

BIBLICAL HEBREW CALENDAR..UNDERSTANDING IT..Pt. 2 of 2 YAH'S JUDGEMENT AND THE MOON

Remember that the moon determined when the Festivals occurred. The moon serves as a Guide for the Festivals and when the Festivals are not being kept, the moon serves as a Judge. When the moon failed to give its light, or if it turned red, it was a sign of Yah's impending judgement. When Yah's people were disobedient, He would often remove their joy associated with the Festivals.

Isa. 13:10 *"For the stars of heaven and their constellations Will not flash forth their light; The sun will be dark when it rises, **And the moon will not shed its light.**"*

Hosea 2:11 *"I will also put an end to all her gaiety, Her feasts, **her new moons, her sabbaths, And all her festal assemblies.**"*

Joel 2:10 *Before them the earth quakes, The heavens tremble, The sun and the moon grow dark, And the stars lose their brightness."*

Joel 2:31 *"The sun will be turned into darkness, And **the moon into blood, Before the great and awesome day of Adonai comes.**"*

Joel 3:15 *"The sun and **moon grow dark, And the stars lose their brightness.**" Matt. 24:29, Mark 13:24, Luke 21:25, and Acts 2:20*

Rev. 8:12 *"And the fourth angel sounded, and a third of the sun and **a third of the moon** and a third of the stars were smitten, so that a third of them might be darkened and the day might not shine for a third of it, and the night in the same way."*

ROSH HODESH DURING MESSIAH'S KINGDOM

When Messiah establishes His kingdom, the nations will come to Jerusalem and worship on Rosh Hodesh and Shabbat.

Isa. 66:23 *"And it shall be from new moon to new moon And from sabbath to sabbath, All mankind will come to bow down before Me," says Adonai" **Ezek. 45:17** "And it shall be the prince's part {to provide} the burnt offerings, the grain offerings, and the libations, **at the feasts, on the new moons, and on the sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering, and the peace offerings, to make atonement for the house of Israel.**"*

Ezek. 46:1,3 *'Thus says Yahveh, "The gate of the inner court facing east shall be shut the six working days; but it shall be opened on the sabbath day, and opened on the day of the new moon. 3 "The people of the land shall also worship at the doorway of that gate before Adonai on the sabbaths and on the new moons."*

THE MOON AND ETERNITY



Isa. 60:19-20 says, *"No longer will you have the sun for light by day, Nor for brightness will the moon give you light; But you will have Yah for an everlasting light, And your Elohim for your glory. "Your sun will*

set no more, Neither will your moon wane; For you will have Yah for an everlasting light, And the days of your mourning will be finished." The sun and the moon serve a purpose now, but a time is coming when their services will no longer be needed. **Rev. 21:22-23** says, "*And I saw no temple in it, for Yah the Almighty, and the Lamb, are its temple. And the city has no need of the sun or of the moon to shine upon it, for the glory of Yah has illumined it, and its lamp {is} the Lamb.*" When Yah and the Lamb reign from the New Jerusalem, there will be no sun or moon because Their light will illuminate everything.

What is the orbital period of the Moon?

There are two periods involved with the orbit of the Moon around the Earth. This often leads to some confusion, but can be easily understood. Let's investigate!

SIDEREAL PERIOD VERSUS SYNODIC PERIOD

Measuring the motion of the Moon around the Earth relative to the distant stars leads us to what is called the sidereal period. The sidereal period is the time required for a celestial body within our solar system to complete one revolution with respect to the fixed stars; i.e., as observed from some fixed point outside the system. The sidereal period of the Moon is the time needed for it to return to the same position against the background of stars.

The Moon appears to move completely around the celestial sphere once in about 27.3 days as observed from the Earth. This is called a sidereal month. It represents the orbital period of the Moon around the Earth.

