

About the Missing 240 Years

There is a lot of controversy about the exact age of the earth. Secular science teaches us that the earth is millions, or even billions of years old. Those who believe in the inspiration of Scripture realize that this is not true. It makes no sense that space just suddenly gave birth to a rock, and that the rock got wet, and then gave birth to mankind.

Has anyone ever seen space give birth to a rock? Or has anyone ever seen a wet rock give birth? Can we even imagine that such things would happen? It would seem to require a complete suspension of the laws of the conservation of energy, and the laws of the conservation of matter. In other words, it just plain makes no sense.

Even if one were to watch space for twenty billion years, would one expect space to give birth to a rock? And even if one were to watch that rock for ten or fifteen million years, would one expect it to give birth to a human? It is simply nonsensical: and yet this is what is taught to Ephraim's children.

Isn't it just much more logical to believe that the Hebrew Creator made the earth in six days, than to believe that space gave birth to a rock, and that the rock got wet, and then gave birth to you and me?

The secular 'Big Bang' Theory just simply makes no sense.

How Old Is The Earth?

At the time of this writing (2007 CE), many Scripture scholars believe the earth to be more or less 6,007 years old, based on the chronology of events given in the Tanach (the 'Old Covenant.'). By adding together the recorded ages of certain persons found in Scripture, and then by referencing to known dates in Western chronological systems, many scholars have arrived at what they believe is an approximate age of the earth of some +/- 6,007 years.

This would accord well with Scripture, for the Apostle Kepha (Peter) tells us that in prophecy, a day with YHWH is as a thousand years, and a thousand years is as one day:

Kepha Bet (2nd Peter) 3:8

8 But, beloved, do not forget this one thing:

That (in prophecy) one day with YHWH is as a thousand years;

And a thousand years is as one day.

Why does Kepha tell us that we should “not forget this one thing”?

Scripture tells us that the earth was created in six days, and then YHWH rested on the seventh.

B'reisheet (Genesis) 1:31-2:3

31 Then Elohim saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

1 Thus the heavens and the earth, and all the host of them, were finished.

2 And on the seventh day Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done.

3 Then Elohim blessed the seventh day and sanctified it, because in it He rested from all His work which Elohim had created and made.

Many scholars believe that if the earth was made in seven days, then the seven days of the Creation Week symbolize a seven thousand year plan for the earth. Each prophetic day represents one thousand years of the earth's history. Thus, if the earth was created some 6,007 years ago, then we are already seven or so years into the last thousand years of earth's history. (We speak to this more, both in *Joseph's Return*, and in the *Nazarene Israel* book.)

Yeshua in the First Day

It is often said that the Book of Genesis is prophetic, in that it establishes patterns that recur again and again. It is also sometimes said that the end can be known from the beginning, because the Book of Genesis establishes patterns and gives us prophetic symbols that show up over and over again.

Many commentators believe that one can find Yeshua at least twice in the Creation Week: once in the first day, and once in the fourth day.

On the first day, Elohim created 'light' and 'darkness.'

B'reisheet (Genesis) 1:3-5

3 Then Elohim said, "Let there be light"; and there was light.

4 And Elohim saw the light, that it was good; and Elohim divided the light from the darkness.

5 Elohim called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

Since the sun was not created until the fourth day, the light that is being described here is not visible light, but spiritual light. Notice, too, that Yochanan (John) tells us that Yeshua is this spiritual light that was created on the first day.

Yochanan (John) 1:1-5

1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.

2 He was in the beginning with Elohim.

3 All things were made through Him, and without Him nothing was made that was made.

4 In Him was life, and the life was the light of men.

5 And the light shines in the darkness, and the darkness did not comprehend it.

(Note: That Yeshua is symbolized by the spiritual light that was created on the first day is not a justification for worshipping on the first day of the week.)

(For more information about how Yeshua was the light through which all was created, please see 'Manifestation of Elohim,' on our free studies page).

Yeshua in the Fourth Day

Many commentators also believe that Yeshua is also symbolized by the sun, which was created on the fourth day, to divide the day from the night:

B'reisheet (Genesis) 1:14-19

14 Then Elohim said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

15 and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so.

