

This document is a synopsis of the “2025 Timeline Inspection” excel spreadsheet. These documents are an in-depth inspection of the proposal written by Tom Horn in his books, *The Messenger* and *Zeitgeist:2025*.

The 2025 Timeline Inspection spreadsheet is divided into three tabs, each taking a different perspective. This document is meant to be a narrative to guide the reader through each of the tabs, and their proposed findings. The first tab looks at findings that involve large time spans and millennial perspectives. The second tab is a summary of the Jewish feasts and their prophetic fulfillments. The last tab, and the most in depth, is a matrix with more exhaustive findings and proposals, relative to the Apophis arrival date. Please note, for each of the findings, there are reference links to support the narrative denoted with yellow highlighted [x.x.x] notations.

Additionally, I would like to credit not only Tom Horn and the entire Skywatch organization, I would also credit the website links throughout these documents as I directly use language from these websites as part of this narrative.

Below are summarizations of the proposed finding for each of the tabs in the spreadsheet.

Summary of Tab 1: 6000 Year Calendar Perspective

1 Prophetic Millennial Timeline

Millennial Day Prophecy timeline:

This is based on the Millennial Day Theory timeline [1.1.1]. The millennial timeline is derived from Bible verses Psalm 90:4 and 2Peter 3:8, where a day is like a thousand years to the Lord. We are using the start date of 4000 BC (4004 to be exact). In this construct, the first day of the week, Sunday, would encompass the first thousand years of the timeline, and progress through seven thousand years total, ending on the Sabbath day of Saturday [1.1.2]. This last thousand years represents the millennial reign of Christ. This 4004-start date is based on Ussher’s calculation using the Gregorian calendar [1.1.3].

It should be noted, three calendars are being used throughout this document: the Essene, Modern Jewish, and Gregorian calendars. Each of these calendars have as their base different points of time. For the Gregorian, we derive our date from 1 AD, the year for the birth of Christ. In both Jewish calendars the number of years from creation to present is the basis for their calendar years. Currently, according to the Essene calendar, we would be near the end of the sixth day, approaching 6000 years from creation. However, the modern Jewish calendar diverges from this timeline by nearly 220 years. For example, in the Gregorian year of 2022 the Essene and Modern Jewish calendars would equivocate to 5947 or 5782, respectively.

Jubilee Cycles (Leviticus 25:8-13):

The Jubilee year is the year at the end of seven cycles of shemittah (Sabbatical years). A Jubilee Cycle is 50 years total, 7 shemittah years in 7 cycles, (7x7=49), with the Jubilee year being the 50th year [1.1.4]. Each 1000-year age can be broken up into 20 Jubilee cycles. Consider, the last 50 years of each age, would serve as a transition period between ages. Using the Essene calendar, it should be noted that we are approaching the last Jubilee cycle of the sixth day, 5950, starting in 2025. Furthermore, it should be noted that the cycle beginning in 2025 would be the one hundred and twentieth cycle occurrence in the

six-thousand-year timeline. This is significant as the number one hundred and twenty is associated with a divinely appointed time of waiting, such as with the one-hundred-and-twenty-year period given for repentance and the flood in Genesis 6:1-3.

2 Jubilee years for Age 4 and 6 (Day 4 and Day 6) finding and proposal

Essene Calendar Jubilee Cycles:

Referencing day/age 4 of the timeline, it is noted that the Ministry of Jesus Christ occurred in the last Jubilee cycle of that millennial period (25 AD - 75 AD). Specifically, starting in the year 25 AD, and lasting seven years until His crucifixion and resurrection in 32 AD. The finding notes that the Apophis timeline is also seven years, with April 13 2029 as its midpoint, spanning from 2025 to 2032 AD of the 6th day/age.

3 Daniels 70 week prophecy, and proposed 70th week finding

69 Weeks of Daniel Prophecy:

The seventy weeks of Daniel is broken into two periods: the first sixty-nine weeks and the last week. Each week coincides to a seven-year period. The fulfillment of the first sixty-nine weeks of Daniels prophecy was fulfilled when Jesus Christ entered Jerusalem in 32 AD. The basis for the fulfillment of this famous prophecy is with the Decree of Artaxerxes in 445 BC and using each week as a seven-year period. Calculating for the sixty-nine weeks, we have a total of 483 years ($69 \times 7 = 483$) accurately separating these two events, to the day [1.3.1].

Interesting note: (Suleiman prophecy):

In 1541 AD, the Ottoman Empire under Suleiman sealed the Eastern Gate into Jerusalem. Jewish literature details that when the Messiah arrives, he will enter Jerusalem through the Eastern Gate [1.3.2]. Using the 483 years previously referenced, and adding that to when Suleiman sealed the Eastern Gate, we arrive at 2024 AD. It is noteworthy that the Apophis timeline being discussed here will start in 2025, representing the last seven years of the Daniel's prophecy as the Great Tribulation. Although the first 69 weeks have already been fulfilled, the proximity of both of these timelines to each other is noteworthy when using this prophecy as a starting point.

Daniels 70th week

As previously discussed, the 70th week of Daniel is a seven-year period. The Apophis timeline proposes the start of this 70th week beginning in 2025, with Apophis as its midpoint, and ending in 2032. It is noteworthy that this timeline would parallel the three and a half year ministry of Jesus Christ that ended in 32 AD, with Apophis as the starting point in 2029, and ending in 2032, two thousand years after the crucifixion of Jesus Christ.

4 Jubilee Cycles from Artaxerxes to present proposal finding

The number 50 is considered to be a strong Biblical number [1.4.1]. Fifty, or Penta, is the basis for both the Jubilee cycles as well as the root for the word Pentecost. Using fifty (Penta) sets of Jubilees, an interesting mathematic relation is found regarding the previously mentioned end of the seventieth week in 2032 AD. Starting with the Artaxerxes Decree date in 445 BC, and adding the fifty sets of Jubilees, or 2500 years ($50 \times 50 = 2500$), would give us a time span ending in 2055. The last Jubilee of that period, would have 2030 as its midpoint of that 50-year cycle. The proximity to the Apophis arrival date is noteworthy.

5**Cycles of 365: Flood to end of proposed 70th week finding**

The number 12 is considered to be a strong Biblical number [1.5.1]. The number 12 is mentioned often in the New Testament of the Bible, such as Jesus' selection of 12 apostles. That choice was deliberate, with each apostle representing one of the 12 tribes of Israel. As previously discussed, we are using the concept of a year equaling a thousand years, and will take a portion of that concept in the next finding.