Measuring the motion of the Moon around the Earth relative to the Sun leads us to what is called the synodic (pronounced si-nod-ik) period. The synodic period is the time required for a body within the solar system, such as a planet, the Moon, or an artificial Earth satellite, to return to the same or approximately the same position relative to the Sun as seen by an observer on the Earth. The Moon's synodic period is the time between successive recurrences of the same phase; e.g., between full moon and full moon.

The Moon takes 29.5 days to return to the same point on the celestial sphere as referenced to the Sun, because of the motion of the Earth around the Sun; this is called a synodic month (lunar phases as observed from the Earth are correlated with the synodic month).

So why are the sidereal and synodic lunar months not equal in length?

Hint: Remember that the Earth moves in its own orbit around the Sun. The synodic period is related to the lunar phases; it depends on the relative locations of the Sun-Earth-Moon. If we start measuring at Full Moon, then one sidereal month later we will not yet be back to a Full Moon, since the Moon must travel further in its orbit around the Earth to reach the relative Sun-Earth-Moon alignment...all because during the 27.3 days of the sidereal month, the Earth moved along in its orbit and now the Moon must "catch up".

Let's do the math! In one sidereal month, the Earth travels about $(.985 \text{ degrees per day}) \times (27.321 \text{ days}) = 26.91 \text{ degrees}$ along its orbit around the Sun. The Moon moves at a speed of about 13.17 degrees per day. So to get back to the same relative Sun-Earth-Moon position, the Moon has to travel an additional $26.91/13.17 = 2.043 \text{ days}$. This means that from one lunar phase to the next one a month later, the time interval is $27.321 + 2.043 = 29.365 \text{ days}$. This accounts for nearly all of the synodic month. The rest is taken up by slight differences due to the fact that both orbits (the Earth around the Sun and the Moon around the Earth) are elliptical, not circular.

For thousands of years the Jewish people in particular, have been keeping track of the Sliver of the New Moon. They traditionally have elders witness the sliver in many cases, but in most cases they simply follow the old Rabbinical calendar calculations from years gone by. They created a tradition as to how Rosh Hodesh is to be recognized and they stick to that tradition. There's nothing wrong with traditions. Most people have traditions in many forms that they have followed all their lives, but that doesn't make those traditions biblically acceptable. The way the Orthodox Jews marked the sliver of the moon throughout the centuries has been eroded and abandoned all together in many cases. Their tradition required that two elders of the synagogue witness the sliver of the moon and they in turn witnessed to others what they saw, hence the sighting was spread throughout the land quickly. The problem they had occurred when their was cloud cover. In this case, they waited for the next day and then were forced to declare the sliver regardless of a sighting or not.

With the calculations we now have available, it is possible to know the exact time the sliver will appear in the skies over Israel and its exact amount of illumination.

The truth is, Yah told us in our bible to use the sliver of the moon to start the month or year depending on the situation at hand. He did not say the Sanhedrin had to have two elder witnesses witness the sliver and He did not say that things changed because of clouds. The people out in the desert where few or no trees interfered with moon sightings, used the moon phases to keep track of time. It was the only means they had to keep track of days and weeks and Feast Dates and it worked well. Even these people knew in advance (within 24 hours maximum) when the sliver of the moon would appear simply because it had to appear every 30 days within a few hours. The moon sliver is in the sky every 29-30 days regardless of where you are or what the cloud situation is. The tradition of old worked well for many years, but now we have more accurate ways of

knowing these dates and times. We now know beyond a shadow of a doubt that these astronomical calculations are 100% accurate, so the question is; why can we not trust them?

If one lives in Israel they can check things out for themselves, but for most of us we have to depend on someone or something else like web site sightings to acknowledge the sliver of the moon sightings. By doing so we are in fact accepting second or even third hand information which we can not be 100% sure of. Many of us live in areas that have lots of trees and it is very difficult to get a clear clean look at the sky at sundown. Which of these two methods is better? I feel that other than if you live in Jerusalem, we can now trust the astronomically correct calculations made available to us. They are proven accurate to within hundreds of a second, so why not use that information to detect the sliver of the moon thousands of miles away from where we live? I believe as Yah revealed to Daniel in Dan. 12:4 that it is indeed the end times and the seals are now open in this information age. The key is to use this information in a proper manner. Like drugs and alcohol, it's not the information available that is the problem, it's how we utilize that information that makes the difference.

