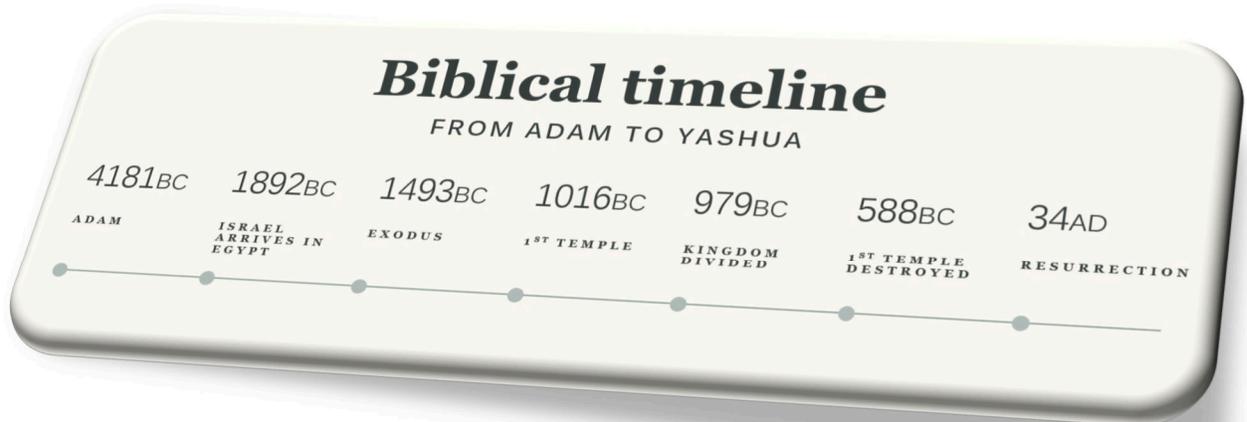


To the Watchmen

*Information on our Father's calendar,
the Biblical timeline,
and End-Time prophecies.*



PART 2: THE BIBLICAL TIMELINE

TOPICS: 400 years in Egypt | The 4th generation | Ezekiel's 390 and 40 days | Tracking the Jubilees | 70 years in Babylon | Hosea's Third Day prophecy Resurrection year

By M. Dawson on November 3, 2023, which is the 29th day of the 8th Month [Last updated January 2024]

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Shalom unto Jerusalem.

<https://www.fathersalphabet.com/>
<https://www.youtube.com/@originalhebrewseries>

Introduction

In [Part 1 of this paper](#), we told you that Father let us know what day it was on His calendar. What we still don't know is the year.

However, HE gave us a clue.

In 2001, HE said to one of us "you are no longer an outcast." At the time, we didn't know what this meant, but once HE gave us the 364 day calendar, and gave us the current date, and told us we were from the tribes of Israel, I made several calculations.

Here's one thing I found:

From the time HE scattered the tribes of the House of Israel in 721 BC, to the time HE told us "you are no longer an outcast" was **390 x 7 years**, in 364 day years.

390 years is how long Father told Ezekiel our punishment would last (Ezekiel 4). And there's a principle in the Bible that if HE punishes you for your sins and you still don't obey Him, HE will punish you **7x** more (Leviticus 26).

If you're tribe and you have ears to hear, your exile is over. It ended on 4/20/2001. That is the day that the word came "you are no longer an outcast."

I have much more to say about the 390 years of Ezekiel, but allow me to do so in the context of a full timeline from Adam to today, because I have much to share with you, about many things.

Here is a summary of the time periods we will be going over:

| Event | # of Years | Years from Adam (Adam = year 1) | Approx BC/AD years (in 364 day years) |
|--|------------|---------------------------------|---------------------------------------|
| Adam to Israel arriving in Egypt | 2297 | 1 - 2298 | 4181 BC - 1892 BC |
| Israel in Egypt | 400 | 2298 - 2698 | 1892 BC - 1493 BC |
| Exodus to the 1st Temple | 480 | 2698 - 3177 | 1493 BC - 1016 BC |
| Solomon After the 1st Temple | 36 | 3178 - 3214 | 1015 BC - 980 BC |
| Kingdom Divided Until Temple Destroyed | 393 | 3214 - 3606 | 979 BC - 588 BC |
| Temple Destroyed until Resurrection | 624 | 3606 - 4230 | 588 BC - 34 AD |

For those of you who study these matters, you may have already noticed that we're using numbers from the Masoretic text for our biblical timeline, rather than the Septuagint. For those who are unfamiliar, the Septuagint is a Greek translation of an ancient Hebrew text, and the Masoretic is the Hebrew text from which nearly all of our English Bibles derive. If you read the KJV or ESV for example, you are reading an English translation of the Masoretic text.

