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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

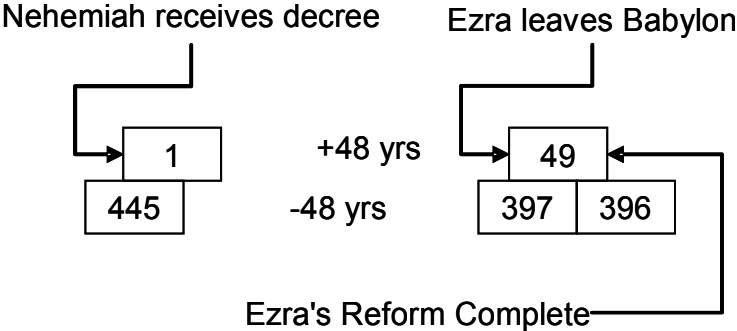
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Preview is on next two Pages
(laid out in book order)

to Jerusalem, and his main reforms, all took place in the 49th year counting from the rebuilding of the walls. $445-397+1 = 49$. The 1 is added because the counting is inclusive, which is to say year 445 is counting as “1” and year 397 is counted as “49.” You can prove the math with a simple example. If you count inclusively from 3 to 7, then the count is 5: {3, 4, 5, 6, 7}. Now lets use the math: $7-3+1 = 5$. So to use subtraction math to calculate inclusive counting you have to add 1. (All these details are charted in my other book, *The Scroll of Biblical Chronology and Prophecy*). Books that accept or describe Ezra as coming in 398 commonly state the number of years as 48, 47, or even 46. The actual number is 49 (7x7).

Figure 75: Inclusive 49 Year Count for "Seven Sevens"



The way to prove a chart like the above is correct, without having to draw out every year on scratch paper, is to notice that the offset between year 1 and year 445 are the same. Year 1 starts in the spring of 445. Then notice that the same offset is used between year 49 and year 397. Then notice that the magnitude of the transform is constant: $|+48| = |-48|$, and $1 + 48 = 49$, and $445-48 = 397$.

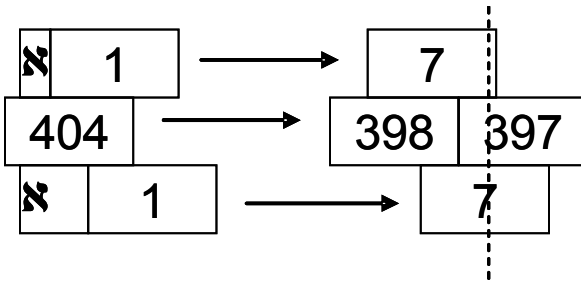
Ezra was well schooled in Torah, and knew when the first month was. He would not have confused it with the Babylonian intercalation system. Further, he had been in Judea to read the Torah in 445 B.C. at the feast of Tabernacles. Therefore, while it was still the month of Adar II in the 7th year of Artaxerxes in Babylon, it was the month of Nisan in the biblical calendar. Additionally, the priests in Judea were informing the dispersion about when the month of Nisan would be on

account of the Passover. Yet, Ezra would not have needed a message to know when the first month was, because the astronomers in Babylon could tell him when the spring *tequfah* was to be in relation to the next new moon. There are also further difficulties with the resulting weekdays of Ezra’s itinerary if the year 398 B.C. is proposed. For example, the arrival date ends up on the Sabbath, a day that Ezra would have kept the caravan in an encampment.

But, if Ezra is using the Judean Tishri equivalent for regnal years of foreign kings, then the year must be 397 B.C. Parker and Dubberstein state that “Artaxerxes II was recognized as king before April, 404.”³³⁸ This means that his Nisan accession year ended in the spring of 404 B.C., and year 1 of his reign began. On the other hand, his Tishri accession year did not end till the fall of 404 B.C., making that the start of year 1 in the Judean reckoning.

This chart illustrates a –6 year transform:

Figure 76: Tishri Translation of Artaxerxes Accession year



The dashed line is when Ezra went to Jerusalem according to Judean chronological standards. The Tishri regnal years are in the bottom row of the figure, and the standard Persian Nisan years in the top row. Siegfried Horn and Lynn Wood make a similar argument for choosing 457 B.C. over 458 B.C.³³⁹ Thus, the correct year for Ezra’s coming to Jerusalem is 397 B.C. according to Judean reckoning for the

³³⁸ *Babylonian Chronology*, pg. 18-19.

³³⁹ *The Chronology of Ezra 7*, pg. 104. But Siegfried and Horn have misplaced the death of Xerxes to a point after Tishri 1, 465 B.C. Therefore, their shift to 457 B.C. is invalid, and this I proved in the discussion about A.D. 33. Xerxes was murdered in the month of Av, the summer of 465 B.C. This forces the Tishri translation to precede the Nisan translation. See page 335.

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