Using 'year' as a consideration, another interesting mathematical relation is found with the proposed end of the 70th week in 2032 AD and the calculated date for the Great Flood in 2348 BC [1.5.2]. Taking the number of years between these two dates, we have a total of 4380 years. If we divide that number (4380) by the number of days in the Gregorian calendar (365), we have a division of 12.
(4380 / 365 = 12)

6**(4004 BC) Cycles of 1006: From Creation to proposed end of 70th week finding**

The number 6 is also considered to be a strong Biblical number [1.6.1]. The number 6 and its meaning are related to man and human weakness, the evils of the devil and the manifestation of sin. Man was created on day six of creation week. Men are appointed 6 days to labor. Again, using the concept of a year equaling a thousand years, and will take a portion of that concept in the next finding as well.

Using the one thousand years (or millennium) portion of that concept as a consideration, another interesting mathematical relation is found with the proposed end of the 70th week in 2032 AD and the calculated date for Adam, or the creation of man, in 4004 BC [1.6.2]. Taking the number of years between these two dates, we have a total of 6036 years. If we divide that number (6036) by the sum of the number for the millennium and the number of man (1000 + 6 = 1006), we have a division of 6.
(6036 / 1006 = 6)

7**(3975 BC) Millennial Cycles plus 7: From First Age/Day to proposed end of 70th week finding**

Lastly, the number 7 is also considered to be a strong Biblical number [1.7.1]. God created the heavens and the earth in six days, and then rested on the seventh day. This is our template for the seven-day week, observed around the world to this day. Again, using the concept of a year equaling a thousand years, and will take a portion of that concept in the next finding as well.

Using the one thousand years (or millennium) portion of that concept as a consideration, another interesting mathematical relation is found with the end of the 70th week in 2032 AD and the beginning date of the first age, or day one, in our timeline of 3925 BC. It should be noted that the 3925 BC date is derived from the Essene calendar marking the end of the 4th age in 75 AD. If we go back in time by subtracting a thousand years for each day, we arrive at the beginning of the timeline starting in the aforementioned 3925 BC. (This date could potentially be viewed as the date Adam and Eve were banished from the Garden). However, if we go into the past an additional one 50-year cycle, we arrive at the year 3975 BC. An interesting mathematical relation is found using this date. Taking the number of years between this new start date of 3975 and the proposed end date of 2032, we have a total of 6007 years. This total can be viewed as the sum of six sets of millennial years plus the number of perfection (6000 + 7 = 6007).

6000 Year Calendar Perspective

As a final note to the findings in this tab, it should be noted that the mathematical relation to the dates given above could only work with the 2032 end date. The dates for creation, Adam, the Great Flood, and Artaxerxes Decree are for the most part agreed upon dates by Biblical scholars. In the last tab of this document, I have provided additional links to support the above given dates.

Summary of Tab 2: Apophis Timeline Summary 2029

Feasts and Calendar Dates

This tab focuses on the Apophis arrival year of 2029, showing the feasts [2.1.1] for both the Modern Jewish [2.1.2] and Essene Calendars [2.1.3] in respect to their Gregorian dates. The Feast column denotes the feasts that have been prophetically fulfilled, and are yet to be fulfilled, by Jesus. The delta column denotes the number of days between that calendar date and the Apophis arrival date, relative to the Gregorian calendar.

Modern Jewish Calendar

Significant Numbers: thirteen and fourteen

The number 13 is symbolic of rebellion and lawlessness in the Bible [2.2.1]. Thirteen represents all the governments created by men, and inspired by Satan, in outright rebellion against the Eternal.

A multiple of 7, 14 partakes of its importance and, being double that number, implies a double measure of spiritual perfection [2.2.2]. Two with which it is combined (2x7) may, however, bring its own significance into its meaning, as it does in Matthew 1, where the genealogy of Jesus Christ is divided up and given in sets of 14 (2x7) generations, two being associated with incarnation.

Keeping these two numbers in mind, the Passover date for 2029 starts at sunset on March 30th [2.2.3], fourteen days [2.2.4] prior to the Apophis arrival date. As the modern Jewish calendar is based on a lunar cycle, this day is referred to as Erev Pesach (or the eve of), and on this year is also the beginning of their Shabbat, or Sabbath. The Gregorian calendar typically denotes March 31st, the full day, as marking the beginning of Pesach [2.2.5], and this day is thirteen days prior to the Apophis arrival date, and interestingly falls on Shabbat, or the Sabbath.

Significant number: eleven

The number 11 is symbolic of disorder, chaos and judgment [2.3.1]. It is noteworthy that eleven days prior to the Apophis arrival date [2.3.2] is Nisan 17 in the modern Jewish calendar, the traditional date for the Resurrection of Christ [2.3.3].

Significant Number: six

As previously noted, the number 6 is considered to be a strong Biblical number [2.4.1]. The number 6 and its meaning are related to man and human weakness. It is interesting to note that in the Modern Jewish Calendar, Passover and the feast of unleavened bread will conclude on Nisan 22, or April 7th [2.4.2], six days prior to the Apophis arrival date [2.4.3]. Additionally, thirty-six days later [2.4.4] (the number six multiplied by itself) the Feast of weeks, or Pentecost, will begin on Sivan 6 [2.4.5], or May 20th [2.4.6].

Significant Number: five

The number 5 symbolizes God's grace, goodness and favor toward humans [2.5.1]. It should be noted that immediately after the conclusion of the Passover Feast, ending on Nisan 22, there is a period of five days separating this feast from the Apophis Arrival date [2.5.2]. From a visual perspective, it could be viewed as a five-day period of grace before a catastrophic event is about to occur.

Significant number: fifty

The number 50 derives its meaning from its relationship to the coming of God's Holy Spirit [2.6.1]. The term Pentecost is derived from the Greek word pentekoste which means fiftieth. Keeping this number in mind, it is noteworthy that one hundred and fifty days after Apophis [2.6.2] (one hundred and fifty being three sets of fifty), the Feast of Trumpets will begin on September 10th [2.6.3], or Tishri 1 [2.6.4] on the modern Jewish calendar. However, as the previous examples have been focusing on the modern Jewish calendar, it is also noteworthy that fifty one days after Apophis [2.6.5] the Essene calendar has Pentecost being celebrated on June 3rd, or 15 Sivan [2.6.6]. The remaining significant number examples will focus on the Essene calendar.

Essene Calendar**Significant number: ten**

The number ten is also considered to be a strong Biblical number. Ten is viewed as a complete and perfect numeral, as is 3, 7 and 12. Examples of the number ten in the Bible can include: The ten plagues God sent on ancient Egypt, ten generations of man having lived on the earth before the flood, and considering the phrase "God said" is found ten times in Genesis 1, which is a testimony of His creative power [2.7.1]. It is noteworthy that on the Essene calendar, ten days prior to Apophis would be Nisan 14, or April 3rd, the beginning of Passover [2.7.2].

