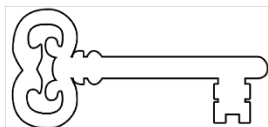


# The Prophecy Club

**Session 18:** “Introduction the Sabbatical and Jubilee Years Cycle”:

**Start Date:** November 19, 2020 @ 10 AM (PDT)

- The Fifth Key to Unlock Bible Prophecy



The Sabbatical years and Jubilees

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**To determine the future Jubilee, we first need to clearly identify a Jubilee from the past.**

What event in Scripture can be used as an anchor point for determining the Jubilee years?

- There is argument whether the Children of Israel experienced the Exodus on a Jubilee, or entered Canaan on a Jubilee... So, the Exodus story is difficult to use, even though we know that there was a Jubilee on one side or the other of the Exodus story...
- The dates for the timing of Solomon’s Temple are in dispute...
- The year of the Crucifixion is also in some dispute. We can determine that Yahshua died in a Jubilee year, but most Christians believe Messiah’s Crucifixion was 3.5 years after His baptism... Other’s believe the Crucifixion year happened on the year of solar eclipse (because the sun was darkened when Yahshua was on the Cross), which places the Crucifixion year in 34 AD... Still others teach that Yahshua’s death was less than 2 years from His baptism? How can we be sure of the Crucifixion year? Actually, the Crucifixion year is provable... So, let’s work on finding it in order to get our anchor year for calculating Jubilee years.

**To begin, let’s refresh our memories about the year of Yahshua’s Baptism, which was studied in Session 13’s worksheets, which were completed on Nov. 3 ([https://shaunamanfredineprophecyclub.blogspot.com/2020\\_11\\_03\\_archive.html](https://shaunamanfredineprophecyclub.blogspot.com/2020_11_03_archive.html)). We found that Yahshua was Baptized in 27 AD. The following are the evidences of this:**

| Yahshua's Age at His Baptism   | Temple Construction Dates   | Roman Records for when John was Baptizing   |
|--|---|---|
| He was nearing 30 (29 years of age)...<br>Birth in 3 BC, makes Him 29 in 27 AD | Year of Temple construction began (Roman records) in 19 BC. He began ministry in the 46 <sup>th</sup> year<br>19 + 46 = 27 AD | It was the 15 <sup>th</sup> year of Tiberius' reign when John baptized Yahshua and was baptizing.<br>12 AD + 15 = 27 AD |
| Luke 3:21-23   | John 2:13-20  | Luke 3:1  |

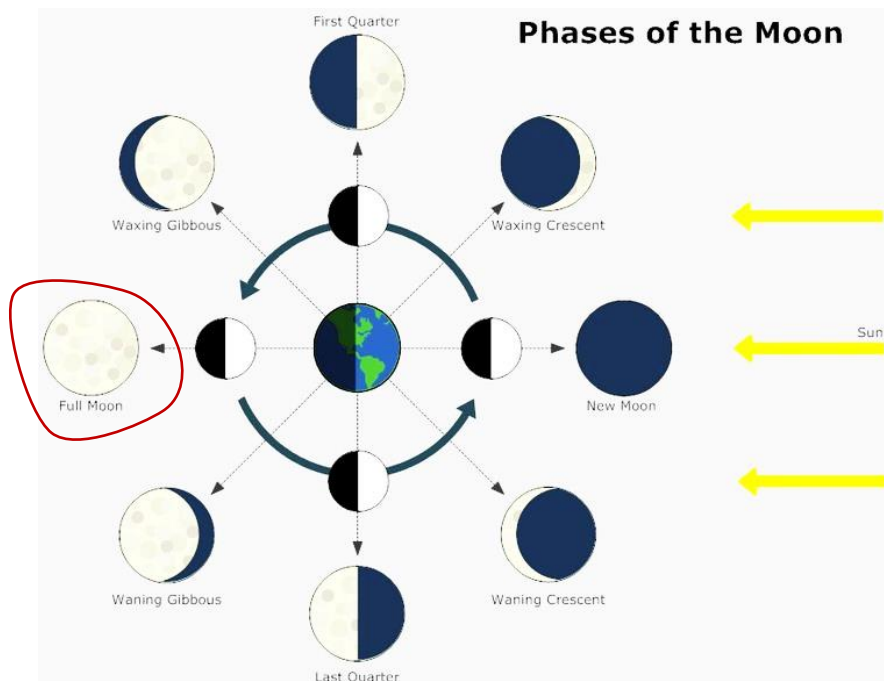
So now that we are clear on the starting point (Baptism), let's seek the Crucifixion year, examining the claims:

