

THE BIRTH AND CRUCIFIXION OF JESUS IN VIEW OF THE 70 WEEKS OF DANIEL

A challenging mystery or riddle is to pinpoint in history the Crucifixion Day of Jesus Christ and to confirm His birth date. Jesus was the true fulfillment of the Passover sacrifice (1 Cor 5:7) which had been enacted every Nisan 14 by Jews since the Exodus (Exodus 12:6,18; Leviticus 23:5; Numbers 9:3-5, 28:16; Joshua 5:10; 2 Chr 35:1; Ezra 6:19; Ezekiel 45:21). It was later eaten after sunset that night when the date became Nisan 15, a high day which was also called the First Day of Unleavened Bread. It may be a bit confusing to us today that the Hebrew day was reckoned as sunset-to-sunset. But, to simplify our Crucifixion search: If Nisan 1 begins at sunset on a Thursday, for example, then the day portion of Nisan 14 (when the Crucifixion occurred) will also be on a Thursday.

THREE DAYS AND THREE NIGHTS

Jesus was “three days and three nights in the heart of the earth,” just as He had prophesied (Matthew 12:40, referring to Jonah 1:17). He also foretold of the three days apart from the implied three nights (Mat 16:21, 17:23, 20:19; Mark 8:31, 9:31, 10:34; Luke 9:22, 18:33, 24:7; John 2:19) and many of His enemies attempted to use this prophecy against Him (Matthew 26:61, 27:40, 63; Mark 14:58, 15:29; John 2:20). We read that He was hurriedly removed from the cross and entombed before sunset on our target date so as to avoid any work on the imminent Sabbath day (John 19:31, Mark 15:42 ff, Luke 23:54). This specific time of day, just before sunset, was known as “the even” (Matthew 27:57, Mark 15:42). It was also called “the even” and “the evening” in reference to the timing of the Passover sacrifice (Exodus 12:6, 18; Leviticus 23:5; Numbers 9:3-5; Joshua 5:10). So, we are looking for a daytime Crucifixion where Jesus dies and is buried late in the same day before sunset. In fact, we are told that Jesus died shortly after the ninth hour of the day (counting from sunrise) which concluded a supernatural three-hour period of darkness (Mat 27:45, Mark 15:33, Luke 23:44).

So, beginning three days and three nights before the Resurrection, on what day of the week can we pinpoint the Crucifixion? Let us examine the Scriptures.

SUNDAY RESURRECTION

It is exceedingly clear from Scripture that “Jesus was risen early the first day of the week” when “he appeared first to Mary Magdalene” (Mark 16:9). In fact, if he did not rise on the first day of the week, He would have failed in fulfillment as the Firstfruits (1 Cor 15:20,23). We know that Mary Magdalene came to the tomb (with other women initially, but later with Peter and John, then alone after the two disciples left) on “the first day of the week”, “when it was yet dark” and saw “the stone taken away” (John 20:1). “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher” (Matthew 28:1). And, lest any believe that “to dawn” somehow refers to the sunset of the previous evening when the first day actually began, the context is clearly at sunrise as we are told that “very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun” (Mark 16:2). Guards had been set at the tomb as a “watch” (Matthew 27:66, 28:11). Watches were typically in shifts during the night, so there is ample evidence that the Resurrection occurred sometime on a Sunday morning before sunrise and most likely during the last watch of the night.

Some have suggested a Sabbath Resurrection during the daylight hours of Saturday (in order to postulate a 72-hour entombment beginning on Wednesday afternoon), but such would have required several changes of guards to have ignored the open tomb, yet the possibility remains that He could have risen and the tomb remained sealed for a time. But, the main problem with this theory is that it denies Jesus as the Firstfruits.

With the timing of the Resurrection firmly established as during the night portion of the first day after the Sabbath, let us examine the three possible days that have been proposed by scholars for the Crucifixion: Friday, Wednesday, and Thursday.

FRIDAY CRUCIFIXION?

A Friday Crucifixion allows only a maximum 2 days (a short time on Friday afternoon plus all day Saturday) and 2 nights (Fri-Sat and Sat-Sun nights) in the grave. The popular Good Friday Crucifixion invalidates Jesus’ prophecy and can safely be rejected.

WEDNESDAY CRUCIFIXION?

A Wednesday Crucifixion gives us 3 full days (or 4 partial days) and 4 nights in the grave, hence nullifying the words of Jesus. Moreover, the Emmaus disciples are walking with Jesus on “that same day” (Luke 24:13), Sunday, and comment that “to day is the third day since” the Crucifixion (Luke 24:20-21). The sun had not yet set on this day (Luke 24:29), so the scene is definitely set on what we would call Sunday afternoon. A Wednesday Crucifixion would result in a minimum 4-day time span (Thu, Fri, Sat, Sun) and is therefore false. Most adherents to the Wednesday theory insist on a 72-hour entombment of 3 full nights and 3 full days, but

such a constraint is impossible to reconcile with the testimony of the Emmaus disciples.

The following table illustrates why Wednesday cannot be the day of the Cross:

Daytime portion of	Days "since" the Cross
Sunday	3 rd day
Saturday	2 nd day
Friday	1 st day
Thursday	0 th day
Wednesday	1 st day before

If by some wild stretch, one wishes to insist that the day of the Cross *is* the 1st day since the Cross, then such a person must conclude a Friday Cross.

Another problem with a Wednesday Crucifixion is that we are told that "the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them" (Luke 23:55-24:1). So, still before sunset during the afternoon that Jesus was entombed, they prepared the spices yet did not have time to anoint the body of Jesus. They had to cease their activity at sunset, because "the sabbath drew on" (Luke 23:54) and returned only at sunrise on the first day of the week. The high Sabbath (First Day of Unleavened Bread) would have begun at Wednesday sunset and the weekly Sabbath would have begun at Friday sunset, leaving all day Friday as a work day in which they could have anointed the body.

