrew word ‘Yovel,’ which means ‘blowing the trumpet,’ and it is a year of blowing the trumpet alarm throughout the land of Israel for the entire year. The blowing of the trumpet on the Day of Atonement is to announce the coming of the start of the Jubilee year on the 1 <sup>st</sup> day of the month of the Aviv, the beginning of the new year in the spring 6 months later. The blowing of the trumpet at Yom Kippur was simply the signal to let everyone know that they had to start packing, because they would have to move back to their original land and back to their original clan as soon as the 1 <sup>st</sup> day of the new year arrived in the spring in the month of Aviv. The trumpet continues to be blown during the 50 <sup>th</sup> year, but it begins on the Day of Atonement in the 49 <sup>th</sup> year.
	Reading of the Torah	<b>Public Reading of the Torah at the Festival of Sukkoth:</b> The Torah read to all the people every seven years, in the middle of the Sabbath year of Shemittah.
	Planting Season	<b>Planting not Allowed:</b> There is no planting in the 7 <sup>th</sup> year
50 <sup>th</sup> Year Jubilee Year	Harvest Season	<b>Harvesting not Allowed:</b> The Jubilee year is another Sabbath year when harvesting and planting are not allowed. But it also has even bigger economic implications in the way that the prices for food are all reset, and everyone is required to return back to live on their family land in their original clan. All of the land property is returned to the original owners throughout the year of Jubilee.
	Planting Season	<b>Planting not Allowed:</b> This would normally be the 8 <sup>th</sup> year when planting would resume, but because it is a Jubilee, no planting is allowed for a second year in a row.
1 <sup>st</sup> Year	Harvest Season	<b>Harvesting Allowed but Impossible:</b> This is the 9 <sup>th</sup> year in which there would normally have been a harvest, but because of the Jubilee this meant going through another whole harvest season without harvesting any food to store up.
	Planting Season	<b>Planting Allowed:</b> Finally in the middle of the 9 <sup>th</sup> year planting could resume; and while the fields are being planted, the people are eating up the very last of the reserves of their triple harvest from the 6 <sup>th</sup> year. In this way the last of the harvest of the 6 <sup>th</sup> year would have been all eaten right about the same time that the harvest of the 10 <sup>th</sup> year was being brought in from the fields.



Yahuweh/Yehovah does not give any instruction in Scripture as to when the years of Sabbath and Jubilee are to be counted. He gives no instruction on any date to start from, because his years of Sabbath and Jubilee are his and he chooses when the years of Sabbath and Jubilee will be. There is not even a record anywhere in Scripture of any year of Jubilee ever observed even after the children of Israel first founded the nation of Israel. Now that we understand how to properly count the years of Jubilee, we can then begin to search for Yahuweh/Yehovah's years of Jubilee for the land of Israel in history and in the present day.

To begin the search for the Jubilee of modern day Israel, if we use the method of counting the Jubilee as according to when Israel first gained control of its Capital Jerusalem in 1967, then the 50<sup>th</sup> year of Jubilee would begin in the spring of the year 2017. This is the method which Michael Rood has used, and it is also the method which has been officially declared by the Sanhedrin as the correct counting of the Jubilee. The Sanhedrin in Israel officially recognized that the Day of Atonement in 2016 was the day that the ram's horn should have been blown to announce the true Jubilee of modern Israel, but decided not to actually observe the Jubilee yet until the next Jubilee in another 50 years.

The following chart shows the counting of the year of Jubilee from when Israel first took Jerusalem in 1967, and also shows the counting of the years side by side to the Jubilee from when Israel first became a nation in 1948.

**Calculating the First Jubilee of the Modern State of Israel**  
**(Calculated According to the Year When Israel Reclaimed the City of Jerusalem as its Capital)**

<b>Gregorian Calendar Year Dates</b>	<b>The Number of Years from the Founding of the Modern State of Israel on the 49<sup>th</sup> Day of the Counting of the Omer on May 14, 1948</b>	<b>The Counting of the Years of Shemittah and Yovel for the Modern State of Israel</b>	<b>The Number of Years from the Year the Modern State of Israel Took Jerusalem on June 7, 1967</b>	<b>Hebrew Calendar Year Dates</b>	<b>Calculating the Year of Jubilee Beginning from the Year the Modern State of Israel Took Jerusalem on June 7, 1967</b>
Spring 1948 to Spring 1949	9 Months to the Start of the 1 <sup>st</sup> Complete Year from the Founding of Israel			5948	
Spring 1949 to Spring 1950	1 <sup>st</sup> Year			5949	
Spring 1950 to Spring 1951	2 <sup>nd</sup> Year			5950	
Spring 1951 to Spring 1952	3 <sup>rd</sup> Year			5951	
Spring 1952 to Spring 1953	4 <sup>th</sup> Year			5952	
Spring 1953 to Spring 1954	5 <sup>th</sup> Year			5953	
Spring 1954 to Spring 1955	6 <sup>th</sup> Year			5954	
Spring 1955 to Spring 1956	7 <sup>th</sup> Year			5955	
Spring 1956 to Spring 1957	8 <sup>th</sup> Year			5956	
Spring 1957 to Spring 1958	9 <sup>th</sup> Year			5957	
Spring 1958 to Spring 1959	10 <sup>th</sup> Year			5958	
Spring 1959 to Spring 1960	11 <sup>th</sup> Year			5959	

Spring 1960 to Spring 1961	12 <sup>th</sup> Year			5960	
Spring 1961 to Spring 1962	13 <sup>th</sup> Year			5961	
Spring 1962 to Spring 1963	14 <sup>th</sup> Year			5962	
Spring 1963 to Spring 1964	15 <sup>th</sup> Year			5963	
Spring 1964 to Spring 1965	16 <sup>th</sup> Year			5964	
Spring 1965 to Spring 1966	17 <sup>th</sup> Year			5965	
Spring 1966 to Spring 1967	18 <sup>th</sup> Year			5966	
Spring 1967 to Spring 1968	19 <sup>th</sup> Year		9 Months to the Start of the 1 <sup>st</sup> Complete Year from the Retaking of Jerusalem	5967	<i>The Counting for the Jubilee Begins on the 1<sup>st</sup> Day of the 1<sup>st</sup> Month of 5968, the First New Year After Jerusalem was Taken</i>
Spring 1968 to Spring 1969	20 <sup>th</sup> Year		1 <sup>st</sup> Year	5968	1 <sup>st</sup> Year of the Counting of the Jubilee
Spring 1969 to Spring 1970	21 <sup>st</sup> Year		2 <sup>nd</sup> Year	5969	2 <sup>nd</sup> Year of the Counting of the Jubilee
Spring 1970 to Spring 1971	22 <sup>nd</sup> Year		3 <sup>rd</sup> Year	5970	3 <sup>rd</sup> Year of the Counting of the Jubilee
Spring 1971 to Spring 1972	23 <sup>rd</sup> Year		4 <sup>th</sup> Year	5971	4 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1972 to Spring 1973	24 <sup>th</sup> Year		5 <sup>th</sup> Year	5972	5 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1973 to Spring 1974	25 <sup>th</sup> Year		6 <sup>th</sup> Year	5973	6 <sup>th</sup> Year of the Counting of the Jubilee

Spring 1974 to Spring 1975	26 <sup>th</sup> Year	<b>1<sup>st</sup> Shemittah/ Shabbath Year</b>	7 <sup>th</sup> Year	5974	7 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1975 to Spring 1976	27 <sup>th</sup> Year		8 <sup>th</sup> Year	5975	8 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1976 to Spring 1977	28 <sup>th</sup> Year		9 <sup>th</sup> Year	5976	9 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1977 to Spring 1978	29 <sup>th</sup> Year		10 <sup>th</sup> Year	5977	10 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1978 to Spring 1979	30 <sup>th</sup> Year		11 <sup>th</sup> Year	5978	11 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1979 to Spring 1980	31 <sup>st</sup> Year		12 <sup>th</sup> Year	5979	12 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1980 to Spring 1981	32 <sup>nd</sup> Year		13 <sup>th</sup> Year	5980	13 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1981 to Spring 1982	33 <sup>rd</sup> Year	<b>2<sup>nd</sup> Shemittah/ Shabbath Year</b>	14 <sup>th</sup> Year	5981	14 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1982 to Spring 1983	34 <sup>th</sup> Year		15 <sup>th</sup> Year	5982	15 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1983 to Spring 1984	35 <sup>th</sup> Year		16 <sup>th</sup> Year	5983	16 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1984 to Spring 1985	36 <sup>th</sup> Year		17 <sup>th</sup> Year	5984	17 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1985 to Spring 1986	37 <sup>th</sup> Year		18 <sup>th</sup> Year	5985	18 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1986 to Spring 1987	38 <sup>th</sup> Year		19 <sup>th</sup> Year	5986	19 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1987 to Spring 1988	39 <sup>th</sup> Year		20 <sup>th</sup> Year	5987	20 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1988 to Spring 1989	40 <sup>th</sup> Year	<b>3<sup>rd</sup> Shemittah/ Shabbath Year</b>	21 <sup>st</sup> Year	5988	21 <sup>st</sup> Year of the Counting of the Jubilee
Spring 1989 to Spring 1990	41 <sup>st</sup> Year		22 <sup>nd</sup> Year	5989	22 <sup>nd</sup> Year of the Counting of the Jubilee

Spring 1990 to Spring 1991	42 <sup>nd</sup> Year	<b>4<sup>th</sup> Shemittah/ Shabbath Year</b>	23 <sup>rd</sup> Year	5990	23 <sup>rd</sup> Year of the Counting of the Jubilee
Spring 1991 to Spring 1992	43 <sup>rd</sup> Year		24 <sup>th</sup> Year	5991	24 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1992 to Spring 1993	44 <sup>th</sup> Year		25 <sup>th</sup> Year	5992	25 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1993 to Spring 1994	45 <sup>th</sup> Year		26 <sup>th</sup> Year	5993	26 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1994 to Spring 1995	46 <sup>th</sup> Year		27 <sup>th</sup> Year	5994	27 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1995 to Spring 1996	47 <sup>th</sup> Year		28 <sup>th</sup> Year	5995	28 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1996 to Spring 1997	48 <sup>th</sup> Year	<b>5<sup>th</sup> Shemittah/ Shabbath Year</b>	29 <sup>th</sup> Year	5996	29 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1997 to Spring 1998	49 <sup>th</sup> Year		30 <sup>th</sup> Year	5997	30 <sup>th</sup> Year of the Counting of the Jubilee
Spring 1998 to Spring 1999	50 <sup>th</sup> Year		31 <sup>st</sup> Year	5998	31 <sup>st</sup> Year of the Counting of the Jubilee
Spring 1999 to Spring 2000	51 <sup>st</sup> Year		32 <sup>nd</sup> Year	5999	32 <sup>nd</sup> Year of the Counting of the Jubilee
Spring 2000 to Spring 2001	52 <sup>nd</sup> Year		33 <sup>rd</sup> Year	6000	33 <sup>rd</sup> Year of the Counting of the Jubilee
Spring 2001 to Spring 2002	53 <sup>rd</sup> Year		34 <sup>th</sup> Year	6001	34 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2002 to Spring 2003	54 <sup>th</sup> Year		35 <sup>th</sup> Year	6002	35 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2003 to Spring 2004	55 <sup>th</sup> Year		36 <sup>th</sup> Year	6003	36 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2004 to Spring 2005	56 <sup>th</sup> Year		37 <sup>th</sup> Year	6004	37 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2005 to Spring 2006	57 <sup>th</sup> Year		38 <sup>th</sup> Year	6005	38 <sup>th</sup> Year of the Counting of the Jubilee

Spring 2006 to Spring 2007	58 <sup>th</sup> Year	<b>6<sup>th</sup> Shemittah/ Shabbath Year</b>	39 <sup>th</sup> Year	6006	39 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2007 to Spring 2008	59 <sup>th</sup> Year		40 <sup>th</sup> Year	6007	40 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2008 to Spring 2009	60 <sup>th</sup> Year		41 <sup>st</sup> Year	6008	41 <sup>st</sup> Year of the Counting of the Jubilee
Spring 2009 to Spring 2010	61 <sup>st</sup> Year		42 <sup>nd</sup> Year	6009	42 <sup>nd</sup> Year of the Counting of the Jubilee
Spring 2010 to Spring 2011	62 <sup>nd</sup> Year	<b>7<sup>th</sup> Shemittah/ Shabbath Year</b>	43 <sup>rd</sup> Year	6010	43 <sup>rd</sup> Year of the Counting of the Jubilee
Spring 2011 to Spring 2012	63 <sup>rd</sup> Year		44 <sup>th</sup> Year	6011	44 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2012 to Spring 2013	64 <sup>th</sup> Year		45 <sup>th</sup> Year	6012	45 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2013 to Spring 2014	65 <sup>th</sup> Year		46 <sup>th</sup> Year	6013	46 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2014 to Spring 2015	66 <sup>th</sup> Year		47 <sup>th</sup> Year	6014	47 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2015 to Spring 2016	67 <sup>th</sup> Year		48 <sup>th</sup> Year	6015	48 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2016 to Spring 2017	68 <sup>th</sup> Year		49 <sup>th</sup> Year	6016	49 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2017 to Spring 2018	69 <sup>th</sup> Year	<b>1<sup>st</sup> Yovel/Jubilee of the Modern State of Israel</b>	50 <sup>th</sup> Year	6017	50 <sup>th</sup> Year of the Counting of the Jubilee
Spring 2018 to Spring 2019	70 <sup>th</sup> Year			6018	

This is an interesting counting of years, but there needs to be more evidence than this for finding Yahuweh/Yehovah's Jubilees. There has been the interesting prophecy of Jubilees attributed to Rabbi Judah the Pious circulated in recent years among the Christian community. I tried to find an original source or record for Rabbi Judah's prophecy, but the only source I could find for it was a March 2008 article in the magazine *Israel Today* without any original source citations. I even attempted searching through Hebrew sources as much as I was able, but I could find no evidence that Rabbi Judah's prophecy was ever written down at any time prior to the year 2008. This does not mean the prophecy was never written by Rabbi Judah or another Jewish source, it just means that there is no evidence that it was ever written before the year 2008.

The following charts demonstrate that Rabbi Judah's prophecy is actually completely irrelevant for finding Yahuweh/Yehovah's Jubilees. It does not matter what Rabbi Judah did or did not say, because the

mathematical calculations in the year dates are undeniable, and the calculations go far, far, far beyond the small scope of the prophecy that has been attributed to Rabbi Judah. The first key is found in the life of Noah and the reset of the global flood. The life of Noah is entirely recorded in Jubilees, and through the dates recorded for his life, the Jubilees can begin to be pieced together, but only if all of the other calculations of the year dates after him are added up correctly from the Scriptural record.

Book 6 shows the calculations of the year dates used in the following charts. All of the year dates before Abraham's birth and after Abraham's birth as shown in Book 6 are very precisely recorded year dates. Each date before Abraham's birth and after Abraham's birth is unmovable. Only Abraham's birth date is not precisely recorded in Scripture, with only a 60 year timeframe given. When we look at Noah's life there are a total of 4 dates that line up in Jubilees: the birth of Noah, the command by Yahuweh/Yehovah to Noah to build the ark, the start of the global flood, and the death of Noah. Abraham's birth date does not effect these 4 dates, and these 4 dates are always in a line of fifties of Jubilees regardless of when Abraham was born.

If we look at the dates after Abraham was born there are 2 different layers of significant dates that line up together in Jubilees. One layer of dates consists of 3 significant dates starting with when the seed of Abraham began to be afflicted as sojourners, the exodus of the children of Israel out of Egypt, and the command by Artaxerxes I to Nehemiah to rebuild Jerusalem. These 3 dates are also in a layer of fifties of Jubilees together, and they are not effected by the date of Abraham's birth either. These 3 dates are always in a layer of Jubilees together regardless of when Abraham was born.

Then there is the Jerusalem layer of Jubilees. This layer consists of 7 key dates beginning with the year before Nehemiah returned to Jerusalem and commanded for the restoration of the Sabbaths in Jerusalem. This date then connects with the year before Herod's Reconstruction of the Second Temple was destroyed, followed by the reestablishment of the Jewish community in Jerusalem by Rabbi Mosheh ben Nachman, the year after the Ottoman Turks took Jerusalem, the Balfour Declaration and the taking of Jerusalem by the British Allied Army in World War I, the retaking of Jerusalem by Israel in the Six Day War, and America's recognition of Jerusalem as the capital of Israel in the year of the start of the latter rain outpouring. These 7 dates also remain in a set layer of Jubilees independent from the previously discussed 3 dates containing the command by Artaxerxes I to rebuild Jerusalem. The date of the birth of Abraham does not change this layer of 7 dates of fifties that all pertain to the city of Jerusalem. (Note: Some of the dates in the Jerusalem layer do not necessarily fall in the exact year of Jubilee, but still point to the year of Jubilee regardless. This is discussed in greater detail later in Book 9.)

The 7 dates in the Jerusalem layer and the 3 dates in the layer of the command by Artaxerxes I to rebuild Jerusalem and the exodus of Israel out of Egypt are set in 2 separate layers of Jubilees and can never cross over. The dates are set dates yet the counting of Jubilees is significant in both layers. The only question is how does the 4 dates of Noah fit in with these 2 layers of Jubilees, and that can only be determined according to the date of Abraham's birth. There is a 60 year possible range for Abraham's birth and every date in that 60 year range could be correct. I tried to prove that Abraham was born when his father Terach was 70 years old and discovered there is no way to prove it. I tried to prove that Abraham was born when his father Terach was 130 years old and again discovered there is no way to prove it. In the end I discovered that Abraham could have been born at anytime from when his father was 70 to 130 years old and any age within that 60 year range could be correct. There is no way to prove any birth date within that 60 year range from 70 to 130.