**Claim #1: Yahshua was crucified in 34 AD – the year of a solar eclipse.**

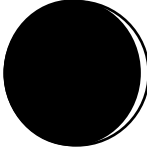
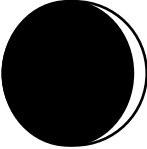
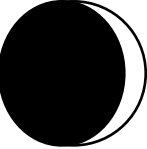
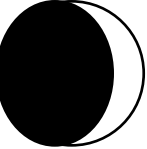
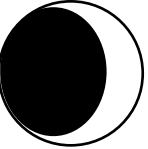
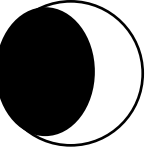
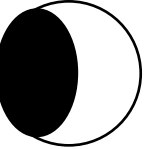
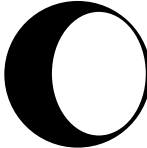
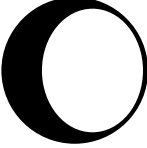
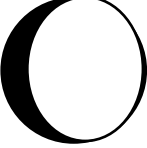
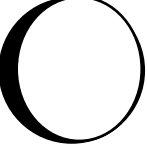
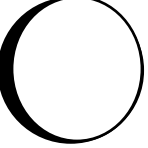
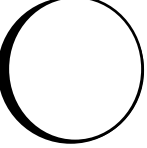
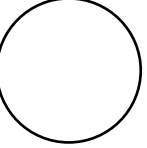
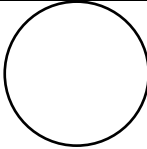
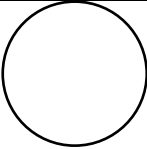
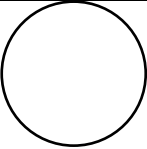
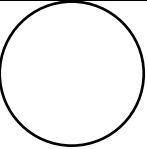
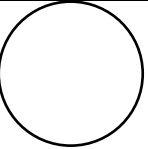
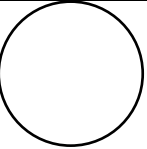
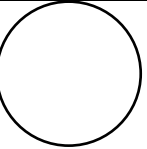
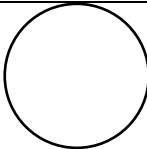
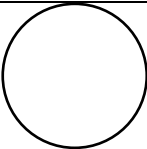
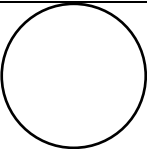
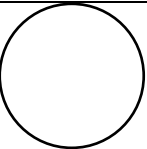
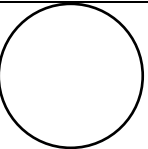
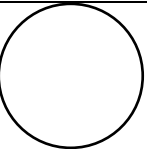
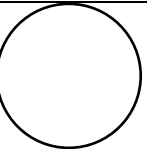
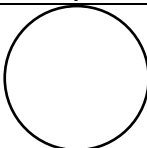
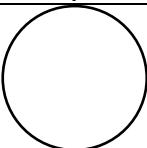
- Based on both the Bible and some scientific data, it might seem reasonable to think that a solar eclipse occurred during the crucifixion of Yahshua – See Luke 23:44-45
- The New American Bible actually comes right out and says that Yahshua died at a solar eclipse. In that version Luke 23:44-45 says: “It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun.”
- How long was the darkness at the time of the Crucifixion? (Matthew 27:45, Mark 15:33) 3 hours
- There were a couple of solar eclipses near the time of Messiah's Crucifixion. Let's consider them both... As we will see, the path of totality (which would have brought darkness over the land) was nowhere near Jerusalem for either:
  - **SOLAR ECLIPSE** on March 19, 33 AD
    - NASA records who that the path of totality for this eclipse was over Antarctica and was nowhere near Jerusalem.

