

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

So, a modern astronomer makes current observations of the moon and earth. He even has a laser range finder on the moon that gives the exact rate of change in the earth's spin. You ask him to write a computer program that calculates the new moon and what weekday it was on back to 604 B.C. It does not matter whether the astronomical expert is Catholic, Protestant, Atheist, or Hindu. They can all tell you which weekday the lunar conjunction occurred on. And if you tell them you want to calculate for the sighted moon they can do that too.

As for which days Nisan 14 came on a Wednesday between A.D. 30 and A.D. 34, that work has already been done. Finegan's *Handbook of Biblical Chronology*²²⁹ lists the dates with their corresponding weekdays:

Table 4: Weekdays of Nisan 14/15 in A.D. 30-34

<u>A.D.</u>	<u>NISAN 14 FELL ON</u>	<u>NISAN 15 FELL ON</u>
30	Friday, April 7	Saturday, April 8
31	Tuesday, March 27	Wednesday, March 28
32	Monday, April 14	Tuesday, April 15
33	Friday, April 3	Saturday, April 4
34	Wednesday, March 24	Thursday, March 25

Richard A. Parker and Waldo H. Dubberstein list the corresponding dates of the new moons.²³⁰ The Roman weekday of the sighting of the moon corresponds to Nisan 14 also.²³¹

Table 5: New Moon in A.D. 30-34 for Nisan 1

<u>A.D.</u>	<u>JULIAN DATE</u>	<u>NEW MOON FIRST SEEN ON:</u>
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²²⁹ Revised Edition, page 363, 1998, Table 179.

²³⁰ pg. 46, *Babylonian Chronology* 626 B.C. — A.D. 75. Parker and Dubberstein always give the day after the new moon is seen as the new moon day, "The dates as given are civil days, from midnight to midnight, although in actual practice the Babylonian day began in each case with the preceding sunset" (pg. 26). The calculations when run for the location of Jerusalem give the same results most of the time.

²³¹ The Babylonian calendar does not use the correct rule of the equinox. So in some cases Parker and Dubberstein list the month as Adar II. My use of Parker and Dubberstein is meant to confirm the new moon date—not to settle the dispute about how to intercalate the year.

30	March 25	(seen Friday, March 24)
31	March 14	(seen Tuesday, March 13)
32	April 1	(seen Monday, March 31)
33	March 21	(seen Friday, March 20)
34	March 11	(seen Wednesday, March 10)

Roger T. Beckwith, states, “In A. D. 34 . . . the 14th day of the lunar month next after the equinox would have been a Wednesday (March 24th).”²³² Another writer says, “In A.D. 34, Nisan 14 would have been on Wednesday, March 24, according to the computations of Humphreys and Waddington.”²³³

Two famous men, one Jewish, and one Christian have said that the crucifixion was in A.D. 34. The Christian is Sir Isaac Newton,²³⁴ and the Jew is Solomon Zeitlin. Zeitlin wrote articles for the *Journal of Biblical Literature* and the *Jewish Quarterly Review* in the first half of the 20th century.

How can we be certain of a date in the past? How can we be certain that A.D. 34 is a valid date? In ancient times eras were enumerated according to the years ruled by kings. Biblical records state the term of a king, prophet, or judge after the settlement of Israel (1592 B.C.). Before the Exodus, years were generally stated according to the age of a biblical figure. As long as there is a valid matching and synchronization (or succession) between records using an older era and that of the newer era, no years are lost. As long as the synchronization or succession between eras is valid, then any system can be extended forward or backward in terms of the other. All that is needed is one valid matching date.

For example our current A.D. system of dating was introduced in A.D. 525 by Dionysius Exiguus.²³⁵ Dionysius’ new system makes the

²³² “THE DATE OF THE CRUCIFIXION,” pg. 289, *Calendar & Chronology, Jewish & Christian*.

²³³ Duncan Steel, *MARKING TIME: THE EPIC QUEST TO INVENT THE PERFECT CALENDAR*, pg. 338.

²³⁴ If the month was postponed in A.D. 34 by a Karaite method then Nisan 14 would be on a Thursday. Newton seems to have favored further Rabbinical “postponements” to achieve a Friday date in this year. Newton settled on A.D. 34 for other historical reasons that point to that year.

²³⁵ A.D. 525 was synchronized by Dionysius in “the consulship of Probus Junior.” See the consul list on page 443, “Flavius Anicius Probus iunior.”

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