

CREATION TIME

RESTORED

*The Prophetic Chronology of
YAHWEH's Redemptive Timeline*

2nd Revision

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ACT I

THE REVELATION

PART ONE

THE PATTERN DISCOVERED

The Prophetic Puzzle of Time

For centuries, scholars, rabbis, and prophetic teachers have strained in the dark — groping at fragments of a pattern too vast for human reason alone. From Ussher's 4004 BCE to the traditional Jewish reckoning at 3760 BCE, and even the Septuagint's expanded timeline around 5500 BCE, a broad range of theories have been offered — yet none bring together every piece of the prophetic puzzle.

Some start too late and cannot place Yahshua on the 4th prophetic day. Others stretch too far and push His return past the end of the 7th. And still others, though seemingly accurate on the surface, crumble under the weight of Jubilee mathematics.

FHMI has long taught that in the last days, the voice of Elijah would restore all things — not only the Name, the Law, and the Sabbaths — but also **time itself**. This includes the calendar YAHWEH gave from the beginning, the structure of Jubilee, and the timeline of dominion.

We now boldly proclaim: Creation occurred in 3965 BCE.

It is the only date that aligns:

1. The appearance of Yahshua in the 4th prophetic day (Year 4000 AM)
2. The 120-year gap between Creation and the launch of the Jubilee program (3965–3845 BCE)
3. The seamless junction of the Super Jubilee into Israel's 70 Jubilees at the entrance into Canaan in 1444 BCE

4. The 70th Jubilee of Israel in 1986 CE
 5. The beginning of the Final Jubilee (from Creation) in 1986, ending in 2035 CE
 6. The completion of 6,000 years of mankind's dominion in 2035 CE
- Only 3965 BCE unites all clocks: the prophetic, the redemptive, and the calendar of the priesthood.

This is not a theory. It is not a guess. It is the revealed framework given to the prophetic remnant. And this teaching will show you — in full, undeniable detail — why no other date works.

WHAT THIS BOOK IS — AND IS NOT — SAYING ABOUT 2035

Before we go one sentence further, this must be settled in the reader's mind, because everything that follows depends on it. The danger of prophetic teaching has always been the same: people hear a date, they collapse every event in their imagination onto that date, and when reality does not perform the spectacle they invented, the faith collapses with the timeline. We refuse to be that kind of teacher, and you must refuse to be that kind of reader.

So hear it plainly:

WHAT THIS BOOK IS SAYING:

- 2035 CE is the close of the 6,000-year dominion of man — the end of the sixth prophetic day.
- 2035 CE is the terminal year of the 120th Jubilee — the convergence of every Jubilee clock YAHWEH set in motion at Creation.
- 2035 CE is the threshold at which the seventh prophetic millennium — the Sabbath of YAHWEH — begins.

- The Day of YAHWEH, by the unanimous testimony of every Hebrew prophet, opens in darkness and not in light. The transition into the seventh day will not look like a celebration. Not at first.

WHAT THIS BOOK IS NOT SAYING:

- This book is **not** predicting the visible, physical return of Yahshua the Messiah on or by 2035 CE. The hour of His return belongs to the Father alone (Matthew 24:36). We do not know it. We do not claim to know it. We will not pretend to know it.
- This book is **not** predicting a pre-tribulation rapture of the saints in 2035. We do not teach the rapture doctrine in its popular form. YAHWEH has never once removed His covenant people from the earth to spare them a coming judgment — His pattern is preservation through, not evacuation from.
- This book is **not** declaring that everything ends, breaks, or is destroyed on a specific calendar day in 2035. Thresholds are transitions, not timestamps. The events associated with the close of the sixth day will accumulate around the threshold — they will not all detonate on a single afternoon.

WHAT THIS BOOK IMPLIES:

A season of global darkness marking the close of man's age and the opening of YAHWEH's Day. Darkness first — then the glory of the seventh millennium. The remnant is not removed from that darkness. The remnant is preserved within it, as Israel was preserved in Goshen while Egypt sat in plague.

Part Eight of this book — *"What 2035 Does and Does Not Mean"* — develops this fully. For now, hold this distinction in your mind as you read every page that follows: **this is a chronology of the age, not a flight**

schedule for the King. The chronology is restored. The hour of His coming remains where Yahshua placed it — in the keeping of the Father.

The Foundation: A Day Is As a Thousand Years

Before proceeding further, we must establish the hermeneutical bedrock upon which this entire chronology rests:

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." — Psalm 90:4

"But, beloved, be not ignorant of this one thing, that one day is with YAHWEH as a thousand years, and a thousand years as one day." — 2 Peter 3:8

This is not metaphor. This is the divine key that unlocks prophetic chronology. When YAHWEH speaks of "days" in the prophetic framework, He speaks of millennia. The six days of Creation foreshadow six thousand years of man's labor. The seventh day of rest foreshadows the Millennial Kingdom.

This principle — affirmed in both the Psalms and the Apostolic writings — is the lens through which we read the prophetic week. Without it, the entire structure collapses into allegory. With it, the numbers speak.

Methodology: How This Chronology Was Built

The reader deserves transparency about how this chronology was constructed. FHMI does not claim that 3965 BCE emerges from a "neutral" academic calculation that anyone would reach by simply adding genealogical numbers. Many have searched with honest hearts — but honest search without the full pattern produces honest error.

Our approach is prophetically constrained chronology.

This means we work within the following framework:

Primary Constraints (Non-Negotiable):

- Yahshua must appear in the 4th prophetic day, fulfilling Genesis 1:14's pattern of the Light ruling on Day 4
- The 6,000-year dominion of man must conclude at 2035 CE to align with the 120-Jubilee structure
- Daniel 9:27's "midst of the week" must correspond to Yahshua's covenant-confirming death and burial
- The Jubilee structure of Leviticus 25 must remain mathematically intact

Chronological Anchors:

- We use the **older Hebrew chronology** which places Solomon's 4th year at 1004 BCE — not the modern critical date of 966 BCE
- We apply **1 Kings 6:1 literally**: 480 years from Exodus to Temple foundation
- We use **inclusive counting with no Year Zero**, consistent with biblical and historical reckoning
- We respect the **longer genealogical spans** found in the Septuagint tradition while harmonizing them with the prophetic framework

The longer genealogical spans of the Septuagint tradition align naturally with a Creation date earlier than 4004 BCE, and when harmonized with the prophetic constraints, they land precisely at 3965 BCE.

The Result:

When these constraints and anchors are applied together, 3965 BCE emerges as the only Creation date where all prophetic clocks converge. This

is not compromise — it is resolution. The genealogies, the Exodus, the Temple, and Yahshua's ministry all align on a single coherent spine.

The constraints are not ours — they are the text's own. We did not build the walls; we discovered them.

The Prophetic Framework: Two Clocks, One Destiny

"And YAHWEH said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." — Genesis 6:3

This passage has been reduced to a lifespan limit, dismissed as allegory, or misread as a 120-year countdown to the Flood. But the Spirit has revealed to the prophetic remnant what this truly is: **the announcement of YAHWEH's 120-Jubilee redemptive program** — the blueprint of His redemptive timeline. Genesis 6:3 names no flood and no ark; it declares the span of the program by which a family of sons would be raised in the image of the Father.

Genesis 6:3 contains a double witness — two distinct but harmonious meanings of 120:

The 120 Jubilee Cycles:

120 Jubilees × 49 years = **5,880 years** — the complete redemptive program, running from its launch (3845 BCE) to the consummation (2035 CE).

The 120-Year Structural Gap:

6,000 solar years – 5,880 Jubilee years = **120 years** — the interval between Creation and the launch of the Jubilee redemption program (3965–3845 BCE). This is the span from the creation of Adam to the

appointment of the replacement seed, when the 120-Jubilee clock began to run.

These are **two different 120s** — and the appearance of 120 in both places is divine design, not coincidence. The number 120 marks both the complete Jubilee count AND the structural gap that precedes it. This is not contradiction. This is YAHWEH's signature embedded in history.

The decree of Genesis 6:3 is the announcement of this very program. The 120 of the decree is the 120 Jubilees; the 120-year gap is the threshold of grace from Adam's creation to the program's launch. The Spirit "strives" with the first version of man across that opening interval — and then the redemptive clock begins its 5,880-year count toward the consummation.

From the moment of Creation, two synchronized clocks began ticking:

Clock 1: The 6,000-Year Dominion Clock

This is the **solar clock** — the literal years of man's rule and dominion, granted by YAHWEH for six prophetic days (6,000 years), measured from Creation in 3965 BCE. At the end of this age comes the seventh day — the Sabbath rest, the Messianic Kingdom.

Clock 2: The 120-Jubilee Redemption Clock

This is the **covenantal clock** — measuring YAHWEH's divine redemption plan in cycles of 49-year Jubilees. This clock doesn't merely count solar years; it counts redemptive structure. It does not begin at Creation itself but at the launch of the replacement program in 3845 BCE — 120 years after Adam.

Each Jubilee marks a release, a return, a restoration. This Jubilee clock runs for exactly 5,880 structured years — and then it is finished.

The Convergence

If the starting point is 3965 BCE, then both clocks — dominion and redemption — strike their final note in the same prophetic year: **2035 CE**.

Clock	Calculation	Endpoint
6,000 solar years	3965 BCE + 6,000	2035 CE
120 Jubilees	3845 BCE + 5,880	2035 CE

Only 3965 BCE aligns both of YAHWEH's clocks.

The Hidden Sign: The 120-Year Gap

Even more striking — the difference between 6,000 solar years and 5,880 Jubilee years is exactly **120 years** — and this gap sits at the very front of the timeline, between Adam's creation and the launch of the redemption program.

Just as Genesis 6:3 declared the 120-Jubilee program before the redemptive clock began to run, so too does this "gap" prophetically mark the threshold between the old governing order and the appointed replacement seed.

This 120-year gap is not a mathematical problem to be explained away — it is a **design feature** embedded by the Divine Timekeeper.

