

THE BIBLICAL CALENDAR..ROSH HODESH..JUBILEE YEAR

Everything we do and for the rest of our lives revolves around a calendar whether it is on paper, electronic, or in our head. Our life revolves around a calendar, imagine how much revolves around Adonai's calendar. Those of us who are really born again must consider; does our life revolve around His calendar or our calendar?

It is very important that first of all we realize that the Creators reckoning of time is governed by the movement of celestial bodies (astronomy). Yah's calendar is not the same as the pagan calendar we have all become accustomed to. His calendar is made of of both the Constellation of the universe and the lunar.

Time as we know it (on earth) is linear. There is time also according to the constellations. All prophetic events, all dates and times referred to in our bible are as per His reckoning of signs in the heavens, whether it be constellation signs or lunar. His created celestial bodies speak to all mankind. It is not coincidence that all major stars names are the same in all major languages. (Ps. 19:1-4)

All calendar **events** must happen in their proper sequence. A **season** cannot occur before the **signs** are given. The signs in the sky trump earth signs always. The stars are a key part of understanding prophecy.

Sun and star signs are superior to moon signs. The sun kicks off the year. The moon counts the months. **The sabbath is independent of the sun and the moon.** We don't need the sun and the moon to count to seven, it's a mathematic cycle.

Even Josephus knew about Yah's calendar. Antiquities 1.31 "On the fourth day Yahveh adorned the heaven with the sun, the moon, and other stars, and appointed them their motions and courses, that the vicissitudes (change of circumstances or fortune) of the seasons might be clearly signified."

Let's look at a few verses that explain what I'm trying to say.

Ps. 147:4 He counts the number of the stars; He gives names to all of them."

Matt.16:1-3 *"And the Pharisees and Sadducees came up, and testing Him asked Him to show them a sign from heaven. 2 But He answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' 3 "And in the morning, 'There will be a storm today, for the sky is red and threatening.' **Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?** 4 "An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah."* And He left them, and went away. The Pharisees should have been watching the signs in the heavens for Yeshua's coming but they missed it, so He was scolding them.

Luke 21:25-28 *"**And there will be signs in sun and moon and stars, and upon the earth dismay among nations, in perplexity at the roaring of the sea and the waves, 26 men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. 27 "And then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. 28 "But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."** When Yeshua returns there will be signs in the heavens that the entire world will see.*

We must remember the biblical year and the solar year are exactly the same time frame, they are just reckoned differently. One is 29.5 days per month and one varies from

28-31 days per month, (averaging 30), with the leap month making up the difference.

Back then, as today, the Julian calendar was and is used exclusively in astronomy.

When we look at the constellation times and signs compared to the lunar we realize that sometimes a specific period of time, like in the prophesy in Daniel, can be 1260 days or 1290 days depending on whether or not a leap month is involved. Time (one prophetic year as per Ezek. 4:5), plus 2 times (two prophetic years), plus half a time (one half a prophetic year), =3.5 years. Twelve months (time) plus 24 (2 times) plus 6 (half time) =42 months. "Time, times and half a time" equals 1260 days which in turn, equals 42 months. After 6 years a leap month is added so that, like the land, the calendar can rest in its seventh year. *"as in heaven, so on earth"*. So if the 42 month (3.5 year) period includes a leap month it will have 1290 days. If not, just 1260 days. The scriptures are pointing both to earth time and constellation time in the same breath. The two work together because of the leap month. These are both lunar and solar calendars working together.

So when we look for example at Daniel's vision in Daniel 12:11 we see 42 months as 1290 days, whereas in Rev. 13:5 and 12:6 we see 42 months with 1260 days. This is the same period of time, just two different ways of accounting for that time. Sometimes three and a half years is 1260 days and sometimes it is 1290 days.

HALLEL CALENDAR

Very briefly, the rabbinic (Hallel) calendar as we know it today, was released in 359AD so Jews scattered all over the world could have a common calendar for future feast dates. This is not the calendar that Moses used. Hallel came up with this when the Sanhedrin no longer existed. The nineteen year lunar (Metonic) Cycle tells us the Rabbinic calendar is not the calendar of Moses. The Metonic system is used when leap months are added about three times over a nineteen year period. This keeps the lunar and solar years synchronized. It was named after a Babylonian astronomer named Meton who made this discover in 432BC. Moses died about 1405 BC. There is no way then that the Hallel calendar could have been based on the correct calendar of Moses. Moses spent about 1/3 of his life in Egypt, so he was used to a solar and constellation calendar. The Hallel calendar served much good over the years when the Jewish people were scattered all over the world, but it was not accurate and its inaccuracy is easily proven today.