- <https://eclipse.gsfc.nasa.gov/SEsearch/SEsearchmap.php?Ecl=00330319>
- **SOLAR ECLIPSE** on March 9, 34 AD
  - NASA records that the path of totality for this eclipse was over Australia and was again nowhere near Jerusalem.
  - <https://eclipse.gsfc.nasa.gov/SEsearch/SEsearchmap.php?Ecl=00330319>
- The bigger problem isn't the path of the solar eclipses, which were nowhere near Jerusalem. The bigger problem is the timing! No solar eclipse could have occurred at the timing of Yahshua's Death
  - On what day did Yahshua die? Passover
  - Matthew 26:2; John 18:39; John 19:14
  - Counting from the New Moon date (day after the first visible sliver is sighted each month) what day of the month is this? the fourteenth day

Make note of the following moon positions, and circle the moon's position/phase at the time of Yahshua's Crucifixion:

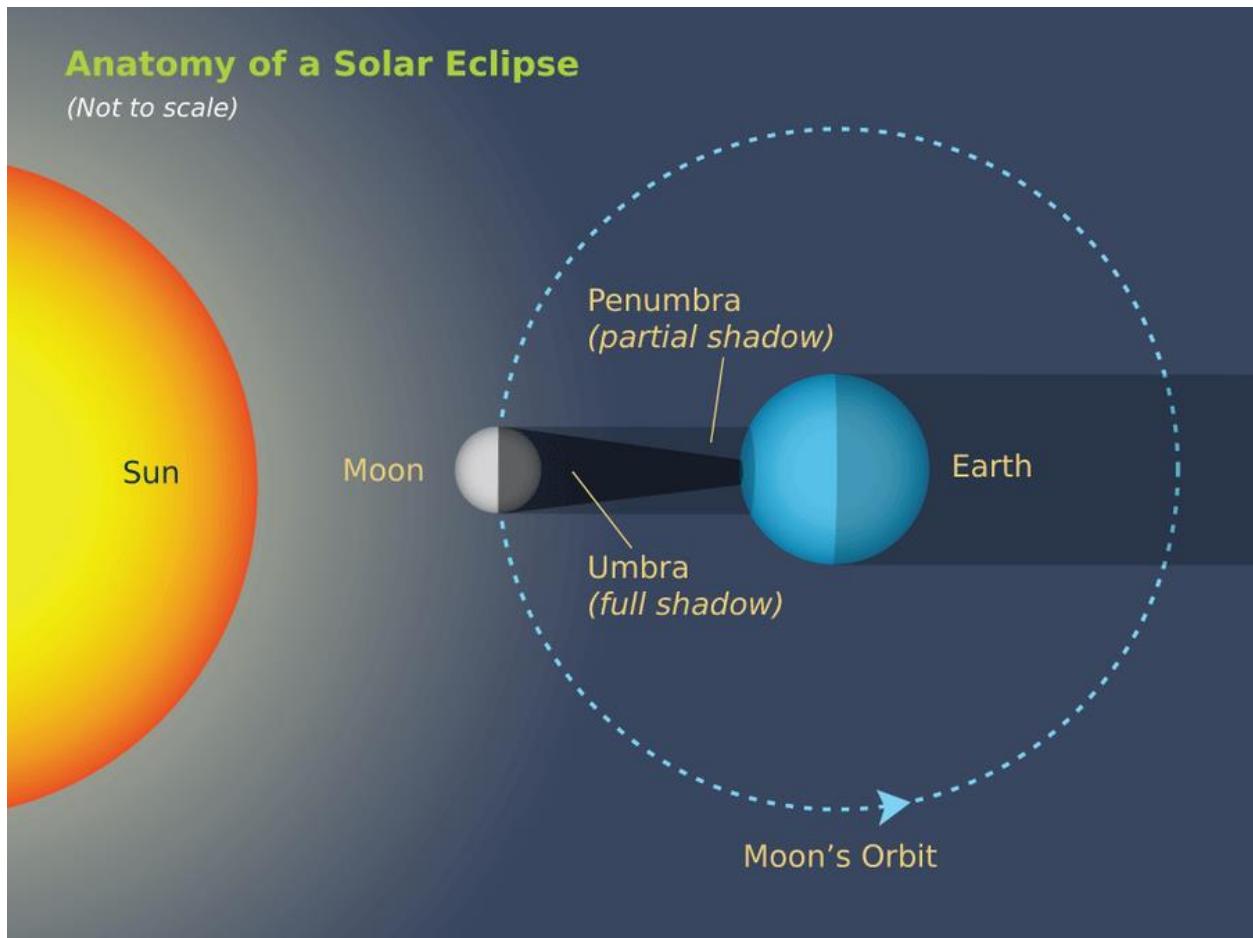


What is the moon phase for the day on which Yahshua died?