The Masoretic not only matches our word from Father about 2001, it also matches what I believe is the only scriptural reference to a Jubilee year. More on that soon.

Let's go through each piece of the timeline, starting with Adam.

From Adam to Israel arriving in Egypt

2297 years, approx 4181 BC - 1892 BC

Starting with Adam, the Bible gives us the number of years that each patriarch lived, and how old each patriarch was when he had the son who would be in the line of THE MESSIAH. It also tells us how old Jacob was when he went to Egypt. Using these numbers, we arrived at 2297 as the number of years from Adam to Egypt.

Full details are here on this [spreadsheet](#). It's a free download and you're free to use it for your own studies and teachings however you like. It tracks all the years of the patriarchs, Jubilee years, major biblical events, and much more.

Free Download Link:

- [Bible Timeline Spreadsheet](#)

Israel in Egypt

400 years, approx 1892 BC - 1493 BC

Some say Israel spent only 215 years in Egypt, others say 400, and yet others say 430. I think every scripture on the subject points to 400 years. We'll take a look at each of the relevant Scriptures, so I can show you what I mean.

Moses' 430 year reference

Exodus 12:40 reads: *"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."*

Moses doesn't say here that the length of time they spent in Egypt was 430 years, but rather that 430 years was the length of the *sojourn of the sons of Israel*.

I've never heard anyone make the very simple point I'm about to state here, so I'm excited to share something with you that maybe you haven't heard before, for your consideration:

The sojourn of the sons of Israel began when they **became** the sons of Israel.

When the sons of Jacob were kids, they left Haran - the only home they had ever known - and went to Canaan. It was on this trip that Father renamed Jacob "Israel," and where the young men with him therefore became "the sons of Israel."

If what I'm suggesting is true, year one of the "sojourn of the sons of Israel" is when they first came from Haran to Canaan, and 30 years later, they went to Egypt, where they stayed 400 years.

Here's a screenshot from that [spreadsheet](#) I mentioned, showing that this idea matches the various scriptural references we have about the time period, including the fact that Joseph was born before Jacob's last 6 years with Laban.

| Biblical Timeline in 364 Day Years | | | Israel in Egypt & the Wilderness | | | | |
|------------------------------------|----------------------------|--|---|-------------------------------------|---|---|------------|
| Years (Adam = 1) | Proposed BC/AD Dates | Biblical Event | Jacob born when Isaac is 60 (Gen 25:26), lives 147 (Gen 47:28) | Joseph, lives 110 (Gen 50:26) | Jacob 17 years in Egypt (Gen 47:28) | 430 years sojourn of the Sons of Israel | 400 Egy |
| 2259 | 1931 BC | | 92 | | | | |
| 2260 | 1930 BC | | 93 | 1 | | | |
| 2261 | 1929 BC | Joseph born; Jacob's 13th year with Laban in Haran | 94 | 2 | | | |
| 2262 | 1928 BC | | 95 | 3 | | | |
| 2263 | 1927 BC | | 96 | 4 | | | |
| 2264 | 1926 BC | | 97 | 5 | | | |
| 2265 | 1925 BC | | 98 | 6 | | | |
| 2266 | 1924 BC | | 99 | 7 | | | |
| 2267 | 1923 BC | Jacob's 20th year in Haran with Laban | 100 | 8 | | | |
| 2268 | 1922 BC | Jacob returns to Canaan & is renamed Israel; Proposed start of the Sojourn of the Sons of Israel | 101 | 9 | | 1 | |
| 2269 | 1921 BC | | 102 | 10 | | 2 | |
| 2270 | 1920 BC | | 103 | 11 | | 3 | |
| 2271 | 1919 BC | | 104 | 12 | | 4 | |
| 2272 | 1918 BC | | 105 | 13 | | 5 | |
| 2273 | 1917 BC | | 106 | 14 | | 6 | |
| 2274 | 1916 BC | | 107 | 15 | | 7 | |
| 2275 | 1915 BC | | 108 | 16 | | 8 | |
| 2276 | 1914 BC | | 109 | 17 | | 9 | |
| 2277 | 1913 BC | Joseph sold by his brothers at age 17 | 110 | 18 | | 10 | |
| 2278 | 1912 BC | | 111 | 19 | | 11 | |
| 2279 | 1911 BC | | 112 | 20 | | 12 | |
| 2280 | 1910 BC | | 113 | 21 | | 13 | |
| 2281 | 1909 BC | | 114 | 22 | | 14 | |
| 2282 | 1908 BC | | 115 | 23 | | 15 | |
| 2283 | 1907 BC | | 116 | 24 | | 16 | |
| 2284 | 1906 BC | | 117 | 25 | | 17 | |
| 2285 | 1905 BC | | 118 | 26 | | 18 | |
| 2286 | 1904 BC | | 119 | 27 | | 19 | |
| 2287 | 1903 BC | Isaac's last year | 120 | 28 | | 20 | |
| 2288 | 1902 BC | | 121 | 29 | | 21 | |
| 2289 | 1901 BC | | 122 | 30 | | 22 | |
| 2290 | 1900 BC | Joseph starts working for Pharaoh at age 30; 1st year of plenty | 123 | 31 | | 23 | |
| 2291 | 1899 BC | 2nd year of plenty | 124 | 32 | | 24 | |
| 2292 | 1898 BC | 3rd year of plenty | 125 | 33 | | 25 | |
| 2293 | 1897 BC | 4th year of plenty | 126 | 34 | | 26 | |
| 2294 | 1896 BC | 5th year of plenty | 127 | 35 | | 27 | |
| 2295 | 1895 BC | 6th year of plenty | 128 | 36 | | 28 | |
| 2296 | 1894 BC | 7th year of plenty | 129 | 37 | | 29 | |
| 2297 | 1893 BC | 1st year of famine | 130 | 38 | | 30 | |
| 2298 | 1892 BC | All Israel goes to Egypt; 2nd year of famine | 131 | 39 | 1 | 31 | 1 |
| 2299 | 1891 BC | 3rd year of famine | 132 | 40 | 2 | 32 | 2 |
| 2300 | 1890 BC | 4th year of famine | 133 | 41 | 3 | 33 | 3 |
| 2301 | 1889 BC | 5th year of famine | 134 | 42 | 4 | 34 | 4 |
| 2302 | 1888 BC | 6th year of famine | 135 | 43 | 5 | 35 | 5 |
| 2303 | 1887 BC | 7th year of famine | 136 | 44 | 6 | 36 | 6 |

