

Archeologists are using Joseph Dumond's Research on Sabbatical Years to Establish Dates

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By Joseph F. Dumond

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(Excerpt from News Letter 5850-025)

17th day of the 6th month 5850 years after the creation of Adam
The 6th Month in the Fifth year of the Third Sabbatical Cycle
The Third Sabbatical Cycle of the 119th Jubilee Cycle
The Sabbatical Cycle of Earthquakes, Famines and Pestilence

September 13, 2014

Shabbat Shalom Family,

This week two emails enriched me. I was told by one man that my research into the Sabbatical years was being used by archeologists to determine the dates of certain finds in North America with Paleo Hebrew dating. He said that my Sabbatical year dating and the Golden rule which I teach (Phi which is 6.18) are unravelling key dates in the findings they are discovering. I am now going over some of his writings to see if I can help them some more. This is simply unbelievable. Had it not been for someone passing along this information they would never have known the secrets of the Sabbatical years and how they reveal even things in archeology.

We also had another person share with us this finding from Wikipedia. And when we check our records 749 C.E. was indeed a Sabbatical year, but the Sabbatical year would have started at Aviv 749 and ended at Aviv 750 C.E. It was after the Bar-Kokhba revolt that the confusion of the Sabbatical year began to come into play. Rabbi Yose in the Seder Olam changed the dates of the destruction of the two temples.

The present Hebrew calendar is the product of evolution, including a Babylonian influence. Until the Tannaitic period (approximately 10–220 CE) the calendar employed a new crescent moon, with an additional month normally added every two or three years to correct for the difference between twelve lunar months and the solar year. When to add it was based on observation of natural agriculture-related events.^[1] Through the Amoraic period (200–500 CE) and into the Geonic period, this system was gradually displaced by the mathematical rules used today. The principles and rules were fully codified by Maimonides in the Mishneh Torah in the 12th century. Maimonides' work also replaced counting "years since the destruction of the Temple" with the modern creation-era Anno Mundi.

According to the Mishnah and Tosefta, in the Maccabean, Herodian, and Mishnaic periods, new months were determined by the sighting of a new crescent, with two eyewitnesses required to testify to the Sanhedrin to having seen the new lunar crescent at sunset.^[16] The practice in the time of Gamaliel II (c. 100 CE) was for witnesses to select the appearance of the moon from a collection of drawings that depicted the crescent in a variety of orientations, only a few of which could be valid in any given month.^[17] These observations were compared against calculations.^[18]

At first the beginning of each Jewish month was signaled to the communities of Israel and beyond by fires lit on mountaintops, but after the Samaritans began to light false fires, messengers were sent.^[19] The inability of the messengers to reach communities outside Israel before mid-month High Holy Days (Succot and Passover) led outlying communities to celebrate scriptural festivals for two days rather than one, observing the second feast-day of the Jewish diaspora because of uncertainty of whether the previous month ended after 29 or 30 days.^[20]

The Maccabees also record that the year began in the spring at Aviv. Although I am having trouble ascertaining exactly when the beginning of the year was changed from Aviv to Tishri, it was after the destruction of the Temple in 70 C.E. With Rabbi Yose stating the Temple was destroyed in 69 and then the year beginning at Rosh Hashanah in 68. We can move this forward to see how the current Shmita year is thought to begin at Rosh Hashanah 2014, clearly 1 1/2 years out of the true Shmita year. I hope this will also help you to understand why the Jews would claim that 749 C.E. was thought to be a Shmita when in fact it had occurred a few months before the true Shmita began.

749 Galilee earthquake

From Wikipedia, the free encyclopedia

The Seventh Earthquake (Hebrew: ??? ???????), *Ra'ash Shvi'it*, also known as the **Earthquake of 749**, was a devastating earthquake that struck Palestine and eastern Transjordan on January 18, 749.^{[1][2]} The cities of Tiberias, Beit She'an, Hippos and Pella were largely destroyed while many other cities across the Levant were heavily damaged. In addition, the earthquake reportedly claimed tens of thousands of victims.

Damage and casualties

According to historical sources, Scythopolis (Beit She'an), Tiberias, Capernaum, Hippos (Sussita),^[3] Pella, suffered widespread damage. A Coptic priest from Alexandria reported that support beams had shifted in houses in Egypt and a Syrian priest wrote that a village near Mount Tabor had “moved a distance of four miles.”

Other sources reported tidal waves in the Mediterranean Sea, several days of aftershocks in Damascus, and towns swallowed up in the earth.^[1] The death toll in Jerusalem numbered in the thousands. Many buildings, among them the Al-Aqsa Mosque, were severely damaged. The town of Umm el Kanatir and its ancient synagogue were destroyed.^[4]

Religious significance

“Ra’ash shvi’it” is mentioned in piyyutim (Jewish liturgical poems). Some rabbis believe the earthquake struck in a Sabbatical year, in which case, the translation of the term would be “earthquake of the seventh year”.

When we were researching for *The 2300 Days of Hell*, one of those people who blessed me with her research skills was Cathi Allen. She then disappeared for a while but has come back with a short study that helps us to understand and to stand against the argument that the Sabbatical years are for only in the land of Israel. It is with great pleasure that I share her study and research this week.

Again Brethren I need your help. We dedicate ourselves to answering all questions in relation to the Sabbatical and Jubilee years. And we make it all available on our web site for free. We have DVD’s now available because many of you requested them. We have the books available to help you to understand this subject. We have prepared the booth for Sukkot and we have prepared the video on the blood moons and the book on this same subject. But all of this costs me money to make it available to you. We have had to extend ourselves in order to prepare for all that we are doing. We have currently, \$15,000 in expenses to meet and another \$10,000 for cost to complete the projects we have on hand. Some of this has been in promoting the 2016 book at various fairs in North American and Europe. Very soon all of that will have to stop until the books are balanced once again.