Here is the precise breakdown:

Component	Years	Running Total (AM)
Structural Gap (front)	120	120
Super Jubilee (49 × 49)	2,401	2,521

Component	Years	Running Total (AM)
Israel's 70 Jubilees (70 × 49)	3,430	5,951
Final Jubilee	49	6,000

The Complete Equation:

$$120 + 2,401 + 3,430 + 49 = 6,000$$

Or expressed another way:

$$2,401 \text{ (Super Jubilee)} + 3,430 \text{ (Israel's 70 Jubilees)} + 49 \text{ (Final Jubilee)} = 5,880 \text{ Jubilee-counted years}$$

$$120 \text{ (structural gap)} + 5,880 \text{ (Jubilee program)} = 6,000 \text{ total solar years}$$

The 120-year gap sits precisely between **3965 BCE** (Creation) and **3845 BCE** (the launch of the Jubilee program). These are the threshold years between the creation of Adam and the appointment of the replacement seed — after which the Super Jubilee clock begins and runs without interruption into Israel's 70 Jubilees.

Because the gap now sits at the front, the Super Jubilee flows seamlessly into Israel's land-based Jubilees with no break between them: the 2,401-year Super Jubilee ends in 1444 BCE — the very year Israel enters Canaan and the 70 Jubilees begin. There is no intercalary patch in the middle of redemptive history. The two Jubilee programs meet at a single seam.

The Gematria Witness

3965 is not just mathematically aligned — it is prophetically encoded.

$$3965 = 3 + 9 + 6 + 5 = 23 \rightarrow 2 + 3 = 5$$

The number 5 is the number of **grace, freedom, and Torah** (which consists of five books). It signifies the divine favor of YAHWEH extended toward humanity through order, covenant, and revelation.

Digit	Meaning
3	Divine perfection and resurrection. The number of divine agreement — Heaven's signature.
9	Finality, fullness, fruit of the Spirit. The completion of a cycle.
6	The number of man, of labor, of dominion granted under limitation.
5	Freedom. The number of release. The symbol of Jubilee liberty, divine favor, and transformation.

3965 is the divine signal. It is the first stone laid in a calendar that foretold the final release. The beginning of the count was the first whisper of the end: **FREEDOM FOR ALL.**

The pattern is now visible. But where does it anchor? Every prophetic system must have a fixed point — a nail driven into history that holds everything in place. That nail is the cross. That moment is Year 4000.

PART TWO

THE MIDST OF THE WEEK

Daniel's Prophetic Anchor

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." — Daniel 9:24

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease..." — Daniel 9:27

One of the most important yet overlooked timing prophecies in all of Scripture is Daniel's 70 Weeks — and particularly the phrase, **"in the midst of the week."**

Many interpret this as referring only to a 7-year ministry or tribulation period. But on a prophetic scale, it reveals the **cosmic week** — 7,000 years — from Creation to Consummation.

The Prophetic Week

Day	Years	Span
Day 1	1–1,000	3965–2965 BCE
Day 2	1,001–2,000	2965–1965 BCE
Day 3	2,001–3,000	1965–965 BCE

Day	Years	Span
Day 4	3,001–4,000	965 BCE–35 CE
Day 5	4,001–5,000	35–1035 CE
Day 6	5,001–6,000	1035–2035 CE
Day 7	6,001–7,000	2035–3035 CE (Millennium)

Year 4000: The Climax, Not the Beginning

Critical clarification: When FHMI says "35 CE is Year 4000 AM," we are not claiming this is when Yahshua first began preaching. We are marking the **prophetic midpoint** — the climax of His ministry — where:

- The sacrifice was caused to cease (Daniel 9:27)
- The covenant was confirmed in blood
- Yahshua was buried at sundown, initiating Year 4001 (the 5th prophetic day)

The structure is about where the **cross and burial** fall in the 7,000-year week, not the first sermon.

If Yahshua was born approximately 3 BCE and His crucifixion/burial occurred in 35 CE, He would have been in His late thirties — entirely consistent with Luke 3:23's phrase "about thirty" (ὥσει τριάκοντα), which is a Greek approximation meaning "in His thirties," not a precise birth certificate.

The Midst of the Week

To "confirm the covenant for one week" is not merely about dying — it's about proclaiming, teaching, healing, and inaugurating the Acceptable Year of YAHWEH. The death and burial **complete** that confirmation.

This means:

- The prophetic week is 7,000 years
- The "midst" = Year 4000 AM = 35 CE
- Creation = 3965 BCE

This is the spine of the prophetic calendar. It places the Light (Genesis 1:14) in the 4th Day. It aligns with the start of the final Jubilee (1986–2035). And it anchors the entire redemption plan to Yahshua's finished work.

Had we used His birth or the start of His preaching as the anchor, the math would be messier. The cross is the hinge of history — and that hinge falls at Year 4000.

The Midst of the Week confirms:

- 3965 BCE = Year 1 AM
- 35 CE = Year 4000 AM
- 2035 CE = Year 6000 AM

This is not peripheral doctrine. This is the core of prophetic accuracy.

The Wednesday Crucifixion: Astronomical Confirmation

Some have argued that 35 CE cannot support the crucifixion because Nisan 14 fell on a Tuesday. This objection is fatal only to the Friday crucifixion tradition — a tradition FHMI rejects.

The Astronomical Evidence:

Sir Isaac Newton (1733), in his work "*Observations upon the Prophecies of Daniel and the Apocalypse of St. John*," calculated

the day of Nisan 14 for each year from AD 31–36. His findings, confirmed by modern astronomers Humphreys & Waddington (*Nature*, 1983; *Tyndale Bulletin*, 1992), show:

Year	Nisan 14 (Without Postponement)	Nisan 14 (With ADU Rule)
AD 33	Friday, April 3	Friday, April 3
AD 35	Tuesday, April 12	Wednesday, April 13

Newton wrote: *"The years 31 and 35 are excluded, because in them the Passion cannot fall on friday."*

But we do not teach a Friday crucifixion.

Yahshua Himself declared:

***"For as Jonas was THREE DAYS AND THREE NIGHTS in the whale's belly; so shall the Son of man be THREE DAYS AND THREE NIGHTS in the heart of the earth."* — Matthew 12:40**

Friday afternoon to Sunday morning is NOT three days and three nights. It never was. It never will be.

The Wednesday Crucifixion Fulfills Matthew 12:40:

Night	Day
Wednesday night	Thursday day
Thursday night	Friday day

Night	Day
Friday night	Saturday day

3 nights + 3 days = 72 hours. FULFILLED.

Resurrection occurred BEFORE sunset on Saturday — the tomb was already empty when the women arrived Sunday morning.

The Conclusion:

The very astronomy that critics cite as a "problem" is actually proof that 35 CE is correct. It only "fails" if you cling to the pagan-influenced Friday crucifixion tradition that cannot fulfill Yahshua's own words.

The astronomers did not disprove 35 CE. They confirmed it — they just didn't realize it.

35 CE stands. Wednesday stands. Matthew 12:40 stands.

YAHSHUA's word NEVER fails.

Buried at Sundown: Entering the 5th Day

Not only did Yahshua appear at the end of the 4th day, He was **buried at the very start of the 5th**, which began at sunset — just as the day of Unleavened Bread began.

This was not accidental.

It was the literal and prophetic "midst of the week" (Daniel 9:27), when the sacrifice was made to cease — not just by death, but by burial — signifying the end of the old system.

Prophetic Transition	Event
4th prophetic day ends	Death on the cross
5th prophetic day begins	Burial at sundown
6th day will end	Resurrection power
7th day will be	The Kingdom

The Hinge of History

Yahshua had to come at the closing of the 4th day because:

- It fulfilled the typology of the sun being created on the 4th day (Genesis 1:14-19)
- It completed the 4,000-year prophetic build-up
- It ensured that His burial would prophetically initiate the next day — a new age
- It fulfilled Daniel's "midst of the week" timeline
- It placed Him at the center of time — dividing the old age from the new

His death closed one era. His burial began another. And His resurrection on the third day (which prophetically aligns with the 6th day) points us to the final seventh day — the Sabbath Kingdom.

Yahshua was placed into the tomb precisely at the beginning of the next calendar day. This moment was not random — it was prophetic precision. It gives us the marker on the cosmic calendar as to when He would come in the 4th day and where to time His ministry.

Hosea's Two-Day Countdown

"After two days He will revive us; on the third day He will raise us up, and we shall live in His sight." — Hosea 6:2

This short verse from the prophet Hosea is one of the most prophetically packed declarations in all of Scripture. It contains a hidden timecode — a countdown — not just for Israel, but for all mankind.

Yahshua's ministry reached its prophetic climax in Year 4000 AM, which equates to 35 CE — the precise close of the 4th Day. At that point, the Light of the World completed His earthly work. But Hosea tells us He would be **absent for two prophetic days** — or 2,000 years — before returning to restore, revive, and reign.

The Math

Event	Year (AM)	Year (CE)
Ministry climax	4,000	35 CE
+ 2,000 years	6,000	2035 CE

This aligns perfectly with:

- The end of the Final Jubilee (1986–2035)
- The conclusion of 120 Jubilees (5,880 structured years)
- The 6,000-year dominion of man

There is no need to force a gap or stretch the timeline — Yahshua's ministry lands perfectly at Year 4000, and His return lands exactly at Year 6000.

This two-day absence fulfills the prophecy: **"After two days He will revive us."**

He will not return at the end of the 7th Day — that would be too late. Hosea said, "On the third day He will raise us up." The third day from Yahshua is the 7th day from Adam.

His return will be at the **start** of that 7th day — the Sabbath of YAHWEH, the Millennial Kingdom.

This is why 2035 CE matters. This is why 3965 BCE works. This is why the Bride must be ready.

The clock is not just ticking — it's striking.

The midpoint is established. But how does the full span unfold?

The answer lies in the Jubilee architecture — a structure so precise that even a single misplaced year would collapse the entire framework.

PART THREE

THE JUBILEE ARCHITECTURE

The 49 × 49 Super Jubilee: The First Redemptive Timeclock

Before Israel had a calendar, before the Torah was written in stone, and long before the land of Canaan became the inheritance of the tribes — YAHWEH set His clock.

But it did not begin at the instant of Creation. Between the creation of Adam and the launch of the redemptive program lay a threshold of **120 years** — the span from Adam to the appointment of the replacement seed, the interval announced in the decree of Genesis 6:3. Only after that threshold did the great redemptive timeclock begin to run.