Yah created the heavens for us to know what time of the month it is so that all can be prepared for the various Feasts throughout the year. **Gen. 1:14** Yah said, *“Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years;”* (CJB) Many years ago when people didn't have watches and such, they still needed to know approximately what time of the month it was so they could always be ready for the weekly sabbath and the Feasts. Yah gave us the moon to reflect the sun's light so that we could know what time of the month it was without timepieces.

All Feast dates (other than the weekly sabbath) are counted down as per the first day of the month, but there is one Feast that actually begins during the 48 hours spoken of above, when “the day or the hour” are not known till the sliver appears on the other side. This Feast is called the Feast Of Trumpets.

HOW CAN BELIEVERS IN MESSIAH OBSERVE ROSH HODESH

Believers can honor Rosh Hodesh in the freedom and grace of Messiah. Rosh Hodesh is a celebration to remind us of our new birth and new life in Messiah. Here is a suggestion for observing Rosh Hodesh:

1. Go out at dusk, (within 20-30 minutes after sundown) when the moon is in the “waxing crescent” phase, and try to get a visible sighting of the New Moon. When the first sliver of the new moon appears, then it is the first day of the new month and Rosh Hodesh. What happens if it is cloudy and you can't see the first sliver of the new moon? Just remember that lunar months can never exceed 30 days. In the course of a year there can be no more than eight months with 30 days and no less than four. A month that has 30 days is considered “full,” and other months will have only 29 days. If you spot the first sliver, then keep track of how many days transpire until the next first sliver. If 30 days pass and no first sliver is spotted (because of clouds), then the next day is automatically considered the first day of the new moon (Rosh Hodesh).

2. This is the traditional blessing read on the Sabbath before Rosh Hodesh: *“May it be Thy will, O' Yah our Father of fathers, to renew for us this month for good and for blessing. Grant us long life, a life of peace, a life of goodness, a life of blessing, a life in which we earn a livelihood, a life of physical vigor, a life that reflects reverence for Yah and dread of sin, a life that is free from shame and disgrace, a life of wealth and honor, a life in which a love of Torah and an awe of Heaven shall be within us, a life in which the desires of our heart shall be fulfilled for good. Amen.”*