The only possible way for the Jubilees of Noah to line up with the Jubilees of the 7 dates of the Jerusalem layer is if Abraham was born when his father Terach was 111 years old. While this does remain a possibility, it leaves out the other important layer of Jubilees with the exodus of Israel out of Egypt. In order for the Noah layer of Jubilees to line up with the exodus out of Egypt layer of Jubilees Abraham had to have been born either when his father Terach was 122 years old or 72 years old. Both of these dates work, but only the date of 122 years creates the precise counting of Jubilees shown later toward the end of Book 9. Additionally, the date of 122 years old for Abraham's birth is the only date that produces the perfect layer of seventies shown in Books 1 and 10. This is why I have chosen to use the date of Abraham's birth as when his father Terach was 122 years old, but everyone is free to use the charts in Book 6 to come up with their own calculations for the Jubilees.

**The Counting of the Jubilee  
The Noah Layer**

<b>Events</b>	<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Total Number of Years</b>	<b>Total Number of Jubilees</b>
From the Birth of Noah to the Command by Yahuweh/Yehovah to Build the Ark	2945 B.C.E. to 2445 B.C.E.	1056 to 1556	500 Years	10 Jubilees
From the Command by Yahuweh/Yehovah to Build the Ark to the Start of the Global Flood	2445 B.C.E. to 2345 B.C.E.	1556 to 1656	100 Years	2 Jubilees
From the Start of the Global Flood to the Death of Noah	2345 B.C.E. to 1995 B.C.E.	1656 to 2006	350 Years	7 Jubilees (50 Sevens) (5 Seventies)
From the Birth of Noah to the Death of Noah	2945 B.C.E. to 1995 B.C.E.	1056 to 2006	950 Years	19 Jubilees
From the Death of Noah to the Exodus of the Children of Israel Out of Egypt	1995 B.C.E. to 1495 B.C.E.	2006 to 2506	500 Years	10 Jubilees
From the Exodus of the Children of Israel Out of Egypt to the Command by Artaxerxes I to <u>Rebuild</u> Jerusalem	1495 B.C.E. to 445 B.C.E.	2506 to 3556	1,050 Years	21 Jubilees (150 Sevens) (15 Seventies)
From the Birth of Noah to the Exodus of the Children of Israel Out of Egypt	2945 B.C.E. to 1495 B.C.E.	1056 to 2506	1,450 Years	29 Jubilees
From the Birth of Noah to the Start of the Global Flood	2945 B.C.E. to 2345 B.C.E.	1056 to 1656	600 Years	12 Jubilees
From the Start of the Global Flood to the Exodus of the Children of Israel Out of Egypt	2345 B.C.E. to 1495 B.C.E.	1656 to 2506	850 Years	17 Jubilees
From the Birth of Noah to the Command by Artaxerxes I to <u>Rebuild</u> Jerusalem	2945 B.C.E. to 445 B.C.E.	1056 to 3556	2,500 Years	50 Jubilees



From the Start of the Global Flood to the Command by Artaxerxes I to <u>Rebuild</u> Jerusalem	2345 B.C.E. to 445 B.C.E.	1656 to 3556	1,900 Years	38 Jubilees
From the Death of Noah to the Command by Artaxerxes I to <u>Rebuild</u> Jerusalem	1995 B.C.E. to 445 B.C.E.	2006 to 3556	1,550 Years	31 Jubilees
From the Command by Yahuweh/Yehovah to Build the Ark to the Death of Noah	2445 B.C.E. to 1995 B.C.E.	1556 to 2006	450 Years	9 Jubilees
From the Command by Yahuweh/Yehovah to Build the Ark to the Exodus of the Children of Israel Out of Egypt	2445 B.C.E. to 1495 B.C.E.	1556 to 2506	950 Years	19 Jubilees
From the Command by Yahuweh/Yehovah to Build the Ark to the Command by Artaxerxes I to <u>Rebuild</u> Jerusalem	2445 B.C.E. to 445 B.C.E.	1556 to 3556	2,000 Years	40 Jubilees

This first chart shows the counting of Jubilees with the Noah layer and exodus of Israel layer lined up together into a complete layer of Jubilees. It also shows how from the start of the global flood to the death of Noah is not only a counting of Jubilees but also a counting of sevens at the same time. From the exodus of Israel out of Egypt to the command by Artaxerxes I to rebuild Jerusalem is also a counting of both Jubilees and sevens simultaneously.

**The Counting of the Jubilee  
The Jerusalem Layer**

<b>Events</b>	<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Total Number of Years</b>	<b>Total Number of Jubilees</b>
From the Year Before the Return of Nehemiah to Restore the Tithes of the Levites and to Restore the Sabbaths in Jerusalem to the Year Before the Destruction of the Second (Herod's) Temple	434 B.C.E. to 67 C.E.	3567 to 4067	500 Years	10 Jubilees
From the Year Before the Destruction of the Second (Herod's) Temple to the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman	67 C.E. to 1267 C.E.	4067 to 5267	1,200 Years	24 Jubilees
From the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman to the Year After the Taking of Jerusalem by the Ottoman Turks	1267 C.E. to 1517 C.E.	5267 to 5517	250 Years	5 Jubilees
From the Year After the Taking of Jerusalem by the Ottoman Turks to the Taking of Jerusalem by the British Allied Army After the Balfour Declaration	1517 C.E. to 1917 C.E.	5517 to 5917	400 Years	8 Jubilees

From the Taking of Jerusalem by the British Allied Army After the Balfour Declaration to the Taking of Jerusalem by Israel in the Six Day War	1917 C.E. to 1967 C.E.	5917 to 5967	50 Years	1 Jubilee
From the Taking of Jerusalem by Israel in the Six Day War to the Start of the Last Seven and the Latter Rain Outpouring of Messiah in Jerusalem and America's Recognition of Jerusalem as the Capital of Israel	1967 C.E. to 2017 C.E.	5967 to 6017	50 Years	1 Jubilee
From the Year Before the Return of Nehemiah to Restore the Tithes of the Levites and to Restore the Sabbaths in Jerusalem to the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman	434 B.C.E. to 1267 C.E.	3567 to 5267	1,700 Years	34 Jubilees
From the Year Before the Return of Nehemiah to Restore the Tithes of the Levites and to Restore the Sabbaths in Jerusalem to the Year After the Taking of Jerusalem by the Ottoman Turks	434 B.C.E. to 1517 C.E.	3567 to 5517	1,950 Years	39 Jubilees

From the Year Before the Return of Nehemiah to Restore the Tithes of the Levites and to Restore the Sabbaths in Jerusalem to the Taking of Jerusalem by the British Allied Army After the Balfour Declaration	434 B.C.E. to 1917 C.E.	3567 to 5917	2,350 Years	47 Jubilees
From the Year Before the Return of Nehemiah to Restore the Tithes of the Levites and to Restore the Sabbaths in Jerusalem to the Taking of Jerusalem by Israel in the Six Day War	434 B.C.E. to 1967 C.E.	3567 to 5967	2,400 Years	48 Jubilees
From the Year Before the Return of Nehemiah to Restore the Tithes of the Levites and to Restore the Sabbaths in Jerusalem to the Start of the Last Seven and the Latter Rain Outpouring of Messiah in Jerusalem and America's Recognition of Jerusalem as the Capital of Israel	434 B.C.E. to 2017 C.E.	3567 to 6017	2,450 Years	49 Jubilees (350 Sevens) (35 Seventies)
From the Year Before the Destruction of the Second (Herod's) Temple to the Year After the Taking of Jerusalem by the Ottoman Turks	67 C.E. to 1517 C.E.	4067 to 5517	1,450 Years	29 Jubilees

From the Year Before the Destruction of the Second (Herod's) Temple to the Taking of Jerusalem by the British Allied Army After the Balfour Declaration	67 C.E. to 1917 C.E.	4067 to 5917	1,850 Years	37 Jubilees
From the Year Before the Destruction of the Second (Herod's) Temple to the Taking of Jerusalem by Israel in the Six Day War	67 C.E. to 1967 C.E.	4067 to 5967	1,900 Years	38 Jubilees
From the Year Before the Destruction of the Second (Herod's) Temple to the Start of the Last Seven and the Latter Rain Outpouring of Messiah in Jerusalem and America's Recognition of Jerusalem as the Capital of Israel	67 C.E. to 2017 C.E.	4067 to 6017	1,950 Years	39 Jubilees
From the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman to the Taking of Jerusalem by the British Allied Army After the Balfour Declaration	1267 C.E. to 1917 C.E.	5267 to 5917	650 Years	13 Jubilees

From the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman to the Taking of Jerusalem by Israel in the Six Day War	1267 C.E. to 1967 C.E.	5267 to 5967	700 Years	14 Jubilees (100 Sevens) (10 Seventies)
From the Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman to the Start of the Last Seven and the Latter Rain Outpouring of Messiah in Jerusalem and America's Recognition of Jerusalem as the Capital of Israel	1267 C.E. to 2017 C.E.	5267 to 6017	750 Years	15 Jubilees
From the Year After the Taking of Jerusalem by the Ottoman Turks to the Start of the Last Seven and the Latter Rain Outpouring of Messiah in Jerusalem and America's Recognition of Jerusalem as the Capital of Israel	1517 C.E. to 2017 C.E.	5517 to 6017	500 Years	10 Jubilees

This second layer of Jerusalem Jubilees all have to do with the city of Jerusalem. This layer also has two countings of Jubilees and sevens simultaneous to one another. The first counting of both Jubilees and sevens together is from the year 434 B.C.E., the year before Nehemiah returned to Jerusalem and commanded the Sabbaths of Jerusalem to be restored to the year 2017, the year that America recognized Jerusalem as the capital of Israel in the year of the start of the latter rain outpouring. This set of years is 49 Jubilees, but it is also 350 sevens, and 35 seventies. The other one is the 700 years from when Rabbi Mosheh ben Nachman reestablished the Jewish community in Jerusalem in 1267 to 1967 when Israel retook Jerusalem as their capital. 700 years is 14 Jubilees, but it is also 100 sevens and 10 seventies.

Noah Layer of Jubilees		Jerusalem Layer of Jubilees	
Jubilee Year	Event Corresponding to Jubilee	Jubilee Year	Event Corresponding to Jubilee
Year 1056 (2945 B.C.E.)	1. The Birth of Noah	Year 3567 (434 B.C.E.)	1. The Command by Nehemiah to Restore the Sabbaths and the Tithes of the Levites in Jerusalem in the Year 3568 (433 B.C.E.)
Year 1556 (2445 B.C.E.)	2. The Command by Yahuweh/Yehovah to Noah to Build the Ark	Year 4067 (67 C.E.)	2. The Destruction of the Second (Herod's) Temple and the City of Jerusalem in the Year 4068 (68 C.E.)
Year 1656 (2345 B.C.E.)	3. The Start of the Global Flood	Year 5267 (1267 C.E.)	3. The Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman
Year 2006 (1995 B.C.E.)	4. The Death of Noah	Year 5517 (1517 C.E.)	4. The Taking of Jerusalem by the Ottoman Turkish Empire in the Year 5516 (1516 C.E.)
Year 2106 (1895 B.C.E.)	5. The Start of the 400 Years of Sojourning and Affliction for Abraham's Seed when His Son Isaac was 5 Years Old	Year 5917 (1917 C.E.)	5. The Taking of Jerusalem by the British Allied Army Shortly After the Balfour Declaration
Year 2506 (1495 B.C.E.)	6. The Exodus of the Children of Israel Out of Egypt	Year 5967 (1967 C.E.)	6. The Taking of Jerusalem by Israel in the Six Day War
Year 3556 (445 B.C.E.)	7. The Command by Artaxerxes I, Sovereign of Persia, to Nehemiah to <u>Rebuild</u> Jerusalem	Year 6017 (2017 C.E.)	7. The Start of the Latter Rain Outpouring of Messiah in Jerusalem; and America's Recognition of Jerusalem as the Capital of Israel
There are no significant events in history in the years ending in 06 and 56 to link together this Jubilee Cycle to any date after the year 3556 (445 B.C.E.)		There are no significant events in history in the years ending in 17 and 67 to link together this Jubilee Cycle to any date before the year 3567 (434 B.C.E.)	

This chart shows all of the key 7 dates in each of the 2 layers of Jubilees. In the Noah layer all of the dates are in the precise exact years of Jubilee, because each of them make sense that they would be in a year of Jubilee. Noah's entire life was all about the reset of the earth with a global flood, so it would make sense that his whole life would be recorded on Jubilee dates, including the date of the start of the flood resetting the earth. It also makes sense that the sojourning of the children of Israel would begin and end in years of Jubilee.

The sojourning of the seed of Abraham was not a time of exile, because during much of their time of sojourning they were still living in the land that Yahuweh/Yehovah had promised to them. The sojourning was part of the reset that would eventually lead to the major reset of the exodus of the children of Israel out of Egypt to go and claim and found the nation of Israel, the land promised to them in covenant. And then at the end of this layer is the command by Artaxerxes I to Nehemiah to rebuild Jerusalem, another significant date of Jubilee of the Jewish people returning to the land of Israel and the rebuilding of Jerusalem. After this date there is not a single significant date in the history of Israel and the Jewish people that lines up with the Noah and exodus layer of Jubilees.

The second layer of Jubilees is all about Jerusalem. Every single date in this layer concerns the city of Jerusalem and revolves around Jerusalem. But the dates in this layer do not necessarily take place in the year of Jubilee. Some of them make more sense for taking place before or after the year of Jubilee instead of in the year of Jubilee. The date of the destruction of Jerusalem and Herod's reconstructed Second Temple in the year 68 C.E. (calculations and historical records backing up the year 68 shown in Book 6 footnote 5) makes more sense to take place in a year right after the year of Jubilee in the year 67 C.E. The year of Jubilee is all about the nation of Israel and the Jewish people returning to the land of Israel and returning to Jerusalem, not being exiled out of it. It makes more sense that the destruction of Jerusalem and the destruction of the Temple would happen in a year after a Jubilee as a promise that even though the city is destroyed and the Jewish people are being forced out, one day at a future Jubilee they will get to return to Jerusalem and have it as their capital once again.

And this is what happened, in 3 separate Jubilee years, the Jewish people returned to Jerusalem with the reestablishment of the Jewish community there by Rabbi Mosheh ben Nachman in the year of Jubilee in 1267, and again in the Six Day War in 1967 when it was restored as the capital of Israel, and then again in 2017 when America became the first nation to recognize Jerusalem as the capital of Israel. The taking of Jerusalem by General Allenby from the Ottoman Turks was also in a year of Jubilee in 1917, because that same year the British government made the Balfour Declaration promising a homeland in Israel for the Jewish people, and preparing the way for the return of the Jewish people to the land of Israel.

It is interesting to note the date that Rabbi Nachman reestablished the Jewish community in Jerusalem, because there had been no Jewish people living in Jerusalem for nearly 168 years since 1099 when all of the Jews were removed from Jerusalem by the Crusaders. Only two Jewish families had moved back at the time that Rabbi Nachman went to visit Jerusalem in 1267, only two brothers who remained. And in that year 1267 Rabbi Nachman established Ramban Synagogue in Jerusalem and reestablished a Jewish community there for the first time since 1099, a community that remained in Jerusalem until 1948 during the Israel War for Independence, when they were removed from the city for a few years until the Six Day War in 1967. The date of 1267 is also known very precisely because Rabbi Nachman wrote dated letters during that year reporting everything he did that year in reestablishing the Jewish people back in Jerusalem.

But the date that the Ottoman Islamic Turkish Empire took Jerusalem was just a couple of months before the start of the Jubilee year in the spring of 1517, because the Turks were not promised the land of Israel or the city of Jerusalem as their homeland, so it would make no sense for the Turks to take Jerusalem in the actual year of Jubilee since they are not returning to their homeland. But it was still significant for the Turks to take Jerusalem just before the Jubilee because it would be through Suleiman I of the Turkish Empire that would come the command to rebuild Jerusalem in 1534 to 1535, starting a counting of sevens according to Daniel's prophecy of 70 sevens and preparing the way for the Jewish people to return and prepare for the coming of the Messiah.

The only date that is curious that it does not line up exactly with the Jubilees in the Jerusalem layer is the date that Nehemiah returned to Jerusalem and commanded for the restoration of the Sabbaths in Jerusalem. The date recorded in Scripture shows that he came one year after the Jubilee, but it is also interesting because Nehemiah is the hinge that connects the 2 separate layers of Jubilees together. It is with Nehemiah that the first layer of Jubilees ends and the second layer begins, separated by 11 years in between. It is also interesting that Nehemiah returned in the year after the Jubilee, because it does still line up perfectly with the date of the destruction of Herod's reconstructed Second Temple in 68 C.E., also in the year after the Jubilee.

It is also interesting to note that *The Babylonian Talmud* Mas. Avodah Zarah 9b and Mas. Arachin 12b says that the year before the destruction of Herod's reconstructed Second Temple was a year of release, a shemittah year. The years of shemittah are the Sabbath years of rest every seven years counting up to a Jubilee. It would be interesting if perhaps the report in the Talmud mixed up a shemittah year of rest with a Jubilee year of rest, and in fact the year before the destruction of Herod's Temple in 68 C.E. was actually a year of Jubilee. There was a war going on at the time and it is possible that a year of rest may have many years later in traditions been confused into a shemittah year when it was actually a Jubilee. If this is so, then it would mean that the nation of Judah in the 1<sup>st</sup> century C.E. was celebrating the years of Jubilee on the Jerusalem layer of fifties of Jubilees, the same layer in which Jerusalem was recaptured by the nation of Israel in 1967.



