

# Jubilee Q and A: Is the Year of Redemption Upon Us?

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THE BIBLICAL Year of Jubilee has profound implications for every person living today.

The following is a Q and A intended to shed light on this vital element of God's calendar.

**Q:** What is the Jubilee?

**A:** To understand the Jubilee, one must first understand its fundamental component, the Sabbath year.

Roughly 3,500 years ago, as God was preparing the children of Israel to enter the Promised Land, He instructed them that when they enter the land they were to start counting years. Every seventh year was to be a Sabbath during which they would cease planting and harvesting crops and eat only what the land produced (Lev. 25: 2–7). The idea was that by living only on what the land produced, the people would learn to trust in God's provision.

In addition to the pause on farming activity, the Lord commanded the Israelites to forgive all debts at the end of the seven years (Deut. 15:1, 2; 31:10). The cancelling of debt was aimed at preventing financial oppression and excessive materialism among the people. Just as importantly, it imparted a vital lesson about mercy and forgiveness.

Thus, the Sabbatical year was a time of rest and renewal for the Israelites as well as an acknowledgment of God's sovereignty over their land and lives. It was also an act of faith. It required the people's total trust in God's faithfulness to provide for their needs as they ceased farming and forgave the debts owed them.

But there is more. Beyond the practical and spiritual aspects of the Sabbatical year, there is a profound prophetic significance. Fundamentally, the six years of labor followed by a seventh year of rest foreshadow God's plan to restore the fallen Creation after 6,000 years. At the same time, the seven-year cycle represents the unit of measure—the Sabbatical "week"—by which God's plan of redemption would be implemented (more on this later).

## JUBILEE

Along with the seventh-year Sabbath, God commanded that every seventh Sabbath, or forty-ninth year, a trumpet should be sounded on the Day of Atonement:

“Count off seven sabbath years—seven times seven years—so that the seven sabbath years amount to a period of forty-nine years. Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you” (Lev. 25:8–10).

The sounding of the trumpet in the forty-ninth year announced the impending fiftieth year called the Jubilee.

Like the Sabbatical year, the Jubilee was to be a year of rest for the land (Lev. 25:11). However, some additional ordinances came into play during the Jubilee. First, any person who had been sold into slavery was granted freedom and allowed to return home to his family (v. 10). Second, property which had been lost due to sale or misfortune was returned to its original owner (vv. 13; 25–28).

The Jubilee was thus a type of ‘super Sabbath,’ during which one’s freedom and possessions were restored. Owing to the jubilee statute, even the poorest servant had a hope for the future: that one day he would regain all he had lost.

**Q:** What is the prophetic significance of the Jubilee?

**A:** The prophetic significance of the Jubilee is rooted in a biblical statute called the law of redemption. According to this law, if a person or piece of property had been sold to cover a debt, a near relative, or kinsman, of the debtor could “redeem” that person or property by buying them back (Lev. 25:15, 16, 23–34, 47–55).

If a person sold into slavery had no kinsman to redeem him, however, and therefore went unredeemed, the law required that he be released, regardless, at the Year of Jubilee. So for slaves not previously redeemed, the Jubilee became the “year of redemption” (Lev. 25:54).

Prophetically, the law of redemption illustrates God’s plan to liberate humanity from the slavery of mortal existence brought about by Adam and Eve’s sin. Consider the parallels: When Adam sinned, he was ‘sold,’ along with his estate, the Creation, into bondage. We, as his children and inheritors of the fallen world, are likewise in bondage. According to the law of redemption, a near kinsman can purchase our freedom. However, because no sinful man can pay the cost of what Adam sold, the role of humanity’s kinsman redeemer belongs solely to our ‘blood relative’ Jesus Christ, who came in the flesh, assumed our debt, and paid it with His life.

Thus, God's plan to redeem humanity is spelled out in the law of redemption as it pertains to the Jubilee. The Jubilee, as the ultimate time of restoration, represents the consummation of our redemption, the time when Jesus will transform our bodies from perishable to imperishable and restore what was lost at Eden.

When will the bodily redemption take place? According to Scripture, it will occur at the resurrection-rapture. When the Lord descends in the clouds at the sound of a trumpet, all the living and dead in Christ throughout the ages will receive incorruptible bodies and be slaves to death no more:

"Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory" (1 Cor. 15:51–54).