Significant number: seven

As previously noted, the number seven is considered to be a strong Biblical number [2.8.1]. Again, using the Essene calendar, it is also noteworthy that seven days prior to Apophis [2.8.2] would be Nisan 17, or the traditional date for the Resurrection of Christ [2.8.3]. The Nisan 17 date was Previously discussed in significant number eleven section, where it falls eleven days prior to Apophis on the Modern Jewish calendar. Interestingly, the concepts of both creation and chaos or reflected with their Biblical number associations on this date, the traditional date for the Resurrection of Jesus, when looking at both the Essene [2.8.4] and Modern Jewish [2.8.5] calendars.

Significant number: three

The number three is a significant Biblical number found throughout the Bible. The number three is most closely associated with the trinity [2.9.1]. It is noteworthy that three days prior to the Apophis arrival date, Nisan 21, concludes as the last day of the Feast of Unleavened Bread. Additionally, counting from the Apophis date and going forward to Nisan 26, is the Feast of the First Fruits of Barley. This is a span of three days, counting from April 13 through April 15 [2.9.2].

Significant number: fifty and three (sets of)

As previously mentioned, the number fifty is a significant Biblical number [2.10.1]. In the next findings there are some mathematical properties that are potentially noteworthy.

Fifty-one days after Apophis [2.10.2] is the Essene calendar date for Shavuot, or Pentecost, on Sivan 15 [2.10.3]. Although this is not fifty exactly, its proximity is noteworthy.

Also noteworthy is that the Feast of Trumpets would occur on 1 Tishri, or September 19th. This would be one hundred and fifty-nine days after Apophis [2.10.4]. What is noteworthy here is that 159 could be viewed as three sums of both the numbers fifty and three. Meaning, three sums of fifty (150), plus three sums of three (9).

Although there is a bit of mathematical liberty being used in this finding, it should be noted that three sets of three would equal nine, and that the number 9 symbolizes divine completeness or conveys the meaning of finality. Christ died at hour nine of the day, or 3 p.m., to make the way of salvation open to everyone [2.10.5]. Additionally, according to the Genesis records, the Flood began on the seventeenth day of the second month (7:11), and came to an end on the seventeenth day of the seventh month (8:4). Using the 360-day prophetic calendar derived from the Book of Daniel, this is a period of exactly five months, or “an hundred and fifty days” (7:24) [2.10.6]. This one-hundred-and-fifty-day period is also referenced by Dr. Horn as being a significant time period in the Book of Revelation.

September 19th - Concurring Feasts

Keeping the previously mentioned September 19th finding in mind, it is also noteworthy that this day is a feast day on both calendars. As mentioned, on the Essene calendar this is the calendar date for the Feast of Trumpets [2.11.1], while on the Modern Jewish Calendar, this is the date for Yom Kippur, or the Day of Atonement [2.11.2].

Prophetic Year: 360 days

The basis for the prophetic year, a concept that will be revisited later in this document, has both historical and prophetic based roots. The previous example with the flood referenced the historic based argument, while the prophetic based argument can be found in the books of Daniel (7:24-25, 9:27) and Revelation (12:13-14, 13:4-7). These books discuss the three-and-a-half-year period as lasting 1260 days. Using the thirty day month calculation, the full year equates to 360 days [2.12.1].

Interestingly, using the thirty-day month, the Essene calendar places Shimat Torah on October 10th of 2029 [2.12.2], which is six months (one hundred and eighty prophetic calendar days) after the Apophis arrival date [2.12.3]. This day is also called the Great Day and marks the conclusion of the annual cycle of public Torah readings, and the beginning of a new cycle starting on Tishri 23 [2.12.4].

Summary of Tab 3: Apophis Timeline Detailed

The last tab is meant to provide the most detail for findings related to the Apophis arrival date. The sheet is primarily divided into three column sections, each color coded based on calendar type. The Gregorian calendar is highlighted in blue, the modern Jewish (or Hebrew) in gold, and the Essene in green. The columns are arranged as a timeline, with the oldest dates at the top of the sheet, continuing down through modern day at the bottom.

Each of the colored column sections is also divided into three parts. The left most section denotes the number of days or years from the Apophis arrival date, and is labeled as Delta. For example, the first line

has a delta of -6033 years, from the Gregorian calendar date of 4004 BC (found in the second colored section). This signifies the number of years between this event and the Apophis arrival date (i.e. 6033 years). Furthermore, the significance of this item is described in that color's last column, and will contain a link for reference, if needed.

At the farthest right is a grey column, this column contains a reference for additional notes, and to track alternate timeline findings.

At the top is a legend for clusters of findings with where each of the finding subjects are numbered. On the left, in yellow, is a sorting cell, to allow the calendar to be condensed and viewed for that particular subject only. What follows is commentary for each of these numbered items and proposed findings.

1 Daniels 69 weeks Prophecy

This section is supportive of the findings previously found in sections [1.3.1, 1.3.2, 1.4.1] and provides additional reference for the Seventy Weeks of Daniel prophecy [3.1.1]. The Seventy weeks of Daniel can be divided into two sections: The first sixty-nine weeks, and the last seventieth week [3.1.2]. For the purposes of this document, it is the proposal that Apophis arrives in the middle of the seventieth week, or the Great Tribulation.

As previously noted, the prophecy concerning the first sixty-nine weeks was fulfilled by Jesus Christ when he entered Jerusalem while riding a donkey (also fulfilling a prophecy by Zechariah) on April 6, 32 AD. This prophecy was precisely fulfilled as 483 years prior, was the Decree of Artaxerxes on March 14, 445 BC. The interval between the commandment to rebuild Jerusalem until the presentation of the Messiah as King would be 173,880 days (Sixty-nine weeks of 360 prophetic calendar days). There are several links in this section to reference for this amazing prophetic fulfillment [3.1.3] [3.1.4].

2 Daniel/Revelation 3.5 years

This finding focuses on the number of days mentioned in the books of Daniel and Revelation as related to the End of the Age, or the Great Tribulation. The book of Daniel mentions 1290 and 1335 days, while the Revelation mentions 1260 days [3.2.1]. In the case of Revelation, the 1260 days is based on a three and a half year time period based on the 360 prophetic year ($360 \times 3 + (360 / 2) = 1260$). Sorting the spreadsheet for this finding, this number of days is sorted relative both before and after the Apophis arrival date. For completion's sake, I also added the Gregorian number of days for three and a half years as 1278 ($365 \times 3 + (365 / 2) = 1277.5$). There are several findings on these dates as noted below:

(-1335) It is interesting to note that August 17, 2025 is the 33rd Sunday of that year [3.2.2]. The number 33 is associated with Promises, Blessings, and Judgement [3.2.3].