Father told Abraham it would be 400 years

The first reference to the amount of time Israel would spend in Egypt is in Genesis, which records these words spoken by Father to Abraham:

“Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.” (Genesis 15:13-14)

Those who think the time in Egypt may have been only 215 years have to assume that part of this 400 year prophecy refers to Israel's time in Canaan, but Father is speaking here of a singular land and singular nation.

A few points to consider:

- the land (singular) is one in which Israel will be servants. Israel was indeed servant to Egypt from the moment they arrived in Egypt. In fact, Jacob introduced himself to Pharaoh as his servant (Genesis 47:3). And, within a few years of their arrival, every inhabitant of Egypt had become a servant of Pharaoh due to the famine (Genesis 47:25). Also, after Jacob passed away, Joseph's brothers came to him saying, “behold we are your servants” (Genesis 50:18).
- Servitude connects the land (singular) in the first verse to the nation (singular) in the second verse. Here again are words from Genesis 15:13-14, with added emphasis:

*“...thy seed shall be a stranger in a **land that is not theirs, and shall serve them...**
And also **that nation, whom they shall serve, will I judge...**”*

- Israel would come out of the nation/land with great substance, and we know that Israel plundered Egypt on the way out. Since servitude connects the nation with the land, and Egypt is the nation, Egypt is also the land.
- The nation (singular) is one that Father would judge. If he was speaking about Egypt *and* Canaan here, he would have said the “nations (plural) who they serve” since Canaan was filled with many nations (Canaanites, Hivites, etc.).

In the 4th generation

The second part of Father's words to Abraham also lets us know that the 400 year prophecy is entirely about the Israelites' time in Egypt.

Genesis 15:16 reads: *“And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the **fourth generation** they shall come hither again: for the iniquity of the Amorites is not yet full.”*

This verse identifies Canaan as the “hither” they would come back to since that is where Abraham was standing when Father spoke with him.

As for the 4th generation, there's one genealogy that I think matters most when it comes to the biblical timeline and prophecy, and that is the genealogy of YASHUA (THE MESSIAH).

YASHUA comes from the line of Judah, and Moses records that the youngest person from the line of YASHUA to enter into Egypt was Hezron, son of Perez (Genesis 46:8-12). If Hezron was the youngest to enter Egypt, that means his son Ram would have been the first generation born in the land of Egypt.

