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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

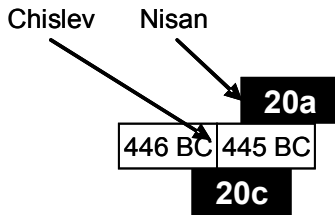
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Preview is on next two Pages
(laid out in book order)

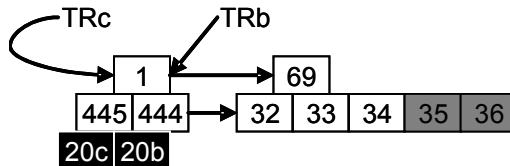
however, is that the translation 20a to 20c keeps Nisan 1 invariant, but (and most importantly) 20a to 20b does not. It changes Nisan 1 by a year. If we look at the chart on page again, it is clear that 464 b.c. begins the first year, and 445 b.c. the 20th year. We are then bound to take Neh. 2:1 as the official Persian reckoning as most parsimonious. The date of the wall building is thus 445 b.c. and not 444 b.c. Nehemiah's method of dating satisfies both Persian and Judean reckoning of the Nisan date and also shows deference to the Persian dating as the official dating.

Figure 70: Agreement of Neh. 1:1 with Neh. 2:1



There is one more proof that Artaxerxes' 20th year in the Jewish reckoning would have been 446/445 and not 445/444. And this is from the legitimate reading of Daniel 9. So it counts as absolute biblical proof of which way things would be reckoned if we take the "twentieth year" in Neh. 1:1 according to Jewish regnal counting. Here is the chart:

Figure 71: Judean Counting of the 20th Year



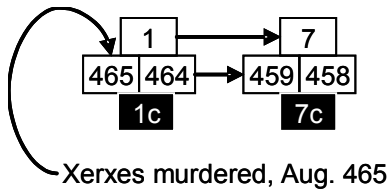
The Tishri year 20c precedes the Nisan year 20a in the previous Figure . I have drawn in 20b in this figure also. We must decide between 20c and 20b for the 20th year of Artaxerxes by the Jewish Tishri epoch. In the top row, 1 represents the first Sabbatical year. If 20c is correct, then Ezra's Torah reading is at the beginning of the

Sabbatical year (TRc), and likewise Nehemiah’s usury and debt reforms. If 20b were correct, then the Torah reading and debt release would come at the end (TRb). But Deut. 31:10 teaches that the Torah should be read “at the edge of seven years, in the set time of the year of release, in the feast of the booths.” Eben Ezra proved from Jer. 34:14 that the words “at the edge of” (עַל־הַקַּיֵּץ) mean the leading edge of the seventh year. For a servant is only to serve six years. Likewise, no one is to be indebted in the seventh year, but only for six years.

We must therefore rule 20b out as the parsimonious explanation. The 69 sabbatical years are the sum of the “seven sevens” and “sixty two sevens” of Daniel 9. Furthermore, there is no chance of shifting the Sabbatical years to the right even one year. The prophecy says “after the sixty two sevens” that Messiah would be cut off. Shifting one year to the right would place the 69th year over Nisan A.D. 34. Then the crucifixion would not be “after” the 69th year. The crucifixion, likewise, cannot be bumped over to A.D. 35 or 36, as the first would put the crucifixion on Tuesday,³²⁸ and the latter on Sabbath.

So we see that the Sabbatical year cannot be moved. This shows that the correct translation of the Babylonian Nisan epoch for the 20th year to the Tishri epoch for the 20th year is 20c. It also shows that the seventh year of Artaxerxes I was 459/458:

Figure 72: Artaxerxes 7th Year in Jewish Reckoning



This last diagram shows why the Seventh Day Adventist eschatology beginning in 457 B.C. is invalid. It is apparent that Nisan must be in 458 B.C. if Ezra is taken to come before Nehemiah. (I will

³²⁸ And since A.D. 35 has Adar II of 30 days, postponement to Wednesday this year is not possible. Both these years also open up unacceptable gaps in the length of Yeshua’s ministry.

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