Thus, the ultimate Jubilee will mark three major milestones: the end of the Church Age; the end of 6,000 years under Satan's influence; and the beginning of the Day of the Lord. At this time, the "ruler of this age," the devil, will be cast down from the heavens to take up residence in a man, the "lawless one" (Rev. 12:7–9; 2 Cor. 4:4; 2 Thess. 2:4). Simultaneously, earth will be restored to its original Owner, God, who will then complete the redemption process for Israel and others by allowing a period of tribulation designed to bring them to faith (Lev. 25:23; Jer. 30:7; Zech. 13:9).

The following Scripture references confirm the linkage between the Rapture and Jubilee:

- The Jubilee is when one's possessions are restored (Lev. 25:13). The Church is God's "special possession," (1 Pet. 2:9; Eph. 1:14).
- The Jubilee, or fiftieth year, is patterned after Pentecost, the fiftieth day (Lev. 23:15, 15; 25:8–10). Since Pentecost points to the harvest of the Church, so, logically, does the Jubilee.
- The Church is raptured before God's wrath (1 Thess. 4:13–18; 5:1–9). Correspondingly, the Jubilee precedes God's wrath (Isa. 61:1, 2; 63:4).
- The Jubilee is when spiritual blindness is lifted (Luke 4:18). Israel's blindness concerning Messiah—Jesus will begin to be lifted when the full number of Gentiles comes in at the Rapture (Rom. 11:25; Rev. 7:1–8).

Additionally, seeing that the Jubilee is the year of "liberty" and "redemption," it is significant that . . .

- Paul, the Apostle to the Gentiles, speaks of the "liberty" and "bodily redemption" of the Church at the Lord's coming (Rom. 8:19–23).

- Jesus tells the Church that when they see the signs of His coming, to look up because their “redemption” is near (Luke 21:28).
- Christians are said to be sealed by the Holy Spirit unto the day of “redemption” (Eph. 4:30).
- In the Book of Ruth, a Gentile maid, a type of the Church, is “redeemed” by marriage to a Jewish Kinsman, a type of Jesus (Ruth 4).

**Q:** When is the next Jubilee?

**A:** Since no historical document exists to confirm any past Jubilee, no one knows precisely when the next Jubilee is. There are only theories.

The problem with most of these theories is that they rely heavily on assumptions and/or ancient calendar reckonings. Seeing that God is not the author of confusion and that He actually wants His people to know when He is coming, it seems unlikely that He would leave us relying on assumptions and questionable ancient dating to determine something as crucial as the Jubilee.

For this reason, I believe, the Lord has provided a simple formula to calculate the year of redemption. It is found in Daniel’s Weeks Prophecy:

“From the time the word goes out to restore and rebuild Jerusalem until Messiah the prince comes, there will be seven weeks and sixty-two weeks” (Dan. 9:25).

Most scholars understand verse 25 to be fulfilled at Jesus’ first coming. They add the seven and sixty-two weeks, representing Sabbatical periods, and count from Artaxerxes’ 457 BC decree allowing the Jews to rebuild Jerusalem to arrive at 27 AD, the year Jesus began His ministry.

So by a reckoning of Sabbatical weeks, the seven-year cycles underpinning God’s calendar, Daniel predicts the year of the Lord’s first appearance.

Amazing!

But here is something to think about: There is no logical or biblical reason to assume Daniel’s Weeks Prophecy predicts only the timing of the First Coming. In fact, given that the prophecy encompasses God’s whole plan of redemption, which entails two appearances of Messiah, it is reasonable to expect that the timing of both appearances would be given. This is why, common sense tells us, the seven and sixty two weeks are mentioned separately, to allow for the calculation of both the First and the Second Advent.

Which set of weeks relates to the Second Advent?

Since seven weeks denote a Jubilee, and the Jubilee points ultimately to the redemption and restoration at the end of the age, it is the seven weeks. Besides, we know it is not the sixty-two weeks because Daniel links them specifically to Jesus' first advent: "After the sixty-two weeks Messiah will be put to death" (Dan. 9:26).

With that explanation in view, back to Daniel's formula for calculating the Jubilee:

"From the time the word goes out to restore and rebuild Jerusalem until Messiah the prince comes, there will be seven weeks and sixty-two weeks" (Dan. 9:25).

Owing to Daniel's formula, only two easily verifiable dates are required to calculate the Jubilee:

- 1) The date of the latter-days restoration of Jerusalem.
- 2) The start date of the Sabbatical week immediately following the restoration of Jerusalem.

The date of the latter-days restoration of Jerusalem is easily confirmed to be June 7, 1967.