Here then are the four generations:

1. Ram, son of Hezron
2. Amminadab, son of Ram
3. Nashon, son of Amminadab (Nashon is mentioned as being a leader of the tribe of Judah in the second year after the Exodus, and we know from the Scriptures that everyone in Nashon's generation died in the wilderness)
4. Salmon, son of Nashon (Salmon is the one who entered the land with Joshua, married Rahab, and fulfilled the prophecy that "they will come back here in the fourth generation")

Stephen is a witness to 400 years in Egypt

Some say that when Father told Abraham it would be 400 years, he was giving a round figure, and later that when Moses says 430 years, he's being more exact having lived through the end of the time prophesied. But thousands of years later, the Spirit of GOD spoke through Stephen and said yet again, 400 years.

*"And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil **four hundred years.**" (Acts 7:6)*

Paul is a witness to 400 years in Egypt

Paul confirms that it was 400 years in Acts 13:17-20, where he describes Israel's time in Egypt + the years in the wilderness + Joshua's conquest as being "about 450 years."

The conquest took around 7 years, and Israel was in the wilderness for 40 years, so "about 450" is only correct if the time in Egypt was 400 years.

From Acts 13: *"The GOD of the people of Israel chose our fathers. HE made them into a great people during their stay in Egypt, and with an uplifted arm HE led them out of that land. HE endured their conduct for about forty years in the wilderness. And having vanquished seven nations in Canaan, HE gave their land to His people as an inheritance. All this took about 450 years."*

Paul's reference to 430 years

Some (understandably) have trouble reconciling the 400 years in Egypt with the words of Paul in Galatians.

Paul writes: *"And this I say, that the covenant, that was confirmed before of GOD in CHRIST, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Galatians 3:17)*

It's a difficult verse to understand, but can be more simply rephrased as "the law cannot disannul the covenant that was confirmed 430 years earlier."

We know what Paul means by the law – he is referring to the law of Moses that was given to Israel in the wilderness, in the first year after they exited Egypt. As for the covenant being confirmed 430 years before that, this entire passage in Galatians is referring to the promise made to Abraham – a promise that was passed down to Isaac, to Jacob, and ultimately to YASHUA.

Here is the promise as given to Jacob in Bethel, when he was on his way to Haran:

“And, behold, the LORD stood above it, and said, I am the LORD GOD of Abraham thy father, and the GOD of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.” (Genesis 28:13-15)

While Jacob was in Haran, Father confirmed the promise, saying:

“I am the GOD of Bethel, where you anointed a pillar and made a vow to ME. Now arise, go out from this land and return to the land of your kindred.” (Genesis 31:13)

And just before they left Haran, Father confirmed to Jacob yet again:

“Return to the land of your fathers and to your kindred, and I will be with you.” (Genesis 31:3)

As mentioned earlier, it was when Jacob left Haran that he was renamed Israel, and when we propose that the “sojourn of the sons of Israel” officially started. From the confirmation of the promise as they left Haran to the giving of the law, Paul counts 430 years. If it’s true that Israel left Haran 30 years before they entered Egypt, then this verse serves as another witness to 400 years in Egypt.

Exodus to the First Temple

480 years, approx 1493 BC - 1016 BC

This period of time is pretty straightforward. 1 Kings tells us it was 480 years from the Exodus to the year Solomon began building the Temple:

*“And it came to pass in the **four hundred and eightieth year** after the children of Israel were come out of the land of Egypt, **in the fourth year of Solomon's reign over Israel**, in the month Zif, which is the second month, that he began to build the house of the LORD.” (1 Kings 6:1)*

Solomon's reign after building the Temple

36 years, approx 1015 BC - 980 BC

As you saw in the section above, the Temple was built in Solomon's fourth year. And 1 Kings 11:42 tells us that Solomon reigned 40 years in Jerusalem. This leaves 36 years of his reign before the Kingdom of Israel was divided.

Kingdom divided until the House is burned

393 years, approx 979 BC – 588 BC

After Solomon, the kingdom of Israel became two distinct groups: the House of Judah and the House of Israel (also called the 10 lost tribes, or Ephraim).

There is a popular chronology out there that attempts to match the Scriptures with the historical record and address what are seen as contradictions in Scripture. However, for our timeline, we are going to go with a straight read from the book of Kings and we are taking those numbers at face value.

Going with a straight read, from the time Israel became divided into the House of Israel and the House of Judah, the Bible recounts **393 years** of the rule of the kings of Judah.