They had already prepared the spices on the Crucifixion Day and did not wait until any would-be Friday work day to do so. With the spices fully prepared, why would the women have waited an additional two days to return to the sepulcher if Friday was a working day? They were not expecting a resurrection, but a rotting body that had been quickly wrapped in linen with myrrh and aloes by Nicodemus (John 19:39-40). Certainly, they would have (and did) come with their "sweet spices" that they "had bought" as quickly as conveniently possible "when the Sabbath was past" (Mark 16:1). In no possible way was there a 3-day Sabbath which would have prevented an earlier anointing. They did so on Sunday morning at sunrise, not Friday morning as would have been availed following a Wednesday Crucifixion.

THURSDAY CRUCIFIXION?

As we have seen, Friday and Wednesday are extremes which render Jesus' prediction false. A Friday Cross does not quite fulfill Jesus' prophecy and a Wednesday Cross just exceeds it. Perhaps a middle-ground Thursday is our target day.

Here is our proposed scenario:

By Jewish reckoning, we would assign the yet-daylight portion of Thursday, Nisan 14 called “even” when Jesus was entombed as Day 1. Nisan 15 begins at sunset Thursday, beginning Night 1. Nisan 15 is the First Day of the Feast of Unleavened Bread when the Passover meal is eaten. [Note: The last supper was not a “seder” Passover meal because Jews were forbidden to depart their households after the Passover meal was consumed (Exodus 12:22), yet Jesus and His disciples ventured to the Garden of Gethsemane that night.] No work is allowed on the first and seventh days of this Feast, thus Nisan 15 is declared as a special Sabbath known as a “high day” (John 19:31). Friday sunrise begins Day 2 which ends at sunset. Nisan 16 begins the normal weekly Sabbath at Friday sunset, so we see a two-day Sabbath, Nisan 15 and 16. Night 2 also begins and lasts until Saturday dawn. Day 3 is Saturday (the normal weekly Sabbath day) during the daylight hours. The first day of the Jewish week begins at Saturday sunset with Nisan 17, which begins Night 3. Jesus is resurrected sometime during this third night, most likely near dawn, but definitely before sunrise Sunday. A daytime Sunday Resurrection would have been on Day 4 and thereby would have violated Jesus’ prophecy.

THE SCRIPTURAL NEW YEAR

The first crescent sighting of a certain new moon signaled the beginning of the new year, known as Nisan 1 or Abib (Aviv) 1. The new moon in question would be the one signaling springtime. Although not specifically commanded in Scripture, the tradition holds that the new year could be declared only after regional barley was green in the ear. In fact, the name Abib means “fresh, young barley ears”. A wave offering of barley sheaves was required during the Feast of Unleavened Bread in the midst of the first month (Leviticus 23:10-11), so it was prudent to delay any announcement of the new year until it was sure that ripe barley sheaves would be available for the Feast.

Some have suggested that the new year cannot begin until after the spring equinox (typically March 20-21). Yet, barley is frequently seen in the abib (ripening) state in early March, especially after mild winters. To delay the declaration of the new year beyond any witnessed ripening of the barley would be most foolish because Jews could “eat neither bread, nor parched corn, nor green ears until the selfsame day that” the wave offering was made (Leviticus 23:14). A whole lunar month of harvested crops would be wasted upon any such imprudent delay. God, in His infinite wisdom, knew that to require any calendar to be based on the vernal equinox would sometimes cause such a foolish waste of crops.

There are many other reasons why ripening barley (as opposed to an astronomical alignment) was seen as the perfect springtime indicator. For example, non-ripening barley would typically mean that winter rains were still falling or had but recently ceased. This would mean great difficulty for Passover pilgrims as roadways would not be dried for ease of travel. Nor would certain birds used in sacrifices, such as turtledoves and pigeons, be plentiful.

ASTRONOMICAL NOMINEES

Below are all the late winter to early spring new moons (conjunctions) from 25 to 35 CE as calculated by Fred Espenak of NASA's GSFC Planetary Systems Laboratory. The times are military format, Jerusalem Standard Time (GMT+2). The conjunction dates are restricted to February 20 through April 30 as this time frame virtually guarantees an aviv barley sighting.

	Conjunction	q(+1)	q(+2)	Nisan 14	Atonement[N]
Sun	03/18/0025 0546	3.029	6.701	Mon	Tue
Mon	04/16/0025 1334	1.704	5.208	Tue	Wed
Thu	03/07/0026 2118	0.384	3.978	<i>Fri/Sat</i>	Sat/Sun
Sat	04/06/0026 0628	2.789	6.393	Sun	Sun
Tue	02/25/0027 0714	1.866	5.117	Wed	Thu
Wed	03/26/0027 1957	0.441	3.815	Thu/Fri	<i>Fri/Sat</i>
Fri	04/25/0027 0539	2.587	6.009	Sat	Sun
Mon	03/15/0028 0226	2.277	5.333	Tue	Wed
Tue	04/13/0028 1610	0.711	3.854	<i>Wed/Thu</i>	Thu/Fri
Fri	03/04/0029 0258	1.931	4.776	Sat	Sun
Sat	04/02/0029 1929	0.062	2.905	<i>Sun/Mon</i>	<i>Mon/Tue</i>
Tue	02/21/0030 0420	1.961	4.901	Wed	Thu
Wed	03/22/0030 1946	0.042	2.869	Thu/Fri	<i>Fri/Sat</i>
Fri	04/21/0030 1136	0.934	3.727	<i>Sat/Sun</i>	<i>Sun/Mon</i>
Mon	03/12/0031 0019	2.811	5.864	Tue	Wed
Tue	04/10/0031 1332	0.930	3.857	<i>Wed/Thu</i>	<i>Thu/Fri</i>
Fri	02/29/0032 1155	1.786	5.283	Sat	Sun
Sat	03/29/0032 2200	0.211	3.537	<i>Sun/Mon</i>	<i>Mon/Tue</i>
Mon	04/28/0032 0900	1.854	4.845	Tue	Wed
Thu	03/19/0033 1238	1.959	5.625	Fri	Sat
Fri	04/17/0033 2109	0.655	4.151	<i>Sat/Sun</i>	<i>Sun/Mon</i>
Tue	03/09/0034 0526	3.168	6.954	Wed	Thu
Wed	04/07/0034 1342	2.041	5.793	Thu	Fri
Sat	02/26/0035 1943	0.609	4.168	<i>Sun/Mon</i>	<i>Mon/Tue</i>
Mon	03/28/0035 0605	3.055	6.762	Tue	Wed
Tue	04/26/0035 1405	2.089	5.718	Wed	Thu