16 Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

17 Elohim set them in the firmament of the heavens to give light on the earth,

18 and to rule over the day and over the night, and to divide the light from the darkness. And Elohim saw that it was good.

19 So the evening and the morning were the fourth day.

We should note that Yeshua being symbolized by the sun is not justification to practice sun worship in any form. However, it does show why there is a 240 year discrepancy between the Nazarene calendar, and the Orthodox and Karaite Jewish calendars.

If the sun is symbolic of the Messiah, and if the sun was created on the fourth day, and if one day in prophecy is equal to a thousand earth years, then we should expect that the Messiah would have been born on or around the 4,000 year mark (i.e., at the start of the fourth prophetic day).

Restated, if:

1. the sun is symbolic of the Messiah, and if
2. the sun was created on the fourth day, and if
3. one day in prophecy is as a thousand years,
4. then we should expect that the Messiah would have to be born in or around the 4,000 year mark (i.e., at the start of the fourth prophetic day).

This highlights an important discrepancy between the Nazarene Israelite and the Orthodox (and Karaite) Jewish calendars.

The Missing 240 Years

While many Christian, Messianic and Nazarene scholars believe that in the year 2007, the earth is approximately +/- 6007 years old, Judaism holds a different view. The Orthodox (and Karaite) Jewish calendar tells us that in the year 6007, the earth is only approximately some 5767 years old.

If we subtract 5767 from 6007, we can see that there is a difference of some 240 years between the Nazarene and Orthodox calendars.

6007	Age of mankind in 2007 CE according to 'Messianic' scholars
-5767	Age of mankind in 2007 CE according to Orthodox Judaism
=240	Discrepancy of some 240 years between these calendars

Who is right? And why would this question be important?

This question is important because it determines whether or not Yeshua can be the prophesied Messiah, according to the prophecies of the Creation Week.

According to the Nazarene Calendar, in the year 2007 CE, the earth is approximately some +/- 6007 years old. That would mean that in the year 0 CE (when Yeshua was born), the earth would have been 4000 years old, which

would have been a perfect fit with the prophecy that Yeshua was symbolized by the sun, which was created on the fourth day (see Genesis 1:14-19, above).

In contrast, if the Orthodox (and Karaite) Jewish Calendar is correct, then in the year 2007 CE, the earth is only 5767 years old. That would mean that in the year 0 CE (when Yeshua was born), the earth was only some 3760 years old.

5767	Age of the earth in 2007 CE according to Orthodox Judaism
-2007	Years since Yeshua's birth in 2007 CE
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=3760	Age of the earth when Yeshua was born, according to Judaism

The reason this is a problem is that if Yeshua came in the year 3760 (and not in the year 4000), then Yeshua would not have fulfilled the prophecy of the creation week in Genesis (that Yeshua was supposed to be born in the year 4000, as symbolized by the creation of the sun).

The Orthodox Jews acknowledge that the creation of the sun is symbolic of the Messiah, but they tell us that since Yeshua was allegedly born in the year 3760, He could not have been the Messiah.

There is a big problem with the Orthodox and Karaite calendars, however.

The Count According to the Tanach (the Old Testament)

Since Adam and Havvah (Eve) were created right after the earth was created, we can calculate the approximate age of the earth by adding together the ages of certain persons as recorded in the Tanach (the 'Old' Covenant), starting with Adam and Havvah, and then switching to modern chronological records once the records in Scripture run out. However, we must remember that there is a certain degree of inaccuracy in using this method, principally because most of the time figures listed are accurate only to the year (and not to the month, or the day). This makes it extremely difficult to achieve any kind of accuracy to the exact year. Since this is the only method available to us we have no alternative but to use it, but we just need to remain aware of the tolerances ('slop') involved when using this method.

Scripture tells us that YHWH made Adam in His image.

B'reisheet (Genesis) 1:27
27 So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them.

This would have been the year zero.

Adam and Havvah then had Seth, when Adam and Havvah were 130 years old.