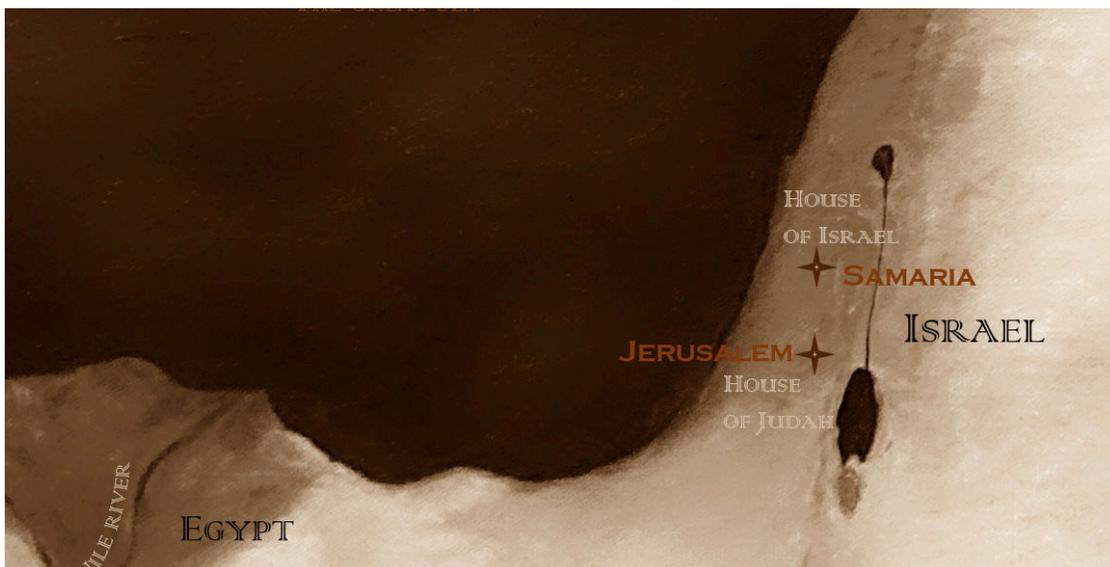
And something very interesting happened the first **3 years** of the division of Israel.

It's written that for the first 3 years of this 393 years, people of Israel listened to THE LORD!

This is huge because I think this is what identifies the **390 years** of iniquity that Ezekiel talks about.

Here's the story:

After Solomon died, Father gave 10 tribes of Israel to Jeroboam, and these 10 tribes became the House of Israel. Benjamin stayed with Judah, and together they became the House of Judah.



Levi ended up joining Judah as well because one of the first things Jeroboam did was start a false religion with false gods and a false priesthood. GOD said the Levites were to be Israel's priests, but Jeroboam cast out Levi and let anyone become a priest.

So, the Levites joined Judah. And anyone who was righteous and living in the land of the House of Israel also ran south to Judah. You can read about this in 2 Chronicles 11 & 12. You'll see that all of the righteous went to Judah and walked righteously for **3 years** while they strengthened Rehoboam, and then he and all Israel forsook the law of THE LORD.

*“And after them out of all the tribes of Israel such as set their hearts to seek the LORD GOD of Israel came to Jerusalem, to sacrifice unto the LORD GOD of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, **three years**: for **three years** they walked in the way of David and Solomon.*

*...And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, **and all Israel with him.**” (from 2 Chronicles 11:16-12:1)*

Ezekiel's 390 year and 40 year prophecy

From the end of that three years of righteousness to Father causing his house to be destroyed is 390 years, which is exactly the number of years that HE gives Ezekiel as being the years of Israel's iniquity (Ezekiel 4).

In that same prophecy, Father also speaks of 40 years of Judah's iniquity. And, I see a pattern here.

The **390 years of iniquity** for Israel started when they stopped listening to him, and it ends with Father destroying the house that all Israel had built for him.

Israel doesn't listen----- (390 years) ----- Father destroys the Temple Israel built

For Judah, I think their **40 years of iniquity** starts with them not listening to YASHUA (at the start of His ministry), and that it ends with Father destroying the house Judah built for him.

Judah doesn't listen----- (40 years) ----- Father destroys the Temple Judah built

In Hebrew, the word that Father used to give Ezekiel the prophecy is 'avon,' which means *iniquity*. And avon also means *punishment for iniquity*. When it comes to the *punishment* for the iniquity, there may be a pattern here as well.

For the House of Israel, we know, based on His word to us, that the **390 years of punishment** started with Israel's capital city Samaria being taken, and that it ended 390 x 7 years later in 2001.

Israel's capital Samaria is taken by Assyria (721 BC) -----(390x7 years) ----- 2001 AD

For the house of Judah, I think their **40 years of punishment** began with their capital city Jerusalem being taken by Rome, and that it could end 40x7x7 years later. Why the extra times 7? Because Leviticus 26 states that if HE punishes you and you don't listen, HE punishes you 7x more, and if you still don't listen, then HE punishes you 7x more after that, and so on. If my date for the Resurrection is correct, then this punishment could be over by 2024.