|   |   |   |   |  |   |   |
|---|---|---|---|--|---|---|
| Day 1   | Day 2   | Day 3   | Day 4   | Day 5  | Day 6   | Day 7   |
|    |    |    |    |    |    |    |
| Day 8   | Day 9   | Day 10  | Day 11  | Day 12   | Day 13  | Day 14  |
|    |    |    |    |    |    |    |
| Day 15  | Day 16  | Day 17  | Day 18  | Day 19   | Day 20  | Day 21  |
|    |    |    |    |    |    |    |
| Day 22  | Day 23  | Day 24  | Day 25  | Day 26   | Day 27  | Day 28  |
|  |  |  |  |  |  |  |
| Day 29  | Day 30  |   |   |  |   |   |
|  |  |   |   |  |   |   |

In what phase must the moon be in, in order for there to be a solar eclipse? In a solar eclipse, the moon is between the earth and the sun – which is a NEW MOON position

See the following diagram to answer:



What can never occur on the day of a solar eclipse? The Feast of Passover

As a result, we can plainly see that trying to determine the year of the Crucifixion by a Solar Eclipse is wrong

**How long was Yahshua's Ministry? To accurately calculate the year of the Crucifixion, which gives us the Jubilee, we need to accurately prove the length of Yahshua's ministry, starting from His baptism in 27 AD.**

There are five points of evidence to show that Yahshua ministered for 490 days, not 3.5 years, as follows:

**First Evidence of a 490 Day Ministry – Daniel 9:24-27**

Crucifixion References in the 70 Week Prophecy:

- “Seventy weeks are determined upon thy people... to finish the transgression - Isaiah 53:5 Note: Calvary connection
  - and to make an end of sin - 1 Peter 2:24 Calvary and final Atonement
  - and to make reconciliation for iniquity - Romans 5:10
  - and after threescore and two weeks (shevua) shall Messiah be cut off - Psalm 37:9
  - and in the midst (middle) of the week He shall cause the sacrifice and the oblation to cease – 1 Corinthians 5:7; Hebrews 10:1-2, 12
- What starts the 70 Week Prophecy?
- Daniel 9:25 – From the commandment to restore and build Jerusalem
    - Jerusalem represents the saved people of Yahweh – Isaiah 40:2
    - Spiritually building Jerusalem – Psalm 147:2 Building up (encouraging and calling to repentance) the Body of Messiah
  - This was the work of John the Baptist - Isaiah 40:3-5; Malachi 3:1; Malachi 4:4-6; Matthew 3:4-6
  - What was the commandment (the call to repentance of John) which heralded the start of Jerusalem’s rebuilding?
    - Matthew 3:2 Repent - for the the Kingdom of Heaven is at hand
    - John 1:29 "Behold the Lamb of God"... starts His time as the Passover Lamb
    - Yahshua was our Passover Lamb – 1 Corinthians 5:7 **Luke 12:49-50 shows Yahshua's ministry was from baptism to pouring out "fire" - so from water to fire in 490 days**

The Gospel record shows that exactly seventy weeks – four hundred and ninety days – transpired from the day that Yahshua was baptized in water until the day He fulfilled his initial mission by baptizing His disciples with the Holy Spirit. This was a direct fulfillment of one of the three layers of the Daniel 9 prophecy.

|  |        |
|--|--------|
| John baptized Yahshua - "Behold the Lamb"  | Week 1 |
| Yahshua went into the wilderness (40 days) | Week 2 |
|  | Week 3 |
|  | Week 4 |
|  | Week 5 |
| Yahshua begins calling His disciples       | Week 6 |

|  |         |
|--|---------|
| Yahshua began His public ministry (Wedding of Cana)  | Week 7  |
|  | Week 8  |
| Spiritual rebuilding of the "street" (the Way of Life) and<br>spiritually building the "Wall" (restoring people's understanding<br>of Torah) - showing Talmud (man-made laws) to be wrong. | Week 9  |
| This work continued for 62 weeks of Messiah's ministry   | Week 10 |
|  | Week 11 |
|  | Week 12 |
|  | Week 13 |
|  | Week 14 |
|  | Week 15 |
|  | Week 16 |
|  | Week 17 |
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|  | Week 59 |
|  | Week 60 |
|  | Week 61 |
| After 62 weeks, Messiah is Cut off   | Week 62 |
| On Wednesday (28 AD) - Passover - in "the midst of the week" Yahshua died on the Cross | Week 63 |
|  | Week 64 |
|  | Week 65 |
|  | Week 66 |
|  | Week 67 |
|  | Week 68 |
|  | Week 69 |
| Baptism by fire - outpouring of the Spirit at Pentecost                                | Week 70 |