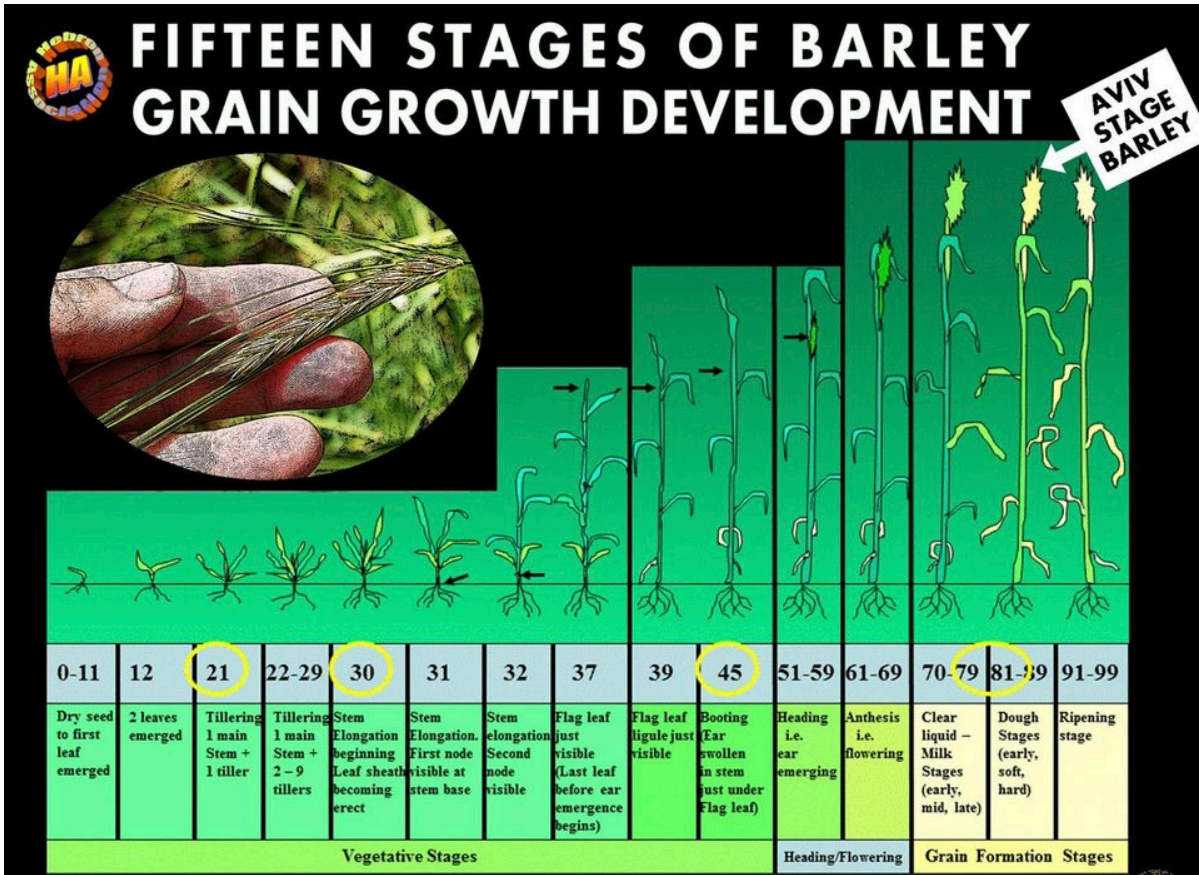
3. When the first sliver is sighted, you may want to read the following: Gen. 1:14-19; Num. 10:2,10; Ps. 81:4, 89:38, 104:19; Isa. 66:23; 2Cor. 5:17; and Col. 2:16

4. This is the blessing for Rosh Hodesh: *“Blessed art Thou, O' Adonai our Father, King of the universe, who with His work created the heavens, and with the breath of His mouth, all its legions; a fixed law and set time did He prescribe for them, that they should not deviate from their function. They happily do the will of their Creator, the true Maker whose work is truth; and as for the moon, He directed it to renew itself, as a crown of glory for those who are sustained from by Yah from birth, and who are destined to be renewed like her, and to extol their Creator for His glorious kingdom. Blessed art Thou, O' Adonai, who renews the months, and has given us new birth through your Son Yeshua our Messiah. Blessed art Thou, Adonai, who has given us new birth. Amen.”*

5. After the blessing for Rosh Hodesh, many sound the shofar (ram's horn) to announce the new month and celebrate because we have been re-born in Messiah.

ROSH HODESH SUMMARY

For thousands of years the Jewish people in particular, have been keeping track of the Sliver of the New Moon. They traditionally have elders witness the sliver in many cases, but in most cases they simply follow the old Rabbinical calendar calculations from years gone by. They created a tradition as to how Rosh Hodesh is to be recognized and they stick to that tradition. There's nothing wrong with traditions. Most people have traditions in many forms that they have followed all their lives, but that doesn't make those traditions biblically acceptable. The way the Orthodox Jews marked the sliver of the moon throughout the centuries has been eroded and abandoned all together in many cases. Their tradition required that two elders of the synagogue witness the sliver of the moon and they in turn witnessed to others what they saw, hence the