That timeclock was a massive cycle of 49 Jubilees — or **49 × 49 years = 2,401 years**. This is what we call the **Super Jubilee** or the **Jubilee of Jubilees**.

"You shall count off seven Sabbaths of years — seven times seven years — so that the time of the seven Sabbaths of years shall give you forty-nine years." — Leviticus 25:8

The redemptive program launched in **3845 BCE** — 120 years after Creation. If we count forward 2,401 years from that launch, we arrive at **1444 BCE** — the very year Israel crossed into Canaan.

This massive span was not aimed at Israel — for Israel did not yet exist as a nation. This was a **global Jubilee cycle** — a macro-timeline marking the long age from the antediluvian world through the patriarchs.

At its close, a new covenant focus would emerge: Israel.

And here is the prophetic precision of the restored timeline: the Super Jubilee does not end in some empty intermediate year requiring a gap to bridge it to Israel. It ends in **1444 BCE — the exact year Israel enters the land and the 70 Jubilees begin.** The two programs meet at a single seam. There is no intercalary patch between them. The baton passes directly from the global Super Jubilee to the covenant nation of Israel.

The Super Jubilee prepares the world for the covenant. It lays the foundation. It sets the stage.

From this point forward, time would be counted not by world empires but by YAHWEH's covenant people — beginning with the 70 Jubilees of Israel.

And only when we begin with Creation in 3965 BCE — allowing the 120-year threshold to elapse before the program launches in 3845 BCE — does this grand 2,401-year cycle end precisely at 1444 BCE, handing off without a break to Israel's 70-Jubilee count.

The 70 Jubilees of Israel: The Covenant Timeline

When the baton of redemptive time passed from the global Super Jubilee to the covenantal nation of Israel, a new prophetic clock began ticking — one that would govern not only a people, but a land. It began the very year the Super Jubilee ended: 1444 BCE.

***"When you come into the land which I give you, then shall the land keep a sabbath unto YAHWEH." —
Leviticus 25:2***

Deriving 1444 BCE

This date is not arbitrary, nor is it reverse-engineered from 1986 CE. It comes directly from Scripture:

Step 1: Establish the Temple Date

FHMI uses the older Hebrew chronology, which places Solomon's 4th year at **1004 BCE** — not the modern critical date of 966 BCE. This traditional dating is consistent with the Hebrew kings list and regnal synchronisms.

Step 2: Apply 1 Kings 6:1 Literally

"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..."

If Solomon's 4th year = 1004 BCE, then:

Exodus = 1004 + 480 = 1484 BCE

Step 3: Add 40 Years Wilderness

Entry into Canaan = 1484 – 40 = 1444 BCE

Notice: We are counting the 480 years from the **Exodus**, exactly as 1 Kings 6:1 states — not from the Entry into Canaan. The Entry date is derived by adding Israel's 40-year wilderness journey *after* we have already placed the Exodus.

The derivation is clean and scriptural. The 70-Jubilee connection to 1986 CE is what **confirmed** this date, not what created it.

The 70-Jubilee Count

In 1444 BCE, Israel crossed the Jordan and entered the Promised Land. With that, the land itself came under divine timing — a Jubilee cycle of 49 years. From this point forward, time would be reckoned not by empires, but by the calendar of YAHWEH.

Calculation	Result
70 Jubilees × 49 years	3,430 years
1444 BCE + 3,430 years	1986 CE

This means that **1986 CE was the 70th Jubilee** for the land of Israel — the final Jubilee in the covenant cycle established in Torah. Because 70 is the number of "Absolute Completion" in Israel.

This 70-Jubilee count is not arbitrary. It mirrors the **70 bullocks offered during Sukkot** (Numbers 29), which represented the 70 nations of the world (Genesis 10). Israel, in keeping covenant Jubilee, was interceding on behalf of all nations — holding a pattern until the day the nations would be gathered in.

YAHWEH chose Israel to be a light to the nations — and their Jubilee cycle, culminating in 1986, opened the gate to the final cycle: a global release. Israel's 70 bullocks are a shadow of their calling to bring in the fullness of the nations. Likewise, their 70 Jubilees fulfilled that assignment in time.

1986 wasn't just the end of a covenant cycle. It was the start of the final Jubilee.

The Final Jubilee: 1986 to 2035 CE

"Then you shall cause the trumpet of the Jubilee to sound... and you shall proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee to you." — Leviticus 25:9–10

There is no number in Scripture without meaning, and no cycle in YAHWEH's design without purpose. The Final Jubilee — the one that follows the 70 Jubilees of Israel — is no ordinary Jubilee.

It is the final one. **The Jubilee of Jubilees.**

This Jubilee began in 1986 CE, following the end of Israel's 70-Jubilee national cycle. It will end in 2035 CE, which is also the 6,000th year from Creation — marking the end of man's dominion and the dawn of Messiah's reign.

This 49-year cycle is:

- The 120th Jubilee from Creation
- The 1st Jubilee after Israel's 70
- The closing Jubilee of YAHWEH's 120-Jubilee redemptive clock ($120 \times 49 = 5,880$ years)

In other words — **this Jubilee closes every cycle.**

Just as the Jubilee law commanded a release of debt, a return to inheritance, and a proclamation of liberty, this final Jubilee will fulfill all three:

- The captives shall be set free (spiritually, physically, globally)
- The earth shall return to its rightful heirs (the meek)
- The Kingdom shall be restored to Israel (Acts 1:6)

"Lord, wilt thou at this time restore again the kingdom to Israel?" — Acts 1:6

The disciples understood what was at stake. The Kingdom would be restored. The only question was timing. Now we know — the Final Jubilee answers that question.

This is not just a calendar moment — it is the climax of redemptive history. The trumpet began sounding in 1986. It will crescendo in 2035. And what comes next... is the Kingdom.

Let all who have ears, hear. Let the Bride prepare. Let the earth rest.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness..." — Acts 3:21 (partial)

"...whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." — Acts 3:21

This is the Acceptable Year of YAHWEH.

The structure is complete. But is it the only one? Others have built timelines. Others have claimed certainty. Let them be weighed — and found wanting.

ACT II

THE DEFENSE

PART FOUR

WHY NO OTHER DATE WORKS

Why Not 4004 BCE? — The Masoretic Miscalculation

The most well-known Christian chronology of Creation is the 4004 BCE date calculated by Archbishop James Ussher in the 17th century. His work, based on the Masoretic Hebrew text, was so widely adopted that it appeared in the margins of many King James Bibles.

1. It Places Yahshua Too Early

If Creation were in 4004 BCE, then Yahshua's birth around 3 BCE would occur in Year 4001 or earlier — making His appearance fall **after** the 4th prophetic day ends. This violates the Genesis 1:14 pattern that the greater Light appears on the 4th day.

2. It Ends the 6,000-Year Timeline Too Soon

From 4004 BCE, 6,000 literal solar years would end in **1997 CE**, not 2035. That means the 7th Day (Millennium) would have already begun — a contradiction of observable prophetic and world conditions.

3. It Breaks the Jubilee Structure

4004 BCE does not allow a clean placement of:

- The 49×49 Super Jubilee (launching 120 years after Creation) ending at 1444 BCE
- Israel's 70 Jubilees landing at 1986 CE
- The Final Jubilee concluding with 2035 CE — the terminal year of the 120th Jubilee

None of the prophetic markers land on time.

Why This Matters

Ussher — like the Masoretes — relied on a compressed genealogical timeline that omitted critical years found in the Septuagint and Samaritan texts. This shortened the span between Adam and Abraham by roughly 1,300 years — breaking the prophetic alignment.

FHMI honors the accuracy of YAHWEH's Jubilee system, not the tradition of medieval scholars.

4004 BCE is rejected. 3965 BCE is restored.

Why Not 3970 BCE?

Some have proposed 3970 BCE, anchoring the prophetic week to Yahshua's **death** in 31 CE instead of 35 CE. This creates its own problems:

- It places the death too early, breaking the 4000 AM alignment
- It fails to synchronize with the 70 Jubilees ending in 1986 CE
- It leaves the 2035 finale misaligned

The 31 CE crucifixion date is itself disputed. Our model anchors to 35 CE, which is defensible both astronomically and prophetically — as the Wednesday crucifixion section demonstrates.

3970 BCE is rejected. 3965 BCE is restored.

Why Not 4948 BCE? — The Earlier FHMI Model

Some have proposed 4948 BCE as the year of Creation — including earlier FHMI models — because it allows for 49 Jubilees (2,401 years) to reach 2547 BCE, followed by 70 more Jubilees reaching 1986 CE. This model was attractive at first glance because it appeared to preserve the Jubilee math.

1. It Places Yahshua Too Late

If Creation occurred in 4948 BCE, then Yahshua's birth around 4 BCE would land in Year 4944 AM — deep into the **5th prophetic day**. His return, 2,000 years later, would fall around 6944 AM, placing Him at the **end** of the 7th Day — not the beginning. This contradicts Hosea 6:2 and the Genesis pattern.

2. It Breaks the 6,000-Year Dominion Clock

From 4948 BCE, the 6,000th year lands in **1052 CE**, which has long passed. There is no way to place the end of man's dominion in 2035 if you start this early.

3. It Confuses the Clocks

The Jubilee math may look appealing on paper, but it severs the harmony between Jubilee cycles and prophetic days. Any model that causes the return of Yahshua to land at the end of the 7th day instead of the beginning is not consistent with prophecy.

4948 BCE is rejected. 3965 BCE is restored.

Why Not 5500 BCE? — The Septuagint Overstretch

The Septuagint (LXX) chronology, favored by many early Church Fathers and Byzantine scholars, places Creation around 5500 BCE. While it appears to preserve longer genealogies — and it rightly challenges the Masoretic compression — it stretches the timeline too far in the opposite direction.

1. It Pushes Yahshua into the 6th Day

With Creation at 5500 BCE, Yahshua's birth around 3 BCE lands in Year 5497 AM. His ministry lands in Year 5530 AM. That places His appearance firmly in the **6th prophetic day**, not the 4th — breaking the Genesis 1:14 pattern.

2. It Misses the Convergence of Clocks

From 5500 BCE:

- The 6,000th year would fall around 500 CE — far too early
- The 120 Jubilee count (5,880 years) would end around 380 CE

Neither aligns with any final Jubilee trumpet.