Using Lunacal 4.0 software, we can determine on what days of the week the following daytime portion of Nisan 14 occurred. The value of "q" is determined by the highly accurate DALT-width criterion, which determines the contrast of the crescent against the surrounding twilight just after sunset. If q is less than 0.000, the crescent cannot be seen, even with modern telescopes. If q is greater than 1.000, the crescent can definitely be seen, assuming clear weather. Values of q between 0.000 and 1.000 are set in italics as possible sightings. q(+1) is the q value for sunset on the day following the astronomical conjunction. q(+2) is the q value for sunset on the second day following the conjunction. The *Atonement[N]* day is explained below.

We see that, from 25 to 35 CE, the only possible years for a Thursday Cross were 27, 28, 30, 31, and 34 CE. This is according to the latest data and may differ from older studies.

TEMPLE CONSTRUCTION ELIMINATES 29 CE OR EARLIER AS THE CROSS YEAR

In John 2:13-25, at the first Passover of Jesus' ministry, we are told that "forty and six years was [Herod's] temple in building." The rebuilding of the Temple by Herod was begun in the 18th year of his reign, which was 19 or 20 BCE. Although Josephus possibly contradicts himself elsewhere (not uncommon) by mentioning work that was done on the Temple in Herod's 15th year, he says that the Temple was begun the year that the Emperor came to Syria. Dio Cassius places this visit in 20 or 19 BCE. The 46 years had already elapsed when the remark in John was given, giving us 26 CE as the earliest possible year for the completion of the Temple. Assuming the Cross hypothesis of 28 CE, this first passover would have been in Spring, 25 CE. Even assuming the earliest date for the beginning of the reconstruction (January, 20 BCE), only about 44.2 years maximum has elapsed. A 27 CE Cross would allow only about 43.2 years maximum. By this reasoning, we can eliminate any proposed Cross year of 29 CE or earlier. Only a Cross year of 30 CE or later can allow the necessary 46 or more years for the construction of Herod's Temple to have been completed before the first Passover. Thus, we eliminate 27 and 28 CE from our list of candidate Cross years.

DEATH OF SEJANUS ELIMINATES 32 CE OR LATER AS THE CROSS YEAR

32 CE or later is often suggested as the Crucifixion year, however Jesus' death must have preceded that of Lucius Aelius Sejanus (more commonly known as "Sejanus") on 18 October 31 CE. The reason is that Pontius Pilate had sent a letter to the Roman Emperor Tiberius regarding the miracle-working Jesus whom he had previously crucified and that similar miracles were still continuously being worked by His followers. After investigating the matter, Tiberius suggested that the Roman Senate consecrate Jesus of Nazareth as a Roman god. Sejanus, an antagonistic anti-Semite, led the opposition against the motion which was eventually defeated. Thus, the latest possible Passover for the Cross was in 31 CE. We can therefore eliminate 34 CE from our list of candidate Cross years, leaving us only with 30 and 31 CE as viable possibilities.

JUBILEE DECLARED ON A SABBATH DAY

Backtracking 2.5 years from the Cross, we see Jesus open the Scriptures to Isaiah 61:1-2a in the synagogue in Nazareth (Luke 4:16-21). He reads,

The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Then He sits and declares, "This day is this scripture fulfilled in your ears."

Jubilees ("Jubile", KJV) were declared once every 49 years during each seventh Sabbatical Year (Lev 25:8-12) and were always declared on the tenth day of the seventh month (Tishri 10) also known as the Day of Atonement (Lev 23:27). About six months into His ministry, Jesus read from this portion of Scripture, which is an undeniable offer of Jubilee "to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Moreover, Luke 4:16 declares that this particular Tishri 10 fell on a Sabbath, which in modern times is defined as Friday sunset through Saturday sunset. So we need to pinpoint a Sabbath Tishri 10 (Saturday daytime) in the fall of 27 or 28 CE. If the Jews sought new crescents monthly (which is debatable), such would presumably require a Tishri 1 first crescent sighting on a Wednesday at sunset.

The following table shows a Sabbath day Tishri 10 as possible in 28 CE but not in 27 CE, leading some to prefer 31 CE as the Cross year. The [L] designation indicates calculated Atonement days as determined by the lunar month theory.