We are causing many to look and talk about the Sabbatical years. Please help us to continue to do this. Thank you to those of you who have and are helping us now.

When You Enter the Land: A Comparison of Ex 23.10-11 & Lev 25 – 26

By Cathi Allen

Is the sabbatical land rest just for when we are in the land? To find out the answer to this question, let’s take a look at the first mention of this rule in Exodus 23:

10 “For six years you are to sow your fields and harvest the crops, 11 but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what is left. Do the same with your vineyard and your olive grove.
Ex 23:10-11

When this instruction was given here in Exodus for the first time, these were the words that YHVH told Moses to tell the people after He had spoken the Ten Commandments and what is extremely important to notice is that there is no mention of “when you enter the land”. This phrase was added when YHVH tells Moses to tell the people this rule again for the second time in Lev 25.1-7:

1 The Lord said to Moses at Mount Sinai, 2 “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you, the land itself must observe a sabbath to the Lord. 3 For six years sow your fields, and for six years prune your vineyards and gather their crops. 4 But in the seventh year the land is to have a year of sabbath rest, a sabbath to the Lord. Do not sow your fields or prune your vineyards. 5 Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest. 6 Whatever the land yields during the sabbath year will be food for you—for yourself, your male and female servants, and the hired worker and temporary resident who live among you, 7 as well as for your livestock and the wild animals in your land. Whatever the land produces may be eaten.

If you will notice, the addition of “when you enter the land” is not the only difference in the rule between these two occurrences. Another difference is that not only the poor and wild animals may eat of what the land produces on its own but also the Israelites, their livestock, their servants, hired workers, as well as temporary residents. The fact that the land rest is also a sabbath is another addition to this rule.

Now, let’s look at the entire passage of Lev 25 – 26 and see what YHVH told Moses to tell the people so that we may understand everything in its proper context. Here is a brief synopsis of what He said that was predicated by the phrase, “when you enter the land”:

25.1-7: the sabbatical year is a sabbath; the sabbatical rules

25.8-12: rules for observing the Jubilee including how to count it and the people returning to their ancestral property; the Jubilee is another sabbatical land rest

25.13: everyone returns to their own property in the Jubilee

25.14-17: when buying and selling land, the price is determined by the amount of crops which can

be produced during the time remaining as it approaches the Jubilee year

25.18-22: blessings for following YHVH's decrees and laws; blessing of abundance during the sixth year of sabbatical count

25.23-24: the land is YHVH's and can't be permanently sold – redemption must be provided for it

25.25-28: the rules for redeeming the land; return of property ownership at Jubilee

25.29-31: homes in walled cities can be sold permanently but those in unwalled villages may be redeemed or returned at the Jubilee

25.32-34: the homes of the Levites within the cities are redeemable but their pasture land belonging to their towns cannot be sold

25.35-38: money cannot be loaned with interest charges to poor Israelites and food may not be sold to them for profit

25.39-43: fellow Israelites cannot be treated as slaves but only as hired workers or temporary residents and they and their children return to their clans and ancestral property at the Jubilee; they cannot be ruthlessly ruled over

25.44-46: slaves are to come from the surrounding nations or temporary residents and they can be owned as property and bequeathed as inheritance

25.47-53: foreigners residing in the land can buy Israelites but they are redeemable and redemption price is based on the years remaining until the Jubilee; purchased Israelites must be treated as hired workers and not ruled over ruthlessly by their owners

25. 54-55: irregardless of redemption, all Israelites are to be released during the Jubilee

26.1: do not make idols and set them up in your land and worship them

26.2: observe the sabbaths and reverence YHVH's sanctuary

26. 3-13: blessings for obedience

26.14-39: curses for disobedience

26.40-45: YHVH promises not to completely destroy them if they confess their sins and those of their ancestors and pay for them as He will remember His covenant with Abraham, Isaac and Jacob and He will also remember the land for it will enjoy it's sabbaths without them

25.46: It is stated that what is included in this section are the decrees, laws and regulations established between YHVH and the Israelites through Moses at Mount Sinai.

If you look over this list, it becomes pretty clear that the main theme of the passage is the observance of the Jubilee and since the majority of the Jubilee rulings have to do with property ownership that would only begin after the Israelites entered the land, I believe that is why YHWH predicated these instructions with the phrase, “when you enter into the land”. I also believe that He opens with discussing the sabbatical year because it is a ruling that the people have already received and it will now serve as the building block from which to count the Jubilee which He is now instituting. Also, as the last three decrees found in Lev 26.1-2 are applicable everywhere and not just in the land, I believe that finding them here supports my claim.

In conclusion, I’d just like to say that since the first mention of this rule occurs without the phrase, “when you enter the land”, I believe that the rule as stated in Ex 23.10-11 is to be applied wherever we live, and only those things which YHWH added along with this phrase in Lev 25.1-7 may be the rulings that are only applicable “when you enter the land” – namely that the Israelites, their livestock and servants, hired workers, as well as temporary residents may eat of the food which the land produces on its own “in the land” during the sabbatical year.

If you’d like more info about the sabbatical year, Joseph Dumond’s SightedMoon ministry is the prophetic voice on this subject and his website has links to many excellent teachings that I highly recommend. Please visit his website and learn what is needed so that you can help spread the word: https://sightedmoon.com/sightedmoon_2015/