3. It Breaks Prophetic Pattern

5500 BCE may reflect an honest attempt to preserve early patriarchal ages, but it causes all major prophetic markers to miss:

- Yahshua out of place
- Final Jubilee off course
- No alignment with 2035 CE

While the Septuagint preserves a more reliable genealogy than the Masoretic, it does not provide a proper start date for aligning prophetic clocks when used without adjustment.

5500 BCE is rejected. 3965 BCE is restored.

Why Not 2028 CE? — The Baptism Anchor Error

A competing chronology (promoted at 6000thyear.com) places Year 6000 at **2028 CE** by anchoring Year 4000 to Yahshua's **baptism** in AD 28 rather than His death.

Their chain of years:

- Adam to Abraham's 99th year: 2,107 years
- Abraham to Exodus: 430 years
- Exodus to Solomon's 4th year: 480 years
- Solomon to Zedekiah: 430 years
- Babylonian exile: 70 years
- Daniel's 69 weeks to Messiah: 483 years

- **Total: 4,000 years to AD 28**

The Fatal Flaw: Wrong Anchor Point

Daniel 9:27 says "**in the MIDST of the week**" — not the beginning. The prophetic anchor is when Yahshua was "cut off" (His death), not when He was baptized.

The baptism didn't save anyone. The **death** did. Year 4000 — the central prophetic moment of all history — should mark the central redemptive act: the sacrifice of the Lamb.

Hosea 6:2 Counts from Death

"After TWO DAYS He will revive us; on the THIRD DAY He will raise us up."

- FHMI: Death (35 CE) + 2,000 years = **2035 CE** (3rd day begins) ✓
- 6000th year: Baptism (28 CE) + 2,000 years = 2028 CE — but Hosea says "after two days" from DEATH, not baptism ✗

No Jubilee Architecture

Their meme shows a linear chain of years — but no Jubilee structure.

Where is their Super Jubilee? Their 70 Jubilees? Their Final Jubilee? Their two-clock system? They have addition. We have architecture.

2028 CE is rejected. 2035 CE is restored.

Why Not 2045 CE? — The Dumond Departure

Joseph Dumond (*The Stones Cry Out*) places Year 6000 at **2045 CE**.

While Dumond has done valuable archaeological work on Sabbatical years, his chronological foundation is flawed.

He Abandons 1 Kings 6:1

Dumond explicitly states that the 480 years of 1 Kings 6:1 should be calculated as "412 years, not the 480 years." He invents a number because his math requires it. FHMI takes Scripture literally.

He Uses Secular Temple Dating

Dumond uses 967 BCE for Solomon's Temple — the modern critical date based on Assyrian synchronisms. FHMI uses the older Hebrew chronology (1004 BCE), which preserves the biblical king lists.

He Cannot Place Yahshua at Year 4000

If Creation is ~3836 BCE (as Dumond's system implies), Year 4000 falls around 165 CE — over a century after Yahshua. Where is the Messiah in his prophetic week?

2045 Has No Prophetic Anchor

Dumond's date is pure math with no Daniel 9:27 "midst of week" convergence, no Hosea 6:2 alignment, no Jubilee trumpet.

2045 CE is rejected. 2035 CE is restored.

Every rival has fallen. Now see them together — all clocks, all anchors, all witnesses — converging on a single year.

PART FIVE

THE MASTER TABLE

The Creation-to-Kingdom Timeline

Year (BCE/CE)	Year (AM)	Event
3965 BCE	1	Creation — Year 1 AM begins
3845 BCE	121	Replacement program launches — Jubilee clock begins (end of 120-yr gap)
1484 BCE	2,481	Exodus from Egypt
1444 BCE	2,521	Super Jubilee ends / Israel enters Canaan — 70 Jubilees begin (seamless junction)
1004 BCE	2,961	Solomon's 4th year — Temple foundation
~3 BCE	3,963	Yahshua born (approx.)
35 CE	4,000	Yahshua's death/burial — Midst of the Week
1986 CE	5,951	70th Jubilee of Israel — Final Jubilee begins
2035 CE	6,000	6,000 years complete — 7th Day begins

The Jubilee Structure

Component	Duration	Start	End
Structural Gap (Creation → program launch)	120 years	3965 BCE	3845 BCE
Super Jubilee (49 × 49)	2,401 years	3845 BCE	1444 BCE
Israel's 70 Jubilees (70 × 49)	3,430 years	1444 BCE	1986 CE
Final Jubilee	49 years	1986 CE	2035 CE
Total Solar Years	6,000	3965 BCE	2035 CE
Total Jubilee-Counted Years	5,880	3845 BCE	2035 CE
Difference (front gap)	120 years	—	—

The Two Clocks

Clock	Measurement	Duration	Endpoint
Dominion Clock	Solar years (from Creation)	6,000	2035 CE
Redemption Clock	Jubilee cycles (120 × 49, from program launch)	5,880	2035 CE

Clock	Measurement	Duration	Endpoint
Gap	Front threshold (Creation → launch)	120	3965–3845 BCE

Both clocks strike midnight at the same moment: **2035 CE**.

The Prophetic Witnesses

Prophecy	Scripture	Fulfillment
Light on the 4th Day	Genesis 1:14	Yahshua appears in the 4th prophetic day
Midst of the Week	Daniel 9:27	Yahshua's death/burial in 35 CE = Year 4000
A Day as 1,000 Years	Psalms 90:4; 2 Peter 3:8	Foundation of the 7,000-year prophetic week
Two Days Absence	Hosea 6:2	2,000 years from 35 CE = 2035 CE
120 Years	Genesis 6:3	120 Jubilees (the program) AND the 120-year front gap before its launch
The Acceptable Year	Isaiah 61:2; Luke 4:21	The Final Jubilee is proclaimed
Times of Restitution	Acts 3:21	All things restored at the 7th Day
Sabbath Rest Remains	Hebrews 4:9	The Millennial Kingdom

Prophecy	Scripture	Fulfillment
The 7th Trumpet	Revelation 11:15	The kingdoms become YAHWEH's

ACT III

THE RESTORATION

PART SIX

ELIJAH RESTORES THE CALENDAR

***"Elijah truly shall first come, and restore all things..." —
Matthew 17:11***

This verse is often quoted in discussions of end-time prophecy, but its meaning is rarely understood in full. What are "all things"?

Surely this includes the restoration of YAH's Name, His commandments, and the true Sabbaths — but also, and just as critically, **the restoration of time itself.**

Throughout history, the calendar of YAHWEH has been corrupted:

- The Pharisees altered feast days
- The Masoretes compressed genealogies
- Rabbi Yose ben Halafta removed 165 years from the Persian period (see *The Missing Years*)
- Babylonian exile, Roman influence, and rabbinic tradition all contributed to a fractured clock
- Even well-meaning Christian scholars created timelines that unintentionally distorted the prophetic framework

But Elijah's call — and by extension, the call of the Elijah company — is to restore what has been broken.

FHMI stands in this Elijah anointing. And we declare that the calendar of YAHWEH has now been restored:

- The true Jubilee cycle has been reinstated (49-year cycles, not 50)
- The 364-day Zadokite calendar is honored

- The clock of dominion and the clock of redemption have been reconciled
- And the true year of Creation — **3965 BCE** — has been revealed

This restoration is not the work of man. It is the Spirit of Truth, whispering once again to the remnant who will listen. Just as Elijah repaired the altar of YAHWEH in 1 Kings 18, so too has the prophetic remnant repaired the broken clock.

We are not merely keeping time. **We are announcing time.**

"Blow the trumpet in Zion... sanctify a fast, call a solemn assembly." — Joel 2:15

The trumpet is sounding. The time has been restored. And the Bride must now prepare.

This is the Elijah mandate. And it is being fulfilled.

The calendar is restored. The time is known. Now the question turns from "when" to "what." What does this mean for you — standing at the threshold of the 7th Day?

PART SEVEN

THE 7TH DAY IS UPON US

The Final Alignment

With all prophetic, redemptive, and calendrical pieces laid out, what remains is to marvel at how they align — not by coincidence, but by divine design.

Starting from 3965 BCE, every cycle resolves into a singular testimony:

Prophecy	Fulfillment
Daniel 9:27	Yahshua's death/burial in 35 CE = midst of the week
Genesis 1:14	The Light (Yahshua) appears on the 4th Day
Leviticus 25:8	Super Jubilee (49×49) runs 3845–1444 BCE, ending where Israel's Jubilees begin
Leviticus 25:2	Israel's 70 Jubilees begin 1444 BCE, end 1986 CE
Hosea 6:2	Two days (2,000 years) from 35 CE = 2035 CE
Isaiah 61:2	The Acceptable Year is proclaimed, not guessed

This is not theology layered on top of math — it is the prophetic math embedded in the original theology.

The clocks agree. The patterns repeat. The Bride is awakening. The calendar is whole.

Preparing for the Kingdom

The 7th Day is not just approaching — it is already pressing against the veil. As the 6,000th year draws to a close in 2035, we are not waiting for a new age — we are being prepared to cross into it.

"There remaineth therefore a rest to the people of YAHWEH." — Hebrews 4:9

This is the Kingdom pattern. This is what the final Jubilee is all about. The time of wandering is ending. The age of dominion is concluding. A new world is rising — one ruled by the King of Kings, not the kings of men.

FHMI calls the Remnant to prepare:

- **Return to your inheritance** — spiritually, covenantally, tribally
- **Return to your identity** — no longer Gentiles, but grafted-in sons of Israel
- **Return to the Torah of YAHWEH** — the law of liberty
- **Return to the calendar of heaven** — walk in rhythm with the appointed times

The land will rest. The captives will be freed. The trumpet will sound. But only the prepared will enter.

Just as YAHWEH gave Israel time to prepare before the 50th year, so now He gives His people warning before the 6,000th.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." — Revelation 11:15

Trim your lamps. Restore your garments. And stand ready to enter the 7th Day.

The Kingdom is not coming later. The Kingdom is knocking now.

Restoring the Shmita: Keeping the 7-Year Land Sabbath Today

***"When you come into the land which I give you, then shall the land keep a sabbath unto YAHWEH."* —**

Leviticus 25:2

The command to let the land rest every 7 years — the Shmita — was not merely agricultural. It was prophetic. It trained Israel to trust YAHWEH's provision, release debts, and reset the cycles of dominion.