### Jubilees in Perfect Sevens and Sevens in Perfect Jubilees

Starting Event	Number of Jubilees Between Events	Ending Event
The Start of the Global Flood	350 Years <b>7 Jubilees</b> and <b>50 Sevens</b> = <b>1 Seven of Jubilees</b> and <b>1 Jubilee of Sevens</b>	The Death of Noah
The Exodus of the Children of Israel Out of Egypt	1,050 Years <b>21 Jubilees</b> and <b>150 Sevens</b> = <b>3 Sevens of Jubilees</b> and <b>3 Jubilees of Sevens</b>	The Command by Artaxerxes I to <u>Rebuild</u> Jerusalem
The Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman	700 Years <b>14 Jubilees</b> and <b>100 Sevens</b> = <b>2 Sevens of Jubilees</b> and <b>2 Jubilees of Sevens</b>	The Taking of Jerusalem by Israel in the Six Day War
The Year Before the Return of Nehemiah to Restore the Tithes of the Levites and to Restore the Sabbaths in Jerusalem	2,450 Years <b>49 Jubilees</b> and <b>350 Sevens</b> = <b>7 Sevens of Jubilees</b> and <b>7 Jubilees of Sevens</b>	The Start of the Last Seven and the Latter Rain Outpouring of Messiah in Jerusalem and America's Recognition of Jerusalem as the Capital of Israel

If we were to take any two random numbers and multiply them together such as 12 and 82 they would create a pattern of those two numbers. 12 x 82 is 984 and in the number 984 there are 12 eighty-twos and 82 twelves. If we take the next number in the series 1,968 and divide it by 12 it equals 164. If we divide 1,968 by 82 it equals 24. In the number 1,968 there is a total of 24 eighty-twos and 164 twelves. The number 12 is doubled from 12 eighty-twos to 24 eighty-twos and the number 82 is doubled from 82 twelves to 164 twelves. Any two random numbers multiplied together will create this same pattern.

In counting sevens and fifties, 7 fifties also counts 50 sevens. If we count 7 fifties to the number 350, the number 350 also equals 50 sevens. 350 divided by 50 equals 7 and 350 divided by 7 equals 50. The next step up in the pattern is the number 700, which equals 14 fifties and 100 sevens. The two numbers of 7 and 50 are both doubled when the number 350 is doubled to 700. When 350 is tripled it equals 1,050 which in turn triples the numbers 7 and 50 associated with it. 1,050 equals 21 fifties and 150 sevens. This means that every time 7 Jubilees are counted, it also counts 1 Jubilee of sevens. 7 fifties also equals 50 sevens or 1 seven of fifties also equals 1 fifty of sevens.

350 = 1 Seven of Jubilees and 1 Jubilee of Sevens  
700 = 2 Sevens of Jubilees and 2 Jubilees of Sevens  
1,050 = 3 Sevens of Jubilees and 3 Jubilees of Sevens  
1,400 = 4 Sevens of Jubilees and 4 Jubilees of Sevens

There is nothing unique in the way the math counts between sevens and Jubilees, but what if we can find dates in history that count together in perfect Jubilees and sevens? If we count the number of years between dates we find that from the start of the global flood to the death of Noah are 350 years, which equals 7 Jubilees and 50 sevens. And then again from the exodus of the children of Israel out of Egypt to the command by Artaxerxes I to rebuild Jerusalem are 1,050 years totaling 21 Jubilees and 150 sevens. From the reestablishment of the Jewish community in Jerusalem to Israel retaking Jerusalem in the Six Day War are 700 years totaling 14 Jubilees and 100 sevens. And from the year before Nehemiah returned to Jerusalem to restore the Sabbaths in Jerusalem to the year of 2017 when America recognized Jerusalem as the capital of Israel is 49 Jubilees and 350 sevens.

Each of these dates in history count both Jubilees and sevens simultaneously, and appear to show a pattern of Jubilees and sevens connecting certain significant dates in the history of the nation of Israel. There are also some other dates in history which count 350 years which are not in either of these two layers of Jubilees. One is from the death of Noah's father Lemek to the birth of Abraham and the other is from the calling of Abraham out of the land of the Chaldeans to the Birth of Moses. The 350 years from the calling out of Abraham to the Birth of Moses is in the same layer of seventies (shown in books 1 and 10) as the 350 years from the start of the global flood to the death of Noah, though they are not together in the same layer of Jubilees of fifties. This is only a preliminary study on the Jubilees and sevens and how they work together in the dates in the history of Israel and Yahuweh/Yehovah's people, and there are probably many more discoveries yet to be found.

### The Joining of the Two Layers of Jubilees in Sevens

Events in the Noah Layer of Jubilees	Number of Sevens Between Events	Events in the Jerusalem Layer of Jubilees
<p>The Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark Date: 1556 (2445 B.C.E.)</p> <p><i>The Preparation of the Coming Reset of the Earth</i></p>	<p>4,361 Years <b>623 Sevens</b></p>	<p>The Balfour Declaration and the Taking of Jerusalem by the British Allied Army Date: 5917 (1917 C.E.)</p> <p><i>The Preparation of the Coming Reset of the Earth</i></p>
<p>The Start of the Global Flood Date: 1656 (2345 B.C.E.)</p> <p><i>The Start of the Reset of the Earth with the Flood of Rain that Covers the Whole Earth</i></p>	<p>4,361 Years <b>623 Sevens</b></p>	<p>The Start of the Last Seven and the Latter Rain Outpouring of Messiah in Jerusalem and America's Recognition of Jerusalem as the Capital of Israel Date: 6017 (2017 C.E.)</p> <p><i>The Start of the Reset of the Earth with the Flood of the Latter Rain Outpouring that Covers the Whole Earth</i></p>

This chart above shows how the two layers of the Noah Jubilees and Jerusalem Jubilees also fit together into a pattern of sevens. From the promise to destroy the earth with a global flood to the start of the global flood is 100 years or 2 Jubilees and these two dates are lined up together in the Noah layer of Jubilees. Then from the date of the taking of Jerusalem by the British Allied Army to the date of America's recognition of Jerusalem as the capital of Israel in the year of the start of the Latter Rain Outpouring is also 100 years or 2 Jubilees. These 2 dates are in the Jerusalem layer of Jubilees.

The fascinating thing is that these four dates separated into two separate layers of fifties of Jubilees, each separated by 100 years in their separate layers, also join together into 2 separate layers of sevens, linking the Jubilees and sevens in the dates. From the promise by Yahuweh/Yehovah to destroy the earth and his command to build the ark to prepare for the flood to the date when the British Allied Army took Jerusalem in preparation for the nation of Israel to become a nation again are 4,361 years or 623 sevens. And if we count 100 years later on both layers of Jubilees we come to the start of the global flood, which is also separated by 4,361 years or 623 sevens from the date of the start of the rain of Yahuweh/Yehovah with his Latter Rain Outpouring which will also result in a flood of his spirit across the whole earth.

First there was the preparation of building the ark to get ready for the flood of water, then 100 years later came the flood of water that covered and destroyed the whole earth. And then again first came the preparation of the Balfour Declaration and the British Allied Army taking Jerusalem to begin preparing the city of Jerusalem for the start of the Latter Rain Outpouring, then 100 years later came the start of the Latter Rain Outpouring which will also cover the entire earth with the flood of the spirit of Yahuweh/Yehovah. The two dates of preparation are in a perfect line of sevens, and the two dates of the start of the two floods that cover the entire earth, the first with water, the second with the fire of the spirit of Yahuweh/Yehovah, are also in a perfect line of sevens.

The next chart shows how all of the Jubilees of the two separate layers line up together with the complete historical context and the total counting of the numbers of Jubilees through history.

### The Counting of the Jubilees in History

<b>Gregorian Calendar Dates</b>	<b>Hebrew Calendar Dates</b>	<b>Numbers of Jubilees</b>	<b>Events in and Around the Years of Jubilee</b>
Spring 3995 B.C.E. to Spring 3994 B.C.E.	6	The Start of the Counting of the Jubilees in 3995 B.C.E. in Year 6 from Creation	
Spring 3945 B.C.E. to Spring 3944 B.C.E.	56	1 <sup>st</sup> Jubilee	
Spring 3895 B.C.E. to Spring 3894 B.C.E.	106	2 <sup>nd</sup> Jubilee	
Spring 3845 B.C.E. to Spring 3844 B.C.E.	156	3 <sup>rd</sup> Jubilee	
Spring 3795 B.C.E. to Spring 3794 B.C.E.	206	4 <sup>th</sup> Jubilee	
Spring 3745 B.C.E. to Spring 3744 B.C.E.	256	5 <sup>th</sup> Jubilee	
Spring 3695 B.C.E. to Spring 3694 B.C.E.	306	6 <sup>th</sup> Jubilee	
Spring 3645 B.C.E. to Spring 3644 B.C.E.	356	7 <sup>th</sup> Jubilee	
Spring 3595 B.C.E. to Spring 3594 B.C.E.	406	8 <sup>th</sup> Jubilee	
Spring 3545 B.C.E. to Spring 3544 B.C.E.	456	9 <sup>th</sup> Jubilee	
Spring 3495 B.C.E. to Spring 3494 B.C.E.	506	10 <sup>th</sup> Jubilee	
Spring 3445 B.C.E. to Spring 3444 B.C.E.	556	11 <sup>th</sup> Jubilee	
Spring 3395 B.C.E. to Spring 3394 B.C.E.	606	12 <sup>th</sup> Jubilee	
Spring 3345 B.C.E. to Spring 3344 B.C.E.	656	13 <sup>th</sup> Jubilee	
Spring 3295 B.C.E. to Spring 3294 B.C.E.	706	14 <sup>th</sup> Jubilee	

Spring 3245 B.C.E. to Spring 3244 B.C.E.	756	15 <sup>th</sup> Jubilee	
Spring 3195 B.C.E. to Spring 3194 B.C.E.	806	16 <sup>th</sup> Jubilee	
Spring 3145 B.C.E. to Spring 3144 B.C.E.	856	17 <sup>th</sup> Jubilee	
Spring 3095 B.C.E. to Spring 3094 B.C.E.	906	18 <sup>th</sup> Jubilee	
Spring 3045 B.C.E. to Spring 3044 B.C.E.	956	19 <sup>th</sup> Jubilee	
Spring 2995 B.C.E. to Spring 2994 B.C.E.	1006	20 <sup>th</sup> Jubilee	
Spring 2945 B.C.E. to Spring 2944 B.C.E.	1056	21 <sup>st</sup> Jubilee	1. (Year of 2945 B.C.E.) The Birth of Noah [Genesis 5:28-29]
Spring 2895 B.C.E. to Spring 2894 B.C.E.	1106	22 <sup>nd</sup> Jubilee	
Spring 2845 B.C.E. to Spring 2844 B.C.E.	1156	23 <sup>rd</sup> Jubilee	
Spring 2795 B.C.E. to Spring 2794 B.C.E.	1206	24 <sup>th</sup> Jubilee	
Spring 2745 B.C.E. to Spring 2744 B.C.E.	1256	25 <sup>th</sup> Jubilee	
Spring 2695 B.C.E. to Spring 2694 B.C.E.	1306	26 <sup>th</sup> Jubilee	
Spring 2645 B.C.E. to Spring 2644 B.C.E.	1356	27 <sup>th</sup> Jubilee	
Spring 2595 B.C.E. to Spring 2594 B.C.E.	1406	28 <sup>th</sup> Jubilee	
Spring 2545 B.C.E. to Spring 2544 B.C.E.	1456	29 <sup>th</sup> Jubilee	
Spring 2495 B.C.E. to Spring 2494 B.C.E.	1506	30 <sup>th</sup> Jubilee	

Spring 2445 B.C.E. to Spring 2444 B.C.E.	1556	31 <sup>st</sup> Jubilee	1. (Year 2445 B.C.E.) The Command by Yahuweh/Yehovah to Noah to Build the Ark [Genesis 5:32-6:22]
Spring 2395 B.C.E. to Spring 2394 B.C.E.	1606	32 <sup>nd</sup> Jubilee	
Spring 2345 B.C.E. to Spring 2344 B.C.E.	1656	33 <sup>rd</sup> Jubilee	1. (Year of 2345 B.C.E.) The Start of the Global Flood [Genesis 7:6] 2. (Year of 2345 B.C.E.) The Death of Methushelach [Genesis 5:25-27]
Spring 2295 B.C.E. to Spring 2294 B.C.E.	1706	34 <sup>th</sup> Jubilee	
Spring 2245 B.C.E. to Spring 2244 B.C.E.	1756	35 <sup>th</sup> Jubilee	
Spring 2195 B.C.E. to Spring 2194 B.C.E.	1806	36 <sup>th</sup> Jubilee	
Spring 2145 B.C.E. to Spring 2144 B.C.E.	1856	37 <sup>th</sup> Jubilee	
Spring 2095 B.C.E. to Spring 2094 B.C.E.	1906	38 <sup>th</sup> Jubilee	
Spring 2045 B.C.E. to Spring 2044 B.C.E.	1956	39 <sup>th</sup> Jubilee	
Spring 1995 B.C.E. to Spring 1994 B.C.E.	2006	40 <sup>th</sup> Jubilee	1. (Year of 1995 B.C.E.) The Death of Noah [Genesis 9:28-29]
Spring 1945 B.C.E. to Spring 1944 B.C.E.	2056	41 <sup>st</sup> Jubilee	
Spring 1895 B.C.E. to Spring 1894 B.C.E.	2106	42 <sup>nd</sup> Jubilee	1. (Year of 1895 B.C.E.) The Start of the 400 Years of Sojourning and Affliction for Abraham's Seed when His Son Isaac was 5 Years Old [Genesis 15:13-15]
Spring 1845 B.C.E. to Spring 1844 B.C.E.	2156	43 <sup>rd</sup> Jubilee	
Spring 1795 B.C.E. to Spring 1794 B.C.E.	2206	44 <sup>th</sup> Jubilee	

Spring 1745 B.C.E. to Spring 1744 B.C.E.	2256	45 <sup>th</sup> Jubilee	
Spring 1695 B.C.E. to Spring 1694 B.C.E.	2306	46 <sup>th</sup> Jubilee	
Spring 1645 B.C.E. to Spring 1644 B.C.E.	2356	47 <sup>th</sup> Jubilee	
Spring 1595 B.C.E. to Spring 1594 B.C.E.	2406	48 <sup>th</sup> Jubilee	
Spring 1545 B.C.E. to Spring 1544 B.C.E.	2456	49 <sup>th</sup> Jubilee	
Spring 1495 B.C.E. to Spring 1494 B.C.E.	2506	50 <sup>th</sup> Jubilee	<p>1. (Year of 1495 B.C.E.) The Exodus of the Children of Israel Out of Egypt [Exodus 12:40-41]</p> <p>2. (Year of 1495 B.C.E.) The First Celebration of the Festival of Passover [Exodus 13:1-16]</p> <p>3. (Year of 1495 B.C.E.) The Construction of the Ark of the Covenant [Exodus 25:1-22]</p> <p>4. (Year of 1495 B.C.E.) The First Commands of the Torah Given to Moses and the Children of Israel at Mount Sinai in Arabia [Exodus 19:1-24:18]</p>
Spring 1445 B.C.E. to Spring 1444 B.C.E.	2556	51 <sup>st</sup> Jubilee	
Spring 1395 B.C.E. to Spring 1394 B.C.E.	2606	52 <sup>nd</sup> Jubilee	
Spring 1345 B.C.E. to Spring 1344 B.C.E.	2656	53 <sup>rd</sup> Jubilee	
Spring 1295 B.C.E. to Spring 1294 B.C.E.	2706	54 <sup>th</sup> Jubilee	
Spring 1245 B.C.E. to Spring 1244 B.C.E.	2756	55 <sup>th</sup> Jubilee	
Spring 1195 B.C.E. to Spring 1194 B.C.E.	2806	56 <sup>th</sup> Jubilee	

Spring 1145 B.C.E. to Spring 1144 B.C.E.	2856	57 <sup>th</sup> Jubilee	
Spring 1095 B.C.E. to Spring 1094 B.C.E.	2906	58 <sup>th</sup> Jubilee	
Spring 1045 B.C.E. to Spring 1044 B.C.E.	2956	59 <sup>th</sup> Jubilee	
Spring 995 B.C.E. to Spring 994 B.C.E.	3006	60 <sup>th</sup> Jubilee	
Spring 945 B.C.E. to Spring 944 B.C.E.	3056	61 <sup>st</sup> Jubilee	
Spring 895 B.C.E. to Spring 894 B.C.E.	3106	62 <sup>nd</sup> Jubilee	
Spring 845 B.C.E. to Spring 844 B.C.E.	3156	63 <sup>rd</sup> Jubilee	
Spring 795 B.C.E. to Spring 794 B.C.E.	3206	64 <sup>th</sup> Jubilee	
Spring 745 B.C.E. to Spring 744 B.C.E.	3256	65 <sup>th</sup> Jubilee	
Spring 695 B.C.E. to Spring 694 B.C.E.	3306	66 <sup>th</sup> Jubilee	
Spring 645 B.C.E. to Spring 644 B.C.E.	3356	67 <sup>th</sup> Jubilee	
Spring 595 B.C.E. to Spring 594 B.C.E.	3406	68 <sup>th</sup> Jubilee	
Spring 545 B.C.E. to Spring 544 B.C.E.	3456	69 <sup>th</sup> Jubilee	
Spring 495 B.C.E. to Spring 494 B.C.E.	3506	70 <sup>th</sup> Jubilee	
Spring 445 B.C.E. to Spring 444 B.C.E.	3556	71 <sup>st</sup> Jubilee	1. (Year of 445 B.C.E.) The Command by Artaxerxes I, Sovereign of Persia, to Nehemiah to <u>Rebuild</u> Jerusalem [Nehemiah 1:1-2:8]



