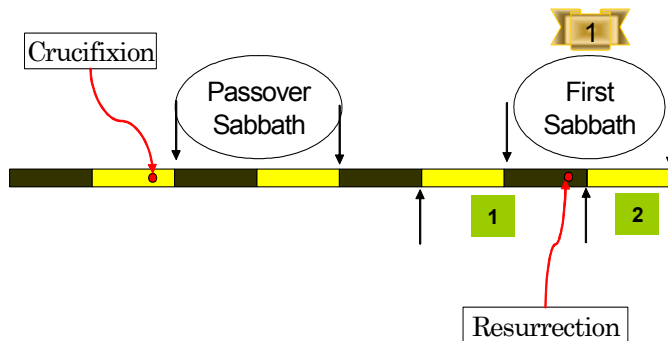


9. Why has the answer eluded Christians?

1. They go looking for answers based on the assumption that Messiah died on Friday and rose on Sunday instead of what the original texts say. The original texts say He rose on the "first of the Sabbaths" after Passover (Matthew 28:1, Mark 16:2; Luke 23:56-24:1; John 20:1, 19, cf. Acts 20:7; 1 Cor. 16:2. See Lev. 23:15-16). Assuming error, they construct chronologies based on error.

The Resurrection on the First of the Sabbaths
Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1
(cf. Acts 20:7; 1 Cor. 16:2)



2. Having a pre-disposition for Sunday, they went along with the Sadducean heresy that figured Pentecost by counting from the Sunday after Passover to the Sunday of Pentecost. Nevertheless, the scripture says, "While from the morrow of the seventh Sabbath you shall have counted a fiftieth day" (Lev. 23:16), and this "from the morrow of" means extending past the seventh Sabbath just as "from the morrow of" with respect to vs. 15 means that "seven Sabbaths" shall "be completed" extending past the Passover Sabbath (Lev. 23:11).

3. They have avoided sabbatical and Jubilee years. They ignore the seven-year sabbatical periods with respect to Daniel 9 and seek to construct eschatologies without the true sabbatical periods.

4. They have pet traditions that they do not want to give up. They have invested their faith in these systems so heavily that they cannot give them up without losing face. Neither they nor their denominations want to eat the humble pie of realizing they are wrong. Neither they nor their organizations want to swallow their pride for the sake of the truth.

5. First and foremost among the cherished traditions is Sir Robert Anderson's theory where a year is said to be 360 days. And so Daniel 9 is converted to $360 \times 69 \times 7 = 173,880$ days, and found to be the time between a date too early for Nisan in 444 B.C. and a date ending in a year with a Friday Passover (A.D. 33), and this ignores the fact that a year is not 360 days since Noah's flood changed it to 365 days. If they had understood the significance of Enoch, they would not have made this mistake. Enoch gives the true prophetic year at 365 days to the nearest day. This is the true length of the year.

6. It would seem that those among God's people faithful to the Sabbath would be less prejudiced. However, here too they have been deceived by a theory that makes 2300 evening

mornings in Daniel 8 into 2300 years, and then ends it in 1844, a year in which was not prophetically confirmed as significant by any observations.

7. Yet others have been deceived into saying that all of Daniel's 70 "weeks" are fulfilled, so that 490 years end with Jesus in the first century. This error is the same as the Rabbis Error in *Seder Olam*, and it is refuted by the fact that "Everlasting Righteousness" (Dan. 9:24; Zech. 3:9) has not arrived for Daniel's people Israel, and his holy city Jerusalem. Last time I checked it was still being treated like Sodom.

The Rabbis may rage against the Covenant of Messiah, but those who say they accept Messiah rage against the Covenant of Messiah also.

10. The Noah-Shem & Terah-Abraham Connections

The 500th year applies to the firstborn, Japheth, but the genealogies list the most important son first. We learn this from Gen 11:10 where the age of Shem is given two years after the flood as 100 years old. Since Noah was 600 years old at the flood, and 602 years old 2 years after the flood, Noah was $602 - 100 = 502$ years old when Shem was born.

We can apply this convention to Abraham. Terah was 70 years old when he begat "Abraham, Nahor, and Haran," yet in this case also, we know that Abraham was not the firstborn, and we know that they were not triplets. The convention is to list the sons in order of importance. Abraham had the largest role in redemption history. Nahor comes into the story next most often, and Haran the least. Yet it is evident that Haran is the eldest son, because His death is noted, while the death of Nahor is not.

11. Moabite Shall not Enter the Assembly

ca. 1593 B.C. A Moabite shall not enter the assembly unto the 10th generation (Deut. 23:3). Ca 1593 Rahab Married Salmon. Salmon begat Boaz who married Ruth the Moabitess. Therefore, there are at least 10 generation omitted in the genealogy. (1) Salmon... (11) Boaz, (12) Obed (13) Jesse and (14) David. David was born in 1093 B.C. $(1593 - 1093) = 500$. $500/13 = 38 \frac{1}{2}$ years per generation.

On the other hand, if only 480 years spanned the Exodus to Solomon's 4th year, then the number of years from Salmon to David is reduced to 366 years, and if no generations are skipped then, $366 / 5 = 73$. And 73 years is a clearly unreasonable average for having children. Clearly then generations are skipped.

12. Calculation of Elders Period

First Calculate the time of Joshua and the Elders before the oppression of Cushan. The Israelites occupied Heshbon 1 year before the beginning of the Jubilee count. Heshbon was conquered during the Trans-Jordan campaign. The Jubilee count begins with the first full year in the land, and this is proven by the Torah reading in Joshua 8 at the beginning of the cycle. Heshbon was occupied 300 years until the first year of Jair when it was retaken by the Ammonites.