The start date of the Sabbatical week following the restoration of Jerusalem is likewise easily confirmed because, unlike Jubilee years, Sabbatical years have been recorded since the days of the Second Temple. According to the ancient reckoning observed in modern Israel and validated by major scholarly studies, the Sabbatical week following the June 1967 restoration begins at 1973.

The Jubilee is thus easily calculated:

1973 + 7 weeks = 2022

Click here for a chart illustrating this reckoning: <https://bit.ly/37riHsV>

Why do we count from 1973 instead of 1967? It is because Daniel says to count "weeks," which are fixed periods on God's calendar. Since the modern restoration of Jerusalem occurred in June 1967, after a portion of the current Sabbatical week had already passed, a count of seven full weeks could not begin until the start of the *next* Sabbatical week, which is 1973.

It is important to understand that by this reckoning we are not 'stretching' the prophecy to fit a preconceived 2022 endpoint; we are actually following it precisely. The Lord knew that the restoration of Jerusalem would not occur in a Jubilee year. This is why He tells us to count seven weeks *after* the restoration.

Having calculated the Jubilee per Daniel's formula, let's consider some additional reasons this reckoning makes sense:

## SCRIPTURE CONFIRMS SCRIPTURE

The notion that Jesus' Second Advent, not only the First, is linked to a restoration of Jerusalem is confirmed in the psalms: "When the Lord rebuilds Jerusalem, he will appear in his glory .... Let this be written for a future generation, that a people not yet created may praise the LORD" (Ps. 102:16, 18).

## THE LONE JUBILEE

The "seven weeks" of Daniel represent the only jubilee period mentioned in Scripture, begging the question: Why? If the jubilee period in Daniel is not pointing to the ultimate year of redemption, why is it found in the prophecy that maps out God's whole plan of redemption from beginning to end?

The truth is that apart from highlighting the ultimate Jubilee, there is no good explanation for the seven weeks being separate from the sixty-two weeks. Some commentators suggest the seven weeks are separated to mark the time it took to rebuild Jerusalem following the return from Babylon. However, because there is no Scripture or record to confirm this, they admit it is only a guess: "The city walls and internal buildings of Jerusalem *may* have taken fifty years to erect—we *simply cannot tell*" (Pulpit Commentary, Dan. 9:25).

## SIMPLICITY IS THE MARK OF TRUTH

A basic principle of logic is that the explanation requiring the fewest assumptions is most likely to be correct. While most jubilee calculations rely on a series of assumptions, the reckoning based on Daniel involves only two:

- 1) Daniel's seven weeks refer to the ultimate Jubilee.
- 2) 1972–73 is a Sabbatical year.

If these two assumptions are correct, the final Jubilee begins in 2022.

## 1973 START POINT

The 1973 start point for the ultimate jubilee period is bolstered by two compelling coincidences.

First, the 1973 Yom Kippur War—a conflict initiated by countries aiming to repossess major portions of Israel's land—began on the Day of Atonement, the day on which the Jubilee is declared by a trumpet blast.

Second, 1973 is when the Sabbatical (Shemitah) financial crashes highlighted by Jonathan Cahn began to intensify. Cahn writes in his 2014 book, *The Mystery of the Shemitah*:

“Beginning in 1973, every single one of the five greatest financial and economic peaks and collapses have converged, clustered, and taken place according to the set time of the Shemitah year” (p. 109).

“It is worthy of note that the connection between the Year of the Shemitah and the collapses in America’s financial and economic realms appears to grow more intense and consistent in the cycles immediately following the critical year 1973 than in those preceding it” (p. 209).

#### DANIEL’S WEEKS CORROBORATION

An alternate reckoning of Daniel’s weeks corroborates the 1973–2022 jubilee reckoning.

Notice that Daniel mentions Jerusalem’s *wall* being rebuilt:

“From the time the word goes out to restore and rebuild Jerusalem until Messiah the prince comes, there will be seven weeks and sixty-two weeks; the street shall be built again, and the *wall*” (Dan. 9:25).

Jerusalem’s wall was ordered to be rebuilt by Islamic ruler Suleiman in 1536–37 AD. Adding the seven and sixty-two weeks and counting from the start of the Sabbatical week following Suleiman’s order to rebuild, 1539 AD, we arrive at 2022. Counting only the sixty-two weeks from 1539 AD, we arrive at 1973.

