

Last, but not least, this book is apocalyptic in nature. It will be like the days of Nehemiah and Ezra again in their confrontation with the Samaritans or like Yeshua in his confrontation with the Pharisees. Some, called Christians, will be faced with evidence contradicting their entire religious system, a system based on little compromises with the world, and high-church immorality.

Other Christians will happily find that they already believe the fundamental truths set forth herein, or that they belong to denominations more inclined to hear it. Therein rests the seed of Abraham and the remnant of Israel. The word of YHWH is that He will again separate His people from their syncretistic ways and idolatry.

Sadly, multitudes already belong to Mystery Babylon, and do not hear the truth. Certainly, where money, power, and influence are at stake, the mystery of iniquity has inserted its agents into the leadership to struggle for control of the people. These agents will awake and fight because the age of peace, prosperity, and political niceness is about to end. They will fight for their power and use persecution to retain it, but we will fight with the truth and the sword of the Spirit, which is the Word of The Almighty, and the testimony of Messiah Yeshua.

Addendum for the Second Edition:

It was discovered that that celestial changes during Hezekiah's illness do not affect the chronology, but that changes at the battle of Gibeon do. Lunar dates prior to the battle where offset by 12 hours and recalculated. This caused Ziv, 1632 to fall into line with Seder Olam, and Nisan 1592 BC to conclusively refute the Karaite interpretation of Joshua 5. It also caused the Num. 1:1 and 10:11 sequence to exactly equal 50 days. All months affected were checked, and it was found that none establishing critical positions from the first edition had to be changed. Also the $7 \times 390 = 2730$ was moved forward to the end of the siege of Samaria in 720 BC. As this is a prophetic era, it is open to interpretation.

Addendum for Third Edition:

It was discovered that there are two Jewish opinions on when the Torah is read in relation to the Sabbatical year. The first two editions of this book use the popular opinion that it was read after the close of the seventh year at the feast of tabernacles in the first year of the cycle. This was discovered to be incorrect after reading the arguments of the classical Rabbi Ibn Ezra, with a little help from Bar-Ilan University's Parashat Hashavua Study Center. It turns out that the Hebrew of Deut. 31:10 should be, "At the boundary of the seven years" and not "at the end of seven years". The results are very good for this chronology.

Addendum for Fourth Edition:

I discovered in the fall of 2011 that Ernest L. Martin had misled his readers (including myself) on the difference between two Greek words, *paidion* and *brephos*, which he had argued must mean "toddler" and "infant" respectively. This dogmatism was refuted by a simple word study. Also discovered was that Augustus' decree to be enrolled as *Pater Patriae* was in 2 B.C., and further using research from Roger T. Beckwith that the priestly courses also worked out with 2 B.C. and not 3 B.C. due to an Adar II problem. 2 B.C. also made better sense of "about 30 years" in Luke 3:23, which means "almost 30 years." Finally, 2 B.C. makes better sense with the astronomical observations of the star of Bethlehem. Accordingly, the date of the birth of Messiah, formerly placed on Sept. 11, 3 B.C. was switched to Sept. 1, 2 B.C. This change affects no other part of the chronology. It does not affect the original conclusion from Rev. 12:1-3 that the birth of Messiah was on Tishri 1, called Yom Teruah, or the feast of trumpets. But the change does make Luke 3:23 and the astronomical observations of the Magi more parsimonious in relation.

The new moon program used to calculate dates in this book, which were also confirmed by third party planetarium software, was rewritten in C and C++ by myself and Son Yosef in the fall of 2011. The rewrite brought the program up to date with observations by the moon watch program conducted by Bradley Schaffer, and the modern algorithm of B.D. Yallop. The result of this rewrite, and parsimonious adjustment of the delta T factor, was that the new moons and weekdays of the flood year could be astronomically synchronized with the year at the end of Noah's 600th year rather than the beginning of it. I explain this in my latest book, *The Resurrection Day of Messiah Yeshua*. The flood year was moved to the end of Noah's 600th year and the epoch of "two years after the flood" recomputed from Tishri 1. As a result the flood year comes near the end of Noah's 600th year, but no other parts of the chronology are affected. There still remains the possibility that the flood year was at the start of Noah's 600th year, but this requires rejection of the uniform motion of the moon for that era. That is not impossible, but it was thought better to agree with the uniform motion of the moon rather than disagree with it.

All the updates so far have proved a good test of the chronology, and have confirmed the validity of the initial structure, there only being a one year change in two cases not affecting the main thesis of this book. The flood synchronism is new, and serves to verify the validity of the new moon program and new moon dates. The Torah reading at the start of the seventh year makes more sense and makes Daniel 9 easier to understand. The correction in the birth year (not birth date) of Messiah further confirms the accuracy of the 15th year of Tiberius and the start of Messiah's Ministry.

There have been minor changes throughout. David Beyer's research on the reign of Herod Philip is incorporated in the chart. The internal dates of Yeshua's ministry have been filled in according to Thomas Lewin's research.