

# Search and Recover: Restoring the Jubilee Year And the ShMiTaH years

By Darla Makiyr Wright

This is part of an ongoing vital list of restorations to this end-times generation.

A link to the full list is provided at the end of this study.

**The Father (YaHuWaH--יהוה, Who, for many centuries has most commonly been referred to as 'the LORD' and 'G-D') is restoring our knowledge of the long lost Jubilee ('YoWBeL') year:**

What is the year of Jubilee? Why is it important? How is it related to YaHuWShuW'A's (for centuries most commonly called 'Jesus,' aka 'Yeshua') first message?

In the Scriptures, the YoWBeL year occurs after seven sets of seven yearly intervals (49 total) are completed. The fiftieth or "liberty" year is announced on YoWM HaKiPuWRiYM ('Yom Kippur,' the Day of Atonement) of the 49th year, and begins the next ABiYB 1 (beginning of the Hebrew year) . YaHuWaH established in His ordinances a special, sacred, regularly occurring time period every 50 years, called the YoWBeL. During this time, hired hands/guests were freed from their work and debt, and also the land was returned to him/his family that YaHuWaH had given to him/his family.

*This fiftieth (Jubilee) year is sacred - it is a time of freedom and of celebration when everyone will receive back their original property, and slaves will return home to their families . . . If one of your brothers becomes indigent and has to sell himself to you, don't make him work as a slave. Treat*

*him as a hired hand or a guest among you.  
He will work for you until the Jubilee . . .  
(Leviticus 25:10, 39 - 40).*

Let's see what the Word says. Bear with me. It's a whole chapter:

**1**And יהוה spoke to Mosheh on Mount Sinai, saying,

**2**“Speak to the children of Yisra’ēl, and say to them, ‘When you come into the land which I give you, then the land shall observe a Sabbath to יהוה.

**3**‘Six years you sow your field, and six years you prune your vineyard, and gather in its fruit,

**4**but in the seventh year the land is to have a Sabbath of rest, a Sabbath to יהוה. Do not sow your field and do not prune your vineyard.

**5**‘Do not reap what grows of its own of your harvest, and do not gather the grapes of your unpruned vine, for it is a year of rest for the land.

**6**‘And the Sabbath of the land shall be to you for food, for you and your servant, and for your female servant and your hired servant, and for the stranger who sojourns with you,

**7**and for your livestock and the beasts that are in your land. All its crops are for food.

8‘And you shall count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years.

9‘You shall then sound a ram’s horn to pass through on the tenth day of the seventh month, on the Day of Atonement cause a ram’s horn to pass through all your land.

10‘And you shall set the fiftieth year apart, and proclaim release throughout all the land to all its inhabitants, it is a Jubilee for you. And each of you shall return to his possession, and each of you return to his clan.

11‘The fiftieth year is a Jubilee to you. Do not sow, nor reap what grows of its own, nor gather from its unpruned vine.

12‘It is a Jubilee, it is set-apart to you. Eat from the field its crops.

13‘In the Year of this Jubilee let each one of you return to his possession.

14‘And when you sell whatever to your neighbour or buy from the hand of your neighbour, do not exploit one another.

15‘According to the number of years after the Jubilee you buy from your neighbour, and according to the number of years of crops he sells to you.

16‘According to the greater number of years you increase its price, and according to the fewer number of years you diminish its price, because he sells to you according to the number of the years of the crops.

17‘And do not oppress one another, but you shall fear your Elohim. For I am יהוה your Elohim.

18‘And you shall do My laws and guard My right-rulings, and shall do them. And you shall dwell in the land in safety,

19‘and the land shall yield its fruit, and you shall eat to satisfaction, and shall dwell there in safety.

20‘And since you might say, “What do we eat in the seventh year, since we do not sow nor gather in our crops?”

21‘Therefore I have commanded My blessing on you in the sixth year, and it shall bring forth the crop for three years.

22‘And you shall sow in the eighth year, and eat of the old crop until the ninth year. Eat of the old until its crop comes in.

23‘And the land is not to be sold beyond reclaim, for the land is Mine, for you are sojourners and settlers with Me.

24‘And provide for a redemption for the land, in all the land of your possession.

25‘When your brother becomes poor, and has sold some of his possession, and his redeemer, a close relative comes to redeem it, then he shall redeem what his brother sold.

26‘And when the man has no one to redeem it, but he himself becomes able to redeem it,

27then let him count the years since its sale, and return the remainder to the man to whom he sold it, that he shall return to his possession.

28‘And if his hand has not found enough to give back to him, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee. And it shall be released in the Jubilee, and he shall return to his possession.

29‘And when a man sells a house in a walled city, then his right of redemption shall be at the end of the year after it is sold. His right of redemption lasts a year.

30‘But if it is not redeemed within a complete year, then the house in the walled city shall be established beyond reclaim to the buyer of it, throughout his generations. It is not released in the Jubilee.

31‘The houses of villages, however, which have no wall around them are reckoned as the field of the country. A right of redemption belongs to it, and they are released in the Jubilee.

32‘As for the cities of the Lěwites, and the houses in the cities of their possession, the Lěwites have a right of redemption forever.

33‘And that which is redeemed from the Lěwites, both the sale of a house and the city of his possession shall be released in the Year of Jubilee, because the houses in the cities of the Lěwites are their possession in the midst of the children of Yisra’el.

34‘But the field of the open land of their cities is not sold, for it is their everlasting possession.

35‘And when your brother becomes poor, and his hand has failed with you, then you shall sustain him, and he shall live with you, like a stranger or a sojourner.

36‘Take no interest from him, or profit, but you shall fear your Elohim, and your brother shall live with you.

37‘Do not lend him your silver on interest, and do not lend him your food for profit.

38‘I am יהוה your Elohim, who brought you out of the land of Mitsrayim, to give you the land of Kena’an, to be your Elohim.

39‘And when your brother who dwells by you becomes poor, and sells himself to you, do not make him serve as a slave.

40‘But as a hired servant, as a settler he is with you, and serves you until the Year of Jubilee.

41‘And then he shall leave you, he and his children with him, and shall return to his own clan, even return to the possession of his fathers.

42‘For they are My servants, whom I brought out of the land of Mitsrayim, they are not sold as slaves.

43‘Do not rule over him with harshness, but you shall fear your Elohim.

44‘And your male and female slaves whom you have from the nations that are around you, from them you buy male and female slaves,

45and also from the sons of the strangers sojourning among you, from them you buy, and from their clans who are with you, which they shall bring forth in your land, and they shall be your property.

46‘And you shall take them as an inheritance for your children after you, to inherit them as a possession, they are your slaves for all time. But over your brothers, the children of Yisra’el, you do not rule with harshness, one over another.

47‘Now when a sojourner or a settler with you becomes rich, and your brother with him becomes poor, and sells himself to the settler or sojourner with you, or to a member of the sojourner’s clan,

48after he has been sold, there is a right of redemption to him – one of his brothers does redeem him,

49or his uncle or his uncle's son does redeem him, or anyone who is a close relative to him in his clan does redeem him, or if he is able, then he shall redeem himself.

50'And he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; as the days of a hired servant it is with him.

51'If there are yet many years, according to them he repays the price of his redemption, from the silver of his purchase.

52'And if few years are left until the Year of Jubilee, then he shall reckon with him, and according to his years he repays him the price of his redemption.

53'He is with him as a yearly hired servant, and he does not rule with harshness over him before your eyes.

54'And if he is not redeemed in these years, then he shall be released in the Year of Jubilee, he and his children with him.

55'Because the children of Yisra'el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim. I believe YaHuWaH is restoring this information to us. It takes some deep study to become convinced of the evidence, as some of it is conflicting, and it is important for us to know why is there conflicting evidence. Have no fear, though. Our MaShiYaCx ('Messiah') confirmed it for us, announcing it in 28 c.e. (common era, aka a.d.), which would begin in 29 c.e. Add up the 50 years (x2=100) to the present day, and this YoWBeL should begin 2029. Here is some of the evidence I saw that was closer to the truth than more faulty evidence that was way off in their assumptions.

This was the most impactful and factual study I saw of documentation of when the YoWBeL and ShMiTaH was documented Scripturally as even being observed:  
<https://design-of-time.com/chronoj.htm>

Ezekiel 40:1 has a time-stamp to it: **1**In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the city was smitten, on that same day the hand of יהוה came upon me and He brought me there.

The last YoWBeL celebrated was likely prior to Antiochus Epiphanes and the subsequent Jewish revolt.

Once we get to 167 bce, and the time of the Maccabean revolt, the government of Judea underwent a monumental change, with a new dynasty of priest-kings, who ascended to this new position from the Maccabean family, it is reported. From 160 bce, forward, there were no more Jubilees observed. Instead, the ShMi(T)aH year was counted every 7th year, continuous.... therefore, from the first missed YoWBeL, they were off one year every year for the first 50 years, two years every year from 51 to 100 years, and so on...

More to be restored. It's difficult. Judah lost many years, not recorded. We (not of YaHuWDaH) lost all the years. They have reported losing over 200 years. So, we are really much, much closer to the year 6,000 than what the year is commonly called (i.e. 5779 =2019).

The Jews stopped keeping the Jubilee from about 160 b.c.e. Did YaHuWShuW'A declare for the people the year of their Jubilee to them?

When they stopped keeping the Jubilee, they were keeping every 7 continuous years as a ShMi(T)aH (ShaBaT year). This would put them off one year every year for every 50 years. In other words, in 100 years, their ShMi(T)aHs would be off 2 years every year. And, in 150 years, every ShMi(T)aH would be off by three years, and so on....(edited)

The only way to fix that is for YaHuWaH to restore the knowledge to the people. Did that happen when YaHuWShuW'A told the people this is filled in your hearing.

And is it happening now....

*Josephus wrote of a great cycle of 600 years--refer to Antiquities, 1, 3:9. (This 'great cycle' is equal to 12 jubilee cycles). It is here of special interest the jubilee year that may have been celebrated in or prior to the year 572 BCE (the time of Ezekiel's vision) and the jubilee year that marked the commencement of Jesus' ministry occurred in pace with a time span that encompassed 12 jubilee cycles or 600 years. (Note that year zero corresponds to year 1 CE when computing time spans that extend into the Common Era).*

This equates to the year 28 ce as a Jubilee year announcement (and the possible year YaHuWShuW'A read Isaiah 61), if 572 was a Jubilee year announcement.

Jerome said year 279 was the 86th Jubilee. That means 2029 will be the 121st Jubilee. And,  $121 \times 50 = \text{year } 6050$ . If that is correct and Jerome was not off by a Jubilee count, that means year 2021 is 6042. However, if he was off a Jubilee count, that would make year 2021: 5992.

This page shows 28 c.e. And 78 c.e. Years as Jubilee years (73 b.c.e and 23 b.c.e. Years prior to the common era):

[http://webwaydrive.com/2028/Jubilee%20Year%20Revelation\\_files/Sabbath%20&%20Jubilee%20Chart.pdf](http://webwaydrive.com/2028/Jubilee%20Year%20Revelation_files/Sabbath%20&%20Jubilee%20Chart.pdf)

Why are the Jews so confused? More info on Jubilees. This explains a lot.

<https://www.christianforums.com/threads/when-is-the-jubilee-year.8037501/>

Many of the Jews don't regard the 50th year. They overlap the 50th year onto half of the 49th year and half of the first year, ignoring the 50th year, altogether. I

believe this is also because they have lost understanding and knowledge of YaHuWaH's lunisolar calendar, and have come to believe in a continuous 7 day count (doing so by disregarding what the Scriptures tell us about the luminary which is the moon, our signal for appointments), as well adopting a continuous 7 year count, not holding for the YoWBeL (50th year).

The year does not begin in the 7th month. Nor does the YoWBeL year begin in that month. But, YaHuWDaH has lost understanding of both of these things. It's a 50th year, not a 49th 1/2 to a 1st 1/2 year overlap count.

Below is a date duration calculator. And, the year begins with the new moon closest to the spring equinox. Essentially, this is the new moon between March 7 and April 3. So, I put in April 1, just to round it off to something near the new year's day. Here, you see April 1, 572 b.c.e. (before common era) and 29 c.e. (common era). This would have been the new year after YaHuWShuW'A declared the YoWBeL in 28 c.e.... 600 years....