Historical Records Tell Us that the Early Christian Believers Taught a 1 Year Ministry of Messiah:

- Early Christians believed in a one year ministry

Early Church leaders who believed in a one year ministry included: Tertullian, Lactantius, Filastrius, Gaudentius, Evagrius, Orosius and Ephraem.



“Tertullian (ca. 150–225), classified as one of the early church fathers, was a notable early Christian apologist. He was born in the city of Carthage in North Africa. Both of his parents were pagan, and his father was a centurion. Tertullian received a thorough education in the knowledge of the Romans and the Greeks, and he apparently practiced law in Rome before his return to Carthage and conversion. His writings indicate that he did not become a Christian until he was in his thirties or forties. Once Tertullian converted to Christianity, he held nothing back. He used his vast learning in the cause of Christ. At the risk of his life, he wrote several works to the Romans, defending Christianity and attempting to persuade the authorities to halt their senseless persecution.” (<http://www.theopedia.com/Tertullian>)

- The Journal of sacred literature and Biblical record, Volume 11, p 444 (B. Harris Cowper):

“Tertullian, a most accurate man... searched and studied the veritable *Acta*, or dispatches of Pilate to Tiberius, in the archives at Rome, and appealed to them in his writings in defense of Christianity, at the end of the second century... **(Tertullian) states that He (Christ) was about 30 years of age at the time (of His Crucifixion)... Tertullian adopted the opinion, held by Clemens Al., and others... that the ministry of our (Master) lasted but one year...**”

- Historical Sources Claim Peter Taught a 1-Year Ministry:

"Why did our Teacher abide and discourse a whole year to those who were awake?" (Peter, quoted in The Clementine Homilies)

Eusebius quotes two passages from Irenaeus's *Against Heresies* to prove that John, the disciple of Yahweh, resided in Ephesus after Paul's death.

Ireneaus says that John was a "true witness" of the apostolic tradition there, calls John "the disciple of Yahshua" and identifies him as an apostle. Eusebius identifies the John to whom Irenaeus refers as John the apostle and evangelist, the disciple whom Yahshua loved (*H.E.* 3. 23). Ireneaus considered it to be wrong that Yahshua had only a 1 year ministry, yet he admits that this is indeed what John and the other apostles taught and believed:

“They, (“those who were conversant in Asia with John, the disciple of Yahshua, affirming that John conveyed to them that information”) however, that they may establish their false opinion regarding that which is written, "to proclaim the acceptable year of Yahweh," maintain that He preached for one year only... They are forgetful to their own disadvantage, destroying His whole work, and robbing Him of that age which is both more necessary and more honorable than any other; that more advanced age, I mean, during which also as a teacher He excelled all others. For how could He have had disciples, if He did not teach? And how could He have taught, unless He had reached the age of a Master? ...**And, according to these men, He preached only one year reckoning from His baptism. On completing His thirtieth year He suffered, being in fact still a young man, and who had by no means attained to advanced age...**” (*Adv. Haer.* 2.22.5.)

“Moreover, they (the followers of the Way) affirm that He suffered in the twelfth month (of His ministry), so that **He continued to preach for one year after His baptism...**” Irenæus, Against Heresies: Book I, Chapter XXII

Irenæus (*Adv. Haer.* I 3:3) admitted that many followers of the Way (specifically mentions the church at Ephesus) preached a ministry of one year, and this was based on Yahshua' reading from Isaiah at the synagogue in Nazareth and proclaiming "the favorable year of Yahweh."