	Conjunction	q(+1)	q(+2)	q(+3)	Atonement [L]
Tue	08/22/0024 2319	-1.120	0.933	2.966	<i>Sun/Mon</i>
Thu	09/21/0024 1710	-0.286	1.825	3.974	Tue
Sat	10/21/0024 1124	0.705	3.033	5.486	<i>Wed/Thu</i>
Mon	09/10/0025 1716	-0.129	1.951	3.992	Sat
Wed	10/10/0025 1108	0.667	2.758	4.899	<i>Sun/Mon</i>
Wed	08/20/0027 1152	1.272	3.738	5.999	Sun
Thu	09/18/0027 2155	0.219	2.542	4.772	<i>Mon/Tue</i>
Sat	10/18/0027 1023	1.160	3.383	5.615	Wed
Tue	09/07/0028 1245	1.411	3.868	6.18	Sat
Wed	10/06/0028 2216	0.232	2.635	5.01	<i>Sun/Mon</i>
Wed	09/05/0031 1520	0.390	2.401	4.416	<i>Sun/Mon</i>
Fri	10/05/0031 0452	1.059	3.322	5.706	Tue

THE ANCIENT CALENDAR OF 30-DAY MONTHS

However, there is ample evidence that God's preferred calendar was based on fixed months of 30 days each, not a combination of 29- and 30-day lunar months as later adopted by the Jews from neighboring or conquering cultures.

Scripturally, we can see that Noah used a standardized 30-day month. For 150 days the waters prevailed upon the earth until abated (Gen 7:24, 8:3). The Flood began the seventeenth day of the second month (Gen 7:11) and the Ark rested the seventeenth day of the seventh month (Gen 8:4), a span of exactly five months. Hence, Noah reckoned months as exactly 30 days in length. Had God intended Noah to record lunar months of approximately 29.5 days each, He could easily have instructed him to do so verbally or designated alternating months of 29 and 30 days. Notice also that Noah did not use the inaccurate calendar of the pseudepigraphical Book of Enoch which would have required two additional days (singularly inserted after the third and sixth 30-day months) which would have increased the declared 150-day span to a total of 152 days. Moreover, had Noah been using

the modern-day Hebrew Calendar, this same 5-month span would have equated to only 147 days because the included modern months of Iyyar, Tammuz, and Elul have but 29 days each. Clearly, today's calendar is a departure from Noah's.

We see the same type of 30-day month in Revelation when periods of 1260 days (Rev 11:3, 12:6) equate to exactly 42 months (Rev 11:2, 13:5). Moreover, these same 42 months are reckoned as three and a half "times" (Daniel 7:25, 12:7, Rev 12:14), suggesting that a "time" is a period of exactly twelve 30-day months, or 360 days. If this is so, the fixed 360-day "time" was distinguished from the less-precise "year" which naturally varied according to the observed yearly ripening dates of barley.

Worthy of mention is that Ahasuerus promoted a feast of exactly 180 days (Esther 1:3-4), perhaps implying a period of six 30-day months, but this clue admittedly may be discounted as subject to confirmation bias. Still, Esther is noted in the immediate context as just having completed two six-month periods of purification (Esther 2:12).

Of much greater clarity, a "full month" was ordered in the Law as the period of bewailment (Deuteronomy 21:13) and the deaths of Aaron (Numbers 20:29) and Moses (Deuteronomy 34:8) were each mourned for exactly "thirty days" in apparent obedience to this instruction.

Although in more recent years the Jews have introduced an intercalary 13th month as Veadar or Adar II, there is no such designation or even the hint of such a concept in Scripture. It is almost certain that the early Hebrews never employed such a concept in their "calendar". For example, David's assignment of the monthly captains "who came in and went out month by month throughout all the months of the year" were but twelve (1 Chr 27:1-15). This is confirmed by Solomon's twelve monthly officers who looked over the King's food supplies "each man his month in a year" (1 Kings 4:7). The clear indication is that there was no 13th month which might have required an additional set of captains and officers. As such an intercalary month would have been required once every 1.888 years on average to correct a lunar calendar, surely the need for such additional captains and officers would have been mentioned in Scripture. The modern Hebrew Calendar drifts one day per 224 years, so it is not 100% perfect as one would expect of God's impeccable standards.

We need to look at how the ancients, such as Noah and Moses, actually defined the new year. One true lunar "synodic" month averages 29.530587981 days. Since the Biblical year is calibrated yearly by the moon, we first notice that a year can be 12 lunar months (354.367055772 days average) or 13 lunar months (383.897643753 days average). Thus, the 12th month always differed from the standard 30 days and was sometimes shortened to 24 or 25 days, and sometimes lengthened to 53 or 54 days. There were neither any "leap months" nor any 29-day months. Because the new year was always calibrated empirically according to barley as observed in the aviv state, God's Calendar was 100% perfect for the agricultural society for which it was intended.

Also, 30-day months cause both the First Day of Passover and the Day of Atonement to fall on full moons, perhaps to indicate "seasons" (appointed times) as mentioned in Genesis 1:14.

A CLOSER LOOK AT 10 TISHRI 27 CE AS INITIATING THE 30TH JUBILEE

Biblical chronological studies (see Floyd Nolen Jones, Th.D., Ph.D., "Chronology of the Old Testament: A Return to the Basics", from which this paper heavily borrows) show that the epoch of sabbatical years was Nisan 1, 1443 BCE, thus the first Jubilee was declared some 48.5 years later (in the midst of the 49th year) on Tishri 10, 1395 BCE. Thus, counting 1421 (29 x 49) years brings us to Tishri 10, 27 CE to herald the 30th Jubilee year. $1395 + 27 - 1 = 1421$ (1 must be subtracted when crossing from BCE to CE as there was no year 0). Josephus and other historians concur with 27 CE as beginning a Jubilee year, although most Jews were generally lax in properly observing Jubilees.