(-1290) This finding focuses on Jewish Feasts occurring on this day, October 1st 2025 [3.2.4]. In the modern Jewish calendar, this is the start of Yom Kippur (The Day of Atonement) and is considered the holiest day of the year. Additionally, on the Essene calendar, this is the start for Sukkot, or the Feast of Tabernacles [3.2.5]. It is noteworthy that these calendars have coinciding feast start dates, and their associated themes. On the same day, you would have a celebration for the gathering of the harvest (Sukkot), a commemoration of the Jews wandering the desert for forty years after the exodus prior to entering the

promised land (Sukkot) [3.2.6], on the one only day in the year when the High Priest was allowed to enter the Holy of Holies to present blood on the Ark of the Covenant (Atonement) [3.2.7].

(-1278) The basis for this finding is the observation that October 13, 2025 occurs three and a half year prior to Apophis using the Gregorian calendar as a calculation [3.2.8]. Although the book of Daniel is using the three-hundred-and-sixty-day prophetic calendar, it is noteworthy that the last day of Sukkot, the Feast of Tabernacles, occurs on this day [3.2.9].

On a side note, on the date of October 13 two hundred and thirty-three years prior in 1792, was the laying for the cornerstone for the White House in the United States [3.2.10]. Additionally, two hundred and thirty-three is a Fibonacci sequence number, which is associated with mathematical sequences in nature [3.2.11]. This was included only as an item of interest, and not necessarily a finding.

(-1260) This finding is based on the three-hundred-and-sixty-day prophetic calendar found in Revelation. It is noteworthy that using this calendar, three and a half years prior to Apophis is October 31, 2025 – Halloween [3.2.12]. According to the link in the last column: “This day marked the end of summer and the harvest and the beginning of the dark, cold winter, a time of year that was often associated with human death. Celts believed that on the night before the new year, the boundary between the worlds of the living and the dead became blurred. On the night of October 31, they celebrated Samhain, when it was believed that the ghosts of the dead returned to earth. [3.2.13]” It should be noted that the pagan festival of Samhain, or Halloween, is found to have a significance in two other finding sections related to the years 2025 and 2032 that will be discussed later in this document.

(1260) As we are using the Apophis arrival date as the exact midpoint, the following findings are based on observations after this date. In this case, it is noteworthy that the same 1260 days after the Apophis date is 24 September 2032 [3.2.14], the Essene calendar date for Yom Kippur (Atonement) on Tishrei 10, 5957 [3.2.15]. As previously discussed, this is considered a most Holy day. Interestingly, and to reiterate a previously discussed topic, the last jubilee cycle of the Essene calendar begins in 2025. It is noteworthy that the end of the proposed timeline would generally end in 2032, seven (being a strong Biblical number) years into this jubilee cycle.

(1290) October 24, 2032 on the Essene calendar falls on Heshvan 10. This is the traditional date on which Noah entered the Ark prior to the flood, and is noteworthy given its symbolism in relation to the proximity to the end of this timeline [3.2.16].

(1335) This number of days mentioned in the Book of Daniel, represents the furthest date from Apophis. It is noteworthy that on the Essene calendar December 8, 2032 marks the beginning of Channukah [3.2.17]. This is covered more in depth in Tom Horns book ‘The Messenger’.

3 Israel Modern Founding Date Related

This finding focuses on occurrences within the calendar timeline pertaining to the anniversary date for the founding of Israel on May 14th, 1948. The founding of Israel in 1948 is arguably the most significant prophetic fulfillment in recent history. This finding focuses on May 14, 2032 AD, toward the end of the suggested seven-year period in this Apophis centric timeline. There are four findings of interest related to properties within this date.

Regarding occurrences for the day itself, it was noted that on May 14th 32 AD, in the proposed year of the Crucifixion of our Lord (more information on this later), forty days prior would be the date of April 4, 32 AD [3.3.1]. This date is significant in relation to the celebration of the Passover Feast, and was referred to as the day of preparation [3.3.2]. For this document, however, the finding is for the significance of the number forty, a strong biblical number [3.3.3], as it relates to the prophetic fulfillment of the Passover Feast through the sacrifice and Crucifixion of our Lord Jesus Christ.

Keeping numeric properties in mind regarding the May 14th 1948 date, it was noted that eighty-four years would elapse to reach the same date in 2032 (2032-1948=84). When looking for the significance of the number eighty-four, it was noted that Anna the Prophetess was eighty-four years old when she recognized the significance of the anointed Christ in the baby Jesus when he was presented at the temple (Luke 2:22) [3.3.4].

It is further noted, regarding the number eighty-four, that is the sum of two strong Biblical numbers: seven and twelve ($7 \times 12 = 84$) and has other interesting properties [3.3.5]. Additionally, these two numbers are directly referenced by Jesus in Mark 8:19-21, the link provide a treatise on the interpretation of this verse as it related to the salvation of the gentiles [3.3.6].

Lastly, it is noted that Matthew 24:34 “**Verily I say unto you, This generation shall not pass, till all these things be fulfilled.**”, can be interpreted to say that all of the events for the end days shall occur within a single generations’ lifetime. Using the eighty-four years as a reference, it is noted that according to UN estimates, the average lifespan on an Israeli in 2032 will be eight-four years. (Please note the link assumes a lifespan increase of 0.18% over a ten-year timeframe relative to the publication date of the article) [3.3.7].

4 Two Sheaf Offering (Read from 2029 to 2025 dates)

In this section, there are several related findings, a heading has been placed in front of each paragraph for clarity.

(Christian and Jewish Feast Day convergence): This finding begins by noting that the Modern Jewish Shavuot Feast [3.4.1] and Christian celebration of Pentecost [3.4.2] both occur on the same date of May 20th in 2029. This is a semi-unique occurrence, and can be verified across both calendars. For example, as noted in the spreadsheet, the Christian celebration of Pentecost is on June 8th in 2025, while the modern Jewish calendar celebrates Pentecost on June 1st.

(Biblically significant numbers): It is noted that the modern Jewish calendar celebration of Shavuot begins at sunset on May 19th, and ends on May 20th. While the Christian celebration of Pentecost is celebrated on May 20th. These dates are thirty-six [3.4.3] and thirty-seven days after Apophis, respectively. The primary focus of this finding is to note that thirty-six is a multiple of six, six times ($6 \times 6 = 36$). As previously noted, the number six is considered to be a strong Biblical number related to man and human weakness. Additionally, thirty six is twice the sum of eighteen ($18 \times 2 = 36$), with eighteen being the sum of six three times ($6 + 6 + 6 = 18$). This is proposed as being noteworthy as Shavuot commemorates when God gave the ten commandments to man [3.4.4], and Pentecost commemorates the descent of the Holy Spirit to the Apostles (man) [3.4.5]. Both of these events can be visualized as God giving or presenting to man, the previously noted number six.

In the above, it is interesting to note that in relation to the number six, the findings also involve a doubling factor, or the number two, as part of them. For example, the number eighteen (six added three times, $6 + 6 + 6 = 18$) doubled is thirty-six ($18 \times 2 = 36$). Additionally, the number six doubled is twelve, which is also a multiple of the number thirty-six ($6 + 6 = 12$, and 12 divided by 36 is three). Keeping the concept of doubling (or two) in mind, it is interesting to note that the feast of Shavuot involves a two-sheaf wave offering. The first offering is a sin offering, followed by a peace offering [3.4.6].