11 Years	11 Years	11 Year Gap that Splits the 71 <sup>st</sup> Jubilee, Joining Together the Two Separate Jubilee Layers in the Days of Nehemiah	<i>Because only 11 years transpire in between the two Jubilees from 445 B.C.E. to 434 B.C.E., instead of a full 50 years, the year 434 B.C.E. is a continuation of the 71<sup>st</sup> Jubilee</i>
Spring 434 B.C.E. to Spring 433 B.C.E.	3567	71 <sup>st</sup> Jubilee	1. (Year of 433 B.C.E.) The Command by Nehemiah to Restore the Sabbaths and the Tithes of the Levites in Jerusalem upon Returning to Jerusalem and Discovering They had been Desecrated [Nehemiah 13:6-31]
Spring 384 B.C.E. to Spring 383 B.C.E.	3617	72 <sup>nd</sup> Jubilee	
Spring 334 B.C.E. to Spring 333 B.C.E.	3667	73 <sup>rd</sup> Jubilee	
Spring 284 B.C.E. to Spring 283 B.C.E.	3717	74 <sup>th</sup> Jubilee	
Spring 234 B.C.E. to Spring 233 B.C.E.	3767	75 <sup>th</sup> Jubilee	
Spring 184 B.C.E. to Spring 183 B.C.E.	3817	76 <sup>th</sup> Jubilee	
Spring 134 B.C.E. to Spring 133 B.C.E.	3867	77 <sup>th</sup> Jubilee	
Spring 84 B.C.E. to Spring 83 B.C.E.	3917	78 <sup>th</sup> Jubilee	
Spring 34 B.C.E. to Spring 33 B.C.E.	3967	79 <sup>th</sup> Jubilee	
Spring 17 to Spring 18	4017	80 <sup>th</sup> Jubilee	

Spring 67 to Spring 68	4067	81 <sup>st</sup> Jubilee	1. (July 28, 68 C.E.) Destruction of Herod's Reconstruction of the Second Temple. According to the Talmud Herod's Temple and the city of Jerusalem were destroyed in the year right after either a shemittah year of release or possibly a Jubilee year. The same records of the Talmud also record that Herod's Temple and Jerusalem were destroyed in the year 68 (see Book 6 footnote 5). If it was a year of Jubilee from the spring of 67 to the spring of 68, in the year before Herod's Temple was destroyed in July 68, then it would mean that the Jews in the 1 <sup>st</sup> century C.E. were actually keeping the Jubilees in perfect alignment with the Jubilees of 1267, 1517, 1917, 1967, and 2017. [Talmud Mas. Avodah Zarah 9b; Talmud Mas. Arachin 12b]
Spring 117 to Spring 118	4117	82 <sup>nd</sup> Jubilee	
Spring 167 to Spring 168	4167	83 <sup>rd</sup> Jubilee	
Spring 217 to Spring 218	4217	84 <sup>th</sup> Jubilee	
Spring 267 to Spring 268	4267	85 <sup>th</sup> Jubilee	
Spring 317 to Spring 318	4317	86 <sup>th</sup> Jubilee	
Spring 367 to Spring 368	4367	87 <sup>th</sup> Jubilee	
Spring 417 to Spring 418	4417	88 <sup>th</sup> Jubilee	
Spring 467 to Spring 468	4467	89 <sup>th</sup> Jubilee	
Spring 517 to Spring 518	4517	90 <sup>th</sup> Jubilee	



Spring 567 to Spring 568	4567	91 <sup>st</sup> Jubilee	
Spring 617 to Spring 618	4617	92 <sup>nd</sup> Jubilee	
Spring 667 to Spring 668	4667	93 <sup>rd</sup> Jubilee	
Spring 717 to Spring 718	4717	94 <sup>th</sup> Jubilee	
Spring 767 to Spring 768	4767	95 <sup>th</sup> Jubilee	
Spring 817 to Spring 818	4817	96 <sup>th</sup> Jubilee	
Spring 867 to Spring 868	4867	97 <sup>th</sup> Jubilee	
Spring 917 to Spring 918	4917	98 <sup>th</sup> Jubilee	
Spring 967 to Spring 968	4967	99 <sup>th</sup> Jubilee	
Spring 1017 to Spring 1018	5017	100 <sup>th</sup> Jubilee	
Spring 1067 to Spring 1068	5067	101 <sup>st</sup> Jubilee	
Spring 1117 to Spring 1118	5117	102 <sup>nd</sup> Jubilee	
Spring 1167 to Spring 1168	5167	103 <sup>rd</sup> Jubilee	
Spring 1217 to Spring 1218	5217	104 <sup>th</sup> Jubilee	
Spring 1267 to Spring 1268	5267	105 <sup>th</sup> Jubilee	1. (Year of 1267) Rabbi Mosheh ben Nachman Established Ramban Synagogue in Jerusalem for the Last Two Remaining Jewish Families in the City, and Reestablished the First Jewish Community in Jerusalem Since the Destruction of the Community in 1099 by the Crusades

Spring 1317 to Spring 1318	5317	106 <sup>th</sup> Jubilee	
Spring 1367 to Spring 1368	5367	107 <sup>th</sup> Jubilee	
Spring 1417 to Spring 1418	5417	108 <sup>th</sup> Jubilee	
Spring 1467 to Spring 1468	5467	109 <sup>th</sup> Jubilee	
Spring 1517 to Spring 1518	5517	110 <sup>th</sup> Jubilee	1. (December 28, 1516) The Islamic Ottoman Turks Enter and Take Control of Jerusalem from the Islamic Mamluk Empire
Spring 1567 to Spring 1568	5567	111 <sup>th</sup> Jubilee	
Spring 1617 to Spring 1618	5617	112 <sup>th</sup> Jubilee	
Spring 1667 to Spring 1668	5667	113 <sup>th</sup> Jubilee	
Spring 1717 to Spring 1718	5717	114 <sup>th</sup> Jubilee	
Spring 1767 to Spring 1768	5767	115 <sup>th</sup> Jubilee	
Spring 1817 to Spring 1818	5817	116 <sup>th</sup> Jubilee	
Spring 1867 to Spring 1868	5867	117 <sup>th</sup> Jubilee	
Spring 1917 to Spring 1918	5917	118 <sup>th</sup> Jubilee	1. (November 2, 1917) Announcement of the Balfour Declaration Affirming British Support of a Jewish State in Palestine 2. (December 11, 1917) General Allenby and the British Allied Army Enter and Take Control of Jerusalem from the Ottoman Turks
Spring 1967 to Spring 1968	5967	119 <sup>th</sup> Jubilee	1. (June 7, 1967) The Nation of Israel Retakes Control of Jerusalem in the Six Day War

Spring 2017 to Spring 2018	6017	120 <sup>th</sup> Jubilee	1. (October 9, 2017) The Start of the Last Seven 2. (October 9, 2017) The Start of the Latter Rain Outpouring of Messiah in Jerusalem 3. (December 6, 2017) America's Recognition of Jerusalem as the Capital of Israel
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The first layer of Jubilees begins with the Noah Jubilees and starts counting 6 years from the creation of Adam and Chavvah, 6 years from the creation of the man and the woman. The man and the woman were created on the 6<sup>th</sup> day which makes the number 6 the number of man. In Hebrew the letters themselves are also numbers. And in ancient Hebrew each letter is also a picture. The Hebrew letter Vav is the 6<sup>th</sup> letter of the alephbet and the number 6. It is also the picture of a hook. The man and woman were created on the 6<sup>th</sup> day, and on the 6<sup>th</sup> day man and woman, male and female, were joined together. Yahuweh/Yehovah separated everything on each day of creation. The only things he joined together in all of the days of creation were male and female.

The number 6 is the number of man, the number of the man and woman created on the 6<sup>th</sup> day, but it is also the picture of a hook, of the man and the woman hooked or joined together. Thus the counting of the first layer of Jubilees, the Noah layer of Jubilees, begins by counting 6 years from the creation of the man and woman.

 <p>Letter: Vav 6<sup>th</sup> Letter Number: 6 Picture: Hook</p>	 <p>Letter: Kaph 11<sup>th</sup> Letter Number: 20 Picture: Palm of Hand</p>
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The Hebrew letter Kaph is the 11<sup>th</sup> letter of the alephbet and is the number 20. It is the picture of the palm of an open hand. The open hand is a picture of letting go and surrender, just as the number 11 represents letting go which results in chaos. The number 11 and the Hebrew letter Kaph are the picture of free will, the picture of choice between good and evil. It is the picture of letting go of control over another to allow them to have the free will to choose good and evil for their own self, and this letting go of control results in chaos. Free will is chaos, but this chaos Yahuweh/Yehovah allows because free will is very important to him. He wants the man and the woman in number 6 to have the free will to choose between good and evil, so he opens up his hand and lets go of his control over the man and woman in order for them to have free will to choose between life and death for themselves.

In between the two layers of Jubilees is 11 years, picturing the choice for the man and the woman between life and death, and good and evil. The second layer of Jerusalem Jubilees has something to do with an era of choice, but it perhaps also has something to do with the age of the Messiah Yeshua who opened his hand in surrender to the nails in his hands, allowing himself to be crucified as the Lamb sacrifice at Passover for the forgiveness of sins, which in turn allows the man and woman to again have access to eternal life. The Hebrew word Keph, which is spelled the same in Hebrew as Kaph, is the Hebrew word for rock. And if the Hebrew letter Kaph is turned sidewise, it reveals the picture of a rock split in half with the water of life pouring out of it, just as the rock in the wilderness was split in half to provide water for the children of Israel.

If the Hebrew letter Kaph is then turned again, so that it is upside down, it also shows the blood of Yeshua being poured out into the crevice of the rock that was opened up during the earth quake recorded in Matthew, and John bore witness that he saw the blood go down into the crevice in the rock, down into the earth, where it was poured out onto the mercy seat of the ark of the covenant, which had been hidden in the caves below by Jeremiah hundreds of years before. All of this is pictured in the counting of 11 years between the two layers of Jubilees.

When we look at the counting of the actual numbers of Jubilees, there are also interesting patterns that emerge. Noah was born in the 21<sup>st</sup> Jubilee, 21 being 3 x 7. The global flood began in the 33<sup>rd</sup> Jubilee, 33 being 3 x 11. Then Noah died in the 40<sup>th</sup> Jubilee, the number 40 being the number of the 40 days and nights that the rain of the flood was on the earth, the 40 days and nights Yeshua was in the wilderness, and the 40 years the children of Israel wandered in circles in the wilderness. Then the exodus of the children of Israel out of Egypt took place in the 50<sup>th</sup> Jubilee, the year of the mega reset when Yahuweh/Yehovah began revealing the Torah of his instruction to mankind. A Jubilee is 50 years, and this was the 50<sup>th</sup> Jubilee and the start of Yahuweh/Yehovah revealing himself to mankind and revealing the plan to mankind to be able to escape the bondage of sin in the world and enter back into eternal life for those who would choose it.

Then the first layer of Jubilees ends at the 70<sup>th</sup> Jubilee, the number 70 being 10 sevens and a number of completion as in the 70 sevens of Daniel. The 71<sup>st</sup> Jubilee is the Jubilee that transitions the two layers of Jubilees. It is the Jubilee in which the two layers meet and join together with the 11 year gap. The 71<sup>st</sup> Jubilee is the command by Artaxerxes I to Nehemiah to rebuild Jerusalem and the command by Nehemiah to restore the Sabbaths in Jerusalem, to restore the counting of sevens of rest in Jerusalem. The 81<sup>st</sup> Jubilee, which is also the 10<sup>th</sup> Jubilee of the second layer, is the Jubilee of the destruction of Jerusalem and the Temple, causing a reset of the Temple services with Yeshua as the eternal sacrificial Lamb instead of the daily sacrifices as before.

Throughout the Jerusalem Jubilee layer there is a continuous series of resets for the city of Jerusalem. And at the end of the layer is the year 2017, the 120<sup>th</sup> Jubilee from creation and the 49<sup>th</sup> Jubilee of the second layer of Jubilees. The number 49 is 7 sevens, and is a complete completion of counting time. Just as the first layer of Jubilees ended with a counting of 10 sevens with the number 70, it appears the second layer of Jubilees also ends with a counting of sevens, ending at 7 sevens of Jubilees. The following chart shows how the Jubilees are counted in the two separate layers.

**The Counting of Jubilees across the Two Layers from Creation to the Last Seven**

<b>1<sup>st</sup> through 70<sup>th</sup> Jubilees</b>	<b>71<sup>st</sup> Jubilee</b>	<b>72<sup>nd</sup> through 120<sup>th</sup> Jubilees</b>
Counting from Year 6 to Year 3506	Counting from Year 3506 to 3556 Plus 11 Year Gap Between Year 3556 to Year 3567	Counting from Year 3567 to Year 6017
Total of 70 Jubilees	Total of 1 Jubilee	Total of 49 Jubilees
10 Sevens of Jubilees in the Noah Layer	1 Jubilee Joining the Layers Together	7 Sevens of Jubilees in the Jerusalem Layer
Timeline: 6 Years from Creation --- 70 Jubilees --- 1 Jubilee with 11 Year Gap --- 49 Jubilees --- 7 Years of the Last Seven		

The last Jubilee of the Jerusalem layer of Jubilees is the 120<sup>th</sup> Jubilee from creation. Yahuweh/Yehovah said in Genesis 6 that the days of man would be 120 years, and we find that when we count the 6 days or 6,000 years that Yahuweh/Yehovah gave to man to rule and reign over the earth, the 6,000 years also adds up to 120 Jubilees. The rule of man over the earth ends in 6 days or 6 millennia, in about 6,000 years, and it also ends in 120 Jubilees. Yahuweh/Yehovah comes to make his dwelling place and reign upon the earth after 120 Jubilees and after 6,000 years, ending the reign of man over the earth. Noah's life is the key to the Jubilees, and it is in the record of Noah's life that Yahuweh/Yehovah gives the word of 120 years for the days of man.

The year 2017/6017 is the completion of 120 Jubilees and it is also the completion of 49 Jubilees, 7 sevens of Jubilees, in the Jerusalem layer of Jubilees. The year 2017/6017 is the completion of 7 sevens of Jubilees from the 71<sup>st</sup> Jubilee in which Artaxerxes I gave the command to rebuild Jerusalem. In Daniel's prophecy of 70 sevens there are 7 sevens and 62 sevens prophesied from the command to rebuild Jerusalem to Messiah prince. The 7 sevens and the 62 sevens are separated into two separate countings of sevens. It is interesting that there just happens to be 7 sevens of Jubilees from the command by Artaxerxes I to rebuild Jerusalem to the Jubilee year of 2017/6017 in which America recognized Jerusalem as the capital of Israel and the latter rain outpouring of the Spirit of the Messiah Yahuweh/Yehovah began in Jerusalem. It is undeniable that only 7 sevens of Jubilees fit into the counting of years from the command by Artaxerxes I to rebuild Jerusalem to the Jubilee year of 2017, and since 7 sevens are part of Daniel's counting it is probably a good idea to pay attention in the years 2017 and beyond, since this counting of 120 Jubilees from creation and 49 Jubilees from a command to rebuild Jerusalem will never coincide together again for all eternity.

# BOOK TEN

## OVERVIEW OF DISCOVERIES

### OF SEVENS AND SEVENTIES AND JUBILEES

The following are mostly charts of indexes and summaries of the calculations of years and sevens and seventies. There are also some highlights included of things of interest in the layers of sevens and an interesting correlation discovered between the counting of sevens of events that correspond to the counting of numbers of words and phrases in the Daniel 9 prophecy. In Hebrew the letters themselves are used as numerals, which means that every word in Hebrew adds up to a certain number. And the numbers of the words and phrases in the Daniel 9 prophecy interestingly match with many of the numbers of sevens connected between events in history in an unexpected deliberate pattern.