Incidentally, if 572 b.c.e. was a YoWBeL year time stamped in the Scriptures as 572 b.c.e. , all YoWBeLs in the b.c.e. years would either end in 72 or in 22 b.c.e. However, once the years are regarded in the c.e. (common era), all YoWBeL years would be 29 and 79 c.e. (There is no year zero.)



## Date Duration Calculator

[Home](#) / [Calendar](#) / [Date](#)

Calculates the duration between two dates.



From  ,  ☐ AD ☒ BC

To  ,  ☒ AD ☐ BC

The first day ☒ not include ☐ include

Duration  days

=  weeks +  days

=  months +  days

=  years +  days

=  years +  months +  days

The Gregorian calendar is used for dates on and after October 15, 1582 A.D. and the Julian calendar is used before October 4, 1582.

The MaShiYaCx (Messiah) had to declare this, because the YoWBeL had not been kept by the people for many, many years. The YaHuWDiYM (aka 'the Jews') had come to be keeping ShMiTaHs (inaccurately) every seven years, without pausing for the YoWBeL year. And, this happened 600 years after 572 b.c.e.

First, let's look at these five verses:

Luke 4:17-21:

17And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written:

18“The Spirit of יהוה is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release,

19to proclaim the acceptable year of יהוה.”

20And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him.

21And He began to say to them, “Today this Scripture has been filled in your hearing.”

Bible Code Theory Research Chris Rae looked for YoWBeL encoded in Luke 4:17-21 in the Aramaic Peshitta of the Codefinder Millenium Edition scripture codesearching software program. He found it, along with the prefix BeYT, which means: In YoWBeL (‘in Jubilee’).

ו א ת י ה ב ל ה ט פ ר א ד א ש ע י א נ ב  
י א ו פ ת ח י ש ו ע ט פ ר א ו א ש כ ח ד ו כ ת א  
א י כ א ד כ ת י ב ר ו ח ה ד מ ר י א ע ל י ו מ ט  
ל ה ד א מ ש ח נ י ל מ ט ר ו ל מ ט כ נ א ו ש ל  
ח נ י ל מ א ט י ו ל ת ב י ר י ל ב א ו ל מ כ ר ז  
ו ל ש ב י א ש ו ב ק נ א ל ע ו י ר א ח ז י א ו  
ל מ ש ר ר ו ל ת ב י ר א ש ו ב ק נ א ו ל מ כ ר  
ז ו ש נ ת א מ ק ב ל ת א מ ר י א ו כ ר כ ט פ ר  
א ו י ה ב ה ל מ ש מ ש נ א ו א ז ל י ת ב כ ל ה ו  
נ ד י נ ד ב כ נ ו ש ת א ע י נ י ה ו נ ח י ר נ ה  
ו י ב ה ו ש ר י ל מ א מ ר ל ו ת ה ו נ ד י ו מ נ  
א א ש ת ל מ כ ת ב א ה נ א ב א ד נ י כ ו נ

Jonathan Wright, the Codesearcher, also found ‘day of,’ in the green letters to the left, running vertically next to in YoWBeL. (Remember: this is only Luke 4:17-21 we are looking at here, and what has been found encoded, here.)

ואת יהב להספרא דאשע יא נב  
 יא ופתח ישועספר ואש כח ד ו כתא  
 א י כא ד כת י בר ו חה דמר יא ע ל י ומט  
 לה דאמשח נ י למס ב ר ו למס כ נא ו ש ל  
 ח נ י למאס י ו לתב י ר י לבא ו למכר ז  
 ו לשב יאש ו ב ק נא ו ל ע ו י ר א ח ז יא ו  
 למשרר ו לתב י ר א ב ש ו ב ק נא ו למכר  
 ז ו ש נתאמקב לתא למר יא ו כר כספר  
 א ו יהבה למשמש נא ו א ז ל י תב כלה ו  
 נ ד י נ דב כ נ ו שתאע י נ יה ו נח ירנה  
 ו יבה ושר י למאמר ל ותה ו נ ד י ומנ  
 אאשת למכתבאה נא בא ד נ י כ ו נ

This close-up portion shows the Hebrew words, revere (term 1, in brick red on the left, going horizontally, and in navy blue on the right, horizontally: ירא) and jealous (term 2, in grape, immediately below and in line with term 1 (in brick red), horizontally on the left, and in navy olive green above and in line with term 1 (in navy blue) on the right: קנא). Hopefully, you can see a 1:2, 2:1 pattern, here, on both sides of 'day of,' in YoWBeL.



If this date is true (and Jerome indicated 279 year was a YoWBeL), then our last YoWBeL was 1979.... our next YoWBeL will begin in the Spring of 2029.... And, 2021 and 2028 will be the next two ShMi(T)aH years immediately prior to the next YoWBeL.

(And would be announced in the 7th month of 2028, as the MaShiYaCx did in Luke 4).

**I**n addition to the cited string of Sabbaticals, the epoch of a jubilee year (the 50th year) can seemingly be located along the historical timeline in approximate correspondence with the following years:

- 572 BCE (Ezekiel's vision)
- 572 BCE (71st Hebrew Jubilee)
- 521 BCE (Haggai and Zechariah)
- 28 CE (Jesus' ministry begins)
- 29 CE (81st Hebrew Jubilee)
- 279 CE (86th Hebrew Jubilee)

Years 1-6 are planting and harvesting years, as well as tithing years on what is grown. Then, ShMi(T)aH is the 7th year. The Father gives an increase in the 6th year to cover the next two years until our next crop comes in. That cycle happens seven times, culminating in a 50th year.

Then, we start all over again with year 1.

If YaHuWShuW'A was announcing the YoWBeL was about to start, that would have been 2029 Spring (if He read it in 2028, which is what is believed to be true). This happened immediately after His immersion and the 40 days in the wilderness to be tempted by the enemy.

This note holds some weight. It has to be confirmed and weighed. "According to William Whiston's footnotes in his 1737 A.D. English translation of Josephus' writings, 24 B.C. was a Sabbath year and 23 B.C. was a year of Jubilee." The author goes on to say: "These were also years of great famine in Judea and Syria. We know how scholar's interpretations of Josephus' accounts are less than perfect, or Josephus himself is in error, so we need to be cautious. If his report was accurate and the Jews are correct in their belief, then the next Jubilee year from that date would have been 28 A.D. Projecting this idea forward using the 50-year approach results in the years 1978, 2028, and 2078 A.D. as Jubilee years, one of which equates to one of the two years we have been investigating." This is from a chapter out of a book that has to do with 2028 being the Jubilee year. However, the author does not understand many other restoration issues on the true calendar. Josephus was also recording a time when the YaHuWDiY no longer kept a 50th year, just every seven years continuous. This date of Josephus only works if the year indicated in Ezekiel was not 572, but was 573 b.c.e., and instead Josephus (or his interpreter and this author are giving us a.m. (creation of the world years) was correct.

I think it will be announced in autumn of 2028, and begins 2029. This author is confused and thinks it begins at Yom Kippur 2028, not spring of 2028 (though he believes Josephus indicated the beginning of Nisan as the beginning of Jubilee). He DEFINITELY believes the YoWBeL is not announced until the middle of the

YoWBeL year, not six months before entering it. That right there is enough to throw him off by a year.

The author of this 2028 Jubilee article or chapter also brings in Dec. 25, 2028 as a possible date of return. Dec. 25 is the pagan sun deity birth celebration.

If Josephus is right, and the Jubilee was 23 b.c.e., it could not be that 572 was the Jubilee indicated in Ezekiel 1:1,2 and 40:1, but rather 573. However, if 572 is right, Josephus would not be correct with a 23 b.c.e. date. Rather, it would be 22 b.c.e.

587

- Nebuzar-Adan begins reigning with NEbuchadnezzar.
- Nebuzar-Adan is in charge of the Jerusalem seige.
- January 12, Ezekiel's sixth dated message, in Ezekiel 29:1
- Egypt comes to Jerusalem's aid and the Babylonians leave Judah to fight Pharaoh Hophra.
- Jeremiah attempts to leave Jerusalem during the break in the seige to go to the territory of Benjamin to buy some property (Jeremiah 37)
- Jeremiah is put in a vaulted cell in a dungeon. (Jeremiah 37)
- Jeremiah is put in the courtyard by King Zedekiah (Jeremiah 37:21)
- Jeremiah has a dream of Israel's pleasant future while he is in the courtyard (Jeremiah 30-31)
- Jeremiah buys the field while he is in the courtyard (Jeremiah 32)
- Jeremiah promises restoration (Jeremiah 33)
- King Zedekiah sends for Jeremiah. (Jeremiah 21)
- Jeremiah is thrown into the cistern (Jeremiah 38)
- Jeremiah gives Zedekiah final warning, slaves are released to defend themselves but are taken back (Jeremiah 34)

[http://generationword.com/notes\\_for\\_notesbooks\\_pg/ezekiel\\_timeline\\_files/psoft.masonry\(1\).htm](http://generationword.com/notes_for_notesbooks_pg/ezekiel_timeline_files/psoft.masonry(1).htm)

This would be the prior YoWBeL year, 622 b.c.e.

622

- Jeremiah 11 and 12 are given. These are followed by chapters 7, 8, 9, 10.
- EZEKIEL is born
- Josiah tries to purify the land

537, a ShMi(T)aH year:

### **Ezra through Nehemiah Timeline** *(covers 107 years)*

ZERRUBABEL'S return with 29,818 Israelites to rebuild the temple,	<b>23 years</b>
539 BC Cyrus overthrew Babylon	
Daniel prays (in Ecbatana?)	<b>Daniel 9</b>
Cyrus allowed any Jews to return & rebuild temple	<b>Ezra 1:2</b>
537 Return of the remnant	<b>Ezra 2</b>
536 Zerubbabel goes to rebuild the temple	<b>Ezra 3</b>
Altar built and the foundation laid	
Angel comes to Daniel after 3 weeks of fasting	<b>Daniel 10,11,12</b>
529 Cambyses (Cyrus son) succeeds Cyrus , opposition to Jews	<b>Ezra 4:1-5</b>
521 Darius Hystaspes takes over the throne	<b>Haggai 1:2</b>
Darius rejects opposition to building; orders Samaritans to stay away	<b>Ezra 5-6</b>
520 Ministry of Haggai.	<b>Haggai 1:1</b> on Aug. 29, <b>Haggai 2:1</b> on Oct.17
Ministry of Zechariah.	<b>Zechariah 1:1</b> Oct/Nov
Resume building temple	<b>Ezra 5</b>
518 Dec. 7, 518,	<b>Zechariah 7</b>
516 Temple completed by Zerubbabel	<b>Ezra 6:13-18</b>

[http://www.generationword.com/notes/folder\\_b/bible-handbook-for-christian-basics-lists-timeline-s-topics.htm#ezra](http://www.generationword.com/notes/folder_b/bible-handbook-for-christian-basics-lists-timeline-s-topics.htm#ezra)

473 bce, a ShMi(T)aH year. 472, a YoWBeL year:

Time of ESTHER

**Persecution in Susa; Opposition continues in Judea: 27 years**

- 485 Xerxes begins to reign; Ezra 4:6  
Samaritans take this chance to file a complaint  
Xerxes says stop rebuilding of the rebellious city, Jerusalem 483  
Xerxes vast display of wealth and banquets Esther 1
- 478/9 Esther goes to Xerxes and becomes Queen in Dec/Jan Esther 2
- 474 Esther's fifth year as queen. On April 17 the execution date set by lot Esther 3:7
- 473 Jews are to be killed on March 7 Esther 3:12-14
- 464-458? Artaxerxes says to stop rebuilding the rebellious city Ezra 4:7-23  
Artaxerxes says "this city will not be rebuilt until I so order" Ezra 4:21 (Dn.9:25)
- In Artaxerxes' seventh year he issues the decree to rebuild and restore Ezra 7:12-26 (Dn.9:25)  
Ezra leaves Babylon on April 8 to teach the law to the Jews that have returned;  
Ezra arrives in Jerusalem on Aug.4 Ezra 7:8,9
- People assemble on Dec. 19;  
The investigation of intermarriage begins Ezra 10:9-16
- 457 Committee ends a three month investigation by Mar/Apr Ezra 10:17

This is worded weirdly, datewise, but I believe the indication is that Ezra left for YeRuWShLaIM in 458 bce, a ShMi(T)aH year.