THE START OF EACH NEW DAY

From the beginning of time each new day began at sundown and concluded on the following day at sundown (Genesis 1:5, 1:8, 1:13, 1:19, 1:23, 1:31). In Hebrew the seven days of the week are as follows:

First day	Sunday	Yom Rishon
Second day	Monday	Yom Sheni
Third day	Tuesday	Yom Shlishi
Fourth day	Wednesday	Yom Revil
Fifth day	Thursday	Yom Hamichi
Sixth day	Friday	Yom Shishi
Seventh day	Saturday	Shabbat

In Genesis 1:14 it speaks of Yah making "signs and seasons" in the universe. **Gen. 1:14** *"Then Yahveh said, "Let there be lights in the expanse of the heavens to separate*

the day from the night, and let them be for signs, and for seasons, and for days and years;” Strong's #228 (signs) and #4150 (seasons), “mowed”...“moedim”, “moed” (4350) in Hebrew. The word for seasons (moed) is translated 150 times in the Old Testament as “congregation”, and as “Feasts” twenty three times. A combination of two things, a congregation coming together for these appointed times.

Besides providing us with light, the constellations (stars, moon, sun, etc) are put there for one main purpose, to show us the time for His Feasts.

1) “Properly an appointment, that is, a fixed time or season, specifically a festival; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting.”

2) “Also a signal (as appointed beforehand): -appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

Nowhere does it say seasons as in spring, summer or fall. In today’s society we think of seasons as spring, summer, fall; in ancient times it was totally different. It is the time on Yah’s calendar for our appointment with Him for His Feasts. A time for His people to assemble together to celebrate His moedim as listed in Lev. 23. In today’s culture we would compare this to dates for a wedding, anniversary, or a birthday. Today we have watches, in those days the only time pieces were the heavenly constellations. These appointments start out weekly with His weekly Feast, Shabbat.

“Moedim”, in Hebrew, meant the signs and the seasons created were specifically put there for the times of the Feasts. They were put there so the people would know when the Feasts started, when the new month started, and when the New Year started, so they could celebrate the Feasts of Yahveh at the precise time Yah wanted them celebrated. This is why the biblical calendar was established. The signs and seasons were for the “holy days”. Notice, Yahveh established the seasons for the Feasts before he even created man and woman. These lights (a greater light to govern the day and a lesser light to govern the night) were created by Yahveh to mark time. Yahveh designed in His creation these internal clocks to served as guides for His appointed times and Feasts. So from the beginning each day was recognized by the setting of the sun.

The seasons “moed” are more than just “days”, they are physical and spiritually appointed times. In scripture we always see that Yeshua used the physical, earthly things to explain the spiritual, whether He was talking about bushes, figs, olives, grape vines, wine skins, seeds, mountains, thorns, stake, etc. The Feast days are physical tangible doing ways that also help us grow in our spiritual character. The Feast days are “Preparing the way for Yahveh”. It’s all about preparation and rehearsal for Yah’s return at the End of Days, rehearsal for the Wedding Supper of the Lamb.

Prepare, “asah” in Hebrew (2633) means to make, produce, observe, celebrate; to bring about; to put in order; to ordain; to press or squeeze. “Qadash/Kodosh” (172) in Hebrew, is to prepare, to make holy, set apart, consecrate, dedicate or observe that which is Holy. Prepare also means “kuwin” (219) in Hebrew. To be firm or established, to be set up or fixed. It also includes “panah” (135) (Isa. 40:3). To turn toward or away from; to turn and do, to turn around.

In order to understand what John the Baptist meant when he said **“prepare ye the**

way of Adonai”, we need to know what prepare really means (Luke 7:27, Matt. 3:3). It clearly means to keep His Feasts, repent, return (t’shuvah), as part of the preparation.

When we look at what Prepare means; it is simply to turn away from things that are unholy and turn back to and make, produce, observe, celebrate and put in order that which is made holy, set apart, firmly established, set up and fixed. When we celebrate something holy we are preparing.

THE START OF EACH NEW WEEK

At the end of six days, at sundown, began the seventh day known as the Sabbath. From the beginning of time the Creator designed this day to be set apart as a day of rest. Genesis 2:3 indicates that Yahveh blessed the seventh day and made it holy. No other day of the week was so consecrated as the seventh day Sabbath. The Sabbath served a sign for the Covenant He established at Sinai (Exod. 31:12-17). The close of the Sabbath marked the beginning of each new week. This continual seven day cycle has been in operation for over 6,000 years and is also a picture of Yahveh’s prophetic time line.