### Counting Year Dates from Creation

Counting Year Dates	Eras – Sources for Dates Listed in the Charts in Book 6
	<p style="text-align: center;"><b>The Genealogies</b></p> <p>130 Years Adam</p> <p>105 Years Sheth</p> <p>90 Years Enosh</p> <p>70 Years Qeynan</p> <p>65 Years Mahalal'el</p> <p>162 Years Yered</p> <p>65 Years Chanok</p> <p>187 Years Methushelach</p> <p>182 Years Lemek</p> <p>600 Years Noach</p> <p>1 Year Global Flood</p> <p>2 Years After the Flood</p> <p>35 Years Arpakshad</p> <p>30 Years Shelach</p> <p>34 Years Eber</p> <p>30 Years Peleg</p> <p>32 Years Re'u</p> <p>30 Years Serug</p> <p>29 Years Nachor</p> <p>70 to 130 Years Terach</p>
	<p style="text-align: center;"><b>The Nation of Israel</b></p> <p>75 Years Abraham</p> <p>430 Years Exodus Of Israel Out of Egypt</p> <p>480 Years Construction of First Temple</p>
	<p style="text-align: center;"><b>The Kings of Israel</b></p> <p>36 Years Shelomoh</p> <p>17 Years Rechab'am</p> <p>3 Years Abiyam (Abiyah)</p> <p>41 Years Asa</p> <p>25 Years Yehoshaphat</p> <p>8 Years Yehoram</p> <p>1 Year Achazyahu (Uzziyah)</p> <p>6 Years Athalyah</p> <p>40 Years Yeho'ash (Yo'ash)</p> <p>29 Years Amatsyahu</p> <p>52 Years Azaryah (Uzziyahu)</p> <p>16 Years Yotham</p> <p>16 Years Achaz (Yehoachaz)</p> <p>29 Years Chizqiyahu</p> <p>55 Years Menashsheh</p> <p>2 Years Amon</p> <p>31 Years Yoshiyahu</p> <p>0 Years Yeho'achaz</p> <p>11 Years Yehoyaqim (Elyaqim)</p> <p>0 Years Yehoyakin (Yekonyah)</p> <p>11 Years Tsidqiyahu (Mattanyah)</p> <p>0 Years Destruction of First Temple (The End of the Scriptural Record of Numbers of Year Dates)</p>

<b>The Kings of Babylon</b>	
24 Years	Nebuchadnezzar II
2 Years	Amel-Marduk
4 Years	Neriglissar
0 Years	Labashi-Marduk
17 Years	Nabonidus
0 Years	Belshazzar – 10 Years Overlapping with Nabonidus
<b>The Kings of Persia</b>	
9 Years	Cyrus II
8 Years	Cambyses II – 2 Lunar Eclipses Recorded in the 7 <sup>th</sup> Year of Cambyses's Reign Calculated
0 Years	Bardiya      Astronomically to the Dates July 16/17, 523 and January 9/10, 522 B.C.E.
36 Years	Darius I
21 Years	Xerxes I – 2 Lunar Eclipses Recorded in the 21 <sup>st</sup> Year of Xerxes's Reign Calculated
41 Years	Artaxerxes I      Astronomically to the Dates June 5, 465 and November 29, 465 B.C.E.
19 Years	Darius II
46 Years	Artaxerxes II
21 Years	Artaxerxes III
2 Years	Arses
5 Years	Darius III
<b>The Kings of Greece (Ptolemy Division in Egypt)</b>	
7 Years	Alexander III
6 Years	Philip
13 Years	Alexander IV
20 Years	Ptolemy I
38 Years	Ptolemy II
25 Years	Ptolemy III
17 Years	Ptolemy IV
24 Years	Ptolemy V
35 Years	Ptolemy VI
29 Years	Ptolemy VIII
36 Years	Ptolemy IX
29 Years	Ptolemy XII
22 Years	Cleopatra
<b>The Kings of Rome</b>	
2 Years	Conquest of Augustus in Egypt
41 Years	Augustus Caesar
23 Years	Tiberius Caesar
3 Years	Caius Caesar
14 Years	Claudius Caesar
13 Years	Nero Caesar
1 Year	Year of the Four Emperors
11 Years	Vespasian
3 Years	Titus
15 Years	Domitian
1 Year	Nerva
19 Years	Trajan
21 Years	Hadrian
23 Years	Antoninus Pius (The End of Ptolemy's Canon of Kings List)
Total of: 4,109 to 4,169 Years	From the Creation of Adam to the End of the Reign of Antoninus Pius in 161 C.E.

Through Scripture there is a continuous, unbroken chain of totals of years recorded from the creation of Adam to the destruction of the First Temple, except for an ambiguous break for the birth of Abraham. The exact date of Abraham's birth is the only date that is not recorded in Scripture, instead only recording a 60 year range of possible dates for his birth. In Genesis it records that Abraham was born after his father Terach had reached the age of 70 and before his father Terach had reached the age of 130, giving a 60 year possible range for his birth. All of the other dates are recorded consecutively and precisely without any break. As shown in the evidence in Book 6 these numbers are an adding up of totals of cardinal numbers of precise year dates from the creation of Adam to the destruction of the First Temple, counting consistently according to the day of the start of the new year according to the calendar that was in use before Israel left Egypt, and then according to the calendar of the Torah after they left Egypt.

Most of the dates are recorded clearly without any question as to how they are counted. But there are 3 dates which have caused some confusion and misunderstanding as to the correct way to add them up. These are the 430 years from when Abraham began his sojourn at the age of 75, the 480 years from when the children of Israel left Egypt, and the 36 years of Solomon's reign after the start of construction of the First Temple in the 480<sup>th</sup> year after Israel left Egypt. The correct way to count the 430 years is easily proven beyond any doubt as shown in Book 6, beginning with the start of the sojourn of Abraham at the age of 75.

The confusion of the correct counting of the 480 years and the 36 years is less obvious in English translations but much clearer in the original Hebrew. The primary confusion of these 2 dates has been the phrasing of the words 'in the 480<sup>th</sup> year' and 'in the 4<sup>th</sup> year of the reign of Solomon.' It has generally been assumed when looking at these numbers in English that these are ordinal numbers which should be counted sequentially instead of quantitatively as cardinal numbers. In other words, it has been believed that they should be counted as 'in the 480<sup>th</sup> sequential year at the completion of 479 years' and 'in the 4<sup>th</sup> sequential year of Solomon's reign in the 3<sup>rd</sup> completed year or year 3 of his reign.' This way of counting subtracts the total number of years by 2 from the creation of Adam to the construction of the First Temple.

But when reading the Hebrew it can be easily seen (as explained in Book 6) that the prefix כ 'in' at the beginning of a number in Hebrew does not automatically make it sequential. Only the prefix ה 'the' makes a number sequential. This can be mathematically proven in various dates shown in Book 6. This means that the number 'in the 480<sup>th</sup> year' is properly counted as a cardinal year date number, 'in the 480<sup>th</sup> completed year,' and is properly counted as 480 years, not 479 years.

It can also be seen right in the Hebrew that all year dates in Scripture recorded for the reigns of the kings or sovereigns are counted as total quantity even when they are recorded with ordinal, sequential numbers. Throughout Scripture the two forms of ordinal and cardinal numbers are used interchangeably for the years of the reigns of the kings. As shown in Book 6, even the 4<sup>th</sup> year of the reign of Solomon at the start of the construction of the Temple is recorded as both ordinal and cardinal in Kings and Chronicles. This is because the reigns of kings began at the start of the day of the new year, and each year of the reign of the king was counted according to the new year. This was the only way to keep the counting of year dates accurate.

This counting causes a king to begin his reign in the year of the death of the previous king. Then at the start of the new year, the 1<sup>st</sup> year of the king's reign begins as year 1 of the king's reign. If we were to transfer this to year dates as an example, if a king died in the year 3000, then the new king begins to reign in the same year 3000. The 1<sup>st</sup> year of the reign of the new king does not begin until the new year of the year 3001. This way it can always be mathematically accurate when counting the year of the start of the reign of a king. By simply subtracting 1 year from the year 3001 we discover that the king began to reign in the year 3000. If a king were to reign for 10 total years and dies in the 10<sup>th</sup> year of his reign, it would mean he died in the year 3010. By subtracting 10 years from 3010 we can discover the correct year that the king began to reign in 3000. This is the only mathematically accurate way to count year dates.

Because of this mathematical rule for counting year dates, the reigns of kings always have to be counted this one way. This is why the dates of the reigns of kings are always counted as completed cardinal years even when they are recorded with Hebrew ordinal numbers. The Hebrew ordinal numbers are counting the sequence of completed years of a king's reign, counting as though the king's birthday for his reign is on the 1<sup>st</sup> day of the new year each year. So when looking at the numbers in the original Hebrew (as shown in Book 6) it becomes clear that all of the years of the dates of the reigns of the kings are counted cardinally, including 'in the 4<sup>th</sup> year

of the reign of Solomon.’ This is the 4<sup>th</sup> completed year of the reign of Solomon, and since he reigned for a total of 40 years, then we simply subtract 4 from 40 to discover the total number of years to the end of his reign from the start of the construction of the First Temple in the 480<sup>th</sup> year from when Israel left Egypt.

Also connected with the year 480 is the question of the counting of years in the book of Judges that seems to contradict the year 480, counting a total of about 550 years. But as shown in Book 6 there is actually no contradiction at all between the counting of the numbers, because the numbers of years recorded in the book of Judges are not consecutive years, but are rather numbers of years that overlap one on top of the other. This can be proven by Judges 11:26. The numbers of all of the years in the book of Judges are accurate, but they do not happen consecutively. On the other hand the year 480 recorded in I Kings 6:1 is an exact year date recorded consecutively from when Israel left Egypt.

The date of 480 in I Kings has the express purpose of counting the total number of years of the nation of Israel from the exodus out of Egypt, but the numbers of years in the book of Judges have a different purpose in recording numbers of years that individual judges judged Israel. Some of the judges overlapped and judged at the same time, and some of the years of the judges overlapped the years that other nations ruled over Israel. The purpose of Judges is not to record the total number of years of the nation of Israel from when they left Egypt and therefore cannot be used for counting the total number of years from when Israel left Egypt. Only the date of 480 years in I Kings can be used for counting the total number of years from when Israel left Egypt because it says right in the verse that that is the purpose of the number 480, to count the total number of years since Israel left Egypt.

There is also the question of the error of the 11 year gap recorded in the Book of Kings, also discussed in Book 6, in between the reigns of Amatsyahu and Azaryah. An extra 11 year gap where nothing happens was accidentally added into 2 Kings 15:1, saying that Azaryah began to reign in the 27<sup>th</sup> year of the reign of the Israelite king Yaro‘bam instead of the 16<sup>th</sup> year as it should have said. As shown in Book 6 this error was probably not in the original copy of the Book of the Kings, but was added later by a scribe who thought they were correcting what they assumed was an error of 11 years in the years of the kings of northern Israel, which was supposed to be there, and instead added an error of an extra 11 years into the reigns of the kings of southern Judah.

But the error that the later scribe added into the counting helps to prove the accuracy and ancient authenticity of the dates recorded in 1 and 2 Kings and in 1 and 2 Chronicles. In other words, the error proves that none of the dates in Kings were made up, that they all come from ancient historical sources recorded prior to the destruction of the First Temple.

Also in Book 6 it is shown how the only way to accurately count year dates is to count numbers of months as 0 years that have transpired, because this is the way that the months are recorded. If a king reigns for a few months within a certain year date, then 0 year dates have transpired.

After working out all of the details and possibilities in the counting of the years in Scripture, it becomes clear that there is only one possible way to count up all of the years from the creation of Adam to the destruction of the First Temple. And the total gives a precise counting of years except for the 60 year range of Abraham’s birth. But the counting of years in Scripture stop at the destruction of the First Temple, and from this point forward all of the year dates are recorded according to the reigns of the kings of Babylon, Persia, Greece, and Rome up to the ministry of Yeshua.

If the Scriptures rely on the counting of the adding of the total numbers of year dates of the reigns of the kings of Babylon, Persia, Greece in the book of Maccabees, and Rome then it indicates that the calendars used by the Babylonian, Persian, Greek, and Roman Empires were able to stay consistently in step with the same counting of year dates for the ancient Hebrew calendar, the calendar instructed by Yahuweh/Yehovah in the Torah.

If the years of the Babylonian, Persian, Greek, and Roman kings were off in their counting from the Hebrew calendar, then this would have been recorded in Scripture. Two dates would have been given for each year in order to distinguish between the 2 calendars instead of just one date, in order to be able to tell for sure which year it was on the Hebrew calendar. If the calendars had become just one year off in their counting of year dates, then the writers of the books of Scripture would have had to make a note of the year on the Hebrew calendar versus the year on the Babylonian or Persian calendar in order to distinguish the correct year to their

readers. Even Josephus in writing *Wars of the Jews* in Hebrew continued using the reigns of the kings of Rome for recording year dates on the Hebrew calendar, which he later translated into Greek months for his Greek edition. If the counting of years was out of sync between the Roman and Hebrew calendars, he would have used another method of recording the years.

As shown in Book 6, this was done in the records of the years of the kings of the Seleucid Empire when their two calendars they used, the Greek fall calendar and the Babylonian spring calendar, became one year out of sync in the counting of year dates. It is actually recorded as being one year off. The dates recorded throughout 1 and 2 Kings crisscrossing the 2 calendars of Israel and Judah consistently record the 2 calendars as being about 1 year date off from one another, but they still both record the exact same total number of years that had transpired by the end.

If the counting of years of the kings of the Empires of Babylon, Persia, Greece, and Rome were able to stay consistent in their counting of the total number of year dates on Yahuweh/Yehovah's Hebrew calendar, then we can continue the counting of years from the destruction of the First Temple by simply finding the records of years of the Empires of Babylon, Persia, Greece, and Rome. Fortunately archaeology has uncovered many ancient records of these numbers of years which can be compared against one another and form a complete record of the number of years which have transpired from the destruction of the First Temple to the days of the Roman Empire.

This gives us a counting of year dates all the way up to the start of the 4<sup>th</sup> century when Emperor Constantine made it difficult for the Jewish people and the Christians in the eastern half of the Roman Empire to continue using Yahuweh/Yehovah's Hebrew calendar for counting time. Emperor Constantine as a shadow picture of the little horn attempted to change the calendar of Yahuweh/Yehovah and to do away with the appointed times or festivals of Yahuweh/Yehovah, replacing them with Pagan festivals. This is when the Modern Hebrew calendar was invented by the Rabbis in order to keep the approximate dates of the Festivals of Yahuweh/Yehovah. This is also when the Hebrew calendar was changed to a less accurate mathematical calendar that is accurate enough to stay in sync with the counting of the year dates on Yahuweh/Yehovah's calendar for at least 7,000 years.

From the time of the Roman Empire to the present day most calendars have been able to stay in sync in their counting of year dates, including the Modern Hebrew calendar. They consistently count the same total number of years that have transpired from the 3<sup>rd</sup> century C.E. onwards, and there is no debate about how many years have gone by in that span of time in modern history.

Beyond this there is the additional evidence of the years from the archaeological discoveries of records of lunar eclipses from Babylon. The Babylonians precisely recorded many lunar eclipses during the Babylonian and Persian Empires, including the exact date of each lunar eclipse; the time, duration, and totality of the eclipse; and even the exact position of the eclipse in the sky. Today NASA is able to calculate the exact time and position of every lunar eclipse in the last 4,000 years of history to within 1/1,000 of a second. This means that the exact days and exact years of these lunar eclipses recorded in ancient times in Babylon can be calculated with precise accuracy. Then when these dates are lined up on the ancient Babylonian and Persian calendar we can know the exact years of the reigns of the Babylonian and Persian kings on the Gregorian calendar.

Many become confused in the translating of these dates, because the dates are generally recorded as 523/522 B.C.E. etc., which makes it appear that the date is an approximation to about the year 523 or 522. They think that they can choose one or the other of the year dates and either one might be correct. In reality this is a translation of the Gregorian/Julian calendar date which begins in the winter on January 1 onto the Babylonian and Persian calendars which both begin in the spring. This is the precise Babylonian year from the spring of 523 B.C.E. to the spring of 522 B.C.E., and is not an approximation. The date 458/457 B.C.E. is the precise Persian year from the spring of 458 B.C.E. to the spring of 457 B.C.E. and not an approximated date.

This proves that all of the counting of total numbers of year dates from the lunar eclipses in 523 and 522 B.C.E. in the 7<sup>th</sup> year of the reign of Cambyses II is accurate in their total that they add up to. Because of this astronomical proof from multiple records of lunar eclipses and solar eclipses in various years that line up together we can know for certain that from the year 523 B.C.E. to the year 2017 C.E. the earth has orbited the sun a total of 2,540 times for a total of 2,540 years.

There is no question in this total number of years from 523 B.C.E. to the present up to 2017 C.E. The 2,540 years is proven beyond any doubt. It is only the counting of years before this date that becomes controversial with less certainty in all of the ancient records, not only in the Hebrew records in Scripture, but also in the Babylonian, Assyrian, and Egyptian records. The Babylonian records do have additional records of lunar eclipses before this date, but they are less complete with missing data of years in order to precisely line them up with the reigns of the Babylonian kings. There is also another record of lunar eclipses prior to the year 523 B.C.E. preserved in the 2<sup>nd</sup> century C.E. by Ptolemy, but its accuracy still needs to be attested with the discovery of a clay tablet written during the time period of ancient Babylon.

Because of this we know for certain the number of years that took place from the lunar eclipses prior to the year 523 B.C.E. up to the present, but there is not the same certainty as to how those records of lunar eclipses line up with the years recorded of the Babylonian kings prior to the reign of the Persian king Cambyses II. Additionally there are no astronomical records to confirm any of the Assyrian, Egyptian, and Hebrew dates recorded in history. They all three are in contradiction with one another in the recording of dates prior to the year 523 B.C.E., and at this point there is no way to prove for certain which ones are accurate. But as stated in Book 6, the purpose of this book is not to prove that all of the dates in Scripture are recorded accurately, merely to mathematically and chronologically prove the correct way that all of the dates should be added up together as a mathematical exercise.

Therefore, when we add up all of the numbers of year dates together according to how they are all recorded in the records of Scripture and the records of years throughout the Babylonian, Persian, Greek, and Roman Empires, up to modern history and today, it totals between 5965 years to 6025 years up to the year 2017 C.E. I have chosen to use the total of the date 6017 up to the year 2017 C.E., but everyone is free to choose which date they wish to use within the 60 year margin of error from 5965 to 6025. At this point there is no way to prove what date Abraham was born on, and therefore no way to prove which date is correct within the 60 year margin of error for Abraham's birth.

The following is an index of the sources used for the calculating of years and dates used throughout the book, including in the layers of sevens and Jubilees.