If we use the standardized 30-day month used by Noah and 1 Nisan 27 CE beginning at sunset on Friday 28 March, we simply add 190 days to arrive at Saturday 4 October 27 CE as our targeted Sabbath daytime Tishri 10 for Jesus' declaration of the Jubilee. This is shown in the above table under the heading Atonement[N]. The [N] designates employment of the calendar as used by Noah. This, in the opinion of this author, more accurately indicates 30 CE as the Cross year. Moreover, the reign of Tiberius (detailed below) thoroughly eliminates 31 CE for the Cross, leaving 30 CE as the only remaining viable year.

Regardless of the year, the Jubilee declaration was almost six months after the first Passover of our Lord's earthly ministry (John 2:13).

JOHN BEGINS TO BAPTIZE IN 15TH YEAR OF TIBERIUS (26 CE)

Fortunately, there is far less uncertainty about the starting point of Christ's ministry, since it is set forth very clearly as related to the beginning of John the Baptist's ministry in the 15th year of the reign of Tiberius Caesar (Luke 3:1-3, 21- 23) .

Tiberius reigned jointly as co-regent with Caesar Augustus from 12-14 CE, until the latter died, leaving Tiberius as the sole ruler and new Caesar. Velleius Paterculus (c.19 BCE - 30+ CE), a friend of Tiberius, relates in his history that at the request of Augustus, Tiberius was invested with equal authority in all the provinces. Tacitus (c.55-120 CE) confirms this in stating that Tiberius was adopted by Augustus as his son and was named colleague in the empire.

Thus in 12 CE, Tiberius' power was already equal to that of Augustus in the provinces. As He had become the practical ruler in the provinces, many would well argue that it would be natural for Luke to use the provincial point of view. Reckoning the first year of Tiberius' reign as 12 CE would bring us to 26 CE as his 15th year, when Pilate was procurator of Judea, Herod Antipas tetrach of Galilee, with Annas (probably the president of the Sanhedrin) and Caiaphas being the high priests, as Luke relates. Taken together, these historic facts would lead us to determine and establish that John the Baptist began his ministry 26 CE. This also helps to set the year of the baptism of the Lord Jesus Christ (Luke 1:35-36; cp. 3:23).

AT AGE 30 JESUS BEGINS PUBLIC MINISTRY (SPRING, 27 CE)

Jesus came to fulfill the law in every detail (Matthew 5:17). So doing, He would have begun His public ministry at age 30 (Num 4:3, 23, 30, 35, 39, 43, 47; 1 Chr 23:3). His first miracle was turning water into wine at Cana (John 2:11). It was rather secretive as neither the governor of the feast nor the bridegroom knew the source of the excellent wine, yet only the lowly servants knew that Jesus had worked a miracle (John 2:9). Jesus even tells His mother, "Mine hour is not yet come" (John 2:4), perhaps implying that He had not yet reached the required 30 years of age.

Yet, "not many days" hence, Jesus visits Jerusalem for the Passover (John 2:12-13) and introduces Himself in a very bold and public manner by overturning the tables of the Temple moneychangers (John 2:14-16) and declaring, "Destroy this temple, and in three days I will raise it up" (John 2:19)! Perhaps this signifies that Jesus had attained 30 years of age sometime during the few days between the miracle at Cana and the cleansing of the Temple at or just before Passover. He did a number of unspecified miracles at Passover (John 2:23), so notable that Nicodemus was compelled to visit Jesus soon thereafter in marvel of the miracles He had seen (John 3:1-2). Jesus, through His disciples, then soon begins to baptize believers in Judea (John 3:22), another sign that His public ministry had clearly begun.

In the immediate context of His baptism, Jesus is said "to be about thirty years of age" (Luke 3:23). Typically, this is seen to mean a few months or weeks before reaching age 30, much in the same manner by which one might footnote one's soon forthcoming birthday when asked one's age. Early Christian fathers, such as Irenaeus and Epiphanius, concur that the phrase means a few months less than thirty years. In fact, we see Jesus baptized, then "immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days" (Mark 1:12-13). He then chooses His first six disciples (John 1:35-51) over a 2-day span. Two days later, He performs His first miracle at Cana (John 2:1-11). Then, He spends "not many days" in Capernaum (John 2:12). Then, He went to Jerusalem for the approaching Passover (John 2:13) which began on JD 1731019 (Thu 10 Apr 27 CE) or perhaps a day earlier. So, backing up at least 40 days for the wilderness temptation plus a few more days for travel and choosing His disciples would bring us to around January to mid-February 27 CE for Jesus' baptism at "about thirty years of age".

John the Baptist was six months older than Jesus (Luke 1:24-27, 35-36, 56-57). We can presume that He too began his ministry at age 30, which would thereby fall in the year 26 CE as noted earlier, c. October, on or near the fall feasts and holy days. The Roman (Julian) calendar reckoned month lengths of 30 and 31 days (28 or 29 for February) as our modern Gregorian calendar (barring a 2-day difference in leap year designation during this era), each new year beginning January 1. According to this scenario, John begins baptizing and preaching repentance in late 26 CE, three to four months before Jesus arrives to be baptized in early 27 CE.

CRUCIFIXION AS PASSEOVER LAMB, 14 NISAN 30 CE

Beginning with the 10 Tishri 27 CE Jubilee proclamation, we simply count forward the 2.5 years we subtracted earlier to arrive at the Preparation Day of the Passover, 30 CE as the Crucifixion date. The book of John notes four Passovers (2:13; 5:1; 6:4; 11:55) during the ministry of Jesus. Therefore, it is certain that Jesus' ministry spanned three years. So this paper offers Thursday, 6 April 30 CE (Thursday, 4 April 30 CE Gregorian, 1732111 JD) as the Cross.