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The simple truth is, Yah told us in our bible to use the sliver of the moon to start the month or year depending on the situation at hand. He did not say the Sanhedrin had to have two elder witnesses witness the sliver and He did not say that things changed because of clouds. The people out in the desert where few or no trees interfered with moon sightings, used the moon phases to keep track of time. It was the only means they had to keep track of days and weeks and Feast Dates and it worked well. Even these people knew in advance (within 24 hours maximum) when the sliver of the moon would appear simply because it had to appear every 30 days within a few hours. The moon sliver is in the sky every 29-30 days regardless of where you are or what the cloud situation is. The tradition of old worked well for many years, but now we have more accurate ways of knowing these dates and times.

New Moon Blessing

"Blessed art Thou, O' Yahveh our Elohim, King of the universe, who with His work created the heavens, and with the breath of His mouth, all its legions; a fixed law and set time did He prescribe for them, that they should not deviate from their function. They happily do the will of their Creator, the true Maker whose work is truth; and as for the moon, He directed it to renew itself, as a crown of glory for those who are sustained by Yahveh from birth, and who are destined to be renewed like her, and to extol their Creator for His glorious kingdom. Blessed art Thou, O' Yahveh, who renews the months, and has given us new birth through your Son Yeshua our Messiah Amein."

THE CIVIL AND SACRED CALENDARS

The name of the first month of the civil Hebrew New Year is called Tishri. The first day of Tishri (Feasts of Trumpets) occurs sometime during the month of September. The name of the first month of the sacred Hebrew new year is called Nisan (Exod. 12:1-2). The first day of Nisan usually occurs during the month of March. This all may seem confusing. Think of it this way. The first month of the civil calendar is also the seventh month of the sacred calendar, and the first month of the sacred calendar is also the seventh month of the civil calendar. The sacred calendar deals primarily with the timing of the Feasts and religious services, and the civil calendar deals primarily with the legal aspects of the governing affairs of Hebrew life (Deut. 15:12).

THE BIBLICAL (PROPHETIC) NEW YEAR

THE MONTH OF AVIV (NISSAN..NISON)

The Biblical new year in regard to the Feasts, begins with the declaration of the aviv barley crop at the same time as the sliver of the moon in the land of Israel. The seventh month of the biblical calendar (Tishri), starts off the agricultural and civil calendar at the sound of the shofar. It seems a little strange but the Jubilee years start counting from this agricultural calendar, rather than the spring Feasts beginning of the year. I'm not sure why it is this way, but to the best of my knowledge it simply is. We know the torah is associated with agriculture in a big way, so perhaps that is why the Year of Jubilee starts during Tishri, the harvest month of the Fall Feasts.

The Barley is usually aviv (ripe for harvest) anywhere from around March 10-25 each year depending on the weather. The Biblical Hebrew calendar months are fixed according to the appearance of the New Moon each month. Years are fixed according to the maturity of the barley, a phototropic spring crop that develops according to its exposure to sun. The Biblical Year begins with the first New Moon after the barley in Israel reaches the state in its development which the Torah calls "Aviv," and is used in the verse "Keep the Month of the Aviv" (Deut. 16:1).

The sightings were located in the Jordan Valley and the Northern Negev regions of Israel. These findings were confirmed by several who had gone on the Aviv "search." As a result of this find, the new Biblical year has been established! **Every three years (generally speaking) the barley is aviv one month later, so we get the extra (13th) month of Adar Bet.** On March 8/2008 for example, the barley was not aviv, making Passover one month later than the Gregorian calendar states. In 2008 passover started on the eve of April 21 st., a shabbat.

We are living in the Yah's universe. The world in which we live is synchronized to His calendar and time clock. Whether we recognize it or not makes no difference. The Creator does not spin the world based on what we do and do not understand.