### Index of Sources of Year Dates

<b>Eras</b>	<b>List of Sources and Dates of Sources (BM = British Museum, IM = Iraqi Museum)</b>
<b>The Genealogies</b>	Genesis (1495 to 1455 B.C.E.)
<b>The Nation of Israel</b>	Genesis (1495 to 1455 B.C.E.) Exodus (1495 to 1455 B.C.E.) Numbers (1495 to 1455 B.C.E.) Deuteronomy (1495 to 1455 B.C.E.) I Kings (circa 10 <sup>th</sup> to 6 <sup>th</sup> centuries B.C.E.)
<b>The Kings of Israel</b>	I and II Kings (circa 10 <sup>th</sup> to 6 <sup>th</sup> centuries B.C.E.) I and II Chronicles (circa 6 <sup>th</sup> to 5 <sup>th</sup> centuries B.C.E.)
<b>The Kings of Babylon</b>	Daniel (6 <sup>th</sup> century B.C.E.) Nabonidus Chronicle BM 35382 (circa 6 <sup>th</sup> to 3 <sup>rd</sup> centuries B.C.E.) Uruk King List IM 65066 (circa 3 <sup>rd</sup> century B.C.E.) King List BM 34576 (circa 2 <sup>nd</sup> to 1 <sup>st</sup> centuries B.C.E.) Ptolemy's Canon of Kings (2 <sup>nd</sup> century C.E.)
<b>The Kings of Persia</b>	Behistun Inscription (522 to 486 B.C.E.) Ester (5 <sup>th</sup> century B.C.E.) Ezra (5 <sup>th</sup> century B.C.E.) Nehemiah (5 <sup>th</sup> century B.C.E.) <i>The Histories</i> by Herodotus (440 B.C.E.) Astronomical Tablet BM 33066 (circa 6 <sup>th</sup> to 4 <sup>th</sup> centuries B.C.E.) Astronomical Tablet BM 32234 (circa 4 <sup>th</sup> century B.C.E.) Astronomical Tablets BM 37097 and BM 37211 (circa 4 <sup>th</sup> to 3 <sup>rd</sup> centuries B.C.E.) Uruk King List IM 65066 (circa 3 <sup>rd</sup> century B.C.E.) King List BM 34576 (circa 2 <sup>nd</sup> to 1 <sup>st</sup> centuries B.C.E.) Ptolemy's Canon of Kings (2 <sup>nd</sup> century C.E.)
<b>The Kings of Greece (Ptolemy Division in Egypt and Seleucid Division in Babylon)</b>	Uruk King List IM 65066 (circa 3 <sup>rd</sup> century B.C.E.) Hellenist King List of Babylon BM 35603 (circa 2 <sup>nd</sup> century B.C.E.) I and II Maccabees (2 <sup>nd</sup> century B.C.E.) King List BM 34576 (circa 2 <sup>nd</sup> to 1 <sup>st</sup> centuries B.C.E.) Ptolemy's Canon of Kings (2 <sup>nd</sup> century C.E.)
<b>The Kings of Rome</b>	Matthew (1 <sup>st</sup> century C.E.) Luke (1 <sup>st</sup> century C.E.) John (1 <sup>st</sup> century C.E.) <i>The Deeds of the Divine Augustus</i> by Augustus Caesar (1 <sup>st</sup> century C.E.) <i>Wars of the Jews</i> by Josephus (75 to 79 C.E.) <i>Antiquities of the Jews</i> by Josephus (93 to 94 C.E.) <i>The Histories</i> by Tacitus (100 to 110 C.E.) <i>De Vita Caesarum</i> by Suetonius Tranquillus (121 C.E.) Ptolemy's Canon of Kings (2 <sup>nd</sup> century C.E.) <i>Against Marcion</i> by Tertullian (2 <sup>nd</sup> to 3 <sup>rd</sup> centuries C.E.) <i>Roman History</i> by Cassius Dio (207 to 229 C.E.)

The following charts on the next pages are an index of all of the dates in the 7 layers of sevens in history, along with the date that each of the layers corresponds to for the next 7 years. There is no way to know for certain if anything of significance will happen corresponding to each layer of sevens during the next 7 years, but there certainly are some interesting possibilities.

### Index of the Seven Layers of Sevens

<b>Founding of Israel Layer Ending in Year 6018 (2018)</b>	
<b>Year Dates</b>	<b>Events</b>
1657 (2344 B.C.E.)	The End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood
2161 (1840 B.C.E.)	The Birth of Jacob Called Israel
2238 (1763 B.C.E.)	The Taking of the Birthright by Jacob and the Promise that His Seed would Bless All the World
2546 (1455 B.C.E.)	The First Founding of the Nation of Israel
3022 (979 B.C.E.)	The Dividing of Israel
3414 (587 B.C.E.)	The Giving of the Prophecy to Jeremiah of the Return of Israel
3463 (538 B.C.E.)	The Command to Rebuild the Temple
3834 (167 B.C.E.)	The First Abomination Placed in the Second Temple
4135 (135 C.E.)	The Exile of Judah Across the Earth and the Destruction of Jerusalem
5941 (1941 C.E.)	The Start of the Holocaust
5948 (1948 C.E.)	The Second Founding of the Nation of Israel
6018 (2018 C.E.)	



<b>Jeremiah/Purim/Second Temple Layer</b> <b>Ending in Year 6019 (2019)</b>	
<b>Year Dates</b>	<b>Events</b>
874 (3127 B.C.E.)	The Birth of Lemek
1651 (2350 B.C.E.)	The Death of Lemek
2001 (2000 B.C.E.)	The Birth of Abraham
3415 (586 B.C.E.)	The Exile of Judah into Babylon and the Destruction of the First Temple
3464 (537 B.C.E.)	The Start of Construction of the Second Temple
3485 (516 B.C.E.)	The Completion of Construction of the Second Temple and Completion of the 70 Years Prophesied by Jeremiah
3527 (February 473 B.C.E.)	The Jewish Victory Over Haman's Plot at the First Festival of Purim
6019 (2019 C.E)	

<b>Nehemiah/Passover/Herod's Reconstructed Temple Layer</b> <b>Ending in Year 6020 (2020)</b>	
<b>Year Dates</b>	<b>Events</b>
0 (4001 B.C.E.)	The Creation of Adam
987 (3014 B.C.E.)	The Taking Up of Enoch
2100 (1901 B.C.E.)	The Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham
2506 (1495 B.C.E.)	The Exodus of the Children of Israel Out of Egypt at the First Festival of Passover
2912 (1089 B.C.E.)	The Birth of David
3101 (900 B.C.E.)	The Taking Up of Elijah
3479 (522 B.C.E.)	The Temporary Halt of the Construction of the Second Temple
3556 (445 B.C.E.)	The Command of Artaxerxes I to <u>Rebuild</u> Jerusalem
3983 (18 B.C.E.)	The Completion of the Reconstruction of the Second (Herod's) Temple
3997 (4 B.C.E.)	The Conception of Messiah at Hanukah
6020 (2020 C.E.)	

Ezra/First Coming of Messiah/Hanukah Layer Ending in Year 6021 (2021)	
Year Dates	Events
2101 (1900 B.C.E.)	The Birth of Isaac
2507 (1494 B.C.E.)	The Erection of the Tabernacle
3480 (521 B.C.E.)	The Giving of the Prophecy of the 70 Sevens to Daniel
3543 (458 B.C.E.)	The Command by Artaxerxes I to <u>Restore</u> Jerusalem
3837 (164 B.C.E.)	The Cleansing of the Second Temple at the First Festival of Hanukah
3998 (3 B.C.E.)	The Birth of Messiah
4026 (February 27 C.E.)	The Start of the Ministry of Messiah
4068 (68 C.E.)	The Destruction of the Second (Herod's) Temple
5244 (1244 C.E.)	The Complete Destruction of Jerusalem by the Khwarezm of Persia
5986 (1986 C.E.)	The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
5993 (1993 C.E.)	The Attempt to Divide Israel at the Oslo Accord
6000 (2000 C.E.)	The Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada
2007 (2007 C.E.)	The Attempt to Divide Israel at the Annapolis Conference
6014 (2014 C.E.)	The 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians
6021 (2021 C.E.)	

<b>Zechariah/World War/Nuclear War Layer Ending in Year 6022 (2022)</b>	
<b>Year Dates</b>	<b>Events</b>
1556 (2445 B.C.E.)	The Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark
2942 (1059 B.C.E.)	The Start of the Reign of David
3481 (520 B.C.E.)	The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass
5917 (1917 C.E.)	The Balfour Declaration and the Taking of Jerusalem by the British Allied Army
5938 (January 1939 C.E.)	The Proclamation of the Warning by Hitler of His Intent to Annihilate the Jewish People
5945 (1945 C.E.)	The End of World War II and the End of the Holocaust and the First Detonation of an Atomic Nuclear Weapon
5952 (1952 C.E.)	The First Detonation of a Thermonuclear Weapon
5966 (1966 C.E.)	The Start of Construction of the Two Man Made World Trade Center Mountains
5973 (1973 C.E.)	The Completion of Construction of the Two Man Made World Trade Center Mountains and the Near Destruction of Israel in the Yom Kippur War
6001 (2001 C.E.)	The Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III
6015 (2015 C.E.)	The European-American Nuclear Treaty with Iran
6022 (2022 C.E.)	

<b>Death and Resurrection Layer</b> <b>Ending in Year 6023 (2023)</b>	
<b>Year Dates</b>	<b>Events</b>
4000 (1 B.C.E.)	The Return of Messiah to Israel from Exile in Egypt After the Death of Herod
4028 (28 C.E.)	The Death and Resurrection of Messiah
5099 (1099 C.E.)	The Taking of Jerusalem by the Crusaders and the Expulsion of the Jewish Community from Jerusalem
5267 (1267 C.E.)	The Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman
5967 (1967 C.E.)	The Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War
5981 (January 1982 C.E.)	The Discovery of the Ark of the Covenant in Jerusalem by Ron Wyatt
6023 (2023 C.E.)	

First Temple/Seventies/Last Seven Layer Ending in Year 6024 (2024)	
Year Dates	Events
1656 (2345 B.C.E.)	The Start of the Global Flood
2006 (1995 B.C.E.)	The Death of Noah
2076 (1925 B.C.E.)	The Calling of Abraham Out of the Land of the Chaldeans
2426 (1575 B.C.E.)	The Birth of Moses
2986 (1015 B.C.E.)	The Start of Construction of the First Temple
2993 (1008 B.C.E.)	The Completion of Construction of the First Temple
3483 (518 B.C.E.)	The Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives
5534 (1534 C.E.)	The Command by Suleiman I to <u>Rebuild</u> Jerusalem
5961 (1961 C.E.)	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance
5968 (1968 C.E.)	The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem
6017 (2017 C.E.)	The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel
6024 (2024 C.E.)	The End of the Last Seven and the Return of Messiah

**The Sevens Fulfilling the Prophecy of Daniel 9:24-27**  
**The First Coming of Messiah**

<b>Starting Event</b>	<b>Number of Sevens Between Events</b>	<b>Finishing Event</b>
The Command by Artaxerxes I to <u>Restore</u> Jerusalem Date: 1 <sup>st</sup> Day of the 1 <sup>st</sup> Month 3543 (458 B.C.E.)	483 Years <b>69 Sevens of Years</b>	The Start of the Ministry of Messiah at His Immersion by John Date: 20 <sup>th</sup> Day of the 11 <sup>th</sup> Month 4026 (16 February 27 C.E.)
The Start of the Ministry of Messiah at His Immersion by John Date: 20 <sup>th</sup> Day of the 11 <sup>th</sup> Month 4026 (16 February 27 C.E.)	434 Days <b>62 Sevens of Days</b>	The Entrance of Messiah into Jerusalem on the Donkey Date: 10 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (24 April 28 C.E.)
The Entrance of Messiah into Jerusalem on the Donkey Date: 10 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (24 April 28 C.E.)	7 Days <b>1 Seven of Days</b>	The Resurrection of Messiah After 3 Days and 3 Nights in the Grave Date: 17 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (1 May 28 C.E.)
The Entrance of Messiah into Jerusalem on the Donkey Date: 10 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (24 April 28 C.E.)	<b>In the Middle of the Week</b> Messiah is Cut Off, but not for Himself, on the Day of Passover as He Ceases Sacrifice and Offering Date: 14 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (28 April 28 C.E.)	The Resurrection of Messiah After 3 Days and 3 Nights in the Grave Date: 17 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (1 May 28 C.E.)
The Resurrection of Messiah After 3 Days and 3 Nights in the Grave Date: 17 <sup>th</sup> Day of the 1 <sup>st</sup> Month 4028 (1 May 28 C.E.)	49 Days <b>7 Sevens of Days</b>	The End of the Ministry of Messiah on the 49 <sup>th</sup> Day of the Counting of the Omer, on the Day Before the Former Rain Outpouring of the Fire of the Spirit of Yahuweh/Yehovah on the Festival of Weeks (Pentecost) Date: 7 <sup>th</sup> Day of the 3 <sup>rd</sup> Month 4028 (19 June 28 C.E.)
The Start of the Ministry of Messiah at His Immersion by John Date: 20 <sup>th</sup> Day of the 11 <sup>th</sup> Month 4026 (16 February 27 C.E.)	490 Days <b>70 Sevens of Days</b>	The End of the Ministry of Messiah on the 49 <sup>th</sup> Day of the Counting of the Omer, on the Day Before the Former Rain Outpouring of the Fire of the Spirit of Yahuweh/Yehovah on the Festival of Weeks (Pentecost) Date: 7 <sup>th</sup> Day of the 3 <sup>rd</sup> Month 4028 (19 June 28 C.E.)

This first chart shown above is an index of all of the countings of sevens from Daniel's prophecy that Yeshua fulfilled the first time that he came. The day dates of Yeshua's 70 week ministry are according to Michael Rood's astronomical calculations in his book *The Chronological Gospels* (2013), and are not according to any calculations that I have made. But all of the year date calculations are my own.

## The Sevens Fulfilling the Prophecy of Daniel 9:24-27

### The Second Coming of Messiah

Starting Event	Number of Sevens Between Events	Finishing Event
The Second Founding of the Nation of Israel on the 49 <sup>th</sup> Day of the Counting of the Omer Date: 5948 (14 May 1948 C.E.)	69 Years 483 Weeks of the Counting of the Omer <b>69 Sevens of Weeks of the Counting of the Omer</b>	The 49 <sup>th</sup> Day of the Counting of the Omer on the Day Before the Festival of Weeks (Pentecost) Date: 7 <sup>th</sup> Day of the 3 <sup>rd</sup> Month 6017 (3 June 2017 C.E.)
The Command by Suleiman I to <u>Rebuild</u> Jerusalem Date: about 5534 (about 1534 C.E.)	434 Years <b>62 Sevens of Years</b>	The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem Date: 5968 (8 September 1968 C.E.)
The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem Date: 5968 (8 September 1968 C.E.)	49 Years <b>7 Sevens of Years</b>	The Start of the Last Seven and the Latter Rain Outpouring of Messiah Date: 7 <sup>th</sup> Month 6017 (22 September – 21 October 2017 C.E.)
The Start of the Last Seven and the Latter Rain Outpouring of Messiah Date: 7 <sup>th</sup> Month 6017 (2017 C.E.)	7 Years <b>1 Seven of Years</b>	The End of the Last Seven and the Return of Messiah Date: 7 <sup>th</sup> Month 6024 (2024 C.E.)
The Start of the Last Seven and the Latter Rain Outpouring of Messiah Date: 7 <sup>th</sup> Month 6017 (2017 C.E.)	<b>In the Middle of the Seven Years</b> The Little Horn Places on the Set-apart Place the Disgusting Idol that Desolates and Turns Off the Continual Date: 12 <sup>th</sup> Month 6020 to 1 <sup>st</sup> Month 6021 (February to April 2021 C.E.)	The End of the Last Seven and the Return of Messiah Date: 7 <sup>th</sup> Month 6024 (2024 C.E.)
The Command by Suleiman I to <u>Rebuild</u> Jerusalem Date: about 5534 (about 1534 C.E.)	490 Years <b>70 Sevens of Years</b>	The End of the Last Seven and the Return of Messiah Date: 7 <sup>th</sup> Month 6024 (2024 C.E.)
The Command of Artaxerxes I to <u>Rebuild</u> Jerusalem Date: 1 <sup>st</sup> Month 3556 (445 B.C.E.)	11 Years Plus 2,450 Years of Jubilees Equals 2,461 Years  The Number of 2,461 Years is Only Able to Contain a Total of 2,450 Years of Jubilees totaling 49 Jubilees <b>7 Sevens of Jubilees</b>	The Start of the Last Seven and the Latter Rain Outpouring of Messiah Date: 7 <sup>th</sup> Month 6017 (2017 C.E.)

This second chart shown above is an index of all of the countings of Daniel's sevens which are possible that Yeshua might fulfill with his return. Because of the counting of 1,290 days given in Daniel 12:11-12 concerning the disgusting idol (abomination) it is not quite clear in which year the disgusting idol will be placed. Because of the number of days that are lost each year on the 354 average day lunar calendar, a 13<sup>th</sup> month has to be added onto Yahuweh/Yehovah's calendar once every 2 to 3 years in order for it to stay in sync with the aviv barley. Since there is no way to know for certain how the 13<sup>th</sup> month will be added into the time



period of 1,290 days, there is no way to know for sure if the disgusting idol will be placed in the 12<sup>th</sup> month of the year around the time of Purim or in the 1<sup>st</sup> month of the year around Passover.

If it is correct that the latter rain, which already began in Jerusalem during Sukkoth in the year 2017 (6017), is the start of the confirmation of the covenant of the Messiah for 7 years, then it means the Last Seven of Daniel's sevens has begun and would calculate the disgusting idol to about February to April of 2021 C.E., which could be in about the 12<sup>th</sup> month of the year 6020 or the 1<sup>st</sup> month of the year 6021. If it is in the year 6021, then this presents the interesting possibility in the sevens that the disgusting idol (abomination) is connected with the covenant with death in Isaiah 28.

As shown below in the Ezra layer of sevens, the destruction of Herod's Reconstruction of the Second Temple (technically the Third Temple) is in line with the complete and total destruction of Jerusalem by the Khwarezm of Persia in 1244 C.E. Just as the Romans completely and utterly destroyed Jerusalem in 68 C.E. (date calculation shown in Book 6), the Khwarezm of Persia again invaded Jerusalem in 1244 C.E. and totally destroyed the city. These two dates line up together in sevens, together with the year 1986 C.E. when the Israeli Knesset passed a law making it illegal for any member of the Israeli government to conduct peace talks with the Palestinians. This put an end to the first ever peace talks between Israelis and Palestinians earlier that year.