#### A GENIUS CONCURS

While one person’s view does not a fact make, it is significant that one of the greatest scientists and Bible scholars of all time, Isaac Newton, believed that Daniel’s seven weeks denote a jubilee period that will culminate in Jesus’ return. Newton wrote in his commentary on the Weeks Prophecy:

“The seven weeks are the compass of a Jubilee, and begin and end with actions proper for a Jubilee and of the highest nature for which a Jubilee can be kept.”

“The former part of the prophecy [sixty-two weeks] relates to the first coming of Christ ... [the seven weeks], being dated to his coming as Prince or King, seem to relate to his second coming [when] ... he that was anointed comes to be Prince and to reign.”

“Thus have we in this short Prophecy, a prediction of all the main periods relating to the coming of the Messiah; the time of his [first coming] ... and the time of his second coming: and so the interpretation here is given more full and complete and adequate to the design, than if we should restrain it to his first coming only, as interpreters usually do.”

Read Newton's full commentary on Daniel's Weeks Prophecy here (pp. 45–48):  
<http://www.ntslibrary.com/PDF%20Books/Observations%20on%20Daniel%20-%20Newton.pdf>

## SEVEN-YEAR WARNING

God typically gives a seven-day or seven-year warning before bringing judgment (Gen. 7:1–4; Josh. 6:1–5; Gen. 41). Moreover, we are told that the Day of the Lord will be heralded by signs in the sun, moon, and stars (Joel 2:31; Luke 21:25).

With these facts in view, it is noteworthy that in 2015, seven years prior to our calculated Jubilee in 2022, we saw:

- An unprecedented total solar eclipse on the biblical New Year, Nisan 1.
- A once-in-two-millennia occurrence of the Bethlehem-Star conjunction around the beginning of summer.
- Consecutive blood-moons on God's spring and fall harvest festivals, Passover and Tabernacles, the latter of which was a "super blood moon" visible above Jerusalem.

While there have been numerous significant eclipses and astronomical alignments in recent years, no other year has seen an equally profound, concentrated, and publicized display of heavenly signs. It is, therefore, conceivable that the signs of 2015 were a seven-year warning pointing to a Jubilee in 2022.

**Q:** Which month marks the beginning of the Jubilee?

**A:** The Jubilee is declared by a trumpet blast in the seventh month of the forty-ninth year (Lev. 25:8, 9). However, the fiftieth year, or Jubilee, begins at the month of Nisan per God's command in Exodus:

"This month [Nisan] is to be for you the first month, the first month of your year" (Ex.12:2).

A simple proof that the Jubilee begins at Nisan is the fact that the trumpet blast declaring the Jubilee is said to be sounded in the "seventh" month, confirming Nisan to be the first month relative to the Jubilee.

It is fitting that the Jubilee is declared on the Day of Atonement as the themes and rituals of this holy day illustrate how Jesus' shed blood paid the price of our redemption (Lev. 16).

It is also practical for the Jubilee to be declared on the Day of Atonement as it allows time to prepare for the release of property and servants beginning at the following Nisan.



Despite God's clear command to count the years from Nisan, the deep-rooted rabbinic tradition of counting years from the seventh month, Tishrei, means the Jubilee is generally advertised as beginning in the fall. While it is true that the seventh month is pivotal, marking the end of the festival season, the time of debt forgiveness, and the early rains that prepare the ground for the impending "agricultural year," it is the month of Nisan, according to the Creator of the calendar, which marks the start of the actual year.

Thus, Nisan 1, corresponding to April 1–2, marks the start of the calculated Jubilee in 2022.

## SUMMARY AND FINAL THOUGHTS

The Year of Jubilee foreshadows the liberation from the curse of death, which has enslaved humanity for 6,000 years.

When Jesus descends from heaven with a shout and the trumpet of God, the dead and living in Christ will receive new imperishable bodies and meet Him in the clouds.

Those who do not know the Lord at that time will be left behind to face the antichrist and a series of divine judgments, as the earth is prepared for Jesus' millennial reign.

If the reckoning based on Daniel's Weeks Prophecy is correct, the ultimate Jubilee begins at Nisan 2022.

To be clear, only God knows if 2022 marks the year of redemption. Nevertheless, the fact that Scripture strongly supports the possibility is beyond awesome to consider.