The Creator's reckoning of time is clearly detailed in the first scroll of the Hebrew Scriptures. Yet, the western Gentile Christian world has forsaken **Yah's calendar**. Instead, it has adopted a pagan reckoning of time in which every day of the week and month of the year is named after a pagan god or fallen angel. Days, weeks, months, and years all begin at completely fictitious points in time. Those raised within the western paradigm have no idea what time it is. It is as if the hands have been broken from the face of the clock.

The Creator set the sun, moon, planets, and stars in their courses as an elaborate time-keeping device, both constellation and lunar signs, that have not varied since creation. By this we understand His appointed times and seasons, which enables us to live in harmony with Him and His creation. Our Astronomically and Agriculturally correct **Biblical Hebrew Calendar** is designed to help those who seek to more fully understand the Hebrew Scriptures – from Genesis to Revelation.

We must keep in mind that the zodiac originated from Yah's true astronomical calendar. They took His real constellation calendar, changed all the names of the constellations, and turned it into a system they use for witchcraft. This system is the basic for what we now call new age.

The biblical (prophetic) year begins when the first new moon after the barley in the land of Israel reaches the state in its development that the Bible calls Aviv (ripe). Only by checking the state of the barley crop can we fulfill the Biblical commandment to "Keep the Month of the Aviv" (Deut 16:1). Only by fixing the calendar in harmony with the barley crop can we fulfill the commandment to celebrate the Hag Ha-Matzot (Feast of Unleavened Bread) "at the time of the month of the Aviv, because in the month of the Aviv you went out of Egypt." (Exod. 34:18) The beginning of each new year was also determined by two witnesses confirming the sighting of the new moon of the month of Nissan, to the Sanhedrin. The first day of the Civil/Agricultural New Year is the Feast of Trumpets. It works out to be in Oct/Nov of the Gregorian calendar. The Biblical New Year starts with the month of Nissan, which usually works out to about April/May of the Gregorian calendar. Both these dates vary, because no one knows exactly when the sliver of the new moon will be seen until it takes place. To verify the beginning of the biblical new year, the barley crop will be harvested about 15 days after the sliver of the new moon is witnessed. When this takes place it is called "abib". The word "abib" means "to be tender; green; a young ear of grain" - Strong's Concordance. Once this exact date has been established, the countdown between feasts begins. It is imperative that Nissan the first be correct or all the other feasts will be dated incorrectly.

The ecclesiastical calendar (biblical calendar) starts in Nissan. Nissan is the first month, it is called the "head of the months". The civil (creation calendar), is called the "turn of months" or "turn of years", it starts in Tishri. Trumpets is called Rosha Shannah because it is the "head of the year".

The pagan accepted New Year date of January first in most nations is a cold, dark, dismal, and depressing period of time. As per Yah's biblical calendar, the Spring New Year is a time of fresh growth, lots of sunshine, and newness upon the land. Simply from a logical point of view it's obvious which is more appropriate.

To begin with, **Deut. 16:1** tells us, **"Observe the month of Abib, and keep the Passover unto Yah thy Elohim for in the month of Abib. Yah, thy Elohim, brought thee forth out of Egypt by night."** **Num. 9:1-3** says,

"Yah spake...**in the first month**, saying, Let the children of Israel also keep the Passover at His appointed season. In the fourteenth day of this month...ye shall keep it in His appointed season..." These passages tell us two very important things: that Abib, the first month of the Biblical year, is obviously a spring month when plants begin to grow, as the Jewish calendar bears out; and that it is Passover that should be kept in its season, not the month of Abib. Regardless of any debate on this matter, Scripture is very clear about this.

The vernal (or spring) equinox - the first day of the year when daylight and dark are of equal duration - is considered the first day of spring throughout the world. Many say that the biblical year begins with the lunar month in which Passover falls after the spring equinox but is this truly biblical, of course not.