From this point, every seven years from 1986 to 1993 to 2000 to 2007 to 2014 there has been either the signing of a peace deal between Israel and the Palestinians, the gathering of a conference for a peace deal between Israel and the Palestinians, or the annulment of a peace deal or peace negotiations between Israel and the Palestinians. If the seven year cycle of this layer of sevens continues, then 2021 is the next year in line. And if 2021 turns out to be the year that the disgusting idol is placed, then it will be the culmination of a series of sevens of years of Yahuweh/Yehovah annulling the covenant with death between the Israeli and Palestinian leadership as prophesied in Isaiah 28. And it also would mean that the disgusting idol would bring desolation and destruction to at least part of Jerusalem in line with the sevens of when Jerusalem was destroyed by the Romans and the Khwarezm.

3837 (164 B.C.E.)	The Cleansing of the Second Temple at the First Festival of Hanukah
3998 (3 B.C.E.)	The Birth of Messiah
4026 (February 27 C.E.)	The Start of the Ministry of Messiah
4068 (68 C.E.)	The Destruction of the Second (Herod's) Temple
5244 (1244 C.E.)	The Complete Destruction of Jerusalem by the Khwarezm of Persia
5986 (1986 C.E.)	The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
5993 (1993 C.E.)	The Attempt to Divide Israel at the Oslo Accord
6000 (2000 C.E.)	The Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada
2007 (2007 C.E.)	The Attempt to Divide Israel at the Annapolis Conference
6014 (2014 C.E.)	The 7 Week (50 Day) Gaza War and the Annulment of Peace Talks with the Palestinians
6021 (2021 C.E.)	

But it would not all be bad news, because the cleansing and restoring of the Second Temple at the first celebration of the Festival of Hanukah during the days of the Maccabees is also in the same layer of sevens,

together with the birth of Yeshua and the start of Yeshua's Ministry. If 2021 does turn out to be the year of the disgusting idol (abomination), then it also shows the promise that even though destruction comes to Jerusalem and the set-apart place, everything will be restored again just like before when everything was restored at the first Hanukah. But of course this is only a possibility and the disgusting idol might not be placed at all in the year 2021. There could be an entirely different event to take place connected with the sevens of the peace negotiations between Israel and the Palestinians, or perhaps nothing at all will happen.

The next chart shows the layer of seventies, a layer which is incomprehensible as to how it is even able to exist. If we were to take random dates in history, dates upon which nothing of significance happened, of course there would be tons of layers of seventies. But to find a layer of dates in history upon which corresponding events actually happened, that are equidistantly perfect in seventies from one another is hard to believe without actually seeing it. And then to top it off, these dates actually form a pattern of 50 seventies, then 10 seventies, then 50 seventies again.

<b>The Layer of Seventies</b> <b>The Layer of Perfect Tens of Sevens</b>	
<b>Dates</b>	<b>Events</b>
1656 (2345 B.C.E.)	The Start of the Global Flood
<b>350 Years</b>	<b>50 Sevens</b> <b>5 Seventies</b>
2006 (1995 B.C.E.)	The Death of Noah
<b>70 Years</b>	<b>10 Sevens</b> <b>1 Seventy</b>
2076 (1925 B.C.E.)	The Calling of Abraham Out of the Land of the Chaldeans
<b>350 Years</b>	<b>50 Sevens</b> <b>5 Seventies</b>
2426 (1575 B.C.E.)	The Birth of Moses
<b>560 Years</b>	<b>80 Sevens</b> <b>8 Seventies</b>
2986 (1015 B.C.E.)	The Start of Construction of the First Temple

This layer of seventies shown above is only able to work in the specific way that I have calculated the dates in Scripture as shown in Book 6. All of the dates included within the range of this layer of seventies from the start of the Flood to the start of construction of the First Temple happen to include all of the dates in Scripture of which there is the most controversy surrounding the correct way they should be added. But by simply studying each of the dates and recording each one exactly as the Scriptures say for them to be recorded in the Hebrew, this layer of seventies was discovered completely by accident. The only date not recorded with certainty within this range of dates in the layer of seventies is the date of Abraham's birth.

The following chart shows how, out of all of the possible dates for the birth of Abraham within the range of 60 years recorded in Scripture, there are a number of dates that work with the layers of sevens, there are a couple of dates that work with the layers of Jubilees, but there is only one date that works with the sevens, the Jubilees, and the layer of seventies, the date when Terach was 122 years old. No one has to use this date if they do not wish to in their own calculations. Everyone is free to calculate Abraham's birth at any date they want to try within the 60 year possible range and see what they find.

	Possible Birth Dates for Abraham that Line Up with the Layers of Sevens	Possible Birth Dates for Abraham that Line Up with the Two Layers of Jubilees	Possible Birth Dates for Abraham that Line Up with the Layer of Seventies
<div>70</div> <div>60 Year Possible Range for the Age of Terach at the Birth of His Son Abraham from the Ages of 70 to 130</div> <div>130</div>			
		72 Exodus Out of Egypt Jubilees	
	73		
	80		
	87		
	94		
	101		
	108		
		111 Jerusalem Jubilees	
	115		
	122	122 Exodus Out of Egypt Jubilees	122
	129		

## The Layers of Sevens Connected with the Prophecies of the Genealogical Lineage of the Messiah

Layer of Sevens Connected with the Birth of Yeshua Messiah	
Year Dates	Events
2101 (1900 B.C.E.)	The Birth of Isaac
2507 (1494 B.C.E.)	The Setting Up of the Tabernacle and the Descending of Yahuweh/Yehovah into the Tabernacle to Make it His Dwelling Place on Earth with Man
3998 (3 B.C.E.)	The Birth of Messiah
4026 (February 27 C.E.)	The Start of the Ministry of Messiah

**Genesis 17, 22** – Through the covenant Yahuweh/Yehovah made with Abraham and his seed Isaac, it is prophesied that the Messiah must be a descendant of Abraham through Isaac. The Messiah must be a direct descendant of Isaac, and will be the Lamb which Yahuweh/Yehovah provides in place of Isaac. And as shown above, Yeshua was born in the same layer of sevens that Isaac was born into.

Layer of Sevens Connected with the Conception of Yeshua Messiah	
Year Dates	Events
0 (4001 B.C.E.)	The Creation of Adam and Eve
2100 (1901 B.C.E.)	The Extraction of Lot Out of the Destruction of Sodom and the Circumcision of Abraham
2506 (1495 B.C.E.)	The Exodus of the Children of Israel Out of Egypt at the First Festival of Passover and the Construction of the Tabernacle Dwelling Place of Yahuweh/Yehovah
2912 (1089 B.C.E.)	The Birth of David
3997 (4 B.C.E.)	The Conception of Messiah at Hanukah

**Genesis 3:15; Zechariah 6:11-15** – According to the prophecies of Genesis 3 and Zechariah 6, the Messiah must be a man who is a direct descendant of Adam and Eve both. The Messiah must be a man, a seed of the woman Eve. He crushes the head of the serpent, but his heel is wounded in the process. And as shown above, the conception of Yeshua in the womb of the virgin Miryam is in the same layer of sevens with the creation of Adam and Eve.

**2 Samuel 7; Jeremiah 23:5, 33:15; Isaiah 7:13-14** – From 2 Samuel and Jeremiah and other prophecies we learn that the Messiah is required to be a descendant of David, while at the same time is also required to be the son of Yahuweh/Yehovah. In the same prophecy in 2 Samuel 7 it says both, that the Messiah must be a descendant of David and a direct son of Yahuweh/Yehovah. The prophecy of Isaiah 7 gives even further detail, in saying that the Messiah is required to be born of a virgin ‘almah’ woman who is herself of the house of David or a direct descendant of David. The prophecy is specifically given to the house of David, to listen, because from the house of David there will be a virgin woman who will give birth to the Messiah. And as shown above, the conception of Yeshua in the womb of the virgin woman Miryam is in the same line of sevens with the birth of David.

**Psalms 2; Psalms 110; Proverbs 30** – In Psalms and Proverbs and elsewhere in Scripture it is prophesied that the Messiah is required to be the direct son descendant of Yahuweh/Yehovah, and that Yahuweh/Yehovah is required to be the direct father of the Messiah. It also says in Psalms 110 and in Zechariah 12 and elsewhere that the Messiah is required to also be the person Yahuweh/Yehovah himself, who sits at his own right hand. As shown in both of the layers of sevens above, the conception of Yeshua is in the line of sevens with the year

that the Tabernacle was being conceived and constructed in preparing it for Yahuweh/Yehovah to dwell in it. Then the birth of Yeshua is in the same line of sevens with the year that the Tabernacle was set up and Yahuweh/Yehovah entered into it to make his dwelling place with man on earth.

Yeshua is the fulfillment of Yahuweh/Yehovah making his dwelling place on earth within the body of a man. Yeshua is Yahuweh/Yehovah himself dwelling together with man just as he had done in the wilderness when he dwelt in the Tabernacle with Israel, together in Sukkoth or Booths. Thus the year of Yeshua's conception and the year of Yeshua's birth is in line in sevens pointing to all of the genealogical requirements of the Messiah, including Adam and Eve, Isaac, and David. Yeshua's conception and birth are even both in line with Yahuweh/Yehovah, and his coming to earth to make his dwelling place with men, in fulfillment of the name Immanu'el in Isaiah 7.

The requirement for the Messiah to be the son of Yahuweh/Yehovah and Yahuweh/Yehovah himself written in the prophecies in the Tanak (Old Testament) also mean that the Messiah's father can only be Yahuweh/Yehovah himself. If a man is born who has any other father other than Yahuweh/Yehovah, then he cannot be the Messiah. This means that if any man is born in the lineage of a Cohen or high priest, as a direct male descendant of Aaron, then this man is automatically disqualified from being the Messiah.

This is why it explains in the prophecy of Psalms 110 that the Messiah will be a priest according to his lineage as a מלכי צדק malki tsedeq, meaning righteous king. It is through his Davidic king lineage that he will be a priest according to Psalms 110, but not only because he is a descendant of the king line. He is a priest because he is Yahuweh/Yehovah himself according to Psalms 110:5, which means that he is perfectly righteous without sin. And through his being a perfectly righteous king without sin, the malki tsedeq, he is a priest or cohen of a different lineage than the direct male Cohen line of Aaron.

Psalms 110 does not say anywhere in it that the Messiah will be a cohen as a descendant of Levi or Aaron through the tribe of Levi. It specifically says that the Messiah will not be a cohen according to a descent from Aaron, but instead through the order or דברתי divrathi of malki tsedeq. According to Psalms 110 it is according to the divrathi malki tsedeq, meaning according to the same style or same unit or same uniformity or same reasoning as malki tsedeq.

Therefore, according to the prophecies of the Tanak, the Messiah can only be a direct male descendant from Yahuweh/Yehovah himself and absolutely must not be a direct male descendant of anyone else other than Yahuweh/Yehovah himself. But according to Psalms 110, even though the Messiah is Yahuweh/Yehovah himself as explained in Book 3, as a son of himself sitting at his own right hand, he is also a cohen according to the same likeness of malki tsedeq, as the righteous king without sin.

### In Ancient Hebrew, the Letters Themselves are Also Numbers

א = 1	י = 10	ק = 100
ב = 2	כ = 20	ר = 200
ג = 3	ל = 30	ש = 300
ד = 4	מ = 40	ת = 400
ה = 5	נ = 50	
ו = 6	ס = 60	
ז = 7	ע = 70	
ח = 8	פ = 80	
ט = 9	צ = 90	

In the Hebrew language every letter is also a numeral that represents a number. This means that every word in Hebrew adds up to a specific number. And then the words added together cause phrases and sentences to also add up to numbers. The table above shows the corresponding number for each letter in the Hebrew alephbet. The following chart shows the numbering of the words of the Hebrew of the prophecy of seventy sevens given to Daniel by Yahuweh/Yehovah through the messenger Gavri'el. Hebrew is read from right to left, so the words in the chart have been arranged from right to left.

**The Numbering of the Words of Daniel's Prophecy of Seventy Sevens  
(Daniel 9:24-27)**

על 100 upon	נִחְתָּךְ 478 decreed	שִׁבְעִים 422 seventy	שִׁבְעִים 422 sevens	<b>Hebrew Word Number of Word English Translation</b>
לְכַלֵּא 81 to restrain	קָדְשֶׁךָ 424 your set-apart	עִיר 280 city	וְעַל 106 and upon	עַמֶּךָ 130 your people
עוֹן 126 evil	וּלְכַפֵּר 336 and to cover	חַטָּאוֹת 424 sin	וּלְחַתֵּם 484 and to seal	הַפֶּשַׁע 455 rebellion
חִזְיוֹן 71 vision	וּלְחַתֵּם 484 and to seal	עֹלָמִים 190 eternal	צֶדֶק 194 righteousness	וּלְהָבִיא 54 and to bring
וְתִדַּע 480 and know	קָדָשִׁים 454 of set-aparts	לְדָשׁ 404 set-apart	וּלְמַשֵּׁחַ 384 and to anoint	וְנָבִיא 69 and prophet
לְהָשִׁיב 347 to restore	דְּבָר 206 word	מֵצֵא 131 going forth	מִן 90 from	וְתִשְׁכַּל 756 and understand
נָגִיד 67 prince	מָשִׁיחַ 358 messiah	עַד 74 until	יְרוּשָׁלַם 586 Jerusalem	וּלְבָנוֹת 494 and to rebuild
וּשְׁנַיִם 406 and two	שִׁשִּׁים 650 sixty	וּשִׁבְעִים 428 and sevens	שִׁבְעָה 377 seven	שִׁבְעִים 422 sevens
וּבְצוֹק 204 but in distressing	וְחֲרוֹץ 310 and trench/bossed wall	רְחוֹב 216 street	וְנִבְנְתָה 513 and built	תְּשׁוּב 708 again
וּשְׁנַיִם 406 and two	שִׁשִּׁים 650 sixty	הַשִּׁבְעִים 427 the sevens	וְאַחֲרֵי 225 and after	הָעֵתִים 525 of times
וְהָעִיר 291 and the city	לּוֹ 36 for himself	וְאִין 67 but not	מָשִׁיחַ 358 messiah	יִכָּרֵת 630 is cut off
הָבָא 8 comes	נָגִיד 67 prince	עַם 110 people	יִשְׁחִית 728 destroy	וְהַקֹּדֶשׁ 415 and the set-apart place
מִלְחָמָה 123 war	קֵץ 190 end	וְעַד 80 and until	בַּשָּׁטָף 391 in flood	וְקִצּוֹ 202 and end
לְרַבִּים 282 for many	בְּרִית 612 covenant	וְהִגְבִּיר 226 and he strengthens	שְׁמָמוֹת 786 desolations	נִחְרָצָת 748 decided
יִשְׁבֹּת 722 he ceases	הַשָּׁבוּעַ 383 of the week	וְחֲצִי 114 and middle	אֶחָד 13 one	שָׁבוּעַ 378 week



שְׁקוּצִים 546 disgusting idols	כָּנף 150 wing	וְעַל 106 and upon	וּמִנְחָה 109 and offering	זֶבַח 17 sacrifice
תָּמַד 820 poured out	וַנִּחְרָצָהּ 359 and decided	כָּלָה 55 complete destruction	וְעַד 80 and until	מְשַׁלֵּם 420 he desolates
		Total 27,730 2 x 5 x 47 x 59	שָׁמָּה 380 one desolating	עַל 100 upon

When all of the numbers of the words are added up in the seventy sevens prophecy, an interesting pattern begins to emerge when the numbers of the words and phrases in the prophecy are correlated with the numbers of sevens in between events in history. The following chart shows how when the countings of sevens are lined up with the numbers of words in the 70 sevens prophecy, they match together in interesting ways and begin to form a story in the context of the prophecy of 70 sevens. It appears there are still some missing sevens of events in history that still need to be discovered to see the whole pattern and story emerge, but it is still interesting enough to include here.

An interesting event connected with the sevens and the numbering of the 70 sevens prophecy is the completion of the construction of the Yad vaShem memorial in Jerusalem. From the completion of the First Temple to the completion and opening of the Yad vaShem memorial in 1961 are 424 sevens, which equals the same number as the Hebrew word ‘your set-apart.’ Then from the birth of Moses to the completion of the Yad vaShem memorial are 505 sevens, which equals the same number as the Hebrew phrase ‘your set-apart, to restrain.’ And then again the number of 424 sevens from the completion of the First Temple to the completion of Yad vaShem also equals the Hebrew word ‘sin.’ All together they form a story connected with the Yad vaShem memorial, which is a remembrance of the Holocaust.

The Yad vaShem memorial is ‘your set-apart to restrain sin’ connected with both the dates of the completion of the First Temple and the birth of Moses. In the context of the 70 sevens prophecy the Yad vaShem Tent of Remembrance is a set-apart place which Yahuweh/Yehovah has given to Daniel’s people, the Jewish people, and has a purpose in some way to restrain sin, perhaps as a remembrance of the Holocaust to restrain that sin from happening again. Or perhaps it reveals the purpose of times of great tribulation and distress such as the Holocaust, to make us set-apart restrained from sin.

But the connections with Yad vaShem do not stop there, because the number 505 corresponding with the birth of Moses as already stated, is also the number of the Hebrew phrase ‘week one and middle’ or ‘one seven and middle.’ There is a possibility that this is showing that the Yad vaShem memorial is connected with the middle of the week or the ‘middle of the one seven’ when the disgusting idol is placed in the set-apart place.