Ephraim of Syria resonates the thirtieth year death of Yahshua:

**“In the year that is the thirtieth** let them give thanks with us;--the dead that have lived through His dying,--the living that were converted in His Crucifixion,--and the height and the depth that have been reconciled in Him! Blessed be He and His Father!” *Ephraim of Syria, Epiphany Hymns*

“Hippolytus of Rome (170 – 235) was the most important 3rd-century theologian in the Christian Church in Rome. He came into conflict with the popes of his time

and seems to have headed a schismatic group as a rival bishop of Rome. In the Words of Hippolytus:

**“...That eternal One existed for thirty years on the earth...”**

Hippolytus, The Refutation Of All Heresies, VIII, I

Clement of Alexandria, Tertullian, Origen, and Lactantius, early “church fathers” of the second and third centuries, as well as Filastrius, Gaudentius, Evagrius, Orosius, Ephraem, and a half dozen other theologians cited by the Catholic Encycloedia under “Chronology of the Life of Yahshua Christ”, all concurred that the Messiah’s ministry ***lasted about one year***.

It was Eusebius, in the fourth century, who first expressed the notion that Messiah’s ministry was three years and a half which was half of a week, in obvious reference to the ninth chapter of Daniel. Eusebius claimed to have deduced this from John’s Gospel without ever providing proof for such a claim. In fact, he contradicted over three hundred years of undisputed testimony from the eyewitnesses, their disciples, and the two hundred years of historians that followed them.

Rome’s authority was the sole basis for demanded obedience to this heresy teaching by Eusebius. – and yet the Catholic Encyclopedia clearly acknowledges that Eusebius was the origin of this false teaching. According to Eusebius... Messiah’s Ministry was:

*“...three years and a half, which is half of a week...” Demonstratio Evangelistica VIII, 106.8*

The three and one half year ministry teaching is the invention of an age-old religious system that offers no proof, but demands we all blindly accept. But, as I mentioned before, it was Eusebius who first proposed a 3.5 year ministry, three hundred years after the resurrection of Yahshua.

Every church “father” and historian for the first three centuries either clearly stated, or never contradicted, that Yahshua’s ministry was “about one year”. But Eusebius proposed his undocumented idea – and now – after 1600 years, his assumptions are still being taught. But his assumptions destroy any chance of understanding the prophecy of Daniel that he was supposedly solving. And

Eusebius’s inventions leave us with unsolvable contradictions, making it impossible to create an accurate timeline of Christ’s life and ministry.

Johannes Van Bebbber was born in the Netherlands in 1854. He is credited with being the first to believe in a one year ministry of Messiah, since the Early Christian Church.

Michael Daise quoted Van Bebbber’s Viewpoint in English:

- *Feasts in John: Jewish festivals and Yahshua' "hour" in the Fourth Gospel, Michael A. Daise, p 154:*

“...The reference to Passover at (John) 6:4 was spurious to the original text... (Johannes) Van Bebbber (in *Zur Chronologie des Lebens Jesu*, 1898), (Johannes) Belser, and their predecessors resolved the difficulty (of a one year ministry or two) simply by deeming that reference a later insertion, alien to the original narrative.”

**Evidence that Yahshua’s Ministry was 490 Days, Not 3 ½ Years:**

|  |  |   |   |   |
|--|--|---|---|---|
| 70 Weeks<br>Daniel 9:24-27   | Isaiah's Jubilee<br>Prophecy of the<br>"Acceptable Year"<br>Isaiah 61:1-2  | Josephus' Writings<br>Support that<br>27-28 AD was a<br>Jubilee   | Age of the<br>Passover Lamb<br>- Exodus 12:5-6  | Early Christians<br>Taught a 1-year<br>Ministry of Messiah  |
| Bible Prophecy   | Acceptable Year  | Jubilee Year  | Lamb of the 1st Year  | Historical Sources  |
| From the command to restore and build Jerusalem (a spiritual call to repentance given by John the Baptist), until the Messiah... including Messiah's Crucifixion and up to the "Fire" of Pentecost was 70 literal weeks. | Yahshua read Isaiah 61 and said, "this day is this fulfilled in your ears."<br><br>Messiah's testimony is that it was the Jubilee. | 27-28 AD was a Jubilee - according to the record of Josephus, a Jewish historian from the 1st Century AD.<br><br>Yahshua died in a Jubilee, and this is the only Jubilee in His Lifetime... | Yahshua fulfilled every part of the Torah requirements for the Passover Lamb - including its age. From His Baptism, when John proclaimed Him the Lamb of God, He was the Lamb... for under two years. | The writings of Ireaneus and Eusebius were in conflict with all the other early Christian writings... which taught a 1 year ministry of Messiah fulfilling the "Acceptable year of Yahweh"... |