Now that FHMI has restored the prophetic framework of Creation (3965 BCE), 49-year Jubilee cycles, and the timeline ending in 2035 CE, we can also restore the Shmita cycle.

The Shmita Within the Final Jubilee

If 1986–2035 is the Final Jubilee cycle, then Shmita years occur every 7 years within that cycle:

Shmita #	Year Within Cycle	Calendar Year
1	Year 7	1992 CE
2	Year 14	1999 CE
3	Year 21	2006 CE
4	Year 28	2013 CE

Shmita #	Year Within Cycle	Calendar Year
5	Year 35	2020 CE
6	Year 42	2027 CE
7	Year 49	2034 CE ← Final land rest before Jubilee

What Does Land Rest Look Like Today?

Even if we are not in ancient Israel, we can practice the principle of the Shmita:

For Those Who Work the Land: Let land lie fallow, avoid sowing, reaping, or pruning for gain.

For Those Who Dwell in Cities: Forgive debts, rest from striving, return to simplicity and spiritual focus.

For Congregations: Use the year to reset financial practices, reconcile broken relationships, teach Torah-centered rest and release, and spiritually prepare for the final Jubilee (2035).

The Schedule:

- Your next Shmita year is **2027**
- The final Shmita before the Jubilee is **2034**

Let our community begin preparing now — so when the land rests, the Remnant rests with it.

Where We Are Now

As of this writing (2026 CE), we are in **Year 5,990 AM** — only **10 years** from the close of the 6th Day.

At Aviv 2026, we will enter **Year 5,991 AM** — only **9 years** remaining.

The Final Jubilee (1986–2035) is in its **40th year** — the number of testing, preparation, and wilderness.

We are not in the middle of the age. We are at the edge of it.

The hour of the Kingdom's restoration is known to the Father alone — but the end of the sixth day is sealed. It will happen. The chronology does not lie.

The Call

***"Behold, the Bridegroom comes. Go out to meet Him." —
Matthew 25:6***

The clock has been corrected.

The pattern has been revealed.

The Bride can now walk in rhythm with the Groom.

Let the earth rest. The trumpet has sounded. The time is restored.

The chronology is settled. The clocks have struck. But before we close this work, one final pastoral matter must be addressed — because the most dangerous misreading of every prophetic timeline ever published has been the same misreading. The reader confuses the threshold for the throne. The end of an age for the return of a King. The chronology demands a final clarification — and to that we now turn.

PART EIGHT

WHAT 2035 DOES AND DOES NOT MEAN

The Most Important Distinction in This Book

The whole reason this final part exists is that prophetic teaching has been littered with the corpses of ministries that conflated three entirely different events into one date and watched their followers' faith shatter when the calendar arrived without the pageantry. We will not repeat that error. So let us draw the lines with surgical precision.

The end of man's age is not the same event as the return of Yahshua.

The return of Yahshua is not the same event as the rapture of the saints.

The rapture of the saints is not an evacuation; it is an escort.

These three distinctions are the spine of this final part. Get them right, and the darkness when it arrives will not shake you. Get them wrong, and you will be among those crying out "*Where is YAHWEH?*" when in fact YAHWEH will be doing exactly what He told the prophets He would do.

Evening Comes First — The Pattern Embedded in Creation

If you want to understand the Day of YAHWEH, you must first understand how YAHWEH counts days.

***"And the evening and the morning were the first day." —
Genesis 1:5***

Evening first. Darkness first. Then the morning. Then the light.

This is not an accident of ancient timekeeping. This is the embedded prophetic signature of every act of YAHWEH in history. Creation itself began in darkness — the earth without form and void, darkness upon the face of the deep — before YAHWEH spoke light into existence. Israel's redemption from Egypt began at midnight. The birth of Yahshua came in the deep of night. The resurrection occurred before dawn, while it was still dark.

YAHWEH has never once started a new day with the sun already shining. He has always started it in the dark.

The seventh prophetic millennium — the millennial Sabbath of YAHWEH, the rest toward which all of history has been groaning — will be no different. By YAHWEH's own established pattern, it will begin in darkness. Not metaphorical darkness. Not spiritual difficulty limited to a few troubled souls. But a global, systemic, civilization-shaking darkness that will cause many to question whether YAHWEH has forgotten the world. He will not have forgotten it. He will be in the process of renewing it.

The Testimony of the Prophets Is Unanimous

The Day of YAHWEH is not a New Testament invention. It was thundered from the heights of Sinai through the mouths of prophet after prophet across centuries of Hebrew revelation. And not one of them — not a single one — described its opening as a peaceful and joyful transition.

"Woe unto you that desire the day of YAHWEH! to what end is it for you? the day of YAHWEH is darkness, and

***not light...even very dark, and no brightness in it?” —
Amos 5:18, 20***

***"Blow ye the trumpet in Zion...for the day of YAHWEH
cometh, for it is nigh at hand; a day of darkness and of
gloominess, a day of clouds and of thick darkness.” —
Joel 2:1-2***

***"For, behold, the darkness shall cover the earth, and
gross darkness the people: but YAHWEH shall arise
upon thee, and his glory shall be seen upon thee.” —
Isaiah 60:2***

***"That day is a day of wrath, a day of trouble and
distress, a day of wasteness and desolation, a day of
darkness and gloominess, a day of clouds and thick
darkness.” — Zephaniah 1:15***

Yahshua Himself, in the Olivet Discourse, confirmed the prophetic sequence rather than overturning it:

***"Immediately after the tribulation of those days shall
the sun be darkened, and the moon shall not give her
light...and then shall appear the sign of the Son of man
in heaven.” — Matthew 24:29-30***

After the tribulation. The sign of His coming appears after the darkness, not before it. This is the precise sequence the Hebrew prophets established, and Yahshua confirms it with the word "immediately" — the glory does not precede the darkness. The glory follows it, and follows it directly.

The pattern never varies. From Obadiah to Zechariah, from Amos to Malachi, from Isaiah to Yahshua Himself — darkness first, then the arising.

Judgment first, then restoration. Evening first, then morning. Not one prophet breaks this pattern. Not one.

The Pattern of Goshen — Preserved, Not Raptured

Now the question every honest reader must face: when the darkness falls, where will the people of YAHWEH be?

The answer of Scripture is as clear as it is challenging: they will be right here. On the earth. In the darkness. Preserved within it — not removed from it.

Search the entire record of Scripture and you will not find a single instance where YAHWEH removed His covenant people from the earth to protect them from a coming judgment. Not once. The pattern is always the same, and it is the pattern of Goshen.

When YAHWEH determined to judge the world with a flood, He did not transport Noah's family to another realm. He built an ark and put Noah inside the very world that was being judged.

When YAHWEH rained fire upon Sodom, He did not preemptively remove Lot weeks before. He sent angels to escort him out on the morning of the destruction itself.

When YAHWEH brought down the walls of Jericho, Rahab and her household were inside the city — preserved by a scarlet cord while everything around them collapsed.

And when YAHWEH brought ten plagues upon Egypt — the most concentrated sequence of divine judgment in the entire Torah — His people were not evacuated to a safe location outside of Egypt. They remained in the land of Goshen, surrounded by the darkness, the hail, the locusts, and the death:

"And I will sever in that day the land of Goshen, in which my people dwell...And I will put a division between my people and thy people." — Exodus 8:22-23

"They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." — Exodus 10:23

Gross darkness covering the entire nation. Light in the dwellings of Israel. This is geography of grace — a miraculous, supernatural differentiation maintained in real time between those who bore YAHWEH's covenant and those who did not. Israel did not escape Egypt's geography. They escaped Egypt's judgment. That distinction is everything.

YAHWEH's answer to tribulation has never been evacuation. It has always been preservation. Goshen is His eternal answer to the question of where His people will be.

The Seal, the Oil, and the Wine

The apostle John saw this same Goshen principle operating in the final tribulation of the age. In Revelation 7, before the winds of judgment are released, an angel ascends with the seal of the living YAHWEH and commands the four angels of judgment to hurt nothing *"till we have sealed the servants of our YAHWEH in their foreheads"* (Revelation 7:3).

The seal comes before the judgment — but the sealed remnant is not transported, not raptured, not removed. They are sealed. Marked. Distinguished within the very earth that is about to experience the outpouring of YAHWEH's wrath. This is Goshen language. This is the New Covenant counterpart to the blood on the doorpost.

And in the third seal of Revelation, when the black horse of famine and economic collapse rides forth, a voice from the throne issues a command that stops the judgment at a precise boundary:

"A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." — Revelation 6:6

Oil and wine in the prophetic tradition are the symbols of the anointed community — oil the symbol of the priesthood and the anointing, wine the symbol of the covenant. Together they represent the remnant assembly. When the economy of the world collapses, the command goes out from the throne: hurt not the oil and the wine. The covenant remnant operates under a different economic covenant than the systems of Babylon.

The Catching Away Is an Escort, Not an Evacuation

This ministry has never taught the rapture doctrine in its popular form, and we will not begin. Not because we deny that Scripture speaks of a catching away — it does. The Greek word *harpazō* in 1 Thessalonians 4:17 describes a genuine gathering of the covenant people to meet Yahshua at His appearing. We do not dispute the word. We do not dispute the event. What we dispute is the timing and the purpose that popular theology has assigned to it.

Paul's phrase *"to meet the Lord in the air"* uses the Greek word *apantēsis* — which is not a generic word for meeting. It is the precise technical term in the ancient world for citizens going out of a city to meet an approaching king on the road, and then escorting him back into the city in triumphant procession. The citizens did not leave with the king to go elsewhere. They went out to bring the king in.

The catching away of 1 Thessalonians 4 is therefore not an evacuation. It is an escort. The preserved remnant — those who were sealed in Goshen, who carried the oil and the wine through the darkness — go out to meet their King as He descends in manifest glory, and they escort Him into the earth He is coming to claim.

This is a victory procession, not a departure flight. The difference is everything, because one posture produces prepared, covenant-aligned, darkness-enduring saints — and the other produces passive, comfort-seeking believers who will be devastated when the darkness arrives and they are still in it.