MIRACULOUS EVENTS IN THE TALMUD POINT TO 30 CE

Moreover, both the Jerusalem and Babylonian Talmud versions record four supernatural miracles that were repeated either yearly or daily for the forty years spanning 30 CE to the destruction of the Temple in August, 70 CE, curiously suggestive of 30 CE as a highly important year in Jewish history, whether recognized by modern-day Jewry or not. These are Jewish accounts, not Christian.

"Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, *The Yerushalmi, Jerusalem Talmud*, p.156-157).

"Our rabbis taught: During the last forty years before the destruction of the Temple the lot [for the Lord] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Soncino version, *Babylonian Talmud*, Yoma 39b).

For forty consecutive years beginning in 30 CE and ending in 69 CE (the last year the Day of Atonement was enacted), the High Priest always drew the black stone in his left hand and the white stone in his right when the yearly scapegoat was chosen on the Day of Atonement. This meant the goat on the High Priest's right was continually selected to be sacrificed and such was considered a bad omen for each of the 40 draws. The odds against this happening are 1,099,511,627,776 (over one trillion) to one. The message may well be that these are the type of odds that modern Jews are playing their souls against by rejecting Jesus as Messiah. The prudent Jew should diligently seek to at least investigate the New Testament claims by and about Jesus Christ. One might start by studying and verifying the book of Hebrews.

Likewise, the bad omen of the crimson strap on the Day of Atonement was repeated for the same 40 years without fail. Whenever "the crimson thread remained crimson," it was considered a message from God that He had rejected the sacrifice for the sins of the people. The Christian message to the Jews is that God was telling them that He had already provided

the true sacrifice in Jesus and that no further sacrifice nor temple would atone or be required. In fact, Jews have had no temple at which to offer sacrifices for sin for over 1900 years!

Also, for almost 15,000 successive days and nights over the same 40 years, the westernmost lamp of the Temple Menorah mysteriously did not shine, despite every attempt to remedy the bad omen. This particular lamp was the most important of the seven lamps, for it was to remain eternally lit in order to light the remaining six lamps each day. It was known as the “servant lamp,” the message being that Jesus came as a servant to bring light to all men, so God removed His presence from the Temple because of their rejection of His Son as Messiah.

And, during the same nearly 15,000 nights, the huge Temple gates were somehow swung and left open despite their secure locking mechanisms, the fact that it normally required about 20 men to open them, and all elaborate measures to secure the Temple gold. The message is that God eternally opened Himself to be approached by all believers, not just the High Priest one day per year.

Perhaps these events began with the tearing of the Temple veil at Jesus' death (Matt 27:51, Mark 15:38, Luke 23:45). But, they definitely began in 30 CE. All of these phenomena remain unsolved mysteries of history, at least by those who reject the supernatural..

THE PROPHET DANIEL FORETOLD MESSIAH TO BE SLAIN IN NISAN, 30 CE

Although it may surprise many modern Jews, Daniel actually predicted that the prophesied Messiah would be “cut off” or slain (Daniel 9:26). In fact, the slaying was foretold to occur after a specified time span of exactly 483 years which would begin at “the commandment to restore and to build Jerusalem” including the fact that “the street shall be built again, and the wall” and that after Messiah is cut off, Jerusalem and the Temple would be destroyed.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troubles times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; (Dan 9:25-26b)

It is a well-recited part of Jewish history that Nehemiah led a workforce to rebuild Jerusalem beginning with its wall upon a decree made by the Persian king, Artaxerxes I Longimanus, in the month of Nisan in the 20th year of his reign (Neh 2:1-8). Although this decree was once thought to have been made in Nisan, 445 BCE, according to Ptolemy's chronology, it is now known that Artaxerxes first sat on the throne with his father nine years earlier than previously deduced. The *1863 Journal of Sacred Literature & Biblical Record* reports a newly-discovered Egyptian hieroglyphic inscription as indicating that Artaxerxes was associated for

nine years with his father (Xerxes I) on the throne as early as the 12th year of Xerxes' reign, so establishing the first year of Artaxerxes as 473 BCE, and thus his 20th year as 454 BCE.

Daniel stated that the time from the decree to the Messiah (specifically referencing the time Messiah would be slain) “shall be seven [7] weeks, and threescore and two [62] weeks” or a total of 69 weeks. Hebrews had weeks of days (7 days) and weeks of years (7 years) used in calculating Sabbatical year cycles. What is foretold here is precisely 69 weeks of years, or 483 years. Beginning with the decree in Nisan, 454 BCE, the 483-year prophecy brings us to Nisan, 30 CE. As amazing as it may sound, the Messiah was prophesied by Daniel, the highly-esteemed Jewish prophet, to be slain in Nisan, 30 CE. Jesus verbally claimed the title of Messiah on several occasions (e.g. Matthew 16:15-17, John 4:25-26, Mark 14:61-62).

The modern rabbinical teaching that the passage does not refer to Messiah, but to the slaying of the High Priest, Onias III, is absurd. Onias III died c. 175 BCE, a mere 279 years after Artaxerxes' Decree in 454 BCE, not the prophesied 483 years.

