הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ הַמָּשִׁיחַ מִן־הַמֵּתִים

The Resurrection Day Of Messiah Yeshua

When It Happened
According To The Original Texts

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(laid out in book order)

360 day year also neglects the Sabbatical years upon which Daniel 9 is based. Daniel 9:2 leads us back to 2Chron. 36:21. And this, in turn, leads us back to Lev. 26:34-35, and 43. Further, the Almighty told Israel he would punish them "seven times" (Lev. 26:18, 21, 24, 28), which matches the broken seventh years with Daniel 9:24, "seventy sevens" and Ezekiel 4:5-6, which mention the 420 years (390 + 40) that contain the actual 70 sabbatical years that Israel broke.[330]

Neglecting all this, A.D. 33 advocates add up the seven sevens and sixty two sevens (7 + 62 = 69) and then treating them as 69 seven year periods, where each year is 360 days, they multiply 69 x 360 x 7, which equals: 173,880 days. We see then that the subtotal for a seven year period is: 2520 days. This is shorter than any proper seven year sabbatical period. Taken 69 times, the total days are 173,880. This is supposed to be the number of days from some point in Nisan 444 B.C. to some point ending just before Nisan 14, A.D. 33.

According to Parker and Dubberstein, Nisan 1, 444 B.C. was April 3 (Julian).[331] Also, as we saw on page **242**, the Friday date for A.D. 33 is April 3. <u>What then is the total number of days from one date to the other?</u> First the Spring Equinox was 3/26/444 B.C. (Julian) at 8h:39m. As the Persians never placed the first month before the equinox, the first month was placed after it on 4/3/444 B.C., just as Parker and Dubberstein state. Further, this date is Aviv 1 for the biblical calendar, as well. For as we have seen, the 15th of Nisan may not fall before the *tequfah* (spring equinox date), which it would, if a date based on the month before the new moon of 4/3/444 B.C. were used. Adar in this year began 3/4/444 B.C., and the 15th of Adar was 3/18/444 B.C., which was before the above mentioned equinox on 3/26/444 B.C. So this year, by <u>both</u> the scriptural method and the Babylonian method, Nisan 1 fell on 4/3/444 B.C. So there is no possibility that Nisan 1 may precede the date of 4/3/444 B.C.

Furthermore, the only Friday date in A.D. 33 is April 3. So there is no chance of changing this date to a later one. Now back to our question. <u>How many days are there from one day to the other?</u> The Julian day number for 4/2/444 B.C., when the new moon was first seen

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[330] My other book shows that the Jubilee years must be counted also to get a total of 70 broken land Sabbaths in 420 years.

[331] Page 32, "Artaxerxes I," *Babylonian Chronology.*

was 1,559,344. The Julian day number for A.D. 33, April 3 is: $1,733,190^{332} + 14 = 1,733,204$. To find the inclusive difference, subtract and add one. $1,733,204 – 1,559,344 + 1 = 173,861$. We see that the number of days is 19 days less than the required number: 173,880. $173,880 – 173,861 = 19$.

But the prophecy says that Messiah would be "cut off" "after" the time period. <u>This time period is 19 days short</u> of the proposed 173,880 days! What did A.D. 33 advocates do about this? Since they could not move the Friday date, April 3rd forward, they moved the date for Nisan 1 backward one month in 444 B.C. This month was really Adar in the Babylonian, Persian, and Scriptural calendars, but they falsely called it Nisan. The A.D. 33 advocates never tell you about this flaw in their system. But it is an absolutely fatal flaw. For it sets a Passover date before the spring equinox in 444 B.C., and flatly contradicts the scripture that says it must be kept "from days to days"[333] (Exodus 13:10).

It is quite clear from the study of chronological systems and pseudo-chronological systems that if you break enough facts and sweep them out of sight that one can make it appear that two events are synchronized with the stated time that transpired between them. But once those facts are brought back and fairly and honestly faced, it becomes evident that such systems are *ad hoc* speculations that disagree with reality.

The A.D. 33 date simply does not hold up to the evidence. Having to place the 20th year of Artaxerxes in 444 B.C. instead of 445 B.C. where archaeology and history place it is a fatal error. The Daniel 9 calculation of A.D. 33 advocates is imperfect, and a near miss is as good as a mile, since biblical prophecy does not deal with near misses, but exact predictions. The 360 day year, in any case, is not according to the scripture in Genesis 1:14 which appoints the sun as the "sign for days and years." Daniel 9 is a "sign" prophecy, since it involves years, and so is the sign of Jonah, since it involves days. If we define a year or a day without regard to the movements of the sun

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[332] When the new moon was seen. Add 14 days to determine the Julian day number of the 14th of Nisan.

[333] This technical phrase for the period between *tequfot* (equinoxes) is explained earlier in this book.

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How Christ was raised on the Sabbath
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Crucifixion

Three days and three nights

Messiah Is Raised

after 1 day   after 2 days   after 3 days

14 Nisan	Festival	Sabbath		16 Nisan	First of	Sabbaths

Wednesday   Thursday   Friday   Saturday

1ST Day   2nd Day (after 1 day)   3rd Day (after 2 days)

Wave Sheaf Day