Matthew 24:29-31 places the gathering explicitly *after* the tribulation. There is no ambiguity in the word "after." The gathering of the elect follows the tribulation. The preserved remnant — those kept through the darkness in their Goshen — are gathered to their King when He appears.

No Man Knows the Day or the Hour — A Hebrew Idiom for Yom Teruah

Of all the objections raised against prophetic chronology, none is deployed more frequently than Matthew 24:36: ***"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."***

The conclusion drawn is swift: no one can know anything about prophetic timing. Date-setting is forbidden. Chronological frameworks are presumption.

There is only one problem with this interpretation. It is not what Yahshua said. It is not what His audience heard.

Yahshua was a Hebrew rabbi speaking to Hebrew disciples steeped in the Torah, the feasts, and the calendar of YAHWEH. When He used the phrase

"that day and hour" in conjunction with *"no man knows,"* every person in His audience would have immediately recognized what He was referencing — because there was one and only one day on the entire Hebrew calendar to which that precise description applied.

Yom Teruah. The Day of Shouting. The Feast of Trumpets.

Yom Teruah was unique among all seven of YAHWEH's appointed feasts in one specific way: it was the only feast that could not be determined in advance with certainty. Every other feast fell on a known date. But Yom Teruah fell on the first day of the seventh month — and the first day of any Hebrew month was determined not by calculation alone, but by the confirmed sighting of the new moon crescent by two qualified witnesses. Until those witnesses appeared and the Sanhedrin officially declared the new month, the feast had not begun.

So Yom Teruah was known among the Hebrew people by a constellation of idioms — phrases that captured its unique character. It was called *"the feast that no one knows."* It was called *"the hidden day."* It was called *"the day and the hour no man knows."*

When Yahshua said *"no man knows the day or the hour,"* He was not forbidding prophetic understanding. He was telling His disciples exactly which feast His return would mirror — the only feast on the calendar that arrives suddenly, at the sound of the last trump, when the witnesses confirm and the shofar blows.

His audience did not hear a prohibition. They heard a calendar reference. They heard: *"My coming will be like Yom Teruah — sudden, announced by the trumpet, impossible to pin to an exact moment in advance, but entirely expected by those who are watching and waiting in the appointed season."*

Now read Paul's description of Yahshua's return: ***"For the Master himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of YAHWEH: and the dead in Messiah shall rise first."*** (1 Thessalonians 4:16) — the shout, the trumpet, the resurrection. This is Yom Teruah language from beginning to end.

What Yahshua actually forbade in Matthew 24 was not prophetic understanding but the presumption of the exact moment. He did not forbid the discernment of seasons — in fact, He rebuked the Pharisees with stinging directness for their inability to read the prophetic signs of the times: ***"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"*** (Matthew 16:3)

And Paul drew the sharpest possible line: ***"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day."*** (1 Thessalonians 5:4-5) The day overtakes the world as a thief. But not the brethren. Not the children of light. Not those who understand the times and the seasons.

The very passage critics cite against prophetic chronology is itself a feast reference that only makes sense to those who keep the feasts. You cannot use the Feast of Trumpets as a proof text against prophetic watchfulness while refusing to keep the Feast of Trumpets. The verse belongs to those who keep the feast.

How Long Is the Darkness?

This is the question every honest teacher must answer with four words: **We do not know.**

The prophets did not give us a duration for the opening darkness of the Day of YAHWEH. They gave us its character, its purpose, and its outcome. The duration is sealed.

We know the darkness has a purpose — it is the great shaking of every system man has built in defiance of YAHWEH's order. We know the darkness has an end — Isaiah 60 is not a poem about permanent darkness but about the dawn that follows the darkest night. We know the remnant survives it — through every dark period in Israel's history, YAHWEH preserved a remnant.

What we will not do is assign a duration. We will not tell you it is three and a half years, or seven years, or forty years, or a generation. Any teacher who tells you they know is building a platform on sand. The darkness will last exactly as long as it needs to last — and not one day longer.

Building Goshen Now — Five Markers of the Remnant

Goshen was not a feeling. It was not a theological position. It was a place where a people lived differently from the Egypt around them. If you are going to be in Goshen when the darkness falls, you must be building Goshen now. Here is what that means in practice — five specific commitments that mark the preserved remnant.

1. Covenant-ordered household. The Passover blood was applied household by household — not congregation by congregation. YAHWEH moved through Egypt looking at doors, not at church membership rolls. Your household needs a covenant head who has applied the blood, who keeps the Sabbath, who observes the feasts, who has declared whose house this is.

2. Physical covenant community. Israel in Goshen lived together. They knew each other's names, shared each other's burdens, could hear each

other's voices. A screen cannot be your Goshen. A podcast cannot be your community. The remnant preserved through the coming darkness will be a people who have made the costly decision to actually assemble with others who carry the same covenant marks.

3. Economic disentangling from Babylon. The command to hurt not the oil and the wine implies that the oil and the wine are operating under a different economic covenant. Reduce debt where you can. Build practical resilience. Hold what YAHWEH has given you with an open hand ready to serve the community when the need arrives. This is not survivalism. It is covenant economics.

4. YAHWEH's calendar and feasts. The feasts are not optional observances for the especially devoted. They are the rehearsals for the very events we are now approaching. Every Passover rehearses the final redemption. Every Yom Teruah rehearses the trumpet that announces the King. Those who have not rehearsed will not know their part when the performance arrives.

5. The sacred Name. Joel 2:32 declares it plainly: ***"Whosoever shall call on the Name of YAHWEH shall be delivered."*** The seal of YAHWEH is placed in the forehead of those who know His Name. Speak it. Teach it to your children. Write it on the doorposts of your mind.

Goshen is not where you go when the darkness arrives. **Goshen is what you build before the darkness arrives, so that when it comes, you are already inside it.**

The Watchman's Posture — Confidence Without Presumption

There is a difference between prophetic confidence and prophetic presumption, and the Hebrew prophets modeled it with precision.

Confidence says: *YAHWEH has shown me the pattern. I declare it. I stake my life on it. I prepare for it. I warn others of it.* Presumption says: *I know the exact day, the exact hour, the exact sequence of events.*

This book holds a framework, not a flight schedule.

We believe the prophetic clocks converge on 2035 as the end of the sixth prophetic millennium. We hold that conviction with full confidence, because it is built on three independent confirming systems that all arrive at the same destination. But we do not hold it with the brittle certainty that shatters when reality does not match our expectations precisely.

YAHWEH's fulfillments are always on time and always surprising. He never fulfills prophecy in the exact way that even the most careful students anticipated. The disciples expected a conquering Messiah on a war horse — and got a Savior on a borrowed donkey. They expected a throne room — and got an upper room and a cross. He was on time. He was not what they expected. Both things were true simultaneously.

Expect 2035 to be the same. The threshold will arrive. What crosses that threshold may look different than our current framework can anticipate. Hold the framework. Hold it with open hands.

If the darkness begins to descend in 2029 or 2031 or 2033, that is not a refutation of the framework. That is the evening beginning to deepen before the midnight threshold. The approach of the Day of YAHWEH is itself part of the Day of YAHWEH — the leading edge of the storm, not a separate weather system. When you see the darkness gathering, do not revise your expectations downward. Intensify your preparation.

Ezekiel was appointed a watchman over the house of Israel. His assignment was not to guarantee that the people would listen, nor to calculate the exact moment the enemy would arrive. It was to see what was coming, sound the

alarm, and declare it faithfully — and then leave the response to those who heard.

The watchman's job is not to be right about the exact moment. The watchman's job is to blow the trumpet. We are blowing it now.

The Final Distinction

So return now to the question this part began with — the most important distinction in this book — and let it settle in your spirit:

2035 is a threshold, not a destination. The destination is the Kingdom. The threshold is the transition. And the transition, however dark, however turbulent, however long — is in the hands of YAHWEH.

Hold the chronology with confidence. Hold the date of His return with reverence. Build your Goshen. Keep the feasts. Watch for Yom Teruah. And when the trumpet sounds — suddenly, as no one knows the precise hour — be found doing exactly what you were doing today: faithful, assembled, aligned, watching, ready.

This book has restored the calendar. It cannot — and will not — schedule the King.

The darkness, the door, the day. Now to the appendices, where the technical groundwork is laid bare.

APPENDICES

APPENDIX A: TECHNICAL NOTES

A Note on the Placement of the 120-Year Gap

Earlier presentations of this chronology placed the 120-year structural gap in the *middle* of the timeline — as an intercalary span between the close of the Super Jubilee and Israel's entry into Canaan. Further study of the decree of Genesis 6:3, in light of the Sethian replacement-seed doctrine, has corrected this placement.

The 120 years is not a transition buried in the middle of redemptive history. It is the **front threshold** — the interval between the creation of Adam (3965 BCE) and the launch of the 120-Jubilee replacement program (3845 BCE), the span from Adam to the appointment of the replacement seed. Genesis 6:3 announces that program; it is the "starting gun" of the 5,880-year Jubilee count, not a flood countdown.

This correction does not move a single anchor. Creation remains 3965 BCE (Year 1 AM); Yahshua's death remains 35 CE (Year 4000 AM); the close of the age remains 2035 CE (Year 6000 AM). What changes is the *position* of the gap — and the change actually strengthens the structure: with the gap moved to the front, the Super Jubilee (now running 3845–1444 BCE) ends in the very year Israel enters Canaan and the 70 Jubilees begin. The two Jubilee programs meet at a single seam, with no intercalary patch between them.

Element	Former placement	Corrected placement
120-year gap	1564–1444 BCE (middle)	3965–3845 BCE (front)
Super Jubilee (2,401 yrs)	3965–1564 BCE	3845–1444 BCE

Element	Former placement	Corrected placement
Junction with Israel's Jubilees	bridged by a 120-yr gap	seamless at 1444 BCE
Israel's 70 Jubilees	1444 BCE–1986 CE	1444 BCE–1986 CE (unchanged)
Final Jubilee	1986–2035 CE	1986–2035 CE (unchanged)

The equation is unchanged in its totals: $120 + 2,401 + 3,430 + 49 = 6,000$ solar years, of which 5,880 are Jubilee-counted (120×49).

