

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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(laid out in book order)

1:42). If she did not know the exact day of conception, she would have discovered the missed period at the end the 9th month or the start of the 10th. The most parsimonious date for the conception is the first day of Hanukah, Kislev 25. We will see why in a bit. This date is 15 days from the end of her cycle on 11/20.

Now from the date of Kislev 25 (12/5, 3 B.C.) to Tishri 1 (9/1, 2 B.C.) is exactly 270 days. The average time from conception to birth is 266 days (38 weeks). So Miryam was only 4 days over the average. The reader should be aware that the exact dates of the conception of John, the annunciation for Messiah, and the conception of Messiah are not absolutely fixed, but are simply pegged on the nearest significant astronomical event, i.e. a planetary conjunction of Mercury and Saturn, the new moon day, and the first day of Hanukkah respectively. These dates line up with a reasonable interval between the two annunciations. While they are not absolutes, moving away from them becomes increasingly unparsimonious.

Now if a 3 b.c. date is supposed for the birth of Messiah, the explanation of the priestly divisions is not so parsimonious. This is because the presence of an Adar II in the spring of 4 b.c. (2/27-3/28, 4 b.c.) causes the course of Abijah to fall back to the third week of Nisan (4/7-4/14 4 b.c.). Accounting for the extra 30 days in Adar II, 4 b.c. becomes problematic as it suggests unparsimonious delays between the two annunciations and the subsequent conceptions, which are not necessary for the 2 b.c. birth.

The explanation I have given for the conception date (Kislev 25) is perhaps the best anyone can do to explain a “pseudo-historical link” between December 25 and Messiah.<sup>221</sup> I have already disproved that Jupiter “stopped” on December 25th. If Messiah was conceived on Kislev 25, then this has nothing to do with December 25th, because

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<sup>221</sup> The Eastern Church has the birth on January 6. The parsimonious reason is that this was the older view, and that it too took the priestly courses into account, only this time from the first service of Abijah in the eighth week after Tishri 1, plus six months (24 weeks), plus 38 weeks. This is a minimum of 70 weeks (8+24+38), and cannot be compressed any further without injudicious assumptions. The 70th week from Tishri 1, 5 B.C. completes on January 5, 3 B.C. January 6 would be the next day. The 70th week from Tishri 1, 4 B.C. completes on January 25, 2 B.C. Thus, if any account is given of the priestly courses, December 25th is out of the competition.

the Julian date of Kislev 25 that year was in fact December 5. Less than once in 30 years Kislev 25 would land on December 25. We may suppose that December 25 was picked by the Church because it was the old Babylonian winter solstice, and they wished to mix Christianity with Mithraism, and this did not happen for several hundred years, long after they forgot that Messiah was born on Tishri 1.

### AUGUSTUS' ENROLLMENT

Tertium decimum consulátum cum gerebam, senatus et equester ordo populusque Románus úniversus appellavit me patrem patriae idque.

Translation: While I was administering my thirteenth consulship the senate and the equestrian order and the entire Roman people gave me the title of Father of my Country.<sup>222</sup>

Augustus' thirteenth consulship was 2 B.C.<sup>223</sup> The most important point here is that "the entire Roman people" gave him the title "while [he] was administering [his] thirteenth consulship" (Tertium decimum consulátum cum gerebam). On February 5, 2 B.C. the Senate awarded the title *Pater Patriae* to Augustus', to be followed by the people in Rome and in the Provinces.<sup>224</sup> So Luke records:

And it was in those days that there went out a decree from Augustus Caesar, to enroll all the inhabited world, and this enrollment first occurred while Quirinius was administrator of Syria. (Luke 2:1-2).

This was no ordinary *census*, nor *tax*. There had been many census' and taxation efforts before. The Greek word ἀπογράφεσθαι

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<sup>222</sup> Res Gestae of Augustus, VI.35 (as published in the Loeb Classical Library, 1924). In Latin and Greek on the walls of a temple in Ankara.

<sup>223</sup> See consul list on page 422.

<sup>224</sup> The date, Feb. 5, of the Senate giving the title to Augustus' should not be confused with the date of the rest of the people giving the title. Augustus says neither that one was before the other, but that the whole of the giving of the title was in his XIIIth consulship. There is no reason to assume that the people in the provinces went first. That is merely conjecture, and a poor one at that. Normally the leaders of a country went first in such matters, and the better part of the XIIIth consulship follows Feb 5th that year.

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