THE START OF EACH NEW MONTH

Just as the setting of the sun determined the beginning of each new day, the appearance of the new moon was also used to determine the beginning of each new month. Traditionally, when two eyewitnesses sighted the first sliver of the new moon they reported to the Sanhedrin to announce their sighting. Once their sighting was confirmed a fire was lit on the Mt. of Olives to serve as a signal to the next hill that the new month had begun. That hill in turn would light its fire indicating to the next hill the sighting of the new moon and so on. The first day of each new month is called Rosh Hodesh. Numbers 10:10 also indicates that silver trumpets were to be blown on the first day of each new month. Paul makes reference to Rosh Hodesh (New Moon celebration) in Col. 2:16. In Renewed Testament times the New Moon celebration served as a picture of Yah’s salvation plan; each month the New Moon reminded believers of their new birth in Messiah.

ROSH HODESH.. NEW MOON...MOON PHASES

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. **The period of time when the sliver of the new moon appears is called Rosh Hodesh (head of the month).** The root of the word “hodesh” is “had ash”, and hadash means “to renew”, as in the “Renewed Covenant”.

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) Psa. 104:19 He appointed the moon for appointed times; The sun knows its going down.

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 suns light so that we could know what time of the month it was without timepieces. This is a brief explanation of how this works.

The Hebrew calendar is based on the moon phases, not the solar phases as is the common Gregorian calendar. The two are inconsistent with each other. They cover the same period of time but the days are separated differently.

Like many calendars before Roman times the Hebrew calendar was a lunar calendar. It was based on the moon as well as the sun. It was a wonderful calendar in that the phase of the moon told the day of the month. Anyone looking up into the night sky could tell the day of the month with some degree of accuracy. And among the populace at large they knew the month of the year in which the moon above them was shining. The first day of any given month was determined by the first sighting of the new moon. The new moon is not usually visible to the naked eye until it is 24 hours old.

The sliver of the new moon (waxing) is always on the right side of the moon. The portion of the moon showing on the right side of the moon goes from the waxing sliver (first day), to about the 15th of the lunar month when it appears as the full moon. Then the right side slowly disappears to the wan side (left) to no moon, then to the waning sliver. When 1/4 of the moon is lit up on the waxing (right) side it is about the 4th day. When 1/2 the moon is lit up on the waxing side (right), it is about the 8th day of the lunar month. The full moon occurs on about the 15th day of the lunar month. Then when the left side of the moon is about 1/2 it is about the 22nd day of the lunar month. Then when the left side of the moon is lit up about 3/4 (waning) it is about the 26th day of the lunar month. The waning sliver on the left side makes it about the 28th day of the lunar month. The 24 hours between the wan sliver and the dark moon has throughout history been called “day or the hour”.

Rosh Hodesh teaches us about new birth. Every month the moon has eight phases:

1. New Moon. The new moon lies between the earth and the sun. Because the sunlit side is away from the earth, the new moon is invisible to us.
2. Waxing Crescent. As the moon moves along its orbit, it appears as a crescent on the right side. As the visible part of the moon grows, it is said to be “waxing.”
3. First Quarter. The moon has now completed a quarter of its orbit and appears to us as a half circle.
4. Waxing Gibbous. When more than half of the sunlit side is visible, the moon is “gibbous.”
5. Full Moon. The moon reaches the second quarter of its orbit. The entire daylight side is visible and appears to us as a circle.
6. Waning Gibbous. As the sunlit side of the moon turns away from us, the moon begins to “wan.”
7. Last Quarter. The moon reaches the third quarter of its orbit and appears as a backwards “D.”
8. Waning Crescent. The visible portion of the moon dwindles to a crescent and we get ready to start all over again.



The above picture is a typical moon sliver picture taken a few minutes after sundown.

Since the beginning of the 21st. century astronomers have been able to accurately calculate the exact (to within parts of seconds) times and occurrences of almost everything you can think of in the skies. They have developed data bases and software now so they can now go back or forward in time and calculate exactly what took place, or what will take place at any given time anywhere in the world in regards to astronomy. Do we prefer Astronomically accurate determinations of new moon times and dates rather than second-hand reports from thousands of miles away in Israel? That is a good question for all of us. Until recently the astronomical calculations were only reasonably accurate, now they are precise, of this there is no debate.