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- 464-458? Artaxerxes says to stop rebuilding the rebellious city Ezra 4:7-23  
Artaxerxes says "this city will not be rebuilt until I so order" Ezra 4:21 (Dn.9:25)
- In Artaxerxes' seventh year he issues the decree to rebuild and restore Ezra 7:12-26 (Dn.9:25)  
Ezra leaves Babylon on April 8 to teach the law to the Jews that have returned;  
Ezra arrives in Jerusalem on Aug.4 Ezra 7:8,9
- People assemble on Dec. 19;  
The investigation of intermarriage begins Ezra 10:9-16
- 457 Committee ends a three month investigation by Mar/Apr Ezra 10:17

- 5 Daniel ch 3, Nebuchadnezzar sets up a statue, Shadrach, Meshach, & Abednego are put into the furnace  
Bible Knowledge Commentary notes that the Septuagint includes that this happened in the 18th yr of Nebuchadnezzar (587<sub>BC</sub>)

<http://www.biblepgs.com/ver1/Daniel%20Timeline.pdf>

This was helpful in determining was Josephus right with a 23 bce Jubilee year, which would give us 2028 coming up or was the 572 bce year right... It's a timeline of events.

587 was a key to me. <http://www.biblepgs.com/ver1/Daniel%20Timeline.pdf> And this:

[http://www.generationword.com/notes/folder\\_b/bible-handbook-for-christian-basics-lists-timelines-topics.htm#ezra](http://www.generationword.com/notes/folder_b/bible-handbook-for-christian-basics-lists-timelines-topics.htm#ezra)

[http://generationword.com/notes\\_for\\_notesbooks\\_pg/ezekiel\\_timeline\\_files/psoft.masonry\(1\).htm](http://generationword.com/notes_for_notesbooks_pg/ezekiel_timeline_files/psoft.masonry(1).htm)

Here's the main paper I found proved the date of 2029 as the YoWBeL year, not 2028, once I chewed through it line by line.

<https://design-of-time.com/chronoj.htm>

I was able to discount the 2028 based on a few misunderstandings of the calendar and other events of the author, as well as that between Josephus, his translator, or the author of the 2028 paper/chapter, the information was off a year from the year reported of 587 b.c.e. and YaHuWShuW'A announcing the YoWBeL in 28 c.e. (to begin 29 c.e.).

I probably spent 20 hours or more studying through all this. The fact that I know the lunisolar calendar already was very helpful to understand the ShMi(T)aH and YoWBeL calendar.

## 29. Restoring the ShMiTaH and Being a Prepper for Sustaining Our Souls Through These Years:

ShMiTaH years are the seven year rests for the land and letting of the servants go free. This is what Judah didn't do for 70X7, and they were taken into captivity to let the land rest.

According to the research previously done on the YoWBeL, the next two years of ShMiTaH, coming up, are 2021 and 2028. That means gathering years will be 2020 and 2027. No planting will occur until 2022 and 2030 (one year after the YoWBeL). Some believe this time will be cut short. We will see.....

## 30. Tithing and Pay Attention to Every 3rd Year (the 3rd and the 6th year within a ShMiTaH):

What does the Word say about tithing? All the tithing had to do with produce, grain, and animals, or on special occasions the sale of those items, if too far away from YeRuWShaLaiM.

- Leviticus 27:30-32– The specifications of tithing is introduced into the law of MoSheH.
- Numbers 18:20-32– The tithe is dedicated the Lewiym ('Levites') for the work in the tabernacle.

**20**And יהוה said to Aharon, "You are not to have an inheritance in their land, nor have any portion in their midst. I am your portion and your inheritance among the children of Yisra'el.

**21**"And see, I have given the children of Lēwi all the tithes in Yisra'el as an inheritance in return for the service which they are serving, the service of the Tent of Meeting.

22“And let the children of Yisra’el no more come near the Tent of Meeting, lest they bear sin and die,

23because the Lěwites shall do the service of the Tent of Meeting, so they themselves bear their crookedness. A law forever, throughout your generations: that among the children of Yisra’el they are to have no inheritance,

24but the tithes of the children of Yisra’el, which they present as a contribution to יהוה, I have given to the Lěwites as an inheritance. That is why I have said to them, ‘Among the children of Yisra’el they have no inheritance.’ ”

25And יהוה spoke to Mosheh, saying,

26“Speak to the Lěwites and say to them, ‘When you take from the children of Yisra’el the tithes which I have given you from them as your inheritance, then you shall present a contribution of it to יהוה, a tenth of the tithe.

27‘And your contribution shall be reckoned to you as grain from the threshing-floor and as filling from the winepress.

28“Thus you also present a contribution unto יהוה from all your tithes which you receive from the children of Yisra’el. And you shall give from it the contribution to יהוה to Aharon the priest.

29‘From all your gifts you present every contribution due to יהוה, from all the best of them, the set-apart part of them.’

30“And you shall say to them, ‘When you have presented the best of it, then the rest shall be reckoned to the Lěwites as the yield of the threshing-floor and as the yield of the winepress.

31‘And you shall eat it in any place, you and your households, for it is your reward for your service in the Tent of Meeting,

32and bear no sin because of it, when you have presented the best of it, and do not profane the set-apart gifts of the children of Yisra'ël, lest you die.' ”

- Deuteronomy 12:5-11 – YaHuWaH gives instructions for what to do with the tithe once YaShaRAeL crosses the YaRDeN ('Jordan')

4“Do not do so to יהוה your Elohim,

5but seek the place which יהוה your Elohim chooses, out of all your tribes, to put His Name there, for His Dwelling Place, and there you shall enter.

6“And there you shall take your burnt offerings, and your offerings, and your tithes, and the contributions of your hand, and your vowed offerings, and your voluntary offerings, and the firstlings of your herd and of your flock.

7“And there you shall eat before יהוה your Elohim, and shall rejoice in all that you put your hand to, you and your households, in which יהוה your Elohim has blessed you.

8“Do not do as we are *doing* here today – each one doing whatever is right in his own eyesa.

9“Because you have not yet entered the rest and the inheritance which יהוה your Elohim is giving you.

10“But you shall pass over the Yardēn, and shall dwell in the land which יהוה your Elohim is giving you to inherit, and He shall give you rest from all your enemies round about, and you shall dwell in safety.

11“And it shall be, that unto the place which יהוה your Elohim chooses to make His Name dwell there, there you are to bring all that I command you: your burnt

offerings, and your offerings, and your tithes, and the contributions of your hand, and all your choice offerings which you vow to יהוה.

12“And you shall rejoice before יהוה your Elohim, you and your sons and your daughters, and your male servants and your female servants, and the Lěwite who is within your gates, since he has no portion nor inheritance with you.

13“Guard yourself that you do not offer your burnt offerings in every place that you see,

14except in the place which יהוה chooses, in one of your tribes, there you are to offer your burnt offerings, and there you are to do all that I command you.

15“Only, whatever your being desires you shall slaughter and eat, according to the blessing of יהוה your Elohim which He has given you, within all your gates. The unclean and the clean do eat of it, of the gazelle and the deer alike.

16“Only, the blood you do not eat, pour it on the earth like water.

17“You are not allowed to eat within your gates the tithe of your grain, or of your new wine, or of your oil, or of the firstlings of your herd or your flock, or of any of your offerings which you vow, or of your voluntary offerings, or of the contribution of your hand.

18“But eat them before יהוה your Elohim, in the place which יהוה your Elohim chooses, you and your son and your daughter, and your male servant and your female servant, and the Lěwite who is within your gates. And you shall rejoice before יהוה your Elohim in all that you put your hands to.

19“Guard yourself that you do not forsake the Lěwite as long as you live in your land.

20“When יהוה your Elohim enlarges your border as He has promised you, and you say, ‘Let me eat meat,’ because you long to eat meat, you eat as much meat as your being desires.

21“When the place where יהוה your Elohim chooses to put His Name is too far from you, then you shall slaughter from your herd and from your flock which יהוה has given you, as I have commanded you, and you shall eat within your gates as much as your being desires.

22“Only, as the gazelle and the deer are eaten, so you are to eat of it. The unclean and the clean alike eat of it.

23“Only, be firm not to eat the blood, for the blood is the life, do not eat the life with the meat.

24“Do not eat it, you pour it on the earth like water.

25“Do not eat it, that it might be well with you and your children after you, when you do what is right in the eyes of יהוה.

26“Only, the set-apart *gifts* which you have, and your vowed offerings, you are to take up and go to the place which יהוה chooses.

27“And you shall make your burnt offerings, the meat and the blood, on the altar of יהוה your Elohim. And the blood of your offerings is poured out on the altar of יהוה your Elohim, and you eat the meat.

28“Guard, and obey all these words which I command you, that it might be well with you and your children after you forever, when you do what is good and right in the eyes of יהוה your Elohim.

29“When יהוה your Elohim does cut off from before you the nations which you go to dispossess, and you dispossess them and dwell in their land,

30 guard yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire about their mighty ones, saying, 'How did these nations serve their mighty ones? And let me do so too.'<sup>a</sup>

31 "Do not do so to יהוה your Elohim, for every abomination which יהוה hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones.

32 "All the words I am commanding you, guard to do it – do not add to it nor take away from it.

- Deuteronomy 14:22-29 – YaHuWaH gives instructions on how to disperse and exchange the tithe.

22 "You shall tithe without fail all the yield of your grain that the field brings forth year by year.

23 "And you shall eat before יהוה your Elohim, in the place where He chooses to make His Name dwell, the tithe of your grain and your new wine and your oil, and of the firstlings of your herds and your sheep, so that you learn to fear יהוה your Elohim always.

24 "But when the way is too long for you, so that you are not able to bring the tithe, or when the place where יהוה your Elohim chooses to put His Name is too far from you, when יהוה your Elohim is blessing you,

25 then you shall give it in silver, and shall take the silver in your hand and go to the place which יהוה your Elohim chooses.

26“And you shall use the silver for whatever your being desires: for cattle or sheep, for wine or strong drink, for whatever your being desires. And you shall eat there before יהוה your Elohim, and you shall rejoice, you and your household.

27“And do not forsake the Lěwite who is within your gates, for he has no part nor inheritance with you.

28“At the end of every third year you bring out all the tithe of your increase of that year and store it up within your gates.

29“And the Lěwite, because he has no portion nor inheritance with you, and the sojourner and the fatherless and the widow who are within your gates, shall come and eat and be satisfied, so that יהוה your Elohim does bless you in all the work of your hand which you do.

- Deuteronomy 26:12-15 – YaHuWaH gives instructions on how YaShaRAeL should sanctify the tithe before they can ask for a blessing.

12“When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the Lěwite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied,

13then you shall say before יהוה your Elohim, ‘I have put away the set-apart *portion* from my house, and also have given it to the Lěwite, and to the stranger, and to the fatherless, and to the widow, according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten.

14‘I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of יהוה my Elohim, I have done according to all that You have commanded me.

## When was YaHuWShuW’A born?

Upon ample research, it appears He was born on Sept. 11, year 3 b.c.e., on the Feast of Trumpets, the 7th month first day of the month.

My research included:

<http://hope-of-israel.org/whenwa~1.htm>

This was a very deep study, with convincing argument and historical data that Herod died in 1 b.c.e., and Y’ShuW’A was born in the autumn of 3 b.c.e.

<http://www.observadores-cometas.com/cometas/Star/Passover.html>

(Note: Passover is on the 14th day of the month, not the 15th day of the month. Further study proves the day scripturally begins at dawn, not in the evening.)

### The date of Passover 11BC – 10AD



Susan Stolovy, an astronomer at Steward Observatory (Tucson, USA), has been kind enough to calculate the date of Passover for me for a wide range of dates around the time of the Nativity.

Susan comments: "I'm getting my information from <http://www.usna.edu/ncsi/china/ncsc/calendar>


The first day of Passover is always the 15th of Nisan (starting the evening of the 14th of Nisan).