Judah's capital Jerusalem is taken by Rome (70 AD)----- (40x7x7 years) ----- 2024 AD

Tracking the Jubilees

Before we continue with the next part of this timeline which is the destruction of the first Temple until the year of YASHUA's Resurrection, we're going to take a moment to see where Israel was in the Jubilee cycle when the Temple was destroyed.

Father told Israel to start counting years when they entered the land (Leviticus 25), and that every 50th year was to be a Jubilee year. In this 50th year, anyone who was a child of Israel who had sold himself into servitude was to be freed and returned to his family. Also in that year, the sons of Israel would get their inheritance back (Leviticus 25:39-41).

Israel entered The Land in year 2738 from Adam (10pprox.. 1453 BC). If you disagree with this number, it's okay. It doesn't affect the Jubilee count since the year Israel entered the land with Joshua equals year one of the Jubilee count. From that year, every 50th year was to be a Jubilee. All of the Jubilees are identified in the free [spreadsheet](#) that I mentioned, and I believe the Bible gives us a spot-checker we can use to see if our math is correct.

The Jubilee spot-checker

In Ezekiel, we read a rather puzzling statement. He says:

*"Now it came to pass **in the 30th year...** which was the fifth year of King Jehoiachin's captivity." (Ezekiel 1:1)*

Years in the Bible are generally given with a reference to a certain king's reign or other time period, but Ezekiel doesn't give a reference point to what he means by the 30th year – the 30th year of what, exactly?

We know from the Scriptures that it wasn't the 30th year of the current king of Judah, nor was it the 30th year of the king of Babylon at the time. Ezekiel was a Levite priest (Ezekiel 1:3), and I believe he was referring to the 30th year of the Jubilee cycle.

We can date the year he's talking about since he says the "30th year" was also the fifth year of Jehoiachin's captivity, and the Bible says Jehoiachin's captivity was concurrent with King Zedekiah's reign (2 Chronicles 36).

Was this fifth year of Jehoiachin's captivity the 30th year of a Jubilee cycle? Yes!

(You can see it for yourself in the spreadsheet.)

Ezekiel's 30th year only becomes clear if you don't try to correct Father's chronology and use the full 393 years of the kings of Judah that are in the Bible. With the full 393 years matching a Jubilee cycle and also Ezekiel's prophecy – now you know why we favor a straight read of 1 and 2 Kings over popular chronologies.

The Temple was destroyed six years after "the 30th year," putting the Temple destruction at the 36th year of the Jubilee cycle.

Now, I present something to you for your consideration: If the Jubilee count is supposed to start when Father causes Israel to enter the land, shouldn't it stop when HE kicks them off of it? Because, if it does, then we've got a Jubilee year happening around the time most people agree YASHUA was raised from the dead.

70 sabbaths and the Resurrection Jubilee

2 Chronicles 36 tells us that when Father removed the last remnants of Israel from the land by the hand of Nebuchadnezzar, king of Babylon, he gave the land rest for 70 sabbath years.

“And they burnt the house of GOD, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil 70 years.” (2 Chronicles 36:19-21)

Such a land rest was promised in Leviticus 26.

*“Then the land shall enjoy its Sabbaths **all the days it lies desolate, while you are in the land of your enemies.** At that time the land will rest and enjoy its Sabbaths. As long as it lies desolate, the land will have the rest it did not receive during the Sabbaths when you lived in it.” (Leviticus 26:34-35)*

It's our opinion that the first full year of the land lying desolate would have been the year following the destruction of the Temple, and that this 70 sabbath years interrupted the Jubilee cycle. And that once the land received its rest, the Jubilee cycle resumed.

An important side note: this period of time is subject to much debate, as the historical record seems to indicate that the House of Judah spent *less than 70 years* in Babylon. I'll give you my thoughts on the subject and then we'll jump back to the sabbaths.

- Jeremiah prophesied 70 years of servitude to the King of Babylon (Jeremiah 25:11). I believe this time period started with the first year of Nebuchadnezzar, and that it ended when Cyrus conquered Babylon.

- I believe the 70 sabbaths is a *different* period of time that, according to Leviticus 26, cannot start until a) the land lies desolate and b) Israel is in the land of their enemies. These 70 sabbaths begin after Nebuchadnezzar destroyed Jerusalem and took the last of Judah into exile, and they end 70 years later.
- I believe there's evidence in the Scriptures that Zerubbabel and company came back *after* the 70 years of Babylon, but *before* the end of the 70 sabbaths when the land lied desolate. The prophet Haggai records that even after Zerubbabel and company came back, there was drought, and the vine, the fig tree, the pomegranate, and the olive tree yielded nothing for those who returned. And Haggai says it was like this until the second year of Darius (many years after the Cyrus decree). In the second year of Darius, Father said:

“But from this day on I will bless you.” (Haggai 2)

Zechariah also writes about the second year of Darius and identifies it as the year that Father returns to Jerusalem with mercy. You can read about it in Zechariah chapter 1. Here is a specific reference in that chapter to 70 years:

*“in the second year of Darius... the angel of the LORD said, ‘O LORD of hosts, how long will you have no mercy on Jerusalem and the cities of Judah, against which you have been angry **these seventy years?**’” (Zechariah 1:7-12).*

So, we think the 70 sabbaths starts with the destruction of the Temple, per 2 Chronicles 36, and that it ends with the second year of Darius, per Zechariah 1.