## NOTES:

1. The Hebrew word translated "end" in Deuteronomy, *qets*, actually means "after" or "later" (Strong's 7093). Thus, Deuteronomy 31:10 may be more accurately translated, "And Moses charged them in that day, saying, *after* [the] seven years, in the time of the year of release, in the feast of tabernacles" (Brenton Septuagint Translation).
2. Because Pentecost is a "fiftieth" observed after "seven weeks," it is sometimes called the little Jubilee (Lev. 23:15, 16; 25:8–10).

3. Some propose that Jesus' reading of a Scripture that references the Jubilee at the start of His ministry is indicative that 27–28 AD was a Jubilee (see Luke 4:14–20; Isa. 61). It is this author's view that, by reading the jubilee scripture, the Lord was simply declaring his messianic mission, and that He will fulfill the Jubilee at His return.

4. The notion that Daniel's seven weeks refer to a separate coming of Messiah is supported by various Jewish and English translations:

"Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous time" (Dan. 9:25 JPS Tanakh 1917).

"Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time" (Dan. 9:25 ESV).

The pause after the seven weeks in the above translations corresponds to the masoretic text of Daniel 9:25, which places the *atnach* in this same location. The *atnach* is a Hebrew "punctuation mark" placed under the last word in the first half of a verse to function as the main pause, or break in a sentence.

5. One may include the 1970 master plan to rebuild Jerusalem as part of the prophetic restoration of the Holy City. However, this has no effect on the jubilee reckoning as the start of the nearest Sabbatical week is still 1973.

[https://www.nytimes.com/1970/08/22/archives/jerusalem-is-hewing-to-rebuilding-](https://www.nytimes.com/1970/08/22/archives/jerusalem-is-hewing-to-rebuilding-plans.html?fbclid=IwAR2JbgqHHxkuJ7cK-BeNiy52ZUF-4goX-PGDU8xaB0HXJGy1UkaRibBhs1w)

[plans.html?fbclid=IwAR2JbgqHHxkuJ7cK-BeNiy52ZUF-4goX-PGDU8xaB0HXJGy1UkaRibBhs1w](https://www.nytimes.com/1970/08/22/archives/jerusalem-is-hewing-to-rebuilding-plans.html?fbclid=IwAR2JbgqHHxkuJ7cK-BeNiy52ZUF-4goX-PGDU8xaB0HXJGy1UkaRibBhs1w)

[https://unispal.un.org/DPA/DPR/unispal.nsf/eed216406b50bf6485256ce10072f637/cad07c91cf05ebf985256437005be684?OpenDocument&fbclid=IwAR2gg\\_xmU9dFahVmpMLESUG1XxHwINRHZ-9BZhfFoO4Uxz\\_GMZdT-GSHz8o](https://unispal.un.org/DPA/DPR/unispal.nsf/eed216406b50bf6485256ce10072f637/cad07c91cf05ebf985256437005be684?OpenDocument&fbclid=IwAR2gg_xmU9dFahVmpMLESUG1XxHwINRHZ-9BZhfFoO4Uxz_GMZdT-GSHz8o)

6. Sabbatical years:

1916–17

1923–24

1930–31

1937–38

1944–45

1951–52

1958–59

1965–66

1972–73

1979–80

1986–87

1993–94

2000–01

2007–08

2014–15

2021–22

2028–29

7. More on Sabbatical Years:

<http://www.pickle-publishing.com/papers/sabbatical-years.htm>

<http://www.pickle-publishing.com/papers/sabbatical-years-more.htm>

<http://www.pickle-publishing.com/papers/sabbatical-years-table.htm>

8. Sabbatical-cycle corroboration: Counting backward seven-year periods from Sabbatical year 2021–22, we find that 26–27 AD and 458–57 BC were Sabbatical years. This is remarkable because 457 BC is when Daniel’s Weeks Prophecy began and the Jews resumed counting Sabbatical years, after the return from Babylonian exile. Thus, the Sabbatical cycle observed in Israel today, the one used in our jubilee calculation, corresponds to the popular interpretation of Daniel 9:25, which has the “seven” and “sixty-two” weeks beginning in 457 BC and ending in 27 AD at the beginning of Jesus’ ministry.

9. The 1973 Yom Kippur War resulted in an oil embargo and worldwide energy crisis, perhaps foreshadowing the war-related embargos and burgeoning energy crisis of 2022.

10. Sabbatical–Shemitah financial crashes: Significantly, a close study of the fall–Tishrei financial crashes highlighted by Jonathan Cahn reveals they are often the consequence of a larger crisis that manifest in the spring around Nisan. For instance, in Sabbatical year 2007–08, the Global Financial Crisis marked by a record 777-point Dow crash in September–Tishrei actually began with the collapse of Bear Sterns the previous March, corresponding to Adar–Nisan.