Here are the Gregorian dates for Nisan 15. Note that the Jewish calendar has a 19-year cycle, in which the years 0, 3, 6, 8, 11, 14, and 17 all have an extra month of Adar (30 days) which occurs in Feb or March. I happened to notice that the 0th year of one of these cycles is the year 02 (which is 3762), so you can see why some years Passover is considerably later than others."

Hebrew Year	Date of 15 Nisan	Gregorian Year
3750	Mar 27	11 BC
3751	Apr 16	10 BC
3752	Apr 4	9 BC
3753	Mar 25	8 BC
3754	Apr 12	7 BC
3755	Apr 1	6 BC
3756	Mar 21	5 BC
3757	Apr 10	4 BC
3758	Mar 29	3 BC
3759	Mar 18	2 BC
3760	Apr 6	1 BC
3761	Mar 27	1 AD
3762	Apr 14	2 AD
3763	Apr 3	3 AD
3764	Mar 23	4 AD
3765	Apr 12	5 AD
3766	Apr 1	6 AD
3767	Mar 20	7 AD
3768	Apr 8	8 AD
3769	Mar 28	9 AD
3770	Apr 15	10 AD


Luke 3:23 tells us YaHuWShuW'A was about 30 years old when He began His ministry, as reckoned by law. I believe this time, the time of His immersion (v. 21), was just before His 30th birthday, in about the beginning of August. His testing occurred between His immersion and His showing up in the synagogue to read Y'Sh'AYaHuW 61:1, which we can reasonably assume was read on YoWM HaKiPuWRiYM, because of Him proclaiming, "Today this Scripture has been filled in your hearing." I believe we can reasonably conclude He was proclaiming the YoWBeL year to them.

They had lost the YoWBeL, because they were keeping a continuous 49 year count at this time, and were not keeping the YoWBeL year.


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From
 

Sep ▾

17 ▾

573

☐ AD
 ☒ BC

To
 

Sep ▾

17 ▾

28

☒ AD
 ☐ BC

The first day ☒ not include ☐ include

Execute

Clear

Store/Read

Print

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Duration 

219,150

 days

= 

31,307

 weeks + 

1

 days

= 

7,200

 months + 

0

 days

= 

600

 years + 

0

 days

= 

600

 years + 

0

 months + 

0

 days

From this site: <https://www.timeanddate.com/calendar/?year=28&country=34>

We can see new moon first visible crescent closest to March 20th (spring equinox) was March 16th, new year's day of the 28th year.

## Calendar for Year 28 (Israel)

January

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
1:○	7:●	15:●	23:○	30:○		

February

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						
6:●	14:●	22:○	28:○			

March

Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			
7:●	15:●	22:○	29:○			

April

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	
5:○	13:●	20:○	27:○			

May

Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
5:○	13:●	20:○	27:○			

June

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			
4:○	11:●	18:○	25:○			

July

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
3:○	10:●	17:○	25:○			

August

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				
2:○	9:●	15:○	24:○	31:○		

September

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		
7:●	14:○	22:○	30:○			

October

Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						
7:●	14:○	22:○	29:○			

November


Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				
5:●	13:○	21:○	28:○			

December

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	
5:●	13:○	20:○	27:○			


That gives us Sept. 8 for Feast of Trumpets that year, and Sept. 17, 28 for YoWM HaKiPuWRiYM (‘Yom Kippur’), when YaHuWShuW’A likely read in the synagogue in His hometown of NaTzaReTh (Luke 4:17-21).

By this time (Sept. 17, 28 c.e.), the MaShiYaCx was 30 years old.


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**Calculates the duration between two dates.**



From    ☐ AD ☒ BC  
 To    ☒ AD ☐ BC  
 The first day ☒ not include ☐ include

---

Duration  days  
 =  weeks +  days  
 =  months +  days  
 =  years +  days  
 =  years +  months +  days

The Gregorian calendar is used for dates on and after October 15, 1582 A.D. and the Julian calendar is used before October 4, 1582.

We have already discovered that by Scripture time-stamping, YaHuWCxNaN the immerser (aka ‘John the Baptist’)’s ministry began in 28 c.e.

<https://firstcenturystory.wordpress.com/2012/01/22/when-did-john-the-baptist-begin-his-ministry/>

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## When did John the Baptist begin his ministry?

POSTED BY JOSHUA · JANUARY 22, 2012 · 4 COMMENTS

The first two verses of Luke 3 offer us a wealth of historical information: "In the fifteenth year of the reign of Tiberius Caesar," Luke writes, "Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son Zechariah in the wilderness."

With this info we are able to date the beginning of John's ministry with a fair degree of accuracy. History records that Pilate reigned over Judea from A.D. 26-36, Herod (Antipas) ruled Galilee and Perea from 4 B.C. to A.D. 39, and Philip's tetrarchy lasted from 4 B.C. to A.D. 34. We also know that Annas was high priest from A.D. 6-15, with Caiaphas following in his stead from A.D. 18-36.

All together this still leaves us with a pretty wide range of time, so what it all comes down to is that fifteenth year of Tiberius. While there is some speculation that Tiberius shared a 2-year co-regency with Augustus beginning in A.D. 12, the first *official* year of his rule began in A.D. 14 with Augustus' death. Which beginning did Luke have in mind when he wrote his narrative? We can't know exactly for sure, but for now I assume he was referring to the latter date of A.D. 14. You can join me in that assumption if you'd like. 😊

If indeed that is the case, simply count forward fifteen years and you'll arrive at the year John began his ministry in the Judean wilderness, A.D. 29. Easy as 1-2-3.

This article states 'John the Baptist's' ministry as beginning 29 c.e., however, there is such a thing as inclusive dating in the Hebrew mindset. Luke 3:1-4 tells us it was the 15th year of the reign of Tiberius Kaiser, when the Word of ALoHA came to YaHuWCxNaN, and he began his ministry, "a voice of one crying in the wilderness, 'Prepare the way of YaHuWaH, make His paths straight.'" Inclusive dating means the 15th year is one day after the 14th year is complete. And, the 15th year goes until the 15th year is complete.

We can be fairly certain this began by 28 c.e., as verse 23 tells us YaHuWShuW'A was about 30 years of age, and this comment is made after his immersion by YaHuWCxNaN (verse 21).

I have seen many convincing arguments for 31 [a.d.] being the year of the crucifixion. I have also seen people try to tie the crucifixion to a Wed. date on the Gregorian calendar so that they can get 3 days and 3 nights in the grave for a Sun. resurrection. But, this is not actually scriptural, only catholic interpretation, forcing the crucifixion onto a Roman/manmade/pagan/papal/solar only calendar, where Sun. is NOW day 1 (as opposed to day 2, which it was previously on the Roman calendar).

YaHuWaH's calendar is a lunisolar calendar. All days of the month were determined by the new moon and counted from the new moon. The catholic/universal sun calendar buried the moon observance of the Father's true calendar. So, whenever you see a catholic calendar-oriented person, trying to establish the date of the crucifixion and resurrection in a year where they can start with Wed. as a crucifixion date and Sun. as a resurrection date, lining up with (aka 'mixing' the true calendar's) 14th date of NiYCaN, the date of Passover, just don't go there. That's someone who has an agenda and begins with a faulty premise.

If YaHuWShuW'A was born in 3 b.c.e. (and I believe there's ample evidence to prove that) and His ministry began in 28 c.e. (when He was 30 years old), and if His earthly ministry lasted only 3 years, beginning with the miracle of water being turned to wine, it could have ended in 31 c.e., with His crucifixion.

## Calendar for Year 31 (Israel)

January

Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			
5:☉	12:☿	19:☿	27:☉			

February

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28			
3:☉	10:☿	18:☿	26:☉			

March

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
5:☉	12:☿	20:☉	27:☉			

April

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					
3:☉	10:☿	18:☉	26:☉			

May

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		
2:☉	10:☿	18:☉	25:☉	31:☉		

June

Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
8:☿	16:☉	23:☉	30:☉			

July

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				
8:☿	16:☉	22:☉	29:☉			

August

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	
7:☿	14:☉	21:☉	28:☉			

September

Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						
5:☿	12:☉	19:☉	27:☉			

October

Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			
5:☿	12:☉	19:☉	27:☉			

November

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	
3:☿	10:☉	18:☉	26:☉			

December

Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
3:☿	9:☉	17:☉	25:☉			

March 26, 31 c.e. Would have been the most likely date for Passover in the year 31 c.e., with March 27 being a close second choice, given the veracity of this calendar. <https://www.timeanddate.com/calendar/?year=31&country=34> As you can see, NEITHER of these days are on a Wed.

However, if YaHuWShuW'A's ministry began in 28 c.e., at the time of YoWM HaKiPuWRiYM's announcement of the YoWBeL (Sept. 17, c.e.), and lasted 3 1/2 years, then His crucifixion date (NiYCaN 14), April 13th would have been the most likely date for Passover, with April 14th, 32 c.e. Being a close second choice, given the veracity of this calendar. As you can see, below, NEITHER of these days on a Wed.

### Calendar for Year 32 (Israel)

January

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		
1:●	8:○	16:○	24:○	31:●		

February

Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	
7:○	15:○	22:○	29:●			

March

Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
7:○	16:○	23:○	30:●			

April

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			
6:○	14:○	21:○	28:●			

May

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
6:○	14:○	20:○	28:●			

June

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					
5:○	12:○	18:○	26:●			

July

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		
4:○	11:○	18:○	26:●			

August

Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						
3:○	9:○	16:○	24:●			

September

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			
1:○	8:○	15:○	23:●			

October

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	
1:○	7:○	15:○	23:●	30:○		

November

Su	Mo	Tu	We	Th	Fr	Sa
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						
6:○	14:○	21:●	28:○			

December

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		
5:○	14:○	21:●	28:○			

Further, YaHuWShuW'A did NOT say He would be in the grave for three days and three nights. He said He would be in the heart of the Earth (which

Scripturally is defined earlier in Scripture as being YeRuWShaLaiM, not the grave) for three days. He also said, “Destroy this Temple and WITHIN three days I’ll raise it up.” .... WITHIN three days.... NOT three full days and three full nights.

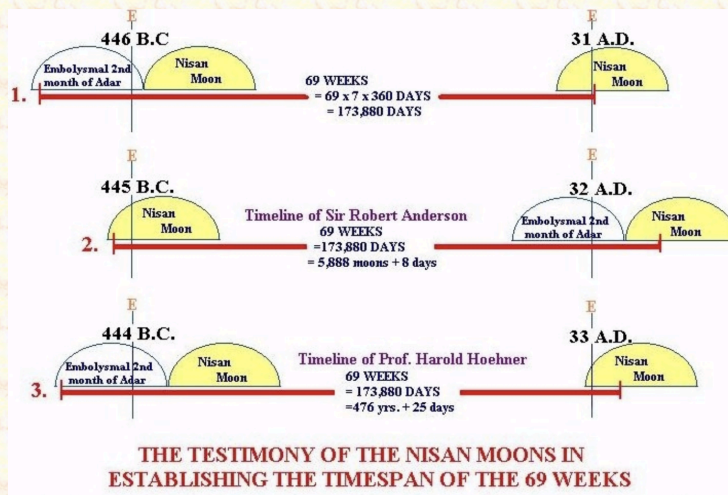
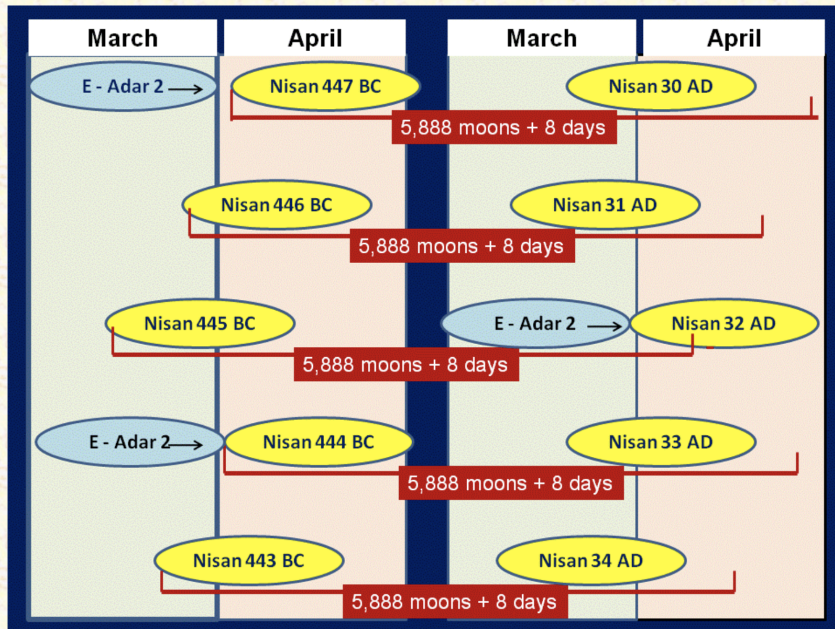
<https://sightedmoon.com/the-year-of-the-crucifixion/> also agrees with me, at least with regard to the month and year, either March, 31 c.e. Or April, 32 c.e.. Of a certainty, I’m interested in the month and year. If the calendar I have presented is factual, my dates for the 14th are more accurate. If the calendar is wrong, it may be that Joseph Dumond of sightedmoon.com is accurate as to the 14th of ABiYB/NiYCaN.