Whether one accepts 30 CE as seeing the Messiah or not, it should be pointed out logically that Messiah (or Christ) must have appeared before the 70 CE destruction of the Temple, when all of its genealogical records were burned. One of the main reasons that the Jews kept such meticulous ancestral records at the Temple was that Messiah was foretold to be an Israelite (*i.e.* descended from Jacob) of the tribe of Judah (Jacob's son) and specifically a direct descendant of King David. Joseph, who legally adopted Jesus, was descended from David through Solomon (Matthew 1:6-7). Joseph was descended from all fourteen sovereign kings of Judah (David to Josiah, Matt 1:6-10) and all twelve of the puppet vassals (Matt 1:11-16). Thus, Joseph, a mere carpenter, was the rightful king of Judah if not for Roman rule. Mary, the biological mother of Jesus, was descended from David through Nathan (Luke 3:31). Since the destruction of these records in the 1st Century CE, any impostor (even a non-Israelite happening to be born in Bethlehem) could claim to be the Messiah and there would be no legitimate reason to reject or accept him.

JESUS BORN WITHIN 40 DAYS OF HEROD'S DEATH (SPRING, 4 BCE)

Note that these dates establish a more direct and absolute method of determining the birth year of Christ. Beginning with Jesus as 30 years old at or near Passover 27 CE and working backward, the year of the birth of the Lord Jesus may be established. We can easily place the Nativity at 4 BCE, again at or near Passover. Indeed, the failure to find accommodations at the Bethlehem inn suggests overcrowding due to a holy day or feast such as Passover.

It is clear that Herod died within 40 days after the birth of Jesus. The shepherds see Jesus in the manger on the night of His birth and announce the news broadly (Luke 2:8-20). At the same time (“when”, Matthew 2:1), wise men from the east arrived in Jerusalem following a supernatural star which had been leading them for up to two years (Matthew 2:7,16). Jesus is honored by them in a house to which He has been relocated, yet still in Bethlehem (Matthew

2:9-12). Jesus is circumcised on His eighth day (Luke 2:21, Genesis 17:12, Lev 12:3). Note: If He was born on Nisan 14, this would have been on the last day of the Feast of Unleavened Bread (Nisan 21). The circumcision could well have been done while en route to Egypt, viewing Moses' son Gershom as a type (Exo 4:21-26). In any event, we know Jesus and Joseph, both males, were required to be in Jerusalem during the Feasts of Unleavened Bread, Weeks, and Tabernacles (Deu 16:16), thus we are certain that Jesus, even beginning as an infant, fulfilled this requirement perfectly every year of His life. Joseph is awakened by a dream and immediately flees to Egypt with Jesus and Mary until Herod dies (Matthew 2:13-15). Herod sends soldiers to slay "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Mat 2:16). Yet, we see Jesus safely brought back to Israel, Galilee, and Nazareth again after Herod's death (Matthew 2:19-23). Some days later, Mary and Joseph present Jesus at the Temple in Jerusalem (Luke 2:22-24) in order to fulfill to the exact day the law regarding purification after childbirth (Lev 12:2-4) after returning from Egypt. We know Jesus must be exactly 40 days old at this point.

The star "went before them" and "stood over where the young child was" (Mat 2:9) and was therefore neither a natural star nor a conjunction of any planets, both of which would be in constant westward motion. No planet or conjunction of planets ever passes directly above Jerusalem (31.78° N) or Bethlehem (31.71° N) because both cities are well north of 23.44° N (the inclination of the ecliptic to the celestial equator). Regardless, no natural celestial object would ever stand still to pinpoint a specific house. Even if a natural celestial object were to supernaturally stand at zenith, its distance would be too vast to discern even which city to visit. Thus the star must have descended to within a discernible height on the order of at most a few hundred feet, ruling out any natural star. Thus all attempts to use astronomy or astrology to identify the star are foolhardy.

Herod wrongly interprets the star as initially appearing to the wise men in their country to the east at Jesus' birth. The slaying could not have occurred when Jesus was aged two because Jesus was then living in Nazareth and the shepherds' bold proclamations of a rival king would have certainly reached Herod in Jerusalem, a mere five miles away from Bethlehem, well within such time. Again, we are clearly told that "when Jesus was born in Bethlehem ...there came wise men from the east to Jerusalem" (Mat 2:1), not two years later during a would-be identical census which would have been required to call Jesus' family back to Bethlehem.

The popular teaching that Jesus was two years of age at the visit of the wise men stems from a wind of doctrine that Matthew (wise men account) describes Him as a *paidon* (Strong's #3813) which typically means a young child (Matthew 2:8, 9, 11, 13, 14, 20, 21) whereas Luke (shepherds account) uses the term *brephos* (Strong's #1025), which typically means an infant (Luke 1:41, 44; 2:12, 16). However, Luke also uses *paidon* to describe the infant John the Baptist (Luke 1:59, 66, 76) and the infant Jesus (Luke 2:17, 21, 27) and *paidon* is elsewhere used of infants (John 16:21, Hebrews 11:23). Conversely, *brephos* is also used of older children (2 Tim 3:15). Luke also uses both words in one passage as pertaining to the same children (Luke 18:15-17), thus proving that the words are synonymous and can apply to both infants and/or older children.

Josephus chronicles a lunar eclipse (Antiquities, 17, 6, 4) shortly before the death of Herod. The Passover mentioned by Josephus during the reign of Herod Archelaus (Antiquities, 17, 9, 3; Wars, 2, 1, 3) may have been during the year following the death of Herod the Great, so will not be addressed here as a definite clue. Using a table detailing the 13 lunar eclipses visible from Jerusalem from 7 to 1 BCE, as calculated by Fred Espenak and Chris O'Byrne of NASA's GSFC, we find that there was in fact a partial eclipse of 138 minutes seen there during the night of 12-13 March 4 BCE. In 4 BCE, Passover (Nisan 14) began at sunset Tuesday 10 April, some 29 days after the eclipse.