B'reisheet (Genesis) 5:3

3 And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.

It seems highly unlikely that Adam and Havvah were exactly 130.00 years old to the day, when Seth was born. That is to say, it is highly unlikely that Adam was 130 years, 0 months and 0 days old. Rather, Adam and Havvah were probably at least 130 years old, likely falling somewhere between 130 and 131 years of age. However, Adam's age is recorded simply as "one hundred and thirty years."

Most of the time figures will be similarly rounded to the year, not telling us how many months or days. When we go to calculate the age of the earth by adding these kinds of numbers together, there will be some inherent tolerance in the final figure, due to the fact that the number we are working with is not 130.000 years of age, but 130.XX years of age. There are two ways that we can approach this problem.

The first option is to assume that Scripture has already corrected for this error. That is to say that Adam was somewhere between 129.5 and 130.5 years of age when Seth was born, and this was automatically rounded to the closest whole number. If this were the case, then we could just simply add the numbers in Scripture together and not have to worry about any form of error. However, we do not believe this approach to be correct, and so we have not adopted this approach.

The second option is to assume that Adam and Havvah were *at least* 130 years old when Seth was born. This would make Adam's age 130+ years when Seth was born. If we follow this method, then as we add ages to the chronology in Scripture, we must bear it in mind that the ages of the fathers will probably average +/- 0.5 years more per person, than the age recorded in Scripture. That is to say, while Adam is recorded only as being "one hundred and thirty" years old when Seth was born, in order to correct for tolerances, we should treat Adam's age as if it were 130.5 +/- . This is the approach we have taken in this study, for reasons we will make clear later.

Reference	Event	Year (+)
Genesis 1:27	Adam created in YHWH's image	0
Genesis 5:3	Seth born when Adam was 130	130+
Genesis 5:6	Enosh born when Seth was 105	235+
Genesis 5:9	Cainan born when Enosh was 90	325+
Genesis 5:12	Mahalalel born when Cainan was 70	395+
Genesis 5:15	Jared born when Mahalalel was 65	460+

Genesis 5:18	Enoch born when Jared was 162	622+
Genesis 5:21	Methuselah born when Enoch was 65	687+
Genesis 5:25	Lamech born when Methuselah was 187	874+
Genesis 5:28	Noach (Noah) born when Lamech was 182	1056+
Genesis 7:11	Flood came when Noach was 600	1656+

So we see that the earth was approximately 1,656 years old when the Flood came.

Reference	Event	Year (+)
Genesis 11:10	Arpachshad born to Shem 2 years after Flood	1658+
Genesis 11:12	Selah born when Arpachshad was 35	1693+
Genesis 11:14	Heber (Eber) born when Selah was 30	1723+
Genesis 11:16	Peleg born when Heber was 34	1757+
Genesis 11:18	Reu born when Peleg was 30	1787+
Genesis 11:20	Serug born when Reu was 32	1819+
Genesis 11:22	Nahor born when Serug was 30	1849+
Genesis 11:24	Terah born when Nahor was 29	1878+
Genesis 11:26	Avram (Avraham) born when Terah was 70	1948+

There are 20 birth-ages represented here. If we go by assumption #1 (that the ages of the fathers were already rounded to the nearest year when they were recorded) then we do not need to make any corrections. However, if we go by assumption #2, then we need to consider that this calculation may be off by anywhere from 0 to 20 years, but probably averaging around +/- 10 years.

For Avraham to have been born in 1948 would be convenient at the sode (secret, hidden) level, since the Nation of Israel was reborn in 1948 CE. However, we should also consider that this date is probably closer to +/- 1958.

While we will track the 1948 figure, we will use the +/- 1958 figure in this study.

Other Records

Next, we see that the Covenant of the Promise was given to Avram (Avraham) when he was ninety-nine years old.

B'reisheet (Genesis) 17:1-2

1 When Avram was ninety-nine years old, YHWH appeared to Avram and said to him, "I am El Shaddai; walk before Me and be blameless.

2 And I will make My covenant between Me and you, and will multiply you exceedingly."

This means that if the earth was 1948 years old when Avraham was born, the earth was 2047+ when Avraham received the Covenant. Alternatively, if the earth was +/- 1958 years old when Avraham was born, then the earth was +/- 2057 when Avraham received the Covenant.

