

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)

Daniel 9 — *The Beginning Point*

very important point. The seventh year is the year of release. The eighth year is not the year of release. The seventh year is a Sabbath year, and is for the purpose of ceasing from debts as well as working the land.

Nehemiah compelled Judah to obey the law of release as, recorded in Nehemiah chapter five. And then a scribe with the personal name of Ezra, but of the family of Seriah, read the Torah at the feast of Tabernacles in chapter eight. This means that the walls of the city were completed in 52 days before the Sabbatical year began.

Table 12: Artaxerxes I Summary (Parker & Dubberstein)

ARTAXERXES I ³²⁰					
YEAR	B.C.	NIS 1	YEAR	B.C.	NIS 1
1	464	4/13	11	454	4/23
2	463	4/3	12	453	4/12
3	462	4/22	13	452	4/2
4	461	4/11	14	451	4/20
5	460	3/31	15	450	4/10
6	459	4/19	16	449	3/29
7	458	4/8	17	448	4/16
8	457	3/27	18	447	4/6
9	456	4/15	19	446	3/26
10	455	4/4	20	445	4/13

Now the beginning point was in 445 B.C. This is matched with the rebuilding of Jerusalem in the book of Nehemiah, who states that it was in “the month of Nisan, in the twentieth year of King Artaxerxes” (Neh. 2:1).³²¹ Now what was impossible before 1900 and unavailable except to experts before 1950 is now made plain by archaeologists and astronomy. And that is exactly when the 20th year of Artaxerxes was, and exactly when the month of Nisan was. This is shown in

³²⁰ pg. 32, *Babylonian Chronology, 626 B.C. — A.D. 75*, Richard A. Parker and Waldo H. Dubberstein, 1956.

³²¹ That the reference is to Artaxerxes I is confirmed by the Elephantine Papyri which “show that the sons of Nehemiah’s arch-foe, Sanballat, were active in the last decade of the fifth century [410-401], Sanballat being then apparently advanced in years. They also show that the high priest at the time was Johanan, grandson of Nehemiah’s contemporary, Eliashib (cf. Neh. 3:1; 12:10f., 22). John Bright, pg. 391, *A History of Israel*. See Pritchard, ANET, pg. 492.

Table 12 above, from Parker and Dubberstein.

Thus it is known that Nisan 1 of Artaxerxes 20th year began on April 13th (Julian) 445 B.C. The reign of Artaxerxes I is also astronomically fixed by tablet VAT 5047, dated to the 11th year of Artaxerxes and recording the positions of Mercury, Jupiter, Venus, Saturn, and two lunar positions. From this information astronomers can fix Artaxerxes reign in absolute time.³²² This means the decree to rebuild the city walls was in the spring of 445 B.C. And as explained before, the walls were built next, and then the Sabbatical year began in the fall. This is the first “seven.”

To repeat, the year between Tishri 1, 445 B.C. and the last day of Elul 444 B.C. is confirmed to be the seventh year by two witnesses. First Nehemiah caused all the debts to be remitted at the beginning of this year, and second a scribe named Ezra read the Torah. For the Torah commands that it be read at the beginning of every seventh year (Deut. 31:10) and that debts also be canceled then. The year expressed above is summarized 445/444 B.C. This year was the seventh year, as proved by the two witnesses. The first seven year period includes the first sabbatical year. The commandment was given just before it began in 445 B.C. We thus count part of the first Sabbatical period inclusively, there being part of year six and all of year seven left. Or we merely count the “seventh” years. Counting out seven sevens and then sixty two sevens moves us forward to 32/33 A.D. The prophecy says, “then after the sevens sixty and two Messiah will be cut off” (Dan. 9:26). So after 32/33 A.D. would be 34 A.D. The measuring stick is thus perfect.

There is no way that the crucifixion could be in A.D. 33. This is because it is still during the Sabbatical year in A.D. 33, and the prophecy says Messiah would be “cut off” “after” the Sabbatical year. Further, it is quite impossible to shift the seventh year back one year because then Nehemiah would be canceling debts at the end of the seventh year, and Ezra would be reading the Torah after the end of the seventh year. And this would contradict the instructions to do these things at the start of the seventh year! So, A.D. 33 cannot be

³²² Further details on this prophecy are given in *The Scroll of Biblical Chronology and Prophecy* by the author.

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