7. We have demonstrated in Exhibit “C” which years were possible years of the Passover based on the Sighted New Moon and the Conjunctured New Moon and have also taken into account a possible extra month due to the Barley not being Aviv. By using the information given in Exhibit “F” we deduced the date of the Passover when Yahshua died, to either March 28th, AD 31 using a new Sighted New Moon or April 25th, AD 31 using a Conjunctured New Moon. And or March 31st, AD 28 Using Michael Roods information and the sighted moon.

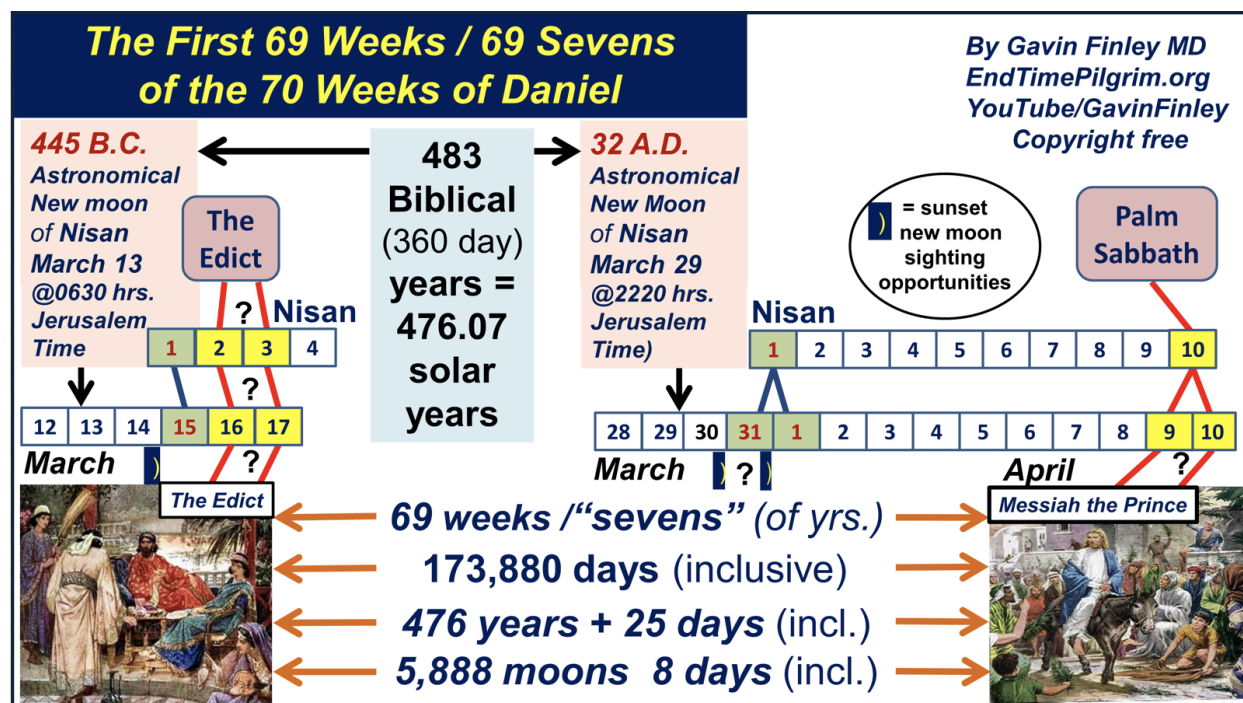
I did on Aug. 10, 2019 find something interesting about the year 32 c.e. As a year for the crucifixion that I thought I would share. And, this research is extensive!!

<http://endtimepilgrim.org/7owks11.htm> By Gavin Finley MD,  
endtimepilgrim.org

## 32 A.D. WAS THE CRUCIFIXION YEAR



Note, in the images below: astronomical new moon is not the new moon day which we observe by its completion, when we can see the first visible crescent. Look to the days in colored background for the one of two days which was 'new moon' day. The new moon must be 2% illuminated in order to be detected by the unaided eye in a clear sky.



DaNiYEL 9:24 "Seventy weeks are decreed for your people and for your set-apart city, to put an end to the transgression, and to seal up sins, and to cover crookedness, and to

bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the QoDeSh QaDaShiYM (translated 'most holy,' and also 'holy of holies').

25"Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.

Let's look at the Hebrew of QoDeSh QaDaShiYM.

Here it is in Isaiah 44:13:

**◀ Ezekiel 44:13 ▶**

[Ezekiel 44 - Click for Chapter](#)

3605 [e]	5921 [e]	5066 [e]		3547 [e]	413 [e]	5066 [e]	3808 [e]
kāl-	'al-	wə-lā-ḡe-šeʔ	lī,	lə-ḡa-hên	'ê-lay	yig-ḡe-šû	wə-lō-
כָּל-	עַל-	וְלֹא-יָבֹאוּ	לִי,	לְגִבְהֹן	אֵלַי	יִגְשׁוּ	וְלֹא- 13
any	to	and nor come near	to Me	to minister as priest	Me	they shall come near	And not
N-msc	Prep	Conj-w, Prep-l   V-Qal-Inf	Prep   1cs	Prep-l   V-Piel-Inf	Prep   1cs	V-Qal-Imperf-3mp	Conj-w   Adv-NegPrt

8441 [e]	3639 [e]	5375 [e]	6944 [e]	6944 [e]	413 [e]	6944 [e]
wə-tō-w-'ā-bō-w-tām	kə-lim-mā-tām,	wə-nā-še-'û	haq-qə-dā-šîm;	qā-ḡe-šê	'el-	qā-ḡa-šay,
וְתוֹעֲבוֹתָם	כְּלִמְתָּם	וְנִשְׂאוֹ	הַקְּדוֹשִׁים	קָדְשִׁי	אֶל-	קְדוֹשֵׁי
and their abominations	their shame	but they shall bear	the Most	Holy [Place]	nor into	of My holy things
Conj-w   N-fpc   3mp	N-fsc   3mp	Conj-w   V-Qal-ConjPerf-3cp	Art   N-mp	N-mpc	Prep	N-mpc   1cs

6213 [e]	834 [e]
'ā-šû.	'ā-šer
אֲשֶׁר	אֲשֶׁר
they have committed	which
V-Qal-Perf-3cp	Pro-r

QaDaShaeY (of My sanctified (separated, to be separate, dedicated, consecrated; declared sanctified, dedicated, consecrated, cleansed, purified, devoted, assigned) things)  
 QaD'ShaeY (My sanctified [place] (separated, to be separate)) HaQ'DaShiYM (of the sanctified ones/things i.e. the most sanctified).

Here it is in DaNiYEL 9:24:

## ◀ Daniel 9:24 ▶

Daniel 9 - Click for Chapter

3607 [e] lə·kal·lê לְכַלֵּא	6944 [e] qāḡ·še·ḵā קִדְּשׁוֹ	5892 [e] 'ir עִיר	5921 [e] wə·'al- וְעַל-	5971 [e] 'am·mə·ḵā עַמּוֹךְ	5921 [e] 'al- עַל-	2852 [e] neh·tak נִחְתָּךְ	7657 [e] šib·'im שִׁבְעִים	7620 [e] šā·bu·'im שָׁבָעִים	24
to finish	your holy	city	for	your people	for	are determined	Seventy	Weeks	
Prep-l   V-Piel-Inf	N-msc   2ms	N-fsc	Conj-w   Prep	N-msc   2ms	Prep	V-Nifal-Perf-3ms	Number-cp	N-mp	
5771 [e] 'ā·wōn, עוֹן	3722 [e] ū·lə·ḵap·pēr וּלְכַפֵּר	2403 [e] ḥat·tāṭ חַטָּאת	ḥat·tā·'ō·wī חַטָּאתֹו	2856 [e] ū·lə·hā·tēm וּלְהַתֵּם	ū·lə·hā·tēm וּלְהַתֵּם	ū·lə·hā·tēm וּלְהַתֵּם	6588 [e] hap·pe·ša' הַפְּשָׁע		
iniquity	and to make reconciliation for	sins	-	to make an end of	-	-	the transgression		
N-cs	Conj-w, Prep-l   V-Piel-Inf	N-fs	N-fp	Conj-w, Prep-l   V-Hifil-Inf	Conj-w, Prep-l   V-Qal-Inf	Conj-w, Prep-l   V-Qal-Inf	Art   N-ms		
6944 [e] qō·deš קֹדֶשׁ	4886 [e] wə·lim·šō·aḥ וּלְמַשֵּׁחַ	5030 [e] wə·nā·ḇī, וְנָבִיא	2377 [e] ḥā·zō·wn חֲזוֹן	2856 [e] wə·lah·tēm וּלְהַתֵּם	5769 [e] 'ō·lā·mīm; עֲלָמִים	6664 [e] še·deq שֶׁדֶק	935 [e] ū·lə·hā·ḇī וּלְהַבִּיא		
the Holy	and to anoint	and prophecy	vision	and to seal up	everlasting	righteousness	and to bring in		
N-msc	Conj-w, Prep-l   V-Qal-Inf	Conj-w   N-ms	N-ms	Conj-w, Prep   V-Qal-Inf	N-mp	N-msc	Conj-w, Prep-l   V-Hifil-Inf		
							6944 [e] qā·ḡā·šīm. קִדְּשִׁים:		
							Most		
							N-mp		

Here, the vowel markers give this pronunciation (the last two Hebrew words):  
QoDeSh QaDaShiYM. It still means the sanctified of the sanctified ones/things.

I noticed something else, here, in the middle line, where it is translated to make  
an end of sins.

In the first word to the right on the second line in the brackets ([וּלְהַתֵּם]) we  
'uWL,' a prefix meaning, 'and unto.' The rest of the word is a root word, CxaToM,  
which is actually a very familiar word to us, as it is translated into the English, and  
is found in DaNiYEL 12:4:

4"But you, Dani'el, hide the words, and seal the book until the time of the end. Many shall  
diligently search and knowledge shall increase."

## ◀ Daniel 12:4 ▶

Daniel 12 - Click for Chapter

7093 [e]	6256 [e]	5704 [e]	5612 [e]	2856 [e]	1697 [e]	5640 [e]	1840 [e]	859 [e]
qêš;	'èl	'ad-	has·sê·per	wa·hă·tôm	had·de·bā·rîm	sə·tôm	gā·nî·yêl,	wə·'at·tāh
— קֵץ	עַתָּה	עַד	וְהַסְפֵּר	וְהַתֵּם	וְהַדְבָרִים	סָתַם	דָּנִיֵּאל	וְאַתָּה 4
of the end	the time	until	the book	and seal	the words	shut up	Daniel	But you
N-ms	N-csc	Prep	Art   N-ms	Conj-w   V-Qal-Imp-ms	Art   N-mp	V-Qal-Imp-ms	N-proper-ms	Conj-w   Pro-2ms

1847 [e]	7235 [e]	7227 [e]	7751 [e]
had·dā·'aṭ.	wə·tîr·beh	rab·bîm	yə·šō·tə·tû
וְהַדָּעַת:	וְתִרְבֶּה	רַבִּים	יִשְׁׁטְטוּ
knowledge	and shall increase	many	shall run to and fro
Art   N-fs	Conj-w   V-Qal-ConjImperf-3fs	Adj-mp	V-Piel-Imperf-3mp

<https://biblehub.com/interlinear/daniel/12-4.htm>

24“Seventy weeks are decreed for your people and for your set-apart city, to put an end to the transgression [to seal: CxaToM הַתֵּם the transgression] , (and unto there, HaToM: הַתֵּם) to seal up sins, and to cover (KaPaeR: this has to do with covering and could be a reference to the day of KiPuWRiYM) crookedness (AWoN: iniquity, guilt, punishment), and to bring in everlasting righteousness, and to seal (CxaToM) up vision and prophet, and to anoint the Most Set-apart.