Also, from the calling of Abraham out of the land of the Chaldeans to the completion of the Yad vaShem memorial is 555 sevens, which corresponds to the Hebrew phrase ‘he desolates and until complete destruction,’ possibly showing that the Yad vaShem memorial is the set-apart place that is desolated by the anti-messiah in the middle of the seven, until the anti-messiah is completely destroyed. But the number 555 is also equal to the Hebrew phrase ‘and to seal vision,’ which shows that the Yad vaShem Tent of Remembrance could also be connected with the sealing of vision and the fulfillment of 70 sevens.

Another interesting one is the Hebrew word ‘evil’ which equals the number 126. There are 126 sevens from the taking up of Elijah in the whirlwind to the completion of Herod’s reconstruction of the Temple. And Herod who built that Temple to his own glory was a very evil man who did great evil during his reign as king. Yahuweh/Yehovah did not let Herod’s Temple stand for very long, and it is fitting that the word ‘evil’ would be associated with Herod trying to rebuild the Temple to his own honor and glory. But the number 126 is also the Hebrew phrase ‘sacrifice and offering’ showing that Yahuweh/Yehovah still used Herod’s Temple for the sacrifices and offerings, in spite of the fact that he was an evil man. It also shows that it is the Temple which would see Yahuweh/Yehovah cease sacrifices and offerings in the middle of the seven, just as he promised.

The number 555 of the phrase 'he desolates and until complete destruction' also corresponds to the 555 sevens from the birth of Isaac to the annulment of the first ever peace talks between Israel and the Palestinians in 1986. This shows the possible connection again that the peace talks with the Palestinians will lead to the desolation by the anti-messiah in the middle of the seven in 2021, 2021 being in line with the sevens of 1986. There are also other interesting connections between the various attempts at peace negotiations and annulment of negotiations connected with both destruction and with the coming of the Messiah and with the middle of the week or seven as shown in the chart.

There is also another fascinating correlation with the number 497. The number 497 is the total of the Hebrew phrase 'middle of the week' or 'middle of the seven.' There are also 497 sevens from the creation of Adam to the temporary halt of the construction of the Second Temple. From the creation of Adam in year 0 to the temporary halt of the Second Temple in year 522 B.C.E. in the year 3479 are 3,479 years, just 21 years short of 3,500 years. The earth was created in 7 days, revealing the shadow picture that the earth would last for a total of 7 millenniums or 7,000 years, for 1 seven of millennium. Half of 7,000 years is 3,500 years, so that 3,500 years is in the middle of the 7 millenniums. It is fascinating that the event of the temporary halt of construction of the Second Temple just happened to be in the middle of the 1 seven of millennium, in the middle of the week of the 7,000 years. And it just so happens to be 497 sevens away from the creation of Adam, and the Hebrew phrase 'in the middle of the week' or 'in the middle of the seven' just happens to total 497.

There are many other interesting correlations between the counting of sevens between events in history to the counting of the Hebrew words and phrases in Daniel's 70 sevens prophecy that I will leave to the reader to discover for themselves in the chart. There are also probably many more sevens of events which have yet to be found and added to what is already shown.

### Numbers of Sevens Corresponding to Numbers of Words in Daniel 9:24-27

<b>Numbers of Sevens Between Events Corresponding to the Numbers of Hebrew Words</b>	<b>Translations of Hebrew Words in Daniel 9:24-27 Corresponding to Numbers of Sevens</b>	<b>Starting Event</b>	<b>Finishing Event</b>
100	upon	The Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman	The Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War
130	your people	The Calling of Abraham Out of the Land of the Chaldeans	The Start of Construction of the First Temple
616	upon your people and upon city	The Start of the Global Flood	The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem
106	and upon	The Complete Destruction of Jerusalem by the Khwarezm of Persia	The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
280	city	The Start of the Ministry of Messiah	The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
424	your set-apart <i>place</i>	The Completion of Construction of the First Temple	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance
505	your set-apart <i>place</i> to restrain	The Birth of Moses	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance
81	to restrain	The Birth of David	The Temporary Halt of the Construction of the Second Temple
424	sin	The Completion of Construction of the First Temple	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance
126	evil	The Taking Up of Elijah	The Completion of the Reconstruction of the Second (Herod's) Temple
564	evil and to bring righteousness eternal	The Calling of Abraham Out of the Land of the Chaldeans	The End of the Last Seven and the Return of Messiah
54	and to bring	The Taking Up of Elijah	The Temporary Halt of the Construction of the Second Temple
248	and to bring righteousness	The Birth of Isaac	The Cleansing of the Second Temple at the First Festival of Hanukah

190	eternal	The Start of the Global Flood  The Erection of the Tabernacle	The Start of Construction of the First Temple  The Cleansing of the Second Temple at the First Festival of Hanukah
555	and to seal vision	The Calling of Abraham Out of the Land of the Chaldeans  The Birth of Isaac	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance  The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
624	and to seal vision and prophet	The Start of the Global Flood	The End of the Last Seven and the Return of Messiah
71	vision	The Start of Construction of the First Temple	The Giving of the Prophecy to Zechariah of the Coming of Messiah on the Mount of Olives
69	and prophet	The Command by Artaxerxes I to <u>Restore</u> Jerusalem  The Command by Suleiman I to <u>Rebuild</u> Jerusalem	The Start of the Ministry of Messiah  The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel
140	vision and prophet	The Death of Noah	The Start of Construction of the First Temple
90 seventies	from	The Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark	The Start of Construction of the Two Man Made World Trade Center Mountains
131	going forth	The First Founding of the Nation of Israel	The Command to Rebuild the Temple
206	word	The Birth of Isaac	The Command by Artaxerxes I to <u>Restore</u> Jerusalem
494	and to rebuild	The Calling of Abraham Out of the Land of the Chaldeans	The Command by Suleiman I to <u>Rebuild</u> Jerusalem
74	until	The Giving of the Prophecy of the 70 Sevens to Daniel  The Temporary Halt of the Construction of the Second Temple	The Birth of Messiah  The Conception of Messiah at Hanukah

432	until messiah	The Completion of Construction of the First Temple  The Start of the Reign of David	The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel  The Start of Construction of the Two Man Made World Trade Center Mountains
499	until messiah prince	The Erection of the Tabernacle	The Attempt to Divide Israel at the Oslo Accord
358	messiah	The Creation of Adam  The Giving of the Prophecy of the 70 Sevens to Daniel	The Exodus of the Children of Israel Out of Egypt at the First Festival of Passover  The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
425	messiah prince	The Completion of Construction of the First Temple	The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem
428	and sevens	The Taking Up of Enoch	The Completion of the Reconstruction of the Second (Herod's) Temple
514	and trench/bossed wall but in distressing	The Birth of Moses	The End of the Last Seven and the Return of Messiah
630	he is cut off	The Promise to Destroy All of the Earth with a Flood and the Command to Build the Ark	The Start of Construction of the Two Man Made World Trade Center Mountains
425	messiah but not	The Completion of Construction of the First Temple	The Command by the Ministerial Committee for Economic Affairs (Resolution EC/179) to <u>Rebuild</u> and <u>Restore</u> Jerusalem
103	but not for himself	The Giving of the Prophecy to Jeremiah of the Return of Israel	The Exile of Judah Across the Earth and the Destruction of Jerusalem

36 seventies	for himself	The Giving of the Prophecy of the 70 Sevens to Daniel  The Giving of the Prophecy to Zechariah of Nuclear War and the Two Man Made Mountains of Brass	The Attempt to Divide Israel at the Camp David Summit and the Annulment of the Oslo Accord at the Start of the Second Palestinian Intifada  The Destruction of the Two Man Made World Trade Center Mountains and the Start of World War III
110	people	The Start of the Global Flood	The Birth of Moses
177	people prince	The Death and Resurrection of Messiah	The Reestablishment of the Jewish Community in Jerusalem by Rabbi Mosheh ben Nachman
75	prince comes	The Command by Artaxerxes I to <u>Restore</u> Jerusalem	The Destruction of the Second (Herod's) Temple
277	prince comes and end	The Death and Resurrection of Messiah	The Resurrection of Israel at the Retaking of Jerusalem by Israel in the Six Day War
8	comes	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance	The Start of the Last Seven and the Latter Rain Outpouring of Messiah and America's Recognition of Jerusalem as the Capital of Israel
8 seventies	comes	The Birth of Moses	The Start of Construction of the First Temple
202	and end	The Birth of Abraham	The Exile of Judah into Babylon and the Destruction of the First Temple
391	flood	The Erection of the Tabernacle	The Complete Destruction of Jerusalem by the Khwarezm of Persia
80	and until	The Birth of Moses	The Start of Construction of the First Temple
190	end	The Start of the Global Flood  The Erection of the Tabernacle	The Start of Construction of the First Temple  The Cleansing of the Second Temple at the First Festival of Hanukah
123	war	The Birth of Jacob Called Israel	The Dividing of Israel

612	covenant	The End of the Global Flood and the Covenant of Yahuweh/Yehovah to Never Again Destroy the Whole Earth with a Flood	The Start of the Holocaust
282	for many	The Birth of Jacob Called Israel	The Exile of Judah Across the Earth and the Destruction of Jerusalem
505	week one and middle	The Birth of Moses	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance
391	week one	The Erection of the Tabernacle	The Complete Destruction of Jerusalem by the Khwarezm of Persia
13 seventies	one	The Calling of Abraham Out of the Land of the Chaldeans	The Start of Construction of the First Temple
127	one and middle	The End of the Global Flood	The First Founding of the Nation of Israel
497	<i>middle of the week</i>	The Creation of Adam  The Erection of the Tabernacle	The Temporary Halt of the Construction of the Second Temple  The Annulment of the First Ever Peace Talks Between Israel and the Palestinians
126	sacrifice and offering	The Taking Up of Elijah  The Taking of Jerusalem by the Crusaders and the Expulsion of the Jewish Community from Jerusalem	The Completion of the Reconstruction of the Second (Herod's) Temple  The Discovery of the Ark of the Covenant in Jerusalem by Ron Wyatt
109	and offering	The Complete Destruction of Jerusalem by the Khwarezm of Persia	The Attempt to Divide Israel at the Annapolis Conference
150	wing	The Exodus of the Children of Israel Out of Egypt at the First Festival of Passover	The Command by Artaxerxes I to <u>Rebuild</u> Jerusalem
500	he desolates and until	The Erection of the Tabernacle	The Attempt to Divide Israel at the Annapolis Conference
555	he desolates and until complete destruction	The Calling of Abraham Out of the Land of the Chaldeans  The Birth of Isaac	The Completion of Construction of the Yad vaShem Tabernacle of Remembrance  The Annulment of the First Ever Peace Talks Between Israel and the Palestinians

494	and until complete destruction and decided	The Calling of Abraham Out of the Land of the Chaldeans	The Command by Suleiman I to <u>Rebuild</u> Jerusalem
55	complete destruction	The Birth of Jacob Called Israel	The First Founding of the Nation of Israel
359	and decided	The Giving of the Prophecy of the 70 Sevens to Daniel	The Attempt to Divide Israel at the Oslo Accord



## Summary

The prophecy given to Daniel of 70 Sevens is a mathematical prophecy which can only be fulfilled mathematically through a counting of increments of time from the going forth of the command to restore and rebuild Jerusalem to the coming of Messiah Prince. There are a total of 69 Sevens to the first coming of the Messiah, but it is not until the end of the last Seven, the 70<sup>th</sup> Seven that the Messiah returns to restrain rebellion, and to seal sin, and to cover evil, and to bring eternal righteousness, and to seal vision and prophet, and to be anointed the set-apart of set-aparts.

To know the counting of the Last Seven of the 70 Sevens is to know the year in which the Messiah will come, at the end of the Last Seven. The mathematical counting of the prophecy of sevens in Daniel does all of the predicting on its own without any interference from the opinions and interpretations and beliefs of man. Daniel's prophecy counts the year of the coming of the Messiah all on its own, which means man does not have to calculate when the Messiah will come. The calculations are already done for us in Daniel's prophecy of 70 Sevens. All that we have to do is to discover those calculations that are already there.

The heavens and the earth were created in 1 Seven of Days, in 1 Week, and in the middle of that week, on the 4<sup>th</sup> day of the week, the sun and the moon were created as the orbital time clock by which to measure time. Each day of the week of creation is a shadow picture of each millennium of time on the earth. Just as the heavens and the earth were created in 7 days, the heavens and the earth will exist for 7 Millenniums. In the middle of the 7 Millenniums, in the 4<sup>th</sup> Millennium, it was prophesied to Malachi that the Messiah, the Sun of Righteousness, would come on the 4<sup>th</sup> day or Millennium when the sun was created; and the Messiah was born in the 4<sup>th</sup> Millennium, in the middle of the 1 Seven of Millennium as it was foretold. Then the Messiah was cut off, but not for himself, on the cross on the 4<sup>th</sup> day of the week (Wednesday) on the day of Passover, and on that day in the middle of the week ceased the sacrifices and offerings, on the same day of the week of creation that the sun and moon were created as the clock by which to keep time.

The number of 7 is the number of the ending and completion of time itself. When the end of the number 7 is reached, the end of time is reached. It is not the end of existence, it is not the end of life, but it is the end of the counting of time for the heavens and the earth. The first coming of Messiah was not yet the end of time, so he came in the middle of the 7, in the 4<sup>th</sup> Millennium, and died in the middle of the week, on the 4<sup>th</sup> day of the week. But he rose again on the 7<sup>th</sup> day of the week, on the day of the Sabbath rest. And just as he rose again from the dead on the 7<sup>th</sup> day of the week, the dead in Messiah will rise again to eternal life in the 7<sup>th</sup> Millennium at the Messiah's return at the end of the Last Seven, at which time the Messiah will bring about a new heavens and new earth, when the 7 is completed at the end of the 7<sup>th</sup> Millennium.

On the 1<sup>st</sup> day of creation Yahuweh/Yehovah created time. Before the 1<sup>st</sup> day time did not exist, until there was evening and morning the 1<sup>st</sup> day. It was not until the 4<sup>th</sup> day of creation that he created the clock by which to count and measure time, the orbital time clock run by the sun and the moon. The completion of creation on the 7<sup>th</sup> day began the countdown of the orbital time clock, run by the gravity of the sun and earth and moon in motion together, counting down to the end and completion of time and the end of 1,000 Sevens at the end of the 7<sup>th</sup> Millennium. When Yahuweh/Yehovah creates the new heavens and new earth, the sun and the moon both cease to exist and are no more, because the clock counting down to the end of time is no longer needed. Time has finished and completed in the reaching of the number 7 in the countdown, and a brand new time on a brand new earth that no longer orbits the sun and no longer has a moon orbiting around it has begun; a world without sin or rebellion, a world without pain or sorrow, a world without death, a world which everyone in it has freely chosen of their own free will, and no one is forced to be there.

Calculating the Last Seven is calculating the time of the coming of the Messiah, the ending of sin and the beginning of eternal righteousness, the ending of the old earth and the beginning of the new earth, the ending of time itself and the beginning of a brand new time, and the ending of death and the beginning of eternal life for those who choose it. And for those who do not want an eternal life without sin, they have the free will to choose instead at the end of the Last Seven the ending of their life and the beginning of their eternal death in the lake of fire, a death which will never end. But you must choose quickly, because you only have until the end of the Last Seven to decide.

"Seventy sevens are decreed upon your people and upon your set-apart city to restrain rebellion, and to seal sin, and to cover evil, and to bring eternal righteousness, and to seal vision and prophet, and to anoint the set-apart of set-aparts."

In 521 B.C.E. the prophecy of 70 sevens was spoken to Daniel in exile in Babylon. This date started a counting of sevens of years to the command by Artaxerxes I given to Ezra to restore Jerusalem in 458 B.C.E., 63 years or 9 sevens later. The counting of sevens continued 455 years or 65 sevens later to the birth of Messiah in 3 B.C.E., and then 28 years or 4 sevens later on the ancient Hebrew calendar to the start of the ministry of Messiah in February 27 C.E.

When calculating the dates of events through history, patterns of sevens and jubilees begin to emerge connecting events together. And as the sevens count from the creation of Adam to the present, all of the sevens and jubilees begin to converge into the year 2017.

**2017** is the year in which 69 sevens of weeks of the counting of the Omer are completed from the founding of the nation of Israel on the 49th day of the counting of the Omer on May 14, 1948.

**2017** is the year in which 69 sevens of years are completed from the command by Suleiman I to rebuild Jerusalem in about 1534.

**2017** is the year in which 7 sevens of years are completed from the command by the Ministerial Committee for Economic Affairs to restore and rebuild Jerusalem on September 8, 1968.

**2017** is the 50th year, the year of Jubilee, from the capture of Jerusalem by Israel in the 6 Day War on June 7, 1967.

**2017** is the year in which 7 sevens of jubilees are completed from the command by Artaxerxes I given to Nehemiah to rebuild Jerusalem in 445 B.C.E.

**2017** is the year of Jubilee, in which the Latter Rain Outpouring began in Jerusalem during the Festival of Sukkot, beginning in the 50th year from the resurrection of the nation of Israel in 1967, just as the Former Rain Outpouring began on the Day of the Festival of Shavuot (Pentecost), on the 50th day from the resurrection of Messiah in 28 C.E. And from the resurrection of Messiah in 28 C.E. to the resurrection of the nation of Israel in 1967 are 1,939 years or 277 sevens.

**2017** is the year of Jubilee in which 120 jubilees are completed from the creation of Adam, fulfilling the 120 jubilees or 6,000 ( $50 \times 120$ ) years promised in Genesis for the completion of the 6 days of man to rule the earth.

All of the prophesied calculations of time in Scripture are converging together for one time only into the year 2017. Never again in all of eternity can all of these calculations of sevens and jubilees from the creation of Adam and from the commands for the rebuilding of Jerusalem be repeated again. All of the counting of the years of the events in history are pointing toward one date, the date when 70 sevens will be fulfilled at the end of the Last Seven.

## Could the year 2017 be the start of the Last Seven?