Event	Assumption #1	Assumption #2
Avraham Born	1948	+/- 1958
Avraham's age when Covenant Received	99+	99+
Avraham Receives Covenant	2047+	+/- 2057

Next, while he does not give us his source (i.e., we do not know where he got this information), the Apostle Shaul tells us that the Torah was given four hundred and thirty years after Avraham received the covenant.

Galatim (Galatians) 3:17

17 And this I say, that the Torah, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by Elohim in Messiah, that it should make the promise of no effect.

Event	Assumption #1	Assumption #2
Avraham Receives Covenant	2047	+/- 2057
+430 years to the Torah	+430	+430
Age of the Earth when Torah Received	2477	+/- 2487

Since Scripture does not tell us that Avraham received the Covenant on his ninety-ninth birthday, we have to wonder exactly how old Avraham was when El Shaddai gave him the Covenant. However, we will not make any error-correction at this time.

If the Torah was given either 2477 or +/- 2487 years from the Creation, then First Kings 6:1 tells us that the fourth year of King Solomon's reign over Israel was 480 years after the children of Israel came out of Egypt.

Melachim Aleph (1st Kings) 6:1

1 And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of YHWH.

Event	Assumption #1	Assumption #2
Age of the Earth when Torah was Received	2477	+/- 2487
480 years to Solomon's fourth year	+480	+480
Temple started to be built	2957	+/- 2967

First Kings 11:42 tells us that King Solomon reigned for forty years.

Melachim Aleph (1st Kings) 11:42
42 And the period that Solomon reigned in Jerusalem over all Israel was forty years.

Now we must figure out how many years passed between Solomon's fourth year (1st Kings 11:42) until the Babylonians put out Zedekiah's eyes, and the Exile to Babylon began (2nd Kings 25:7). One thing that we know is that King Solomon reigned 36 more years (since 4 + 36 = 40).

Reference	Event	Years
1 st Kings 6:1	Remainder of King Solomon's reign (36)	36+
1 st Kings 14:21	Rehoboam reigned 17 years	17+
1 st Kings 15:2	Aviyah reigned 3 years	3+
2 nd Chronicles 16:13	Asa reigned 41 years	41+
1 st Kings 22:42	Yehosaphat reigned 25 years	25+
2 nd Kings 8:17	Yehoram reigned 8 years	8+
2 nd Kings 8:24	Ahazyah reigned 1 year	1+
2 nd Kings 11:1-3	Atalyah reigned 6 years	6+
2 nd Kings 12:1-3	Yoash (Joash) reigned 40 years	40+
2 nd Kings 14:1-2	Amazyah reigned 29 years	29+
2 nd Kings 15:1-2	Uzziyah (Uziah) reigned 52 years	52+
2 nd Kings 15:32	Yotham (Jotham) reigned 16 years	16+
2 nd Kings 16:1-2	Ahaz reigned 16 years	16+
2 nd Kings 18:1-2	Hezekiah reigned 29 years	29+
2 nd Kings 21:1	Manasseh reigned 55 years	55+
2 nd Kings 21:19	Amon reigned 2 years	2+
2 nd Kings 22:1-2	Josiah reigned 31 years	31+
2 nd Kings 22:31	Yehoahaz reigned only three months	0.25
2 nd Kings 23:31	Yehoyahkim reigned 11 years	11+
2 nd Kings 24:8	Yehoyakin reigned only three months	0.25
2 nd Kings 24:18	Zedekiah reigned 11 years	11+
Total years from the 4 th year of King Solomon's reign until the Babylonian Exile		429.5+ (+/- 439.5)

There are 21 separate time periods recorded here. While some would feel it is acceptable to round these dates off to the nearest whole number, we do not take that position in this study. Rather, given an average of +/- 0.5 years of tolerance in most of these figures, we should assume something of a +/- 10 year gain. This would make the 429.5+ year figure actually closer to +/- 439.5.