25“Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.

Taken from Dr. Gavin Finley's video, 70 Weeks Prophecy, Intro, Video #1:  
<https://www.youtube.com/watch?v=I67rpwWMSZQ&list=PL6483B6E161161915>

Daniel 9:24  
**Seventy weeks**  
***are determined***  
***upon***  
***thy people***  
***and upon***  
***thy holy city***

1. to finish the transgression,  
and
2. to make an end of sins,  
and
3. to make reconciliation for iniquity,  
and
4. to bring in everlasting righteousness,  
and
5. to seal up the vision and prophecy,  
and
6. to anoint the most Holy.

- Dan. 9:25

If we look at the six issues that Daniel's Seventy Week Prophecy wraps up and finalizes we must of necessity come to this conclusion.

The 70 weeks will terminate with the second coming of Messiah and the establishment of His Millennial Kingdom here on earth.

Now for the starting gun that begins this time period of the 70 Weeks (& 69 Wks) of Daniel.



“Know therefore and understand, that *from the going forth of the commandment to restore and to build Jerusalem...*”

*Dan. 9:25*

“This relates to the city of YeRuWShaLaiM that is to be restored in recorded sanctified history that satisfies this verse will START the 70 weeks prophecy.”

Note that this prophecy makes reference only to the political restoration of the **city of Jerusalem** and not to the earlier returns of the holy people, the captives of Judah. As we shall discover, the edict being referenced here concerns the later restoration of Jerusalem to sovereign status as a self-governing city-state.

Babylon under Nebuchadnezzar had destroyed Jerusalem and taken Judah captive back in 587 B.C.



142 years later, in **445 B.C.**, Nehemiah was burdened by the sight of the **walls** of the city **still** broken down and the city **gates** burned with fire. (Neh. 2). Daniel's prophecy in 445 B.C. was **still unfulfilled**.

This is Jaffa Gate, one of the eight gates of Jerusalem. As we see here, a **gate** is not just a wooden structure on hinges. The gated entry into the city is like a town hall. It is a political, economic, and military control point for the city.



The “commandment to restore and to build Jerusalem” was a royal permit to re-establish the city as an independent sovereign city-state. So the edict must of necessity have authorized the restoration of the city’s **gates and walls** and not just its dwellings or the temple.



From the edict restoring Jerusalem the prophecy runs  $7 + 62 =$  **69 Weeks**. Then the long awaited Messiah is revealed! Daniel’s prophecy calls for a decidedly **political** appearance of Christ as **“Messiah the Prince”**.

But then the prophecy goes on to say that the Messiah will be “**cut off**”, or “**executed**” and have nothing. **This is at 69 Weeks**.

Persia was the superpower throughout the time of Judah's returns to the land. Persian kings authorized three returns under Zerubbabel, Ezra, and Nehemiah.



The authority to restore Jerusalem as a sovereign Jewish city-state was no small matter. It was not just a right of return for the captives of Judah or to rebuild the temple. The rebuilding authority for the Holy City to rule itself had to come from the Gentile/Persian ruler over the Holy Land.



## WHICH EDICT FULFILLS THE PROPHECY?

1. The Edict of Cyrus in 538 B.C. and the return under Zerubbabel?
2. The Edict of Artaxerxes given to Ezra for the return in 457 B.C.?
3. The Edict of Artaxerxes Longinus given to Nehemiah in 445 B.C.?

Nehemiah 2 gives us the only time in which that royal authority was given for the restoration of Jerusalem as a sovereign city-state. It was given by Artaxerxes to Nehemiah, the king's cup-bearer.



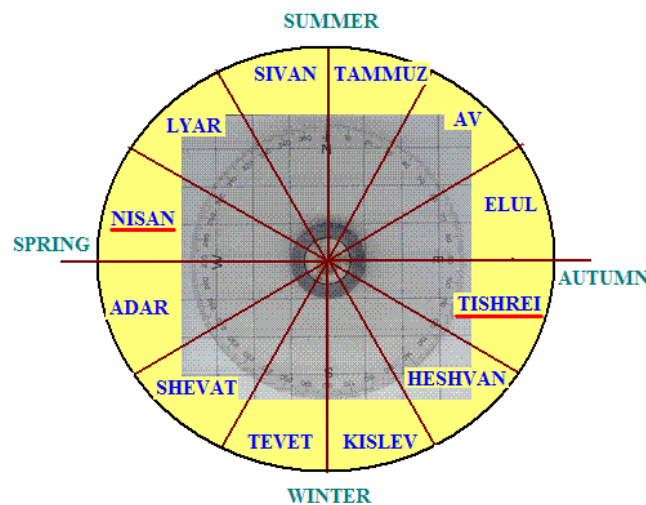
## 70 Week Prophecy #2: Unto the Coming of Messiah the Prince:

<https://www.youtube.com/watch?v=6u6nFALImag&feature=Playlist&p=6483B6E161161915&index=1>

The prophecy of the Seventy Weeks of DaNiYEL is not really all that complicated. The timeline has two parts. The first segment is a period of 7 plus 62 weeks or 69 "weeks" (or in the Hebrew, "sevens"), of years. Since this is a prophecy from the throne of ELoHiYM the time is dispensed to us in terms of a perfect QaDoSh/sanctified system and the original scriptural years are made up of precisely **360.0000000 days**, 12 months made up of 30 days, (each month having two new moon days and 28 days made up of four seven-day weeks).

This is also where we get the 360 degrees in a circle with 12 segments each made up of 30 degrees. In qadosh time we also see that each 360 day year is made up of 12 months of 30 days.

This is the qadosh, Scriptural, prophetic year as issued from the throne of ELoHiYM in the mathematical perfection of time.



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.

This is an exceedingly important issue for the correct interpretation of the 70 weeks prophecy. It was not until the coming of the evangelicals that this fact was

re-discovered. The Hebrew righteous ones as well as the wise men of Persia probably knew about these things.

In many ways, especially in the realm of Scripture prophecy the church has not been fully reformed. It is certainly not reformed to Scriptural standards. It seems that in many ways the Church is still emerging from the Dark Ages.

YaHuWCxNaN 12:1: six days before the PeCaCx ('Passover') is day 8, a ShaBaT. 12:12: on the next day... Palm branches to meet YaHuWShuW'A, coming into YeRuWShaLaiM. This was the 9th day of the first month of the new Hebrew year, which began in 32 c.e. And, this was the day before the lamb was selected.

Coincidentally, this lines up today in our understanding of the Gregorian month names as April 9, 32 c.e.

keisan.casio.com

of the... Date Duration C... The Year of the... nehemiah 2 inte... Strong's Hebre... Start To Finish ...

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Online Calculator

Welcome, Guest


Service How to use Sample calculation

Life Education Professional Shared Private Column Advanced Cal

**Date Duration Calculator**

Home / Calendar / Date

Calculates the duration between two dates.



From Apr 9 32 AD BC  
To Mar 20 445 AD BC


The first day ☐ not include ☒ include

Execute Clear Store/Read Print

Duration -173,880 days  
= -24,840 weeks + 0 days  
= -5,712 months + -21 days  
= -476 years + -21 days  
= -476 years + 0 months + -21 days

The Gregorian calendar is used for dates on and after October 15, 1582 A.D. and the Julian calendar is used before October 4, 1582.

## Speaking of 445 b.c.e., this was interesting to me, on the pre-Julian Roman calendar:



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# 445 BC

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Year **445 BC** was a year of the pre-Julian Roman calendar. At the time, it was known as the **Year of the Consulship of Augurinus and Philo** (or, less frequently, year **309 *Ab urbe condita***). The denomination 445 BC for this year has been used since the early medieval period, when the *Anno Domini* calendar era became the prevalent method in Europe for naming years.

**Millennium:** 1st millennium BC

**Centuries:** 6th century BC • **5th century BC** • 4th century BC

**Decades:** 460s BC • 450s BC • **440s BC** • 430s BC • 420s BC

**Years:** 448 BC • 447 BC • 446 BC • **445 BC** • 444 BC • 443 BC • 442 BC

The **Roman calendar** was the [calendar](#) used by the [Roman kingdom](#) and [republic](#). The term often includes the [Julian calendar](#) established by the reforms of the [dictator Julius Caesar](#) and [emperor Augustus](#) in the late 1st century BC and sometimes includes any system dated by [inclusive counting](#) towards months' [kalends](#), [nones](#), and [ides](#) in the Roman manner. The term usually excludes the [Alexandrian calendar](#) of [Roman Egypt](#), which continued the unique months of that land's [former calendar](#); the [Byzantine calendar](#) of the [later Roman Empire](#), which usually dated the Roman months in the simple count of the [ancient Greek calendars](#); and the [Gregorian calendar](#), which refined the Julian system to bring it into still closer alignment with the [solar year](#) and is the basis of the [current international standard](#).

Roman dates were [counted inclusively](#) forward to the next of three principal days: the first of the month (the [kalends](#)), a day less than the middle of the month (the [ides](#)), and eight days—nine, counting inclusively—before this (the [nones](#)). The original calendar consisted of 10 months beginning in spring with [March](#); winter was left as an unassigned span of days. These months ran for 38 [nundinal](#) cycles, each forming an eight-day [week](#) (nine days [counted inclusively](#), hence the name) ended by religious rituals and a public market. The winter period was later divided into two months, [January](#) and [February](#). The [legendary early kings Romulus](#) and [Numa Pompilius](#) were traditionally credited with establishing this early fixed calendar, which bears traces of its origin as an observational [lunar one](#). In particular, the kalends, nones, and ides seem to have derived from the first sighting of the [crescent moon](#), the [first-quarter moon](#), and the [full moon](#) respectively. The system ran well short of the solar year, and it needed constant [intercalation](#) to keep [religious festivals](#) and other activities in their proper [seasons](#). For superstitious reasons, such intercalation occurred within the month of February even after it was no longer considered the last month.

### Prehistoric lunar calendar [\[ edit \]](#)

The original Roman [calendar](#) is believed to have been an observational [lunar calendar](#)<sup>[1]</sup> whose months began from the first signs of a new crescent moon. Because a [lunar cycle](#) is about 29½ days long, such months would have varied between 29 and 30 days. Twelve such months would have fallen 10 or 11 days short of the [solar year](#); without adjustment, such a year would have quickly rotated out of alignment with the seasons in the manner of the [Islamic calendar](#). Given the seasonal aspects of the later calendar and its associated religious festivals, this was presumably avoided through some form of [intercalation](#) or through the suspension of the calendar during winter.

## **Restoring the Count of the Creator's Scriptural Years:**

According to Scriptural example in the book of Genesis, with regard to NoaCx ('Noah') and the dates of flooding and the ending of flooding, we see the pattern of the original calendar, before the clock got dented to a 29.5 day month between new moons.

This initial calendar was 12 months of 30 days. It was such that every new moon phase took two days to renew itself. And, new moon was and still is a concealed (dark) phase, just as a baby is developed in the womb in a concealed (dark) way. New moon day is complete when we see the first visible crescent. That is day 1. The day before (on the 30 day initial calendar) was day 30. Day 30 is a translation day. It is not a work day and it is not a ShaBaT. The new moon first visible crescent announces the work week begins on the very next day. This begins 28 days of illumination of the moon, which announces each day of the 4 work weeks and the 4 ShaBaTs, equaling 28 days. The ShaBaTs always are on days 8, 15, 22, and 29. These are month day counts, not weekly counts. They are all day 7 in their prospective weeks. 24 work days and 4 ShaBaTs, plus two days for new moon = 30 days per month. This was the original calendar.