YASHUA fulfills the Jubilee

Now, if you stop the Jubilee cycle for the 70 Sabbath years from the destruction of the Temple and resume the Jubilee cycle after those 70 years are complete, guess what? There's a Jubilee in 34 AD.

And it is our unshakable hunch that the Resurrection would have occurred in a Jubilee year because YASHUA'S death and Resurrection are the greatest fulfillment of the concept of the Jubilee you'll ever find.

Let me repeat my short Jubilee description from earlier.

In the year of Jubilee, any Israelite who had **sold himself into servitude** was to be freed.

The words Father spoke through the prophet Isaiah come to mind:

“You have **sold yourself** for nothing and I will redeem you without price.” (Isaiah 52:3)

Also in the year of Jubilee, if any Israelite had sold himself, he was to be **returned to his family**, and if a son of Israel had lost his **inheritance**, he got it back in that year.

The death and Resurrection of YASHUA, our **redeemer**, provided Israel – even the lost tribes who it says GOD had divorced – **the only way to get their inheritance back** by becoming born again as a son or a daughter of The Most High. In this way, they were **returned to the family** of our Father. And not just

Israel, but the inheritance and the opportunity to call Him Father became available for all nations. We will discuss more on this subject in our next paper as I think it's the key to understanding the 2000+ year period of time that many call the "prophetic gap." But first, let's look at our proposed Resurrection year in more detail.

Temple destruction until YASHUA'S Resurrection

624 years, approx 588 BC - 34 AD

The Resurrection Year

The historical record tells us that Pontius Pilate governed Judea from 29 AD to 36 AD. That makes those years the generally accepted timeframe for the Resurrection.

Most Bible scholars take the 29-36 AD timeframe, and try to pinpoint a year for the Resurrection using a combination of calendar systems. The modern Jewish lunar calendar is used to identify Passover, the Roman concept of Monday, Tuesday, Wednesday etc. is used to find a "Good Friday" for the crucifixion, and the 360 day so-called prophetic year is often used to count the years leading up to the Resurrection.

However, as discussed in [Part 1 of this paper](#):

- the lunar calendar is not Father's calendar. Assuming it was in existence at the time of YASHUA is just an assumption, and it ignores the vast Dead Sea Scrolls evidence that Hebrew people observed a 364 day solar year. This means Passover does not need to coincide with a full moon.
- the 360 day year is a complete error, which means we cannot use it to date the Resurrection.

Also, the familiar Monday through Sunday seven-day week was not formally adopted by the Roman empire until several centuries after YASHUA, so we're not looking for a Friday. What we're left with is the full range of 29 to 36 AD as being the historically acceptable time-frame for the Resurrection year. At 34 AD, we are well within that range.

It's interesting to note that many scholars date Paul's conversion and Stephen's stoning to 36 AD, which would have been just a few years after the Resurrection, which would make sense.

The Third Day

Many who study the biblical timeline ask the question: is it 2000 years from the Resurrection until the end of the age? The short answer is no, the theory cannot be true. In Father's 364 day calendar, it has already been 1995 years since the Resurrection. There are only 5 years left in the 2000 years since Resurrection, and therefore not enough time left for Daniel's final 7 year week.

With that in mind, let's take a look at the Scripture that teaches about the third day and try to determine what it actually means.

The prophet Hosea said: *"Come and let us return to the LORD, for HE has torn, but HE will heal us. HE has stricken, but HE will bind us up. After two days, HE will revive us. On the **third day**, HE will raise us up, that we may live in His sight."* (Hosea 6:1-2)

Peter and Moses both say that a day with the Lord is as a 1000 years, so many take the Hosea prophecy to mean that 2000 years (i.e. 2 days) after Resurrection, HE will return. However, I think what we're looking at here is not something regarding YASHUA's return, but something that explains what happened at His Resurrection on the **third day**.

The internet is full of people asking why YASHUA and the apostles say HE was to be raised on the third day "*in accordance with the scriptures.*" Most people who ask this can't seem to pinpoint where the Old Testament actually says this, but the answer is in Hosea. It gets overlooked because Hosea says *HE will raise us up* instead of *HE will raise Him up*.