Bringing all of these numbers together, we find the age of the earth at the time of the Exile to Babylon:

Event	Assumption #1	Assumption #2
Age of the Earth when Avraham was born	1948	+/- 1958
Age of Avraham when Covenant received	+99	99+
Covenant to the Torah (Galatians 3:17)	+430	430+
Torah to Solomon's fourth year	+480	480+
Years to the Babylonian Exile	+429.5	+/- 439.5+
Age of the Earth at Exile to Babylon	3386.5	+/- 3406.5+

Switching to Western Calendar Methods

Secular historians agree that the Exile to Babylon took place in 587/586 BCE. If we take the number of years from the creation of Adam to the birth of Yeshua, we should get the approximate age of the earth when the Messiah Yeshua was born.

Scholars differ as to exactly when the Messiah was born. Some favor 0 CE, while others favor anywhere from 1 BCE to 4 BCE. We have used the 4 BCE date in other studies, but will use the 0 CE date here, just for the sake of clarity.

Event	Assumption #1	Assumption #2
Age of the Earth at Exile to Babylon	3386.5	+/- 3406.5+
+587 years to the Messiah Yeshua's birth	+587	+587
Age of the Earth at Messiah Yeshua's birth	3973.5	+/- 3993.5+

Again let us emphasize that these numbers are only approximate. Because Scripture records things only to the year (and for other reasons), there could easily be +/- 10 years or more of tolerance in these totals.

What we see, however, is that +/- 3993.5 is only some 6.5 years different from the 4,000 year mark that we expect if the Messiah were to be born at the start of the 'fourth prophetic day' (just like the prophecy of the Creation Week suggests).

B'reisheet (Genesis) 1:14-16

**14 Then Elohim said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;
 15 and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so.
 16 Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.**

4,000	Expected age of the Earth at the Messiah's birth, ref: Gen. 1:14-16
- 3993.5	Approximate age of the Earth from calculations in Scripture
= 6.5	
	Years of difference between the expected and calculated ages

If we use the 4BCE date, this number is dropped to only 2.5 years. However, in order to play things conservatively, we will continue to use the 6.5 year number.

6.5 years of difference is only 0.1625% of 4,000 years.

6.5	Years difference between the expected and calculated age of Earth
÷4000	Expected age of the earth
0.1625%	
	0.1625 percent difference between expected and calculated ages

Given the inherent tolerances, 6.5 years of calculated difference seems close enough for the purposes of this study to verify that the Messiah was probably born 4,000 years from the Creation (in 0 CE). What this shows us, then, is that in the year 2007 CE, we are probably at or near the year 6007 from the Creation.

4,000	Probable age of the Earth at Messiah Yeshua's birth
+2,007	Years since the Messiah Yeshua's birth
+/- 6007	
	Probable age of the Earth in 2007 CE

[If we assume that the Messiah was born in 4 BCE, then the calculations are within only 2.5 years from the predicted 4,000 year value.]

But if Scripture shows us that the earth is probably 6007 years old in the year 2007 CE, then why does the Orthodox Rabbinical Calendar tell us that the earth is only 5767 years old?

The Seder Olam

Interestingly, the Orthodox rabbis (and even the Karaites) do not determine their chronology by the record found in the Tanach. Rather, the rabbis determine time based upon Orthodox rabbinic custom, as recorded in a book called the 'Seder Olam.'

The name 'Seder Olam' translates approximately to 'The Order of Eternity.' Scholars do not agree as to exactly when the Seder Olam was written. However, it is dated to approximately 169 CE, or some 136 years after Yeshua's death and resurrection.

Most scholars agree that the Seder Olam is not accurate, and that it was written to justify the rabbinical position that Yeshua was not the Messiah. But how did this come about? And how does the Seder Olam allegedly justify the rabbinical position that Yeshua is the Messiah?

About Simon Bar Kochba

Since they also study prophecy, the rabbis were aware that the Messiah was supposed to be born in the Hebrew year 4000 (0 CE). However, the Jewish conception of a messiah is that of a great military leader, who vanquishes the enemies of Israel, and brings the lost and scattered of Israel back to the Torah. Since Yeshua did not throw off the Roman army, and since many misunderstood His teachings that the rabbinical customs were not part of the Torah, the rabbis did not see how Yeshua could be the prophesied messiah. For this reason, they looked for a great military leader to come.