## **Restoring the Understanding of the Prophesied 70 Weeks in DaNiYEL using the Correct Scriptural Years (173,880 days):**

So the first segment of the 70 weeks are 69 weeks (or heptads).

These are 69 "sevens" of biblical years.

That 69 week timespan =  $69 \times 7 = 483$  biblical years.

$483 \text{ biblical years} = 483 \times 360 = 173,880 \text{ days}.$

This is the all important timespan. Our task now is to insert this time segment between two auspicious dates in holy history. This work was formally presented for the first time by Scotland Yard inspector [Sir Robert Anderson](#) back in the late 19th century.

The 173,880 days began with the [Edict of ARTaCxShaCTA](#) (‘Artaxerxes’) given to NeCxeMiYaH (‘Nehemiah’) very early in the month of Nisan in 445 B.C.

Curiously, when I looked up 445 b.c.e. on Wikipedia, I saw this:

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## 445 BC

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Year **445 BC** was a year of the pre-Julian Roman calendar. At the time, it was known as the **Year of the Consulship of Augurinus and Philo** (or, less frequently, year **309 *Ab urbe condita***). The denomination 445 BC for this year has been used since the early medieval period, when the Anno Domini calendar era became the prevalent method in Europe for naming years.

**Events** [\[ edit \]](#)

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**Years:** 448 BC · 447 BC · 446 BC · **445 BC** · 444 BC · 443 BC · 442 BC

**445 BC by topic**  
*Politics*

DaNiYEL 7:25 says: “and it speaks words against the Most High, and it wears out the qodeshim (the righteous ones) of the Most High, and it intends to change Appointed Times and Law, and they are given into its hand for a time and times and half a time.

This wikipedia on 445 b.c.e. Tells us this was a year of the pre-Julian Roman calendar. The pre-Julian Roman calendar is a manmade calendar of Rome, which has been changed twice, through the Julian calendar, and then the Gregorian calendar.

The Roman calendar is the calendar on which we were raised. It is a solar-only calendar that recognizes pagan deities presiding over and/or given honor to each day of the week. In Genesis 1:14-16 we are told ELoHiYM gave us two great lights to be for signs, for MoW’ADiYM/appointments (translated erroneously to ‘seasons’), for days and for years.

Psalms 104:19 tells us: He made the moon for MoW’ADiYM; the sun knows its going.

Leviticus 23 lists all the MoW’ADiYM/appointments, beginning with the ShaBaT (the seventh day of rest). Have you ever considered the moon gives signal for the ShaBaT?... Because this is what the Scriptures tell us, EVEN THOUGH this is not how we were raised.

The [Edict of ARTaCxShaCTA](#) (אֲרַתַּחְשֶׁתָּא, 'Artaxerxes') given to NeCxeMiYaH ('Nehemiah') very early in the month of Nisan in 445 B.C. was the edict that actually allowed the restoration of YeRuWShaLaiM, its walls and its gates of politics and commerce to allow it to function as a self-sustaining city-state.

This is a very important matter. The earlier decrees under Cyrus and under Ezra do not meet the criteria to initiate the 70 weeks prophecy.

The 69 weeks were a period of  $69 \times 7 = 483$  biblical years.

$483 \times 360$  (the initial calendar of 12 months of 30 days, with 4 work weeks and 4 ShaBaTs equaling 28 days, plus two days for new moon = 30 day months) = total of 173,880 days.

These 173,880 days ran from very early in the month of Nisan in 445 B.C. to terminate 476 solar-only years (aka 365 day years) and 25 days later on a very significant and auspicious day.

The 69 weeks ended on Palm Day, the day which saw the first coming of YaHuWShuW'A as "MaShiYaCx the Prince" enter into His QaDoSh city.

This is an exceedingly important issue for the correct interpretation of the 70 weeks prophecy. It was not until the coming of the evangelicals that this fact was re-discovered.

Let us pause to take in the politics here. Because the scriptural record will show that Palm day was the only day in which YaHuWShuW'A made any political statement or performed any political act whatsoever.

Let us make no mistake here. On that particular day, (and only only on that day), YaHuWShuW'A presented Himself before His covenant people as their Messiah. But on this occasion He did not establish His Kingdom, the [Millennial Kingdom](#) of Messiah.

That would come 2,000 odd years later.

"Palm Sunday, is a misnomer that most people do not discern.

We will call it palm day. John 12:1 tells us: [1](#)Accordingly (YaHuWShu'A) יהושע, six days before the Passover, came to Běyth Anyah, where El'azar was, who had died, whom He raised from the dead.

Six days before Passover... Leviticus 23 tells us Passover is on the 14th night of the first month. The 15th is always a ShaBaT and the 8th is always a ShaBaT. This event of John 12, with the perfume poured on YaHuWShu'A's feet happened on the night of 8th, which was the nighttime following ShaBaT.

12,13 tells us: [12](#)On the next day a great crowd who had come to the festival, when they heard that יהושע (YaHuWShu'A) was coming to Yerushalayim,

[13](#)took the branches of palm trees and went out to meet Him, and were crying out, "Hoshia-na! Blessed is He who is coming in the Name of יהוה (YaHuWaH), the Sovereign of Yisra'ël!"

Dr. Gavin Finley continues:

Remember Messiah will rule and minister in the [Order of Melchizedek \(Psalm 110:4\)](#) Melchizedek (which is really MaLKiY TzeDeQ: My Righteous Sovereign) was Priest of ELoHiYM Most High and Sovereign of Salem, (or Sovereign of Salem/Shalom). So Messiah rules and ministers in the two authorities we see in the Order of Melchizedek. He has a priestly role as our Sacrifice Lamb and also our High Priest.

He also has a future political or monarchy role related to YeRuWShaiM. Then there is His international Earthly rule as Judge of the nations and future Sovereign of Sovereigns. This latter office is the direct cause of the rebellious raging of nations. This balking by sinful men against the Throne of DaWiD ('David') and the coming rule of Messiah is the quintessential basis for all [Anti-Semitism](#).

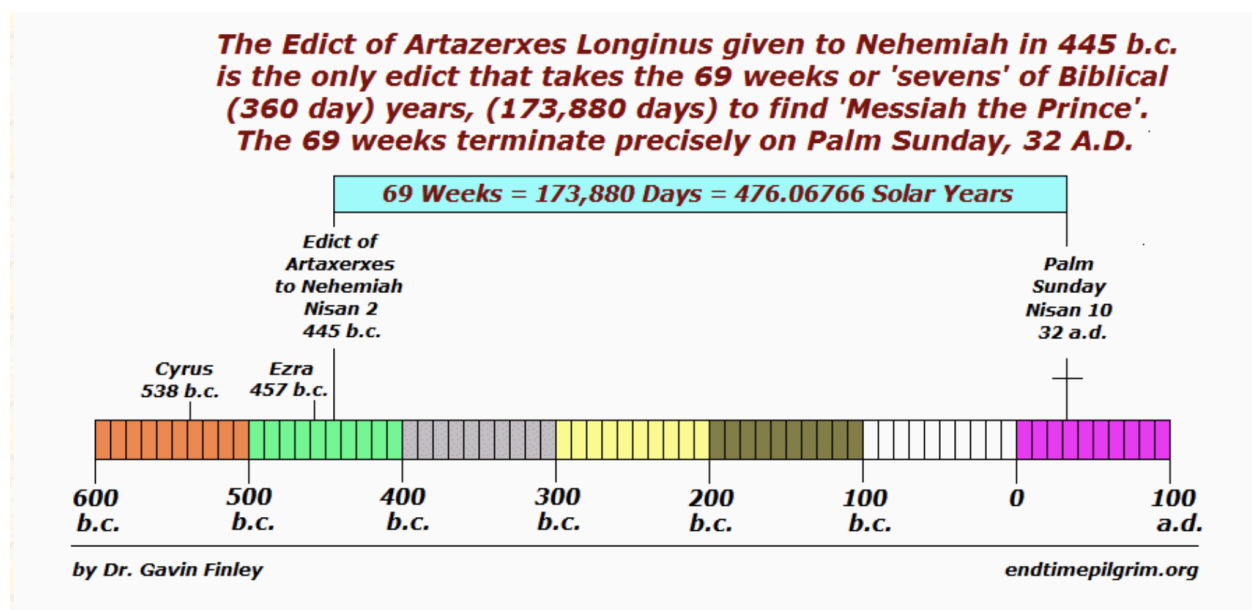
So two millennia ago, qadosh/sanctified history was made and Palm day saw the terminus of the 69 weeks. "Messiah the prince" came in His priestly role. He came unto His own as the Suffering Servant. The prophet Isaiah wrote about this. (Isa.53) So did the psalmist Sovereign DaWiD ('King David'). (Ps.22)

**PALM [DAY] IS A UNIQUE DAY MARKING THE POLITICAL EMERGENCE OF MESSIAH.**

**IT WAS THE ONLY DAY IN WHICH YaHuWShuW'A PRESENTED HIMSELF IN A POLITICAL WAY AS "MESSIAH THE PRINCE". ONLY THIS DAY, PALM [DAY, the 9th day of the first month (April 9), in 32 c.e.] MEETS THE CRITERION FOR THE TERMINUS OF THE 69 WEEKS.**

According to Dr. Gavin Finley, Palm day would showcase Messiah's coming in His priestly role. This day regarded as palm day occurred on the 9th day of the first month (the day after the ShaBaT on the 8th, six days before Passover).

Dr. Finley's chart, here, is off by one day, as April 9th was also the 9th day on the Hebrew calendar. On the Creation calendar, New moon day is day 1. It is a third kind of day that is neither a work day nor a ShaBaT. Days 2 through 7 are work days, and day 8 is ShaBaT. ShaBaTs are always days 8, 15, 22, and 29 (these are month days, not week days; all week days are 7th days of each of their respective weeks). Day 9 is always the first day of the second-work week. This also requires the modification of Dr. Finley's chart to back date it to Nisan 1, not Nisan 2.



Again, this chart needs to move one day only from Edict of Artaxerxes to Nechemiyah Nisan 1, 445 b.c.e. to Palm day, Nisan 9, 32 c.e.

However, we find, below, this is not Dr. Finley's work, only he is reporting on the work of Sir Robert Anderson. And, he felt it was necessary to make a two day correction, a two-day only correction. This is phenomenally close:

"The information we need is not complicated. It is right there in our Bibles. The [Messenger] Gabriel had brought the crucial message to the prophet Daniel concerning the 70 Weeks. And in this message he made specific mention of the restoration of the **city of Jerusalem** and its **walls**. As we shall discuss, these were the key authorizing elements we should be mindful of in identifying the correct edict. The graphic below lays out the first 69 weeks of years of the 70 week prophecy. As can be readily seen, the edict of Artaxerxes Longimanus given to Nehemiah in 445 B.C. sets forth the only time-line that fits. It is the only edict that takes the 69 weeks of biblical years, (476 solar years plus 27 days or 173,880 days), and lays out that time-line in a way that connects to an auspicious event noteworthy as the appearance of "Messiah the Prince". The time-line thus laid out happens to be a **perfect fit**!

"This... work was first done in the late 19th Century by noted evangelical Scotland Yard Inspector [Sir Robert Anderson](#). His landmark work is unsurpassed and exceedingly accurate, (except for a very minor 2 day discrepancy). His work is still available for study today and is set forth in his book 'The Coming Prince' which is still in print. The book is available for reading and download at this [site](#). And hard copies can be purchased here [at Amazon](#) as well as in good Christian bookstores."

This book is a part of my research, written by Sir Robert Anderson, who was a Scotland Yard detective.  
[https://whatsaiththescripture.com/Text.Only/pdfs/The\\_Coming\\_Prince\\_Text.pdf](https://whatsaiththescripture.com/Text.Only/pdfs/The_Coming_Prince_Text.pdf)

As the Suffering Servant He came into YeRuWShaLaiM, riding a donkey. It was [Palm Day](#), Nisan 9, April 9th of 32 c.e.