(The Two Witnesses): Considering the numbers six and two, and the relation of how these numbers represent both man and a doubling, with the relation to Shavuot with the double-sheaf offering; when considering the visualization of God giving or presenting to man, the finding being considered here is as a potential relation to the two witnesses described in the book of Revelation. There are various interpretations for when the two witnesses arrive based on the Revelation timeline, links have been added that discuss the timing of the two witnesses [3.4.7] [3.4.8]. It should be noted that the two witnesses are recorded to be an event that will last three and a half years, as recorded in the Book of Revelation, as either starting or ending close in proximity to the midpoint of the seven-year Tribulation period. In the timeline that is being considered here, the Apophis arrival date is being set as this midpoint. This finding date of May 20th, and its proximity to the Apophis midpoint of the seven-year Tribulation period, allows for the aforementioned three-and-a-half-year period for the two witnesses.

(United States Related): Using the calculation of three and a half years as 1277.5 days, it is noted that 1277 days prior to Shavuot on 20 May 2029, is November 20th, 2025 [3.4.9]. This date has a modern relevance as it is the birthday of the current President as of the time of this writing, Joe Biden, who will be 83 years old on this date [3.4.10]. This is regarded as an item of interest when considering the previous findings as related to the number 84 (section 3.3.4) and the usage of the three and a half years calculation, albeit using the Gregorian calendar calculation. I would not consider either of these to be of strong Biblical correlation, but only as items of interest. Regardless of your opinion of his Presidency, the Biden policies are having a direct effect on Israel and the other countries of the world as a whole. The United States has historically been a staunch ally of Israel, however, Presidencies treat this relationship in very different ways. Whereas President Trump is credited with the Mid East peace plan called the Abraham Accords, the Biden and Obama administrations promoted the Iran nuclear treaty. It is agreed that this treaty is only beneficial for Iran to achieve nuclear weaponization technologies, for which Israel has declared they cannot let that happen. In any case, the seemingly inevitable collision course between these two countries sets up the geo political situation resembling the Gog and Magog war described in Ezekiel 38 and 39. It should be noted that this prophecy is commonly associated with Eschatology and is considered to either part of, or in close proximity to, the seven-year Tribulation.

Continuing with the November 20th 2025 finding, it is noteworthy that seventy days prior to this date is September 11th [3.4.11]. It should be noted that the number seventy is a strong Biblical number with associations to Jerusalem [3.4.12]. For obvious reasons this was a historic day in the United States that shaped many policies regarding the Middle East. This, however, is not the only occurrence of a September 11th finding. One hundred and fifty days after the Apophis arrival date in 2029 would fall in the middle of Rosh Hashanah, or the Feast of Trumpets, on September 10th [3.4.13]. One hundred and fifty could be considered as the sum of two biblically significant numbers, both three and fifty. One hundred and fifty is the sum of fifty, three times ($50 \times 3 = 150$). As previously discussed, the number fifty has associations to both Pentecost, as well as the Shemittah, while the number three can be associated to the Trinity. In the modern Jewish calendar, Rosh Hashanah is celebrated beginning at sundown on Sunday, 9 September 2029 and ending at nightfall on Tuesday, 11 September 2029 [3.4.14].

(Halloween): Furthermore, taking the prophetic number of days for three and a half years, or one thousand two hundred and sixty days ($360 \times 3 + 180 = 1260$), it is noteworthy that from the Shavuot date of May 20 in 2029, one thousand two hundred and sixty days later would fall on Halloween of 2032 (October 31st) [3.4.15]. As previously discussed, Halloween is derived from the pagan festival of Samhain. The Celts celebrated this day “to welcome in the harvest and usher in ‘the dark half of the year.’ Celebrants believe that the barriers between the physical world and the spirit world break down during Samhain, allowing more interaction between humans and denizens of the Otherworld.” Samhain was celebrated as the feast of the dead, or feast of the faeries. As part of this folklore, the Sluagh were the hosts of the unforgiven dead, and interestingly would come from the west to enter houses and steal souls (as opposed to the Biblical Old Testament verses referencing facing east in relation to Temple worship). Furthermore “Celts marked Samhain as the most significant of the four quarterly fire festivals, taking place at the midpoint between the fall equinox and the winter solstice.” [3.4.16] Interestingly, this date coincides with the Essene calendar for the Mid-Fall date in 2032 [3.4.17].

As a final note for the Halloween topic in this section, it was previously mentioned that the pagan festival of Samhain (Halloween) was shown to occur in 2025 one thousand two hundred and sixty days prior to the Apophis arrival date. It is noteworthy that these occurrences both use a 1260-day interval and are exactly seven years apart. However, it should be noted that their starting points differ: the 2025 date is derived as days from Apophis, while the 2032 date is derived as days from Shavuot and Pentecost in 2032. The next section has as part of its topics the 2025 significance for Halloween.

5 Jewish Feasts (Note: alternate timelines X1,X2 and X3 in Additional Findings column)

This is going to get complicated... Using Apophis as the midpoint, the proposed beginning of the seven-year Tribulation period would begin in 2025. The findings in this section focus on the three feasts that have yet to be fulfilled by Jesus Christ. These feasts are Trumpets, Atonement, and Booths (Tabernacles) [3.5.1]. These findings are based on interesting timelines not only in relation to Apophis, but alternate timelines are also discussed in relation to unique occurrences within the seven-year time frame.

(Feast of Trumpets): The basis for this finding has as its starting point the Feast of Trumpets, or Rosh Hashanah, with the start date of 22 September 2025 on the Modern Jewish calendar [3.5.2]. Like other Christians, I am always looking up, with the Blessed Hope, for the return of our Lord, in anticipation for the fulfillment of the Rapture. There are many interpretations for this event, its timing, and even its existence within Christian theology. I personally believe this concept is Biblical, and that it will happen. I also believe in a pre-tribulation rapture. Now, I AM NOT MAKING A RAPTURE PREDICTION DATE. However, the Feast of Trumpets has been associated as a good candidate for when this event might occur. Given that, I wanted to look into date associations to this particular festival on the calendar. As such, an alternate timeline will be established using Biblically significant numbers, with the 2025 Feast of Trumpets as its start, as denoted in the furthest right column as ‘X1’.