In 133 CE (i.e., in the original Hebrew calendar year 4133), some 100 years (+/-) after Yeshua Messiah's death, burial and resurrection, there was a man by the name of Shimon ben Kosiba. Shimon ben Kosiba's name was later changed to Shimon Bar Kochba (Simon, son of the star) due to the rabbinical belief that he was the messianic fulfillment of Numbers 24:17.

***Bemidbar (Numbers) 24:17
17 "I see Him, but not now;
I behold Him, but not near;
A Star shall come out of Jacob;
A Scepter shall rise out of Israel,
And batter the brow of Moab,
And destroy all the sons of tumult.***

When the Romans outlawed physical circumcision and forbade the Jews to come to Jerusalem more than one day a year, the Jews rose up in violent protest. Shimon ben Kosiba unified the Jewish forces, bringing them together as one army. Shimon ben Kosiba then won several key decisive military battles against

the Romans. So great was the Jewish revolt, and so great were the Roman losses that the Romans committed twelve Roman legions against the Jews, which constituted something like a third to a half of the Roman military at that time. Even with all of these forces, the Romans were badly outnumbered, and took heavy losses. Therefore they resorted to a 'scorched earth' policy that eventually eroded the Jews' ability to fight.

Rabbi Akiva declared that Simon Bar Kochba (Simon Cosiba) was the Messiah, because he was successfully throwing the Romans off. However, since the rabbis were aware that the Messiah was supposed to be born in the year 4000 (0 CE), the rabbis decreed that 240 years had to be subtracted from the Jewish calendar to make it look like Shimon ben Cosiba (Simon Bar Kochba) fit the prophecies over the Messiah.

The details are complex, but by subtracting 240 years out of the calendar, the rabbis hoped to make it look like Simon Bar Kochba was fulfilling Daniel's seventieth week prophecy of Messiah's coming (9:24-27). The year changed from 4133 to 3893 overnight.

Somewhat astonishingly, modern Judaism acknowledges that the Seder Olam is inaccurate. Under the heading 'Seder Olam,' the Encyclopedia Judaica tells us that there is some "significant confusion" in the author's calculations, including several places where the amount of time attributed to the 'Persian Period' was 'compressed' from ten kingships, to just four.

"Yose b. Halaftha, the presumed author of Seder Olam Rabbah, probably had access to old traditions that also underlay the chronological computations of the Jewish Hellenistic chronographer Demetrius (third century B.C.E.). The most significant confusion in Yose's calculation is the compression of the Persian period, from the rebuilding of the Temple by Zerubbabel in 516 B.C.E. to the conquest of Persia by Alexander (331 B.C.E.) to no more than 34 years."

What is the Encyclopedia Judaica saying?

Historians tell us that the 'Persian Period' lasted approximately 185 years, and spanned ten kingships. It started in 516 BCE, and lasted until the conquest of Judea by Alexander the Great in 331 BCE. This equates to 185 years. In contrast, the Seder Olam tells us that the Persian Period lasted only 34 years, which is 151 years short of the real total.

516 BCE	Start of the Persian Period (Persian control)
-331 BCE	Alexander the Great ended the Persian Period (Persian control)
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=151	Years difference between the actual history, and the Seder Olam

This is just one example of the kinds of 'compressions' and 'inaccuracies' found in the Seder Olam.

In essence, the author of the Seder Olam subtracted a number of years from the Persian Period, and from other historical periods, to subtract 240 years from the overall chronology, thus making it look like Simon bar Kochba fit the prophecies over the Messiah better than Yeshua did.

Simon Bar Kochba was ultimately forced out of Jerusalem, and he was defeated by the Romans, and killed. Ironically, even though he was proven to be a false messiah, the rabbis still refuse to correct the 240 year subtraction, probably because they still feel it is important to make it appear as if Yeshua (who had also been killed) was/is not the prophesied Messiah.

May YHWH restore the true calendar to His people, soon and in our day.

In Yeshua's name,

Amein.