The Hebrew word for "new moon", Strong's #2320 - chodesh, we see that it is derived from #2318 (chadash), which essentially means "to be new; causatively, to rebuild".

To be precise, the new moon occurs when the first sliver of light appears after the complete darkness of the moon. We cannot simply use the new moon noted on calendars or in almanacs because their definition of a new moon is the invisibility (conjunction) of the moon, not the first light.

Understand that if the new moon is seen after sunset on any day, the next day is considered the first day of the month.

Phase	Illustration	Moonrise	Overhead	Moonset
New				
Waxing Crescent				
First Quarter				
Waxing Gibbous				
Full				
Waning Gibbous				
Third Quarter				
Waning Crescent				



In days of old the people could look up into the sky and, if they had not been keeping track already, tell within a couple days what day of the month it was. Everyone knew there were 29 1/2 days in the Hebrew lunar calendar, so by simply counting down they could be within 1 day in their estimations. In the case of cloud cover, this could throw things out as much as 24 hours, but it still didn't change the fact that the moon sliver appeared between the 29th and 30th day of the month.

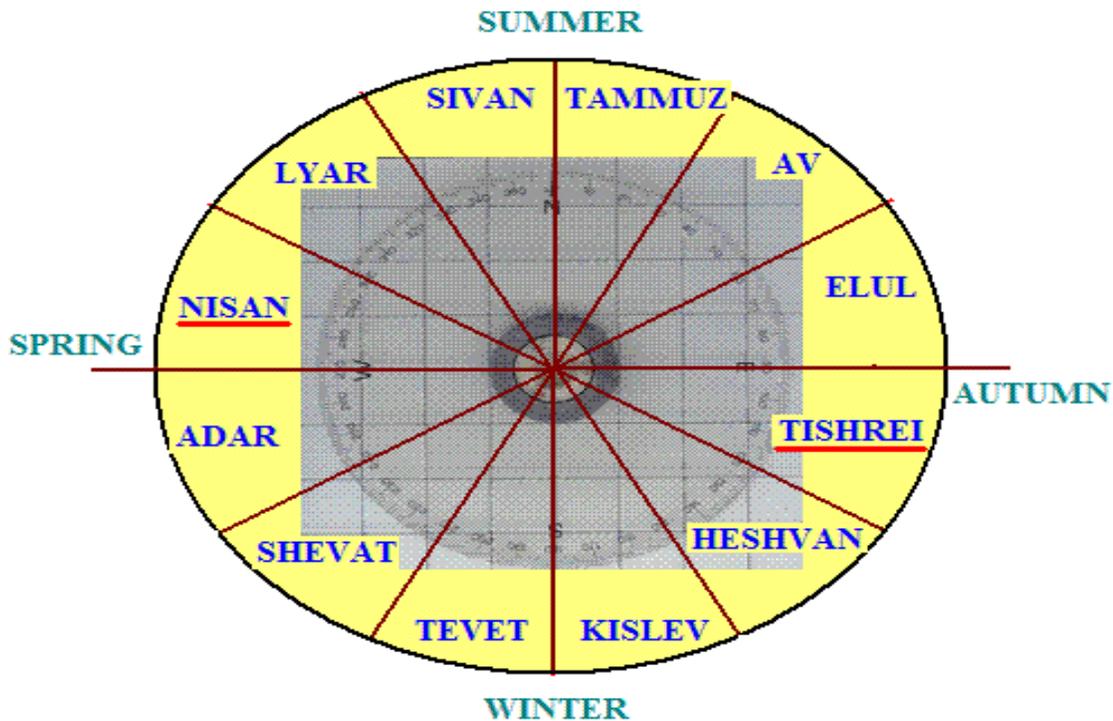
There are actually two periods involved with the orbit of the moon around the Earth. The "sidereal Period", and "Synodic Period" are explained later on in this article. Basically they are two different ways of measuring the moons orbit.



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Because of the astronomical tables set up in this age, we can tell to the second what happened thousands of years ago and what will happen in the heavens thousands

of years into the future. We can tell exactly when the sliver of the moon will take place thousands of years in advance.



THE PERFECT, HOLY, BIBLICAL OR PROPHETIC YEAR IS MADE UP OF 12 MONTHS EACH COMPRISING 30 DAYS TO MAKE UP A TOTAL OF 360 DAYS, THE NUMBER OF DEGREES IN A CIRCLE.

Many believe the perfect, holy, biblical or prophetic year is made up of 12 months each consisting of 30 days to make up a total of 360 days, the number of degrees in a circle.