Sir Robert Anderson, after sharing much scriptural and historical evidence, declares: "The first Passover of the Lord's public ministry on earth is thus definitely fixed by the Gospel narrative itself, as in Nisan A.D. 29. And we are thus enabled to fix 32 A.D. as the year of the crucifixion" (pg. 41 of 158: [https://whatsaiththescripture.com/Text.Only/pdfs/The\\_Coming\\_Prince\\_Text.pdf](https://whatsaiththescripture.com/Text.Only/pdfs/The_Coming_Prince_Text.pdf)).

))))))

The Pharisees should have known about this date. *They did not do their homework*, it seems. But then again, perhaps they did do the math and then didn't want to face the conclusion from their own calculations. Perhaps Nicodemus had done his homework.

What a spooky experience it must have been for the people who knew. The 69 weeks/173,880 days had just run their course, and their MaShiYaCx ('Messiah') coming through the eastern Gate. Right on time, He arrived, riding on a donkey, as declared by the prophet.

But, what was the 7 weeks plus 62 weeks about?

I think this is, below, is what was revealed to me on the day the Father intended for me to see this.

The prophetic year was 12 months of 30 days. However, the clock was dented. DaNiYEL would have known how to determine dates by intercalation, which included some years of 13 months and some most years of 12 months.

Troy Miller of <http://creationcalendar> shared this:

"Why does it take 2 days sometimes and 1 day other times for the new moon?

Originally, there were twelve 30-day months for a 360-day lunar and solar year. [We] get this from Genesis.. flood account. It is said in one place that the waters prevailed upon the earth from the 17th day of the second month to the 17th day of the seventh month (five months total--see Genesis 7:11 and 8:4). In another place it says that the waters prevailed upon the earth for 150 days (Genesis 7:24, and 8:3).  $5 \times 30 = 150$ . Or said another way,  $150 / 5 = 30$ , proving to me that the months were originally all 30 days in length.

"In a perfect twelve 30-day months (360 day year) EVERY month is a 30 day month. Meaning that the first quarter moon would manifest itself on the 8th, the full on the 15th, the third quarter on the 22nd and a waning crescent on the 29th....

"Early in Israel's history, [YaHuWaH] slightly dented his clock. There was a cosmic unsettling in our solar system that altered the relationship between the earth and the sun and moon. I believe this was done on purpose by [YaHuWaH] to shake out the unbelievers.\*\* Instead of a perfect 30 day cycle, the moon is now on a 29.5 day cycle. Well, we cannot count a half day. Cosmically, how would you count a half day? You can't. So what is done is the months are counted as 29 days or 30 days in length."

So, the calendar has been altered by means other than mankind. We've lost the perfect original length of the month. And this has caused mankind some difficulties, and looking for another calendar.

“What we have presently is close to this, but not perfectly every month. (I believe [YaHuWaH] is going to correct His calendar before He returns--He will return earth to a 360 lunar/solar year. Read Revelation and understand that an asteroid strike or even a near miss could, and has in the past, altered the relationship between earth and the sun and moon.)”

We are currently told every month is 29.53 days. How long has it been this way? We don't know. However, Scripture does inform us there were 5 30-day months at the time of the flood, ending on the 17th day of the seventh month.

“This accounts for there being one day of new moon at times, and two days at other times.  $28 + 1$  or  $28 + 2$ .

“Everyone was still speaking the same language at the tower of Babel (the language of Eden--perhaps the language of heaven). So [YaHuWaH] came down, saw what they were doing, and confused the languages. He would no longer permit them to commit such an abomination using the language that he taught to Adam.

He did the same thing later with his calendar. These same language groups that left the area around Babel took with them the only calendar they knew--the one [YaHuWaH] taught to Adam, so these pagan peoples were now worshipping their pagan deities on [YaHuWaH]'s time. So he shook up the cosmos slightly knowing that only the Semitic peoples would continue to keep His calendar as He had instructed. It was slightly different, but still worked just fine.”

It is a historical fact that all nations of earth had at one time a 360 lunar/solar year of twelve 30-day months. All nations were observing 2 days of new moon every month. But in one generation, all nations suddenly had new and differing calendars. That would be the handiwork of [YaHuWaH]. He shook out the pretenders knowing His people would find a way to continue to observe His calendar.” HaLeLuW YaHuWaH!

From <http://endtimepilgrim.org/70wks3.htm>: “As Nehemiah considered the situation in Jerusalem it was truly a depressing scene. It had been way back in that awful summer of 586 B.C. when the armies of King Nebuchadnezzar had destroyed the city of Jerusalem. Solomon's Temple had been burned and totally destroyed.

“Now, a full 142 years later in 445 B.C, Nehemiah reported that the walls and gates of the Holy City were still a broken down ruin.

“Oh yes, the first return of the exiles had been allowed under Cyrus in 538 B.C.. And the temple had also been rebuilt back in the previous century under Zerubbabel in 516 B.C.. Then in the following century in 457 B.C. Ezra had read the law to the people which had sparked a revival. Another wave of exiles returned at that time. But now in the time of

Nehemiah it was 445 B.C.. And the city still showed the ravages of that earlier great destruction.

“This is an important point. Jerusalem in 445 B.C. had still not been restored. It was still just a territory, a communal campground of sorts, a loosely knit community of returned exiles. The exiles of Judah had gathered around their rebuilt temple. There they tried to rebuild their lives and homes. They found shelter in their houses. But their houses still just existed inside the broken shell of city that once was. Jerusalem, as a city, had not been restored. But now, under the edict brought into operation by Nehemiah all that was about to change.

“In that epic year when Nehemiah went to the king we need to appreciate this important fact. Nehemiah's burden for Jerusalem was a political one. It had to do with the proper authorizing of a charter for a city. This is why Nehemiah feared for his life as he brought his burden before King Artaxerxes Longinus of Persia. When Nehemiah went to the king the beloved city of Jerusalem was still a wrecked shell of a once great city. It had no integrity to maintain itself. The walls of the city were a broken down ruin. And its gates were burned with fire.

“This was a big issue. And for the inhabitants huddled around the rebuilt temple there was little real protection. Thieves could come in through the broken walls by night. And with any determined sort of attack by marauders or by an army the city would be overrun and ransacked.

“The returnees were clearly in a tenuous situation. They were just an encampment of returning exiles. They eked out an existence within the broken down walls of a once great city. There was no real safety for the people. There were no watchmen on the walls. Nor were there elders or any political guardians serving at the gates. So without security and without a sound basis for regulation of commerce the city at the time of Nehemiah remained in a broken state. Jerusalem was moribund. It could not be expected to function properly or to grow.

“The gates of a city back in those times were in effect the "town hall". They were the place where the city elders sat. There the city magistrates enacted justice and controlled trade. But in 445 B.C. in the time of Nehemiah the walls of the city were still broken down. And the gates were a blackened ruin. Jerusalem was awaiting the fulfillment of a momentous prophecy. And that prophecy would guarantee its restoration.

“As the pivotal year of 445 B.C. approached Nehemiah and many of the exiles of Judah were still in the Persian city of Susa, out in the eastern reaches of present day Iraq. Susa was the capital of the Persian Empire, the superpower of the time. As they heard the news

of their homeland the exiles were in a melancholy mood. The revival of Ezra had begun 13 years before. And their hopes had been stirred. But the burden was great. The beloved city was still in a shambles.

“But as with all spiritual revivals the hearts of many had begun to hope for better things. The remnant of the southern kingdom of Judah had begun to dream of a proper restoration of their homeland. After the Ezra revival they yearned to go back to the land of their fathers. But what security could they expect for their wives and for their children? If they did return to Jerusalem just what sort of a future could they expect?

The exiles of Judah longed to return to Jerusalem and yes, to worship at the temple. But more than this their heart's desire was to see their beloved city of Jerusalem fully restored as a sovereign city-state. This was the all important political matter at issue. And it all came to a head in the days of Nehemiah.

“The issue at that time was the restoration of the city of Jerusalem including its gates and its walls. As we saw in our scripture above, the restoration of the city and its walls was specifically mentioned by the angel Gabriel as the initiator of Daniel's prophecy of the 70 Weeks. (Dan.9:25) The promise of this restoration of the city that was the key. It was the mention of these key pointers to restoration of city sovereignty that marked the event that fired the starting gun for the 70 weeks.”

NeCxeMiYaH 2:1-5 1And it came to be in the month of Nisan, in the twentieth year of Artahshashta the sovereign, when wine was before him, that I took the wine and gave it to the sovereign. And I had never been sad in his presence.

2And the sovereign said to me, “Why is your face sad, since you are not sick? This is none else but sorrow of heart.” Then I was very much afraid,

3and said to the sovereign, “Let the sovereign live forever! Why should my face not be sad, when the city, the place of my fathers’ tombs, lies waste, and its gates are burned with fire?”

4And the sovereign said to me, “What are you asking for?” Then I prayed to the Elohim of the heavens,

5and said to the sovereign, “If it seems good to the sovereign, and if your servant is pleasing before you, I ask that you send me to Yehudāh, to the city of my fathers’ tombs, so that I build it.”

Continuing from: From <http://endtimepilgrim.org/70wks3.htm>: “So in Nehemiah's late time, the city of Jerusalem still lay waste. It had still not regained its political sovereignty. The Medo-Persian superpower of the day, and the Babylonians before them, had simply not

given any sort of permission for this restoration of sovereignty. That critical issue of the independence for Jerusalem was Nehemiah's burden.

"All this is highly significant. And why?

"Because the angel Gabriel had told Daniel that:

"70 weeks were determined for,

1. "your people"

and

2. "your holy city".

"Both the people of [ELoHiYM] and the city of Jerusalem were the subject of the 70 week prophecy. So the edict permitting the rebirth of Jerusalem with her own sovereignty and self-governing integrity as a city-state was the key. The edict authorizing this restoration of the city walls and gates was not just an architectural restoration project. This was the authorization that allowed Jerusalem to have her city elders occupy the gates again and regulate the laws, the politics, and the commerce that came through those gates and what went to and fro into and out of the city.

"This restoration of the [Qadosh] City as a living sovereign city-state was the crux of the prophecy as given to Daniel by the [Messenger] Gabriel. It was this edict with its implied authority for political independence that met the criteria and fired off the starting gun for Daniel's prophecy of the 70 weeks.

"The mention of walls of Jerusalem being rebuilt in Daniel's prophecy, (Dan.9:24-25), was a key to all this. It meant that the edict initiating the 70 week prophecy would be the one that would allow political independence from Medo-Persia and full structural and functional restoration of the city of Jerusalem. Here is the part of Daniel's prophecy giving specific mention of the rebuilding of Jerusalem's streets and walls.

"9:24 "Seventy weeks are determined for your people and for your holy city,..... 9:25 "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, even in troublesome times. (Dan.9:24a-25)"

NeCxeMiYaH, continuing: 6And the sovereign, with the sovereigness sitting beside him, said to me, "How long would your journey take? And when do you return?" So it seemed good before the sovereign to send me. And I set him a time.

7And I said to the sovereign, "If it seems good to the sovereign, let letters be given to me for the governors beyond the River, that they should let me to pass through till I come to Yehudah,

8and a letter to Asaph the keeper of the sovereign's forest, that he should give me timber to make beams for the gates of the palace that belongs to the House, and for the city wall, and for the house I would enter." And the sovereign gave them to me according to the good hand of my Elohim upon me.

DaNiYEL would have known how to intercalate the calendar, to determine when each new year began, as well as how to tell what was the announcement of the new moon.

How about us today? Will we do better than the Pharisees do you think? Let us do our homework, seek YaHuWaH's face, and pray that we do.

**I hope you have gleaned from this study, as I have. This study is from a document titled:**

**[39 Restorations of the Creator Most People Who Consider Themselves Awake Don't Know About](#)**

**You can visit that document here:**

**<https://docs.google.com/document/d/1HRTiEZAoNjK9MVUcRdcV-5pcVdoqpBojMVMWltWN5m8/edit>**

Thank you for your time, and may the Father restore all things to you, richly rewarding you for your study and practice of all matters He is restoring.

Darla Makiyr Wright