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הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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Tiberius' 15th year was completely reliable, and is not to be backdated by a fictitious co-regency. That leaves only A.D. 33, which I will now show, besides contradicting Matthew 12:40 and the "first of the Sabbaths" also fails the test of the Daniel 9 prophecy.

The classic calculation was developed by Sir Robert Anderson in *The Coming Prince* for A.D. 32. This position has been abandoned due to the fact that A.D. 32 lacks any possible Friday, Thursday, or Wednesday dates for Nisan 14. When it was discovered that astronomical calculation disproved A.D. 32, evangelical fundamentalists revised the argument for A.D. 33. Anderson's original argument proposed that the decree was given in 445 B.C., which was the correct starting year,<sup>324</sup> however the evangelical argument for A.D. 33 revised the start date to 444 B.C. This change of the 20th year of Artaxerxes from 445 B.C. requires the assumption that Nehemiah imposed a Tishri 1 new year on the Nisan 1 new year of the Persians, and then forward dated the Tishri year by six months.

In the top row of **Figure 68: Tishri Translation of Artaxerxes I's Nisan Year**, below, year 20a represents the standard Babylonian reckoning of Artaxerxes 20th year, as given in Parker and Dubberstein, and starting in the spring. See **Table 12: Artaxerxes I Summary (Parker & Dubberstein)** page 328. Because Neh. 1:1

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<sup>324</sup> But he also incorrectly put the new moon on March 14 (Julian). Nevertheless, Parker and Dubberstein place this month as new moon Adar II, making the day part of March 15, 445 B.C. the 1st of Adar II; my calculations based on Steve Moshier's public domain Jet Propulsion Laboratory code for the Astronomical Almanac give the same day for the new moon, only on the biblical calendar as Nisan 1, as the Scripture treats the *tequfah* differently than the Babylonian/Persian calendar. Anderson also asserted that the day part of the 10th of Nisan in A.D. 32 was April 6th (Julian). This day is a Sunday on the Julian reckoning. However, the new moon was seen on March 31st just after sunset that year, and so the day part 10th of Nisan needs to be corrected to Thursday, April 10th. Also, as stated before in this book, the day part of 14th of Nisan was Monday, April 14th, which is the key fact that makes A.D. 32 impossible for the crucifixion. In Anderson's day, retro-calculation at the range of -2000 years was still in its infancy and fraught with errors, and this was costly to Anderson, because both his calculations for the new moon in 445 B.C. and A.D. 32 are incorrect. The 445 B.C. miscalculation was a minor error, correctable by realizing the new moon was just a day later. The A.D. 32 err was completely fatal for his ending point.

places Chislev before Nisan in the same year as Neh. 2:1, he is evidently using a definition of the 20th year beginning in the fall. The left and right sides of the figure represent two ways to translate the Babylonian spring epoch into a fall basis (20b or 20c).

**Figure 68: Tishri Translation of Artaxerxes I's Nisan Year**



Thus, A.D. 33 advocates want to translate 20a to 20b on the basis of Nehemiah 1:1, which mentions “Chislev,” the 9th month, which falls before Nisan. The only problem with this assumption is that 20a to 20c also satisfies the text. It does not matter whether the translation is to a Tishri year after *or* before. Chislev comes after Tishri in both cases and meets the requirement of Nehemiah 1:1 to 2:1.

The question then, is which way was the translation done to a Tishri year? Whether such translation followed the Nisan regnal year or preceded it by six months with any particular king depended upon whether the accession date was between Nisan 1 and the following Tishri, or between Tishri 1 and the following Nisan. British Museum Tablet BM 32234 sheds some light on this: “V/14?-18?/21 (Aug. 4?-8?, 465), death by murder of Xerxes.”<sup>325</sup> This shows that Xerxes died between Nisan 1 and the following Tishri in the year 465, and allowing all interpretations of the tablet, between August 4 and August 8, 465 B.C. The month figure is clearly intact.

This demonstrates that Xerxes’ successor would have a short accession year about a month and a half to Tishri, and that the first year of his reign would start with Tishri 465 B.C. in the Jewish

<sup>325</sup> *Babylonian Chronology*, 1956, pg. 17. The translation to modern dates in the ( ) was done by Parker and Dubberstein. Parker and Dubberstein add, “The day number is imperfectly preserved, and all numbers from 14 to 18 are possible [Sachs]” which is to say the possible dates range between August 4 and 8, 465.

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