

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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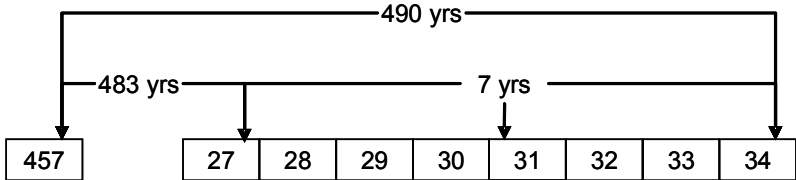
to indicate the start and end of years, then we are not using the Scriptural sign, but a sign of our own human invention.

The use of the 360 day year in this case is also fatally flawed, as is the ignoring of Sabbatical years, three days and three nights, and finally the plain statement in the resurrection passages that Yeshua rose on “the first of the Sabbaths” after Passover.

THE FAILURE OF A.D. 31 AND DANIEL 9

Even though A.D. 31 does not allow a suitable Friday date for Nisan 14, it is nonetheless proposed as the year of the crucifixion by many religious leaders. Some claim a Friday crucifixion. But it is contrary to the astronomical evidence. Others claim a Wednesday crucifixion in this year, by placing Nisan a month late after the *tequfah*.³³⁴ Neither of these positions agrees with the astronomical facts or the biblical requirements. The further failure of this year has already been noted in the discussion of Tiberius’ 15th year. In this section I will show that this year (A.D. 31) also fails to work with Daniel 9.

Figure 73: Seventh Day Adventist Daniel 9:24-27



First, in no sense does A.D. 31 work with Nehemiah’s building of the walls of Jerusalem in 445 B.C. Just to get A.D. 33 to come close requires A.D. 33 advocates to shorten the year to 360 days. And even this special pleading cannot be used for 445 B.C. and A.D. 31. So there are no proposals to make the correct date for rebuilding the walls work with A.D. 31. But advocates of this year are also required to make it work with Daniel 9. How do they do this? And what can we say of their answer?

In this case the seventieth week of Daniel is structured so that A.D.

³³⁴ The error of postponing the first month past the *tequfah* (equinox) was shown earlier in this book. So a Wednesday date is also impossible in this year.

31 comes in the middle of the seventieth seven, and the starting point is moved back to 457 B.C. See **Figure 73: Seventh Day Adventist Daniel 9:24-27**, above.

The justification for placing the crucifixion in the midst of the seventieth seven instead of “after” the sixty two (which would be spring of A.D. 28 for this case) is their interpretation of Daniel 9:27:

But he makes strong a covenant of the many seven one, and amid the seven he makes cease sacrifice and grain-offering, and on a wing abominations making desolate— even until an end that is decided will be poured out upon the desolater (Dan. 9:27).

Instead of taking the above text literally, and relating it to the literal cessation of offerings in the Temple, supporters of this doctrine spiritualize the text, and say that Messiah ended the sacrificial system in the middle of the “week,” or seven year period. It has to be spiritualized, because in literal fact, the Temple services continued at least 40 years from A.D. 31. Messiah did not actually make the Temple services end.

This position also requires a negative attitude to the Torah and especially the Priestly Levitical Service in the Temple which is contrary to many texts, not the least of which is Jer. 33:17-22. Supporters require us to believe that the “he” at the beginning of the verse makes a covenant for seven years. But we are at a loss to find a covenant that was made for only seven years between Messiah and anyone. It is certainly not the new covenant because this covenant is not limited to seven years, nor for that matter was the new covenant made in A.D. 27, but a remembrance of it was begun at the last supper, and Jeremiah 31:34 clearly indicates that the new covenant is not fully implemented. When it is fully implemented, it is to be everlasting.

Another difficulty is that Daniel 9:26 places the “destruction of the city and temple” before the events of Daniel 9:27. If the 70th seven was completed by A.D. 34 then the prophecy is no longer in a chronological sequence that is true to historical fulfillment. The city was destroyed in A.D. 70, and therefore, Daniel 9:27 should happen after A.D. 70. Thus, placing the beginning of Daniel 9 in 457 B.C. is an

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