A Note on Inclusive Counting and Year Zero

All arithmetic in this chronology is done the same way Scripture and ancient historians count: **inclusively, with no Year Zero.**

The Principle

- Year 1 AM is the first year of Creation (not "Year 0")
- Year 4000 AM is the 4,000th year completed
- There is no "Year 0" between 1 BCE and 1 CE — exactly like real history and biblical reckoning

The BCE/CE Transition

When converting between AM dates and BCE/CE dates, you must respect this mapping or you will create phantom "off-by-one" errors.

Year (BCE/CE)	Year (AM)	Explanation
3965 BCE	Year 1	Baseline

Year (BCE/CE)	Year (AM)	Explanation
1 BCE	Year 3,965	Last year before Common Era
1 CE	Year 3,966	First year of Common Era (no Year 0)
35 CE	Year 4,000	$3,966 + 34 = 4,000$
2035 CE	Year 6,000	$3,966 + 2,034 = 6,000$

The Common Error

Critics scanning this chronology may claim:

"Wait — 3965 BCE to 35 CE isn't 4,000 years, it's 3,999!"

They are wrong. They are unconsciously inserting a Year Zero that never existed. The count is:

- 3965 BCE to 1 BCE = 3,965 years (Years 1–3,965 AM)
- 1 CE to 35 CE = 35 years (Years 3,966–4,000 AM)
- Total = **4,000 years ✓**

If something looks "one year off" to a modern eye, it is because the modern eye has smuggled in a Year Zero that never existed. This system follows biblical and historical counting, not textbook number-line convenience.

AM Conversion Methodology

Two conversion methods are used in this chronology, each appropriate to its context:

Ordinal Counting (for fixed anchor points):

Used for Creation, Birth, Death, and endpoint dates.

Formula: $AM = 3966 - BCE_year$ (for BCE dates)

Elapsed Counting (for intervals between events):

Used for calculating gaps, wandering periods, and Jubilee spans.

Formula: $End_year - Start_year = \text{elapsed time}$

Both methods are historically standard in biblical chronology. The apparent 1-year variance between them is not an error — it reflects the difference between "which year is this?" (ordinal) and "how many years passed?" (elapsed).

A Note on the Temple Chronology

Two mainstream positions exist for Solomon's 4th year:

Position	Temple Date	Source
Modern Critical	966–964 BCE	Assyrian synchronisms, revised Egyptian dating
Older Hebrew/Traditional	1004 BCE	Biblical regnal years, longer Judges period

FHMI uses the older Hebrew chronology (1004 BCE). This older chronology places Solomon's reign earlier based on the full Judges period, the uncompressed regnal synchronisms, and the ancient traditional dates preserved prior to modern critical revision.

This is critical. If you insert the modern critical Temple date into our system, the Exodus and Entry dates will appear "off" by 40 years. That is not an error in our math — it is a mismatch of chronological systems.

When the older Hebrew chronology is applied consistently:

Anchor	Date
Solomon's 4th year	1004 BCE
Exodus (1004 + 480)	1484 BCE
Entry (1484 – 40)	1444 BCE
70 Jubilees (1444 + 3,430)	1986 CE

Everything locks.

A Note on Herod's Death

Conventional scholarship often dates Herod's death to 4 BCE, based on certain readings of Josephus and lunar eclipse data. However, a growing body of scholarship (including Ernest L. Martin, W.E. Filmer, and Andrew Steinmann) places Herod's death in **1 BCE**, based on alternative readings of the same data.

FHMI follows the 1 BCE dating because:

7. It better fits the eclipse described by Josephus (a total lunar eclipse on January 10, 1 BCE)
8. It preserves consistency with the birth of Yahshua around 3–2 BCE
9. It does not require artificially extending Yahshua's age at the start of ministry

Even those who hold to a 4 BCE date for Herod find the 4000/6000 structure unshaken — for the backbone of YAHWEH's chronology is built of stronger material than a single disputed year. The core prophetic structure does not stand or fall on Herod's date.

A Note on the Wednesday Crucifixion

FHMI teaches a **Wednesday crucifixion** based on Matthew 12:40's requirement of "three days AND three nights" in the earth. This is confirmed by astronomical data showing that Nisan 14 in 35 CE fell on Tuesday, April 12 (without postponement) or Wednesday, April 13 (with the ADU postponement rule).

The 72-Hour Fulfillment:

Period	Time
Wednesday night	Night 1
Thursday day	Day 1
Thursday night	Night 2
Friday day	Day 2
Friday night	Night 3
Saturday day	Day 3
Resurrection: Before sunset Saturday	72 hours complete

The tomb was empty when the women arrived Sunday morning because Yahshua had already risen before sunset on Saturday — completing exactly three days and three nights.

Sources:

- Sir Isaac Newton, *Observations upon the Prophecies of Daniel* (1733)
- Colin J. Humphreys & W. Graeme Waddington, *Nature* (1983), *Tyndale Bulletin* (1992)
- John P. Pratt, *Quarterly Journal of the Royal Astronomical Society* (1991)

APPENDIX B: OBJECTIONS ANSWERED

On the Timeline

WHY 3965 BCE?

Because it is the only date YAHWEH has set. It is the only anchor that holds every prophetic clock in alignment. Not Ussher's 4004. Not the Septuagint's 5500. Not the rabbinic 3761. Only 3965 BCE places Yahshua at Year 4000. Only 3965 BCE ends at 2035 CE. The numbers do not argue. They testify.

WHY 49-YEAR JUBILEE CYCLES INSTEAD OF 50?

Leviticus 25 says to count "seven Sabbaths of years" ($7 \times 7 = 49$). The 50th year is not added on top of the cycle — it is the 1st year of the next cycle. This preserves the 7×7 rhythm and aligns the Jubilee system with both prophecy and the Zadokite calendar.

ISN*****T 35 CE TOO LATE FOR YAHSHUA*****S MINISTRY?

We are not anchoring to the start of His ministry but to its climax — the death and burial that confirmed the covenant. Luke 3:23's phrase "about thirty" (ὥσεὶ τριάκοντα) is a Greek approximation meaning "in His thirties," not a precise age. A ministry climaxing at age 37 is entirely consistent with this language.

WHAT ABOUT THE *****5,880 VS 6,000***** DIFFERENCE?

This is intentional design. We are running two clocks, not one:

- **Clock 1 (Dominion):** 6,000 solar years of man's rule
- **Clock 2 (Redemption):** 5,880 Jubilee-counted years (120×49)

The 120-year difference is the structural gap at the **front** of the timeline — between Creation in 3965 BCE and the launch of the redemption program in 3845 BCE. This is the threshold from the creation of Adam to the appointment of the replacement seed, the interval announced in the decree of Genesis 6:3. The Dominion Clock counts all 6,000 solar years from Creation; the Redemption Clock counts the 5,880 Jubilee years from the program's launch. Both clocks terminate at 2035 CE. The gap is not a problem to explain — it is the signature of Genesis 6:3 embedded at the very beginning of history.

The Equation: $120 + 2,401 + 3,430 + 49 = 6,000$. The $2,401 + 3,430 + 49 = 5,880$ Jubilee years run unbroken from 3845 BCE, because the Super Jubilee ends in 1444 BCE exactly where Israel's 70 Jubilees begin — no gap in the middle.

HOW DO YOU GET 1444 BCE FOR THE ENTRY INTO CANAAN?

1444 BCE is derived from 1 Kings 6:1, which states there are 480 years from the Exodus to Solomon's 4th year. Using the older Hebrew chronology (Temple at 1004 BCE), the Exodus falls at 1484 BCE and the Entry at 1444 BCE. The 70-Jubilee alignment to 1986 CE confirmed this date — it did not create it.

MOST HISTORIANS SAY HEROD DIED IN 4 BCE. DOESN'T THAT BREAK YOUR TIMELINE?

We follow the 1 BCE Herod chronology (Ernest Martin and others), which fits Josephus's eclipse data better. However, even if you prefer 4 BCE, you can shift Yahshua's birth by 2–3 years without affecting the 4000/6000 backbone. Let the Herod debate rage — it changes nothing. The prophetic anchor holds.

WHY DO SOME CALCULATIONS LOOK ***OFF BY ONE YEAR*****?**

Because there is no Year Zero. The transition from 1 BCE to 1 CE does not consume a year. All arithmetic in this chronology uses inclusive counting, exactly as Scripture and ancient historians count. If something looks one year off, the modern reader has unconsciously inserted a Year Zero that never existed.

WHAT ABOUT THE JEWISH ANNO MUNDI CALENDAR?

The Jewish calendar year (currently 5786) derives from the Seder Olam's compressed chronology, which removed approximately 165 years from the Persian period. That calendar cannot disprove ours — it proves why Elijah must restore time.

WHAT IS THE 120 JUBILEES MODEL?

120 Jubilees $\times$ 49 years = 5,880 redemptive years, running from the program's launch in 3845 BCE to 2035 CE. The 120-year front gap (Creation to launch, 3965–3845 BCE) plus these 5,880 Jubilee years totals 6,000 solar years from Creation. It is derived from Genesis 6:3 ("his days shall be 120 years") — read not as a flood countdown but as the announcement of the 120-Jubilee replacement program — and perfectly aligns with the dominion clock.

WHAT HAPPENS AT THE END OF THE 6,000 YEARS IN 2035 CE?

The 7th prophetic day begins — the Millennial Reign. The land will rest. The Kingdom will be given to the saints. It is the day of restoration for the earth and the Remnant.

DOES THIS MEAN YAHSHUA RETURNS IN 2035?

No. This is the most important clarification in this entire book, and the reader must hear it plainly. 2035 is the close of the 6,000-year dominion of man — the threshold of the seventh prophetic millennium. It is the end of an age, not a dated prediction of the visible, physical return of Yahshua. The hour of His return belongs to the Father alone (Matthew 24:36), and we make no claim to it. What this book declares is that the sixth prophetic day is closing — and by the unanimous testimony of every Hebrew prophet, the Day of YAHWEH that follows opens in darkness, not in coronation. The seventh day will dawn. The King will return. But the chronology has restored the calendar — not scheduled the King. See Part Eight for the full pastoral development of this distinction.

WILL THE BRIDE BE RAPTURED OUT BEFORE THE DARKNESS?