To start, it is noted that 120 days prior to the Feast of Trumpets, is May 25, 2025 [3.5.3]. The number 120 is Biblically significant associated with a divinely appointed time of waiting [3.5.4]. The significance of May 25th is that this is the historically accurate date for the Ascension of Christ [3.5.5]. According to scripture, this date was forty days after His resurrection [3.5.6], which occurred on Nisan 17 [3.5.7]. In 2025, the modern Jewish calendar for Nisan 17 falls on April 15th [3.5.8]. To recap, starting from the date of Resurrection in 2025, adding 40 days will fall on the historically accurate date for the Ascension. Adding

120 days from that will fall on the Feast of Trumpets. It should be noted, this occurrence of the 120-day time interval is unique to 2025. It should also be noted that Catholicism does not celebrate the date of Ascension as exactly 40 days after Nisan 17. Because Easter is always celebrated on a Sunday, the Ascension date is celebrated on the closest Thursday thirty-nine days after [previous - 3.5.5].

The next finding notes the Biblically significant number nine, which associates the concept of divine completeness, or conveys the meaning of finality [3.5.9]. Keeping these associations in mind, it is noted that nine days after the Feast of Trumpets is 1 October 2025 [3.5.10], the Feasts of Atonement and Tabernacles are celebrated, on both the Modern Jewish [3.5.11] and Essene calendars [3.5.12] respectively.

Continuing, it is noted that 21 days after the Feast of Trumpets alternate start date, is 13 October 2025, where the last day of the Feast of Tabernacles is celebrated in the Modern Jewish calendar [previous - 3.2.9]. Interestingly, the number 21 is associated with 'great wickedness of rebellion and sin', 'representing a new level or effort that is sinful and disobedient against God' [3.5.12]. Continuing with this negative visualization, it is noted that 39 days after the alternate start date is 31 October 2025 [3.5.13]. In addition to being the celebratory day for Samhain, or Halloween, as previously mentioned; the number 39 can be derived as the sum of the number 13 three times ($13 \times 3 = 39$). Thirteen is considered as 'symbolic of rebellion and lawlessness in the Bible' [3.5.14], and was also referenced as part of the previous link for the number 21 as being associated with sinfulness.

Keeping the numbers 9, 21, and 39 in mind, with their associations, it is significant that all three of those date occurrences coincide with the Daniel/Revelation timelines discussed in section two. Each of the dates discussed here fall on the 1260, 1278, and 1290 intervals discussed in that section. Furthermore, the number 120 can also be added as part of this finding as it related to the historical date for the Ascension of Christ.

(Feast of Tabernacles) For this finding, the Feast of Tabernacles on 6 October 2025, will be used as alternate starting point 'X2', as denoted in the furthest right-hand column. Taking from the above, it is noted that 120 prior, on 8 June 2025 [3.5.15], the Catholic church will celebrate Pentecost [3.5.16]. It should be noted that this is a semi unique occurrence due to the date discrepancies associated with Easter always being celebrated on a Sunday. As noted, this occurrence is unique to 2025 within the timeline. Furthermore, it is also noted that 127 days prior [3.5.17], being the sum of two strong Biblical numbers ($120 + 7$), the Feast of Shavuot is celebrated on both the Modern Jewish [3.5.18] and Essene calendars [3.5.19].

(Simchat Torah and Torah Readings) Each year synagogues begin an annual cycle of reading through the Torah, with Simchat Torah marking the conclusion and the beginning of a new cycle [3.5.20]. It is noted that when reading the Bible, the Old Testament is fulfilled in the New Testament. Namely, through the ministry, death, and Resurrection of Jesus Christ. It is also noteworthy to consider themes and occurrences in the Old Testament, and how they may be being expressed by parallel events in the future, figuratively and allegorically speaking.

In this finding, we start by noting that the Apophis arrival date will fall in the Torah Cycle starting on 13 Oct 2028 (Denoted with X3 in the alternate timeline). However, when adding the Gregorian calendar equivalent of three and a half years (1278 days) to this date, it is noted that we will arrive at 13 April 2032 [3.5.21]. Interestingly, this would also be the third anniversary of the Apophis arrival date itself. As we are looking at Torah reading cycles, it is noteworthy as to what passages of Torah are being read around key dates. For example, when consulting the Full Kriyah Torah cycle reading for Modern Jewish

calendar year of 5792 [3.5.22], of which the Apophis date 13 April 2032 would be a part of, we find that just prior to this date, on the 12th of April, the readings are for Numbers 28:1-15. These passages are the Bible portions for when the Lord spoke to Moses concerning the Daily Offerings, Sabbath Offerings, and Monthly Offerings. Interestingly, in the very next passages of scripture, starting in Numbers 28:16, the Lord speaks to Moses concerning the Passover Offerings and the Offering for the Feast of Weeks.

Continuing with the Torah readings, other dates had interesting correlations as well. The following Torah readings would occur in close proximity to the Apophis Date, in the Modern Jewish calendar year of 5789, according to the the Full Kriyah spreadsheet [previous – 3.5.22]:

4/7/2029 Deut 14:22 – 16:17 (Tithes, The Sabbatical Year, Passover, The Feast of Weeks, The Feast of Booths)

4/13/2029 (Apophis Arrival)

4/14/2029 Lev 9:1 – 11:47 (The Lord Accepts Aaron's Offering, The Death of Nadab and Abihu, Clean and Unclean Animals)

These readings would occur in proximity to the Feast of Trumpets on September 22, 2025, in the Modern Jewish calendar year of 5786 [previous – 3.5.22]:

9/20/2025: Deut 29:9 – 30:20 (The Covenant Renewed in Moab, Repentance and Forgiveness, The Choice of Life and Death)

9/22/2025: (Feast of Trumpets)

9/23/2025: Gen 21:1-34 (The Birth of Isaac, God Protects Hagar and Ishmael, A Treaty with Abimelech)

These readings would occur in proximity to the Halloween 2025, in the Modern Jewish calendar year of 5786:

10/25/2025: Gen 6:9-11:32 (Noah and the Flood, The Flood Subsides, God's Covenant with Noah, Noah's Descendants, Nations Descended from Noah, The Tower of Babel, Shem's Descendants, Terah's Descendants)

10/31/2025: (Pagan holiday for Samhain/Halloween)

11/1/2025: Gen 12:1 – 17:27 (The Call of Abram, Abram and Sarai in Egypt, Abram and Lot Separate, Abram Rescues Lot, Abram Blessed by Melchizedek, God's Covenant with Abram, Sarai and Hagar, Abraham and the Covenant of Circumcision, Isaac's Birth Promised)

Lastly, in the Essene calendar year of 5957 [previous – 3.5.22], these readings would occur in proximity to Channukah 2032:

12/5/2032: Num. 7:54 – 8:4 (portions of 'Offerings at the Tabernacle's Consecration', The Seven Lamps)

12/8/2032: Channukah

12/11/2032: Gen 44:18-47:27 (portions of 'Joseph Tests His Brothers', Joseph Provides for His Brothers and Family, Joseph Brings His Family to Egypt, Jacob and Joseph Reunited, Jacob's Family Settles in Goshen, and portions of 'Joseph and the Famine')

6 | Apophis related

The findings in this section are based on occurrences of the Apophis date itself, 13 April 2029. Going backwards in time from this date one year, it is noted that 13 April 2028 would be Nisan 17 on the Modern Jewish calendar [3.6.1]. As previously discussed, Nisan 17 is the date for the Resurrection of Christ using the 32 AD timeline. It is noteworthy that this is exactly one year prior to Apophis.