Sir Robert Anderson was the first known person to come to the understanding that in the holy scriptures a period of time decreed from the throne of Yah is reckoned in terms of perfect geometrical years made up of 12 months of 30 days to make a perfect biblical year of 360 days. He published his idea in a book called "The Coming Prince" in Great Britain back in 1894. He was a prominent devoted evangelical and the chief investigator for Scotland Yard in the days of Victorian England. His concept of Daniel's seventy weeks prophesy is thought by many to be the benchmark work on this subject.

The earth circles around the sun in a precise orbit of 360.00 days. We then see a moon tracing out a perfect lunar month to new month interval of precisely 30.00 days. The moon traces this out 12 times a year for a perfect number of 12.00 months. The full moon would arrive faithfully at the spring equinox every year. Every year the Hebrew month of Nissan starts out the biblical year for a perfect calendar year of 12 months each comprising 30 days. This is the idealized version of the perfect solar system biblical year, or prophetic year.

There are verses in the bible that point clearly to a 30 day month. The following are a few examples:

Gen. 7:11 *In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst*

open, and the floodgates of the sky were opened. The rain fell upon the earth for forty days and forty nights.

Gen. 7:24 The water prevailed upon the earth one hundred and fifty days.

Gen. 8:3-5 and the water receded steadily from the earth, and at the end of **one hundred and fifty days** the water decreased. In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.” As shown above, exactly five months is 150 days, which works out to 30 days per month. This seems to verify the idea that the biblical lunar month is considered to be 30 days even though it is precisely calculated at 29.530 days.

Rev. 11:2 “Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months. “And I will grant authority to my two witnesses, and they will prophesy for **twelve hundred and sixty days**, clothed in sackcloth.” (42 x 30=1260 days).

Dan. 12:7 I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be **for a time, times, and half a time**; and as soon as they finish shattering the power of the holy people, all these events will be completed. This lines up perfectly with Rev. 11:2. (360 + 720 + 180=1260)

It seems that Yah has been revealing to us the fact that “a time” is the same as “a year” biblically speaking. A time as well as a year is 360 days. A heptad is a 7 year period of time (7 x 360 days =2520 days). The following verses verify this time is as a year concept.

Rev. 12:6 Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for **one thousand two hundred and sixty days**.

Rev. 12:14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she **was nourished for a time and times and half a time*, from the presence of the serpent.

Gen. 1:14-19 says, “Then Yah said, “Let there be lights in the expanse of the heavens to separate the day from the night, **and let them be for signs, and for seasons, and for days and years**; and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so. And Yah made the two great lights, the greater light to govern the day, and the lesser light to govern the night; {He made} the stars also. And Elohim placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and Yah saw that it was good. And there was evening and there was morning, a fourth day.”

BACKGROUND TO ROSH HODESH

Yahveh created these lights to be for “signs, seasons, days and years.” The Hebrew word for “seasons” is moed (Strong’s # 4150) and means a fixed time or season. The Festivals of the Almighty (Lev. 23) were to be calculated from these lights. **Ps. 104:19** “**He made the moon for the seasons**; The sun knows the place of its setting”. Each new day was recognized by the setting of the sun and each new month and new year was

determined by the sighting of the first sliver of the new moon. The moon continues to serve as a faithful witness to El Shaddai's appointed Festivals. The Festival on the first day of each new month is called Rosh Hodesh (The New Moon) and the Festival on the first day of each new year is called Rosh Hashanah. The biblical new year began on Nissan¹ as explained in Exod. 12:1-2. Num. 28:11-15. YHVH commanded that offerings be brought on Rosh Hodesh. **Num. 10:10** says, *"Also in the day of your gladness and in your appointed feasts, and on the first {days} of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your Yahveh I am YAHVEH your Elohim."* Two silver trumpets (Num. 10:2) were sounded on Rosh Hodesh. **Ps. 81:4** says, *"For it is a statute for Israel, An ordinance of the God of Jacob."* The shofar (ram's horn) was also sounded on Rosh Hodesh to announce the new month.

1Sam. 20:5 So David said to Jonathan, *"Behold, tomorrow is the new moon and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening."* 1Sam. 20:24 indicates that there was a special meal associated with Rosh Hodesh, and so it became the custom to feast on Rosh Hodesh. It also shows that the people knew in advance when the sliver of the moon was to appear. The people used the phases of the moon as a way of life in those days. It was a common reliable way to know (if ever any doubt), about what day of the month it was.