JUBILEE YEAR

The Jubilee year is every fiftieth year. **The year of Jubilee represents "redemption"**. The year of jubilee starts in the fall during the month of Tishri. It began as per the civil and agricultural calendar year. **Lev. 25:8-16 'You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. 9 'You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land. 10 'You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. 11 'You shall have the fiftieth year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in from its untrimmed vines. 12 'For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field. 13 On this year of jubilee each of you shall return to his own property. 14 'If you make a sale, moreover, to your friend or buy from your friend's hand, you shall not wrong one another. 15 'Corresponding to the number of years after the jubilee, you shall buy from your friend; he is to sell to you according to the number of years of crops. 16 'In proportion to the extent of the years you shall increase its price, and in proportion to the fewness of the years you shall diminish its price, for it is a number of crops he is selling to you.'**

On that year all debts and deals were cancelled. In this way every person everywhere could become debt free at some point of time in their lives. All worldly contracts, agreements, vows, rentals etc. were adjusted as per their point in time connected with the approaching year of Jubilee. For example: let's say a contract was negotiated a couple years after the year of Jubilee, it could be made for from up to forty eight years in length. That same type of contract being made five years prior to the next Jubilee year would expire on the next Jubilee year.

A simple example of how important this Jubilee year was is evident in regard to the slaves in biblical times. When a man became a slave it was for a specific period of six years. After six years the slave was set free, and usually the master provided him with whatever he required to start a new life as a free will individual. During that period of time all problems and responsibilities of the slave were put upon the master. The master looked after everything the slave required. If by chance a Jubilee year occurred during the six year term of service, the slave was given the right to freedom without waiting the full six years as per usual.

Counting the omer (the period of time between Passover and Shavuot), is like counting the sabbatical years leading to the Jubilee ($7 \times 7 + 1 = 50$). Yah told us to count the number of sabbatical years until we had completed seven of them, and the following year was to be a Jubilee year (yovel), thus $7 \times 7 + 1 = 50$. Therefore, the fiftieth year of Jubilee and the Feast of weeks are reminders of the first year in the Messianic kingdom in which the Master has returned and we are just beginning to live our lives with Him. Counting of the omer is a time of rectification, repentance, fixing things, purging away improper things in our lives.

The Jewish people associate seven blessings with the jubilee year. The seven blessings of the year of the jubilee are. 1. Liberty 2. Returning of or to possessions 3. Returning of or to families 4. Prosperity 5. No oppression 6. Fear of the Lord 7. Dwell in safety (Lev. 25:10-19).

It is believed by many that on Yah's calendar major events in the heavens (constellations and stars) take place on the Years of Jubilee.