Continuing backwards in time, four years prior to the Apophis date, two findings are noted on 13 April 2025. This date converts to 15 Nisan 5785 using the Modern Jewish calendar, the beginning of the Passover Feast week for 2025, and is a relatively unique occurrence when considering this particular combination of day and month [3.6.2]. Additionally, using the Essene calendar, this date converts to 26 Nisan 5950, and the First Fruits of Barley is celebrated on this day [3.6.3]. The First Fruits Barley offering [3.6.4] was held on the first Sunday immediately following the Passover week [3.6.5]. In 32 AD this was celebrated on Nisan 17, the date for the Resurrection of Christ [3.6.6]. Looking at both calendars, it is noteworthy that two important Feast events occur on the same day, exactly four years prior to the Apophis date.

It should also be noted, that both the Israeli Independence Memorial Day [3.6.7] and Holocaust Remembrance Day [3.6.8] are both celebrated on April 13th, eight years and three years prior to Apophis, respectively. It is noteworthy that these two Israeli national remembrance days, celebrating the two precursor events that eventually led to the founding of Israel on May 14th, occur on April 13th in different years on the Apophis timeline. Please note, however, the links provided in the spreadsheet use the hebcal.com website for their date references, and subsequent searches for the Independence Memorial Day show this day to be celebrated on April 15th. The original hebcal link reference information has not changed.

Lastly, going forward in time four years from the Apophis date, it is noted that the 2033 Passover Feast will begin on April 13th [3.6.9]. When considering that the dates given in the Daniel timeline, and using Apophis as the midpoint, the Great Tribulation would begin sometime in 2025 and end sometime in 2032. Using the furthest most date in the Daniel timeline, by calculating 1335 days from Apophis, the Great Tribulation would potentially end on 8 Dec 2032. As previously noted, this date is when the Essene calendar would be celebrating Channukah [3.6.10]. It should be noted that Channukah commemorates the rededication of the Second Temple, following the Maccabean revolt. Interestingly, the rededication was a belated celebration of Sukkot (The Feast of Tabernacles), and required the oil lamps to burn for the full eight days. Although there was only one days' worth of oil, the lamps burned for the full eight days, hence Channukah is also referred to as the Festival of Lights [3.6.11]. It is noteworthy that the end of the proposed Great Tribulation timeline we are discussing would end on a day related to commemorating temple dedication. It is also noteworthy that the 2033 Passover Feast would be the first feast to occur immediately following the end of this proposed Great Tribulation timeline.

As we had just discussed a potential date for the end of the seven-year Tribulation, it would be consistent to discuss a potential beginning of this timeline, using the number of Days referenced by both Daniel and the Book of Revelation. The next section discusses a potential beginning date, however, I did not include beginning and ending dates as part of a finding in this document as I felt that was beyond the scope of what this document was designed to show. All this document is showing interesting findings related to the Apophis arrival date. I would not want the readers focus on this document to be a date setting for the Great Tribulation, or for the Rapture. Although, it is interesting...

7 Various Calendar Feast Alignments Findings (NOTE: Day of Attonement – Attonement coincides with the Sin Offering)

The next set of findings are observations for when particular feasts are celebrated in relation to both the Essene and Modern Jewish calendars. When looking at the last tab of the spreadsheet unfiltered, as you scroll up and down the timeline, it is evident that most of the feasts occur on different days between

these two calendars. The next set of findings focuses on celebrations of either similar or different feasts, within the seven-year timeline, on a common date between the two calendars.

For example, it is noted that on 1 June 2025 both calendars celebrate Shavuot, or Pentecost [3.7.1][3.7.2]. However, as a counter example, according to the Essene calendar the Feast of Trumpets is celebrated on 17 September 2025, whereas on the Modern Jewish calendar it is celebrated on 22 September 2025. It is noteworthy that only certain feasts converge on the same date for both calendars. Starting at the beginning of the proposed timeline, the first Feast convergence is this 2025 Pentecost date.

Following this example of convergence of Feast dates, it is also noteworthy that in 2028 the Feasts of Trumpets [3.7.3], Atonement [3.7.4], and Tabernacles [3.7.5] are all celebrated on the same day for both calendars [3.7.6]. This is found to be noteworthy for two reasons: First, these are the three of these Feasts that are considered to be unfulfilled by Christ (Whereas the feasts of Passover, Unleavened Bread, Passover, and Pentecost have already been fulfilled) [3.7.7]. Second, looking back in time, the convergence of these feasts would be a semi unique occurrence over the centuries. However, it is noteworthy that in the year just prior to Apophis, these Feasts would converge one more time, and is their only convergence within the seven-year timeline.

So far, findings have been noted for Feasts occurring on the same day, however, there is also an interesting finding for different feasts that are celebrated on the same day when comparing both calendars. It is also noteworthy that the Feast of Atonement is a central common element for these convergences. It should be noted that the Feast of Atonement was the one time in the year that the High Priest was allowed to enter the Sanctuary and present a sin offering, by sprinkling a blood sacrifice on the Ark of the Covenant [3.7.8]. Starting in 2025, on October 1st, the Feasts of Atonement and Tabernacles is celebrated on the Modern Jewish [3.7.9] and Essene calendars [3.7.10], respectively. It is also interesting that this is the same day that falls 1290 prior to Apophis, when referencing the Daniel and Revelation timelines. Additionally, in both 2029 and 2032 the Feast of Atonement is celebrated on the Modern Jewish calendar [3.7.11][3.7.12] in conjunction with the Feast of Trumpets on the Essene calendar [3.7.13][3.7.14].

From a visual perspective, and to summarize, it is interesting that the Feast of Atonement pattern in the Modern Jewish calendar aligns with the Essene calendar in the following ways: in 2025, the first year of the timeline, it aligns with Tabernacles on the Biblically significant 1290 interval. In 2028, the year just prior to Apophis, the Feasts align between calendars. In 2029, after the Apophis arrival, it aligns with Trumpets. Lastly, in 2032, the end of the timeline, it again aligns with Trumpets. Knowing the meaning of the Feasts, and what they represent, this is a notable and interesting visualization.