Jonathan (King Saul's son) makes reference to Rosh Hodesh in **1Sam. 20:18** *Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed because your seat will be empty"*. During the United Monarchy (King Saul, David, and Solomon) Rosh Hodesh was observed. **1Chr. 23:31** says, *"and to offer all burnt offerings to Yahveh, on the sabbaths, the new moons and the fixed festivals in the number {set} by the ordinance concerning them, continually before Yah."*

The rabbis considered fasting a prohibition on Rosh Hodesh.

ROSH HODESH AFTER THE EXILE

Rosh Hodesh was still recognized even after the exile as the people renewed themselves to Yah. **Neh. 10:33** says, *"for the shewbread, for the continual grain offering, for the continual burnt offering, the sabbaths, the new moon, for the appointed times, for the holy things and for the sin offerings to make atonement for Israel, and all the work of the house of our Elohim."* Rosh Hodesh was also observed by the people under Ezra's leadership. **Ezra 3:4-5** reads, *"And they celebrated the Feast of Booths, as it is written, and {offered} the fixed number of burnt offerings daily, according to the ordinance, as each day required; and afterward {there was} a continual burnt offering, also for the new moons and for all the fixed festivals of Yahveh that were consecrated, and from everyone who offered a freewill offering to Yahveh."* Yah wanted His people honoring His Shabbats and New Moons.

Rosh Hodesh and Its Spiritual Significance for the Believer in Messiah

What is the spiritual significance of Rosh Hodesh and what does it teach believers in Messiah?

Paul encouraged this primarily Gentile congregation in Colosse to not only observe the Sabbath and the Festivals, but to also celebrate Rosh Hodesh. **Col. 2:16** *"Therefore*

*let no one act as your judge in regard to food or drink or in respect to a festival or a **new moon or a Sabbath day*** “ Paul knew that the Sabbath, the Feasts, and the New Moons were designed to teach believers about Messiah.

When the moon is completely darkened, it is in the “new moon” phase. When the first sliver of the New Moon is visible, it is called “waxing crescent.” When the first sliver is sighted, then it begins the new month. Each month the moon is “renewed” or “reborn.” This lunar cycle was a monthly reminder to teach the believer of their “new-birth” in Messiah. Remember that the moon has no light of its own. The moon does not generate light, it only reflects the sun's light.

When the moon is completely dark, it is to remind us of how our lives were before Messiah.

When the moon's first sliver appears, it is beginning to reflect the sun's light again. **2Cor. 4:6** says, “*For Yah, who said, “**Light shall shine out of darkness,**” is the One who has shone in our hearts to give the light of the knowledge of the glory of Yah in the face of Messiah.*” Pure light is white and represents righteousness. **Rev. 2:17** says, “*He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give {some} of the hidden manna, and I will give him a **white stone**, and a new name written on the stone which no one knows but he who receives it.*” This white stone was the acquittal stone. When one received the white stone they were considered justified or made righteous. White linen also represents righteousness. **Rev. 19:8** says, “*And it was given to her to clothe herself in fine linen, bright {and} clean; for the **fine linen is the righteous acts of the saints.***” Read also Rev. 3:4-5, 3:18, 4:4, 7:9, 19:14. This transformation of turning something from guilty (red) to innocent (white) is best illustrated in **Isa.1:18** “*Come now, and let us reason together,*” Says Yahveh, *Though your sins are as scarlet, **They will be as white as snow;** Though they are red like crimson, They will be like wool.*”

Ps. 51:7 *Purify me with hyssop, and I shall be clean; Wash me, and I shall be **whiter than snow.***” We do not have any righteousness of our own. Just as the moon reflects the sun's light, so we reflect the SON'S righteousness in our lives. **2Cor. 5:17** “*Therefore if any man is in Messiah, {he is} a **new creature;** the old things passed away; behold, new things have come.*” Each Rosh Hodesh is designed to teach us about the new birth in Messiah.

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 the LORD 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 the Lord”*

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 the LORD 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 simple 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 have now available it is possible to know the exact time the

sliver will appear in the skies over Israel and the exact amount of illumination it will appear at.

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 now 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 time and indeed 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. Amein.”*

3. When the first sliver is sighted, you may want to read the following Scriptures: 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. Amein.”*

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 simple 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 have now available it is now possible to know the exact time the sliver will appear in the skies over Israel and the exact amount of illumination it will appear at.

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 Almighty's universe. The world in which we live is synchronized to His calendar and His 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 Rosh Hashanah 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 turn green, 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 LORD 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?

(Mar 15/16) Jerry Hennig