YASHUA was raised on the **third day**.

And YASHUA said "**Because I live, you will live also.**" (John 14:19).

If HE was raised on the third day, then so were you. HalleluYAH.

YASHUA is the **firstborn** of the dead – of **us** (Revelation 1:5, Colossians 1:18). And **us** includes the dead ones of the lost tribes of Israel, who the prophet Hosea was speaking to.

Now, here's something interesting:

The apostle John records YASHUA as saying several times that HE will raise us up "on the last day." And Martha echoes those words when YASHUA comes to raise Lazarus, saying "I know that he will rise again in the resurrection on the last day." Martha is expecting a resurrection on the last day, and YASHUA promised one. Hosea's prophecy is of a three day period. The third day of that prophecy is also is **the last day** of that prophecy.

The physical resurrection of the body at the last day of the age is yet to come, but if you are His, you are alive now. You're living before His face now. Like Paul says, we're crucified with Him (Galatians 2:20) and also raised with Him (Colossians 3:1).

The Hosea third day prophecy is also fulfilled in the 390x7 year punishment of the lost tribes of Israel. Because if a day is as 1000 years and that punishment ended 2730 years after it started, then it ended in the third day. (Here's the math on that: Day 1=year 1 through 1000; Day 2 = year 1001 through 2000; Day 3 = year 2001 through 3000.)

A different third day prophecy

There's another reference to a third day, and it's the one where YASHUA is sending a message to Herod. We won't get into it much here, but I will say that this is something you should consider if you're studying the topic of third days.

HE says, "Today and tomorrow I do cures, and the third day I am finished" (Luke 13:32). Note that HE is speaking as if **HE is in** the first day already. If you interpret a day to mean 1000 years in that Scripture as well, then that particular three days starts during His ministry, not after the Resurrection. In case it means something for the future, we track a few sets of "third days" in our spreadsheet.

Here's what we've found:

Beginning in 2025, we will have entered the third day since the start of His ministry, and in 2028, it will be the third day since His Resurrection.

The length of YASHUA'S ministry

As you'll see on our timeline, we have the length of YASHUA's ministry on earth as being three years, with Him crucified and resurrected in the fourth year. This is based on two things:

1. The 40 years of Judah's iniquity ends with the destruction of the temple. If you subtract 40 years from 70 AD (the year most agree the Temple was destroyed), you arrive at 31 AD.

The years of iniquity for the House of *Israel* started when Israel stopped listening to THE LORD. Likewise, we believe the years of iniquity for the House of *Judah* started when they didn't listen to YASHUA, at the beginning of His ministry (not at the crucifixion). I think YASHUA confirms this when HE says the temple would be destroyed because they did not know "the time of their visitation." (Luke 19:41-44). Judah's visitation would have begun as soon as His ministry began.

2. A three-year ministry with crucifixion and Resurrection in the fourth year matches up with a parable that YASHUA gives, but does not explain.

HE says:

"A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. And he said to the vinedresser,

Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?

And he answered him,

Sir, let it alone this year also, until I dig around it and put on manure. Then, if it should bear fruit next year, well and good, but if not, you can cut it down." (Luke 13:6-9)

If this parable is speaking about the time of YASHUA's ministry, as I believe it is, the three years that the LORD of the vineyard came looking for fruit would be 31 AD, 32 AD, and 33 AD.

HE came back the fourth year (34 AD) and saw that it had still not borne fruit.

And, what we see in very beginning of the fourth and last year of YASHUA'S ministry, just a few days before His crucifixion, is HE comes across a fig tree, which doesn't have any fruit on it, so HE curses it, and it dies (Mark 11:12-14).

Thankfully, as we know, HE raises the dead.

To the watchmen: the information in this document is presented for your consideration. It is a free document dedicated to the community of Father's watchmen. If you spot any errors in this paper or in our spreadsheet, or have any information to add that you would also freely give, leave us a comment on any of our YouTube videos (<https://www.youtube.com/@originalhebrewseries>). This is an abstract and this abstract will evolve. In Part 3, we are hoping to discuss the last 7 years of the age and the inheritance that is soon to come.

Shalom unto Jerusalem.

Corrections/updates since originally published:

1. November 6, 2023: Removed the reference to the year of Nebuchadnezzar's reign when he destroyed the temple. The original version of the article said it was the 14th year which is incorrect. It should have said it was the 19th year, with the 70 sabbaths beginning the year after.
2. December 2023 & January 2024: Added a concluding paragraph to the 400 years in Egypt section; minor grammatical changes.