Two more findings of interest are included in this section. The first occurs on 20 April 2025, where it is noted that in the Modern Jewish calendar, the convergence of the last day of Passover [3.7.15] and the Feast of First Fruits [3.7.16] occur on the same day. This convergence is a semi unique, as in most years these two days will fall on different days. It is noteworthy that this convergence also occurred in AD 32, when Christ fulfilled the First Fruits Feast at His resurrection [3.7.17]. The second finding occurs on 18 July 2032, where it is noted that the convergence of Tish'a B'Av, or the 9th of Av, on the Modern Jewish calendar [3.7.18], and the First Fruits of New Wine Feast on the Essene calendar [3.7.19], occur on the same day. The 9th of Av commemorates a number of tragedies that befell the Jewish people. Namely, the destruction of both the First and Second temples occurred on this day in 586 BC and 70 AD, respectively [3.7.20]. The First Fruits of New Wine Feast, however, has been linked to both Pentecost, and potentially as the day of Jesus's first miracle where He turned water into wine [3.7.21]. From a visual perspective it is

interesting that in the 2025 finding, we have the Resurrection fulfilling First Fruits, occurring near the beginning of the timeline. Whereas, towards the end of the timeline, in 2032, we have Tish'a B'Av commemorating a destructive day, coinciding with a feast that is associated with wine, of which Jesus said He shall not partake of until we are with Him in His Kingdom, at the Marriage Supper of the Lamb. This may not be a strong correlation, however, the visualization is interesting nonetheless.

8 2000 year interval related

As previously discussed, this timeline is using the 32 AD dates for Holy Week where the crucifixion of our Lord fulfilled the Passover Feast, and His Resurrection fulfilled the First Fruits Feast. Using the 32 AD calendar, it is noted that the Resurrection occurred on 13 April [2.8.1]. The finding in this section notes that exactly 2000 years later in 2032, this date would mark exactly three years from the Apophis date. Aside from three being a strong Biblical number, it is also noteworthy that the two-thousand-year interval would be two prophetic days in the Biblically referenced day as a thousand years construct. This is pointed out as according to the 32 AD timeline, the crucifixion occurred on Friday, and the Resurrection on Sunday, this could be viewed within the two prophetic days outlook timeframe.

It is also noteworthy that the Torah readings just prior to this date would encompass Numbers 28:1-15 [2.8.2]. These Torah readings would be for Daily Offerings, Sabbath Offerings, and Monthly Offerings. Interestingly, the verses immediately following this are the for the Passover Offerings and Offerings for the Feast of Week, however, when continuing with the Torah readings verses in Leviticus are read. These verses deal with purification, as read in Lev. 12:1-Purification After Childbirth, Laws About Leprosy, Laws for Cleansing Lepers, Laws for Cleansing Houses, and Laws About Bodily Discharges. This is being pointed out as it is interesting that just prior to 13 April 2032, the Torah readings have as their readings all the requirements for non-feast sacrifices, and immediately after deal with cleansing.

Continuing on the 2000 year interval related theme, it was researched how many generations had occurred from Christ until present. The thought was that if the generation living at the beginning of the proposed timeline in 2025 is the last generation for this present world, was there a mathematical relation associated to them? The initial finding took into consideration that for population studies, a generation is generally considered to be 30 years, as this represents the long age for a first child being born [2.8.3]. Starting at the year 2025 and dividing this by 30, the resultant number of generation from the birth of Christ until the beginning of the timeline would be 67 and a half ($2025 / 30 = 67.5$). It would be interesting to note here the proximity to the number 70.

Continuing with this theme, it was previously noted that in Psalm 90:10 a lifespan is between 70 and 80 years [2.8.4]. If we use the 2000-year interval, from Resurrection in AD 32 to the timeline end in AD 2032, and divide that by the lower number of full life spans, we arrive at 28.5 units of time ($2000 / 70 = 28.5$). Interestingly, 28.5 is also the sum of three and a half removed from 32 ($32 - 3.5 = 28.5$). Although this might not necessarily be a finding, the associations of these ratios are interesting.

Lastly, if we continue to look at generations of thirty years, it is noted that in the year 2000 we would be at 66.6 generations from birth of Christ ($2000 / 30 = 66.666\ldots$).

9 Jubilee and Shemittah years

Going back to the beginning of our document, in section one of tab one, it was discussed that a Jubilee is the year at the end of seven cycles of shemittah. Each shemittah is seven years, with the cycle being a total of 49 years, and having the final 50th year as the jubilee. During the jubilee year there are Biblical regulations concerning the land, debts, and ownership. At the end of each shemittah, being the seventh (Sabbatical) year, according to chapter 25 of the Book of Leviticus, the land is mandated to rest and not be worked or harvested. In relation to the timeline being discussed, there are several noteworthy items concerning shemittahs and the jubilee.

The shemittah in 2023 is noteworthy, as cited from the 2022 article link: Rabbi Fish said, “Rabbi (Oren) Evron informed me that next year, 5783, will be a Jubilee year and will usher in the Messiah... Similarly, the Jubilee is the first year of the next shemittah cycle. This has been true since creation. This year is 5782, divided by 49 equals precisely 118. So next year is the 118th Jubilee since the creation of the world... The rabbis teach that the Messiah comes in the year following a Shemittah but they also teach that the Shemittah year will bring wars [3.9.1].” It should be noted that Rosh Hashana (The Jewish New Year) for Hebrew Year 5783 begins at sundown on Sunday, 25 September 2022 [3.9.2]. It is noteworthy that this seven year period would encompass the beginning of the proposed 2025 timeline.

Continuing with these cycles, the next seventh shemittah year would occur from Sept. 20, 2028–Sept. 9, 2029 [3.9.3]. It is noteworthy that the Apophis arrival date would fall within this Sabbatical year. It is also interesting that the 2029 Rosh Hashanah, which both ends and starts a new shemittah cycle will start on 9 September, and end on September 11th [3.9.4]

It should be noted that Shemittah years, cycles of seven, started in the year following the destruction of the second Holy Temple (3829 from creation, equivalent to 68–69 CE) and was the first year of the seven-year Sabbatical cycle [3.9.5]. However, if we borrow from this concept and use the date for the modern founding of Israel of 14 May 1948 as a starting date, we find some interesting occurrences. Starting in the year 1948 and adding ten cycles of shemittah’s we arrive in the year 2018 ($1948 + 70 = 2018$). However, if we add another seven-year cycle to this, we arrive at the year for the beginning of the timeline, 2025 ($1948 + 70 + 7 = 2025$). Furthermore, adding another seven-year cycle, will take us to the end on the timeline, 2032 ($70 + 7 + 7 = 2032$).

Lastly, another interesting item of interest is found using the aforementioned Jubilee cycle period. This was a 50-year cycle, consisting of seven shemittah’s with the last year being the jubilee year. Borrowing from this concept and using days instead of years, an item of note occurs. Starting with the Halloween date in 2025 and adding five jubilee cycles of days, ($50 \times 5 = 2500$) [3.9.6], would end on 4 September 2032, the day just prior to the Feast of Trumpets in 2032 [3.9.7].