No — not in the popular pre-tribulation sense. We affirm the catching away (1 Thessalonians 4:17, Greek *harpazō*), but we reject the evacuation interpretation. Paul's word for the meeting (*apantēsis*) is the technical term in the ancient world for citizens going out to escort an arriving king back into their city. It is escort language, not departure language. And Matthew 24:29-31 places the gathering of the elect explicitly *after* the tribulation. YAHWEH's pattern has always been preservation through, not removal from — Noah in the ark, Lot in Sodom, Rahab in Jericho, Israel in Goshen. The remnant is sealed within the darkness, not lifted above it. Build Goshen. The seal of Revelation 7 is placed in the foreheads of the servants of YAHWEH on the earth, while the winds of judgment are released around them. Light in the dwellings of Israel — gross darkness in Egypt. That is the pattern. That has always been the pattern.

CAN THIS BE PROVEN FROM SCRIPTURE?

Every core element — from the Jubilee count (Leviticus 25), to the 120-year prophecy (Genesis 6:3), to Yahshua's appearance in the 4th day (Genesis 1:14), to His two-day absence (Hosea 6:2), to the day-year principle (Psalm 90:4; 2 Peter 3:8) — is taken straight from Scripture. The numbers simply place them where YAHWEH intended.

WHY HASN***T THIS BEEN TAUGHT BEFORE?**

Because the restoration of time is part of Elijah's last-day calling. It wasn't time yet. But now the veil is lifting. Now the final trumpet is near. Now is the time to restore the calendar of heaven.

APPENDIX C: THE JUBILEE KEYS OF HISTORY

Milestone Summary

Key	Date	Year AM	Significance
Creation	3965 BCE	1	Year 1 AM — Beginning of the dominion clock
Program launches	3845 BCE	121	End of the 120-year front gap — Jubilee clock begins
Exodus	1484 BCE	2,481	Israel leaves Egypt
Super Jubilee ends / Israel enters Canaan	1444 BCE	2,521	$49 \times 49 = 2,401$ years complete; 70-Jubilee national clock begins (seamless junction)
Solomon's Temple	1004 BCE	2,961	480 years from Exodus (1 Kings 6:1)
Yahshua born	~3 BCE	3,963	Approximate
Yahshua's ministry climax	35 CE	4,000	Midst of the prophetic week
70th Jubilee of Israel	1986 CE	5,951	Completion of Israel's covenant cycle

Key	Date	Year AM	Significance
Final Jubilee begins	1986 CE	5,951	Jubilee #120 of the program
Final Jubilee ends	2035 CE	6,000	Year 6,000 AM — Start of the 7th Day

Each of these Jubilee markers functions like a divine trumpet, sounding the approach of the Kingdom and the restoration of all things.

These are not speculative dates — they are the **Jubilee keys of redemptive history**.

The Jubilee Numbering

Program	Jubilees	Span
Super Jubilee (49 cycles)	Jubilees 1–49	3845–1444 BCE
Israel's 70 Jubilees	Jubilees 50–119	1444 BCE–1986 CE
Final Jubilee	Jubilee 120	1986–2035 CE
TOTAL	120 Jubilees	5,880 years

The 120-year gap (3965–3845 BCE, Creation to program launch) is NOT counted as Jubilees. It is the structural threshold at the front of the timeline — the span from Adam to the appointment of the replacement seed. This is why the total is exactly 120 Jubilees, not 122: the Super Jubilee and Israel's 70 Jubilees run back-to-back with no gap between them, meeting at 1444 BCE.

APPENDIX D: THE GEMATRIA WITNESS

The Full Gematria of 3965

3965 is not just mathematically aligned — it is prophetically encoded.

The Digital Root

$3965 = 3 + 9 + 6 + 5 = 23 \rightarrow 2 + 3 = 5$

The number 5 is the number of **grace, freedom, and Torah** (which consists of five books). It signifies the divine favor of YAHWEH extended toward humanity through order, covenant, and revelation.

Breaking Down the Digits

Digit	Hebrew Letter	Meaning
3	Gimel (ג)	Divine perfection and resurrection. The number of divine agreement — Heaven's signature.
9	Tet (ט)	Finality, fullness, fruit of the Spirit. The completion of a cycle.
6	Vav (ו)	The number of man, of labor, of dominion granted under limitation. The connector.
5	Hey (ה)	Freedom. The breath of YAHWEH. The symbol of Jubilee liberty, divine favor, and transformation.

The Prophetic Message

Reading the digits as a sentence: **Divine completion (3) reaches fullness (9) through man's labor (6) and ends in freedom (5).**

3965 is the divine signal. It is the first stone laid in a calendar that foretold the final release. The beginning of the count was the first whisper of the end: **FREEDOM FOR ALL.**

CONCLUSION

TIME RESTORED TO ITS MAKER

With the veil lifting and the remnant awakening, we are now witnessing the restoration of prophetic time itself. Not merely time reckoned by tradition, but time revealed through covenant, creation, and kingdom alignment.

What began in Eden was distorted by Babylon. What was entrusted to the priesthood was hijacked by empires. What the early assembly once glimpsed was buried beneath centuries of theological debris.

But now — as Yahshua prepares to return — time is being restored to the Bride.

We now know:

- The year of Creation = **3965 BCE**
- The midpoint of time = **35 CE** (Yahshua's death and burial)
- The conclusion of this age = **2035 CE**

All clocks agree. All calendars converge. And the prophetic timeline once sealed is now open before the eyes of the remnant.

***"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." —
Isaiah 46:10***

This is not about knowing the day or hour. It is about **walking in the rhythm of the seventh day.**

This is the acceptable year. This is the final Jubilee. This is the restoration of prophetic time.

FHMI now teaches time with authority — not because of tradition, but because of revelation. This is what it means for Elijah to restore all things.

Time has returned to its Maker. And the Bride can now walk in rhythm with the Groom.

A Final Word

FHMI does not predict the hour of Messiah's return. That knowledge belongs to the Father alone. But we do proclaim — with confidence anchored in Scripture — that the 6th Day is ending. The chronology is not speculation. It is restoration.

We are not setting dates for His coming. We are announcing the end of man's age and the dawn of YAHWEH's rest.

You are living in one of the most remarkable moments in the history of YAHWEH's relationship with humanity. The clocks of creation are winding toward midnight. The sixth prophetic day is closing. The seventh is at the door.

The darkness is coming. That is not pessimism — it is prophecy. Every Hebrew prophet worth his calling said so, and they said it with full confidence in the outcome. They were not pessimists. They were realists who had seen the morning that comes after every night, and they trusted the pattern because they trusted the One who established it.

So we stand at the threshold — clear-eyed about what is coming, unshaken in our confidence about how it ends, and busy about the Father's business until the morning arrives.

2035 is a threshold, not a destination. The destination is the Kingdom. The threshold is the transition. And the transition, however dark, however turbulent, however long — is in the hands of YAHWEH.

And YAHWEH's hands have never dropped anything He intended to keep.

The clock has been corrected.

The pattern has been revealed.

The Bride can now walk in rhythm with the Groom.

Let the earth rest. The trumpet has sounded. The time is restored.

Scriptural References

Foundation:

- **Psalms 90:4** — A thousand years as one day
- **2 Peter 3:8** — One day as a thousand years

The Prophetic Week:

- **Genesis 1:14** — The Light appears on the 4th Day
- **Genesis 6:3** — 120-year prophetic structure
- **Daniel 9:24** — Seventy weeks determined
- **Daniel 9:27** — The covenant confirmed in the midst of the week

The Jubilee:

- **Leviticus 25:2** — The land shall keep a Sabbath
- **Leviticus 25:8** — Seven Sabbaths of years
- **Leviticus 25:9–10** — The trumpet of Jubilee
- **Leviticus 25:54** — The year of Jubilee release

The Two Days:

- **Hosea 6:2** — Two-day absence and third-day revival

The Restoration:

- **Isaiah 46:10** — Declaring the end from the beginning
- **Isaiah 61:2** — Proclaiming the Acceptable Year
- **Matthew 17:11** — Elijah shall restore all things
- **Acts 3:21** — Times of restitution of all things
- **Luke 4:21** — "This day is this Scripture fulfilled..."
- **Joel 2:15** — Blow the trumpet in Zion

The Kingdom:

- **Acts 1:6** — The kingdom restored to Israel
- **Hebrews 4:9** — A Sabbath rest remains
- **Revelation 11:15** — The kingdoms become YAHWEH's

The Temple:

- **1 Kings 6:1** — 480 years from Exodus to Temple

The Crucifixion:

- **Matthew 12:40** — Three days and three nights
- **John 8:57** — "You are not yet fifty"

Historical and Research Sources

Chronological Systems:

- Archbishop James Ussher — 4004 BCE Creation date
- Septuagint chronology — ~5500 BCE
- Masoretic compression — Shortens genealogical record between Adam and Abraham
- Zadokite calendar (Dead Sea Scrolls) — 364-day year, structured priestly rotations, 49-year Jubilee cycle

Ancient Sources:

- Book of Jubilees — Sacred chronology, priestly calendar
- 1 Enoch 10:12 — 70-generation punishment of the Watchers
- Temple Scroll (11Q19) — Jubilee observance
- 4Q324d / 4Q319 (Dead Sea Scrolls) — Calendar and priesthood organization

Modern Research:

- Ernest L. Martin — *The Star that Astonished the World*; proposes 1 BCE death of Herod
 - Colin J. Humphreys & W. Graeme Waddington — *Dating the Crucifixion* (Nature, 1983); *The Jewish Calendar, A Lunar Eclipse and the Date of Christ's Crucifixion* (Tyndale Bulletin, 1992)
 - Sir Isaac Newton — *Observations upon the Prophecies of Daniel and the Apocalypse of St. John* (1733)
 - John P. Pratt — *Newton's Date For The Crucifixion* (Quarterly Journal of the Royal Astronomical Society, 1991)
- Rev. John Shane Vaughn, Founding Apostolic Overseer*

**The trumpet is sounding. The time has been restored.
Let the Bride prepare.**

First Harvest Ministries International

Rev. John Shane Vaughn, Founding Apostolic Overseer

**The trumpet is sounding. The time has been restored.
Let the Bride prepare.**