11. The counting of Daniel’s weeks is initiated by the going forth of a command to rebuild Jerusalem (Dan. 9:25). Suleiman’s order to rebuild the fountains, or sabils, of Jerusalem’s wall went forth in 1536–37 AD. The order to rebuild the walls and gates went forth in 1537–38 AD.\* The Sabbatical week immediately following these orders begins at 1539 AD. Counting “seven” and “sixty-two” weeks (483 years) from 1539 AD, we arrive at 2022.

\*Construction timeline for Jerusalem’s wall in the days of Suleiman:

[http://www.pages.drexel.edu/~cfh27/Jerusalem/Ottoman\\_Sabils\\_of\\_Jerusalem.pdf?fbclid=IwAR1xvA1AADQg7qIwKITSHXP\\_TFLXuBbNBKWBKxXhdAPyumx5IH5zEB4M-wQ](http://www.pages.drexel.edu/~cfh27/Jerusalem/Ottoman_Sabils_of_Jerusalem.pdf?fbclid=IwAR1xvA1AADQg7qIwKITSHXP_TFLXuBbNBKWBKxXhdAPyumx5IH5zEB4M-wQ)

12. Seven-year warning—signs of 2015:

The blood moons were part of a tetrad, a series of four, occurring on consecutive Passover and Tabernacles festivals in 2014–15. It was only the eighth such tetrad since the time of Christ.

The Bethlehem-Star conjunction of 2015 mirrored a similarly brilliant triple conjunction of the two planets around the time of Jesus’ birth, in 3–2 BC. Significantly, both conjunctions occurred in the constellation Leo, in the latter part of the month of June. Also, both conjunctions occurred in the first year of a Sabbatical cycle, which means they are separated by a span of exactly 288 weeks. Interestingly, according to those who study the numeric value

of words in Scripture, 288 is the totient function of 888, the number associated with the manifestation of God in the flesh, Christ Jesus, to save humanity from its sins.

The Nisan 1 solar eclipse was arguably the rarest sign. In addition to occurring on the biblical New Year, the eclipse coincided with the spring equinox. The last time a total solar eclipse occurred on the spring equinox was about three-and-a-half centuries earlier in 1662. Adding to the rarity, the eclipse's path crossed directly over the northernmost tip of the globe. A total solar eclipse at the North Pole on the first day of spring is said to occur only once every 100,000 years. However, since, according to Scripture, the earth was created only about 6,000 years ago, the eclipse was unprecedented.

<https://www.haaretz.com/jewish/a-simple-eclipse-of-the-sun-or-judgement-day-1.5339957>

<https://www.charismanews.com/opinion/48718-passover-blood-moon-preceded-by-exceedingly-rare-solar-eclipse-prompts-global-call-to-prayer>

<https://www.universetoday.com/119241/a-complete-guide-to-the-march-20th-total-solar-eclipse/>

13. Sabbatical years likewise begin at Nisan. The Nisan-reckoning is evident in Scripture where the Lord instructs Israel to begin counting Sabbatical periods when they enter the Promised Land (Lev. 25:1–4). The Israelites entered the Land in the month of Nisan (Josh. 4:19).

14. On reckoning biblical years:

How Yom Teruah (Feast of Trumpets) came to be regarded as the New Year:

<https://www.nehemiaswall.com/yom-teruah-day-shouting-became-rosh-hashanah>

Why biblical years begin in the spring: [https://storage.googleapis.com/wzukusers/user-35306783/documents/6f0d476832da43a18e0bd26d197703b8/WHY\\_GOD\\_COUNTS\\_YEARS\\_FROM\\_THE\\_SPRING\\_-\\_AND\\_WHY\\_IT\\_MATTERS.pdf](https://storage.googleapis.com/wzukusers/user-35306783/documents/6f0d476832da43a18e0bd26d197703b8/WHY_GOD_COUNTS_YEARS_FROM_THE_SPRING_-_AND_WHY_IT_MATTERS.pdf)

15. If the 1973–2022 jubilee calculation is correct, it would appear that the latter-days return to Jerusalem was orchestrated (relative to the Sabbatical cycle) to allow the maximum time between the return to Jerusalem and subsequent Jubilee. The seven-weeks timeframe being stretched to the utmost boundary permitted by Scripture is in character with a God known for allowing the maximum time for repentance before bringing judgment.