PROPHETIC CONNECTION

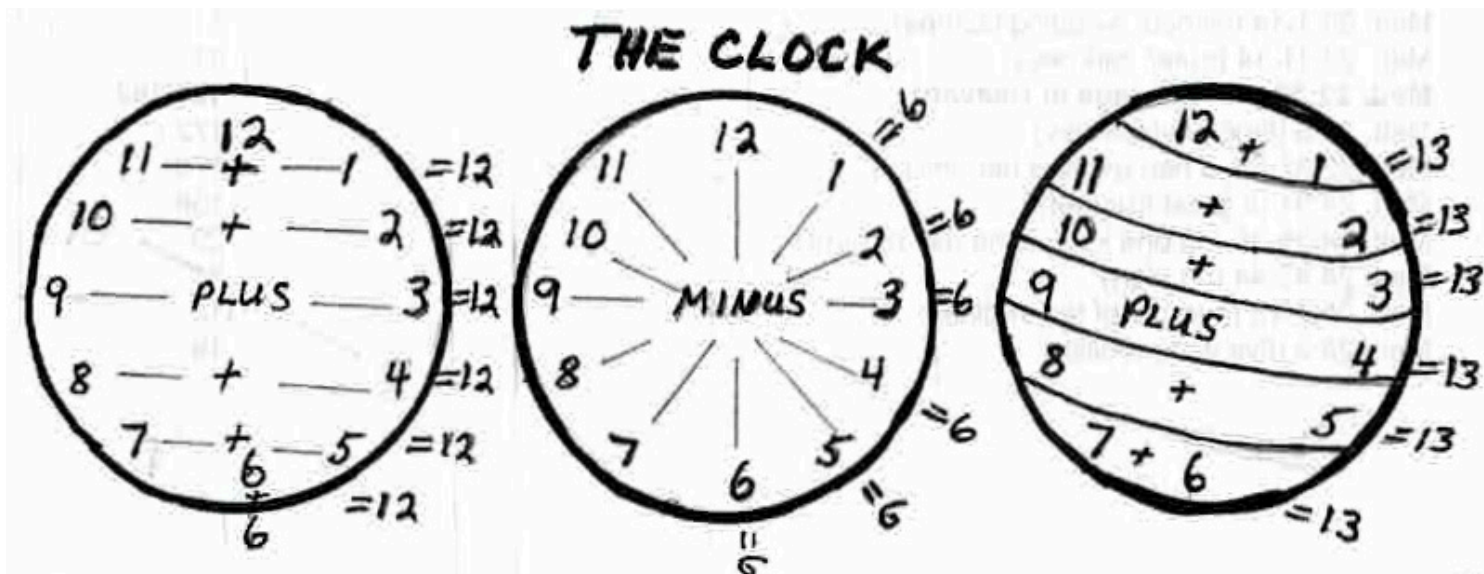
I believe the end times have a direct connection with the Jubilee years talked about in scripture (Lev. 25:25-30). It seems the shemittah (sabbath year of the land of Israel) spoken of in Lev. 25:4-10, and Exod. 23:11 has been lost track of. No one seems to know what year the seventh year land rest has been for many years. Some do believe however that the last Jubilee year was 1967. With this in mind we must look at some interesting things hinted at in scripture in regard to jubilee years.

Gen. 6:3 Then the Yahveh said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." It has been 120 Jubilee years (6000 years) since Noah's time. Let's look at this verse as referring to jubilee years: Mans days shall be 120 "jubilee years", could this be 6000 years? From Adam to Abraham was 2000 years, 40 jubilees. From Abraham to Calvary was 2000 years, 40 jubilees. From Calvary to the end should then be 2000 years, or 40 jubilees. Yah's time periods (markers) are called jubilee years. Jubilee years are only announced in the fall of the year on the 10th day of

Tishri. Jubilee years are also sabbatical (land rest) years. **In this sabbatical year one can reap what is naturally available (fruits, berries, etc.) but you cannot sow.**

Many believe that when Yah spoke to Noah about the 120 years in Genesis 7-9, He was hinting at 120 Jubilee years for all of mankind from creation on to exist before the earth is destroyed again. One hundred and twenty Jubilee years is 6000 years, which corresponds to the 6000 years of creation.

If man was intended to exist 6000 years on planet earth and 1967 is the actual last year of Jubilee, it means that the world will end at the latest, in the year 2017. It is also noted that the year 1967 was supposedly the seventieth Jubilee of Israel. Is this all coincidence, only time will tell. No one wants to put dates on end times, but sometimes one must consider how these numbers work out. It is most certainly food for thought. Yeshua will probably return on a year of Jubilee. The year of Jubilee represents "redemption", and nothing could be more redeeming than this.



If 1967 was a jubilee year then go back 50 years and we have 1917 when the English General Allenby conquered the Ottoman Empire of the Muslims (Islam) with the Balfour Declaration. If we go back another 50 we see the final emancipation of the Jews in Austria and Hungary. If we keep going in jubilees we see in 333 BC Alexander The Great conquered the Medes and Persians. If we go forward from 1967 we look at 2017 as the next jubilee year. Could 2016-2017 be the last jubilee year? Perhaps after that Yah rests.

From Adam to the Exodus was 50 jubilee years. From Adam to 2017 is 70 jubilee years, is this coincidence?

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (Dec/24)
Excerpt from Feasts Book.