For the sake of illustration, let us take this Passover night in 4 BCE as the birthday of Jesus. He would then remain in Judea as a male Israelite for the Feast of Unleavened Bread, the final day of which was Nisan 21 or sunset Wednesday 18 April, during which day He would be circumcised. Sometime during the week of Unleavened Bread, He is adored by the wise men who avoid returning to Herod, thus kindling his wrath. Joseph is warned to flee to Egypt perhaps during the night of Nisan 22. The first day of the week, signifying Firstfruits, had begun at sunset Saturday 14 April. Therefore, the Feast of Weeks (Pentecost) began 49 days later at sunset Saturday 2 June. Jesus must be back in Jerusalem for this Feast, so Herod must have died on some earlier day as Jesus left Egypt only after Herod's death was announced. Traveling northward from Egypt, Joseph avoids Jerusalem and returns directly to Nazareth (northward still from Jerusalem) with Mary and Jesus (Matthew 2:19-23). In this scenario, on Jesus' 40th day He is presented by Joseph and Mary at the Temple in Jerusalem (Luke 2:22-38) daytime Sunday 20 May, so Herod would have died some day before this date as well. After the dedication, they depart Jerusalem and return a second time to their home in Nazareth (Luke 2:39). Notice that they did not decide to live in Bethlehem as some have suggested, but rather Joseph returned to his established carpentry business in Nazareth.

THE CONCEPTION OF JOHN THE BAPTIST (DECEMBER, 6 BCE)

Using Biblical data regarding John the Baptist's birth and the average human gestation period, we also pinpoint Jesus' birth at or near Passover.

In Luke 1:5, we read that John the Baptist's father, Zacharias, was a priest of the course of Abia (Greek, Hebrew = Abijah). Abijah was a descendant of Aaron. By the time of David, Abijah's family had grown and risen to prominence as a "father's house" among the priests. It became the 8th of the twenty-four divisions (called "courses") into which David separated the Aaronic priesthood just prior to his death when he organized the kingdom for his son, Solomon (1 Chr 24:1, 6, 10). Each course ministered in its turn at the Temple for a week from Sabbath to Sabbath biannually or twice during the year (2 Chr 23:4, 8; also see Josephus, Antiquities, 7, 14, 7).

The eighth course fell by lot to Abijah (1 Chr 24:10). Obviously then, if we knew when the reckoning commenced, we could determine the dates of the first and second administrations

of the 8th course of Abijah for any given year. Although the Scriptures do not state with absolute certainty when the reckoning began, we conclude that it began on the first Sabbath of the first month of each year. This deduction is based upon the fact that when David organized the kingdom for the youthful Solomon (1 Chr 23-27), he established a military sentinel to guard the capital city of Jerusalem. This consisted of 12 changes of the guard (each of which contained 24,000 warriors), one for each month throughout the year beginning at the first month (1 Chr 27:1-15). As there is neither any other Scripture nor any reliable profane data relating to the question, it seems logical that the reckoning of the priesthood would begin at the same time.

We therefore calculate the first course of the first administration of the Hebrew new year in 5 BCE as beginning at sunset, Friday 7 April. This was Nisan 1. To find the beginning of the previous 8th course, we back up 119 days (7 x 17) to arrive at sunset Friday 10 December 6 BCE. Zacharias ministers until the end of the following Sabbath, and immediately departs for his house (Luke 1:23) in the hill country of Judah (Luke 1:39-40) on the morning of Sunday 19 December 6 BCE. Joshua 21 gives us only 3 possible locations for his home as being either Hebron (v. 11), Eshtemoa (v. 14), or Juttah (v. 16). These three towns are from 19 to 28 miles southwest of Jerusalem, so we allow a possible 5 days of travel time for the elderly Zacharias over the rugged winter terrain. Thus, we estimate John the Baptist to have been conceived around Friday 24 December 6 BCE. Adding the average human male gestation of 270 days brings us to his birth around Tuesday 19 September 5 BCE. Adding another 180 days (six months) brings us to Sunday 18 March 4 BCE as a tentative birth date of Jesus. This is a mere 23 days short of our illustrated Nisan 14 birth date. Human male gestation may vary in length, but there is a 50% chance of birth within 263 and 277 days and a 95% chance of birth within 256 and 284 days. Thus the two male gestation periods of John and Jesus could comfortably account for an additional 14 days or more. Also, we remain uncertain as to Zacharias' actual travel time and conception attempts, so it is clear that a 23-day error over our estimated 458-day period would fall well within acceptable norms.

Some have suggested that the second administration of courses be used, shifting the dates by about six months. However, this would result in a much more arduous voyage of about 90 miles for Mary from Nazareth to the Judean Hills home of Elisabeth, being in the dead of winter. It would be necessary to then use the lunar eclipse of 15 Sept 5 BCE as that foreshadowing the death of Herod, resulting in an autumn birth for Jesus. This would all but nullify the meaning of the "about thirty years of age" statement as it would require an additional six months to bring us to the springtime Passover. If "about" normally meant something as loose as "within six months of" with Jesus supposedly born in the Fall season, then how could we be told that Jesus "was twelve years old" (not "about twelve years old") "at the feast of the passover" (Luke 2:41-42) in the Spring? Clearly, Jesus was born in Spring.

Our tentative 18 March birth date should logically be shifted closer toward Nisan 14 (beginning sunset Tues 10 April 4 BCE) as Herod's first alert that the rival king of the Jews has been born is from the wise men. We therefore determine that the bold proclamations of the shepherds have not yet reached his ears. 18 March and indeed any date up to about 8

April would fail to explain the crowded inn. Again, we are reminded that Jesus must remain in the area for the Feast of Unleavened Bread (Nisan 15 through 21). An 18 March birth date would allow a dangerously excessive 23 days for the shepherds' news to spread and perhaps inspire the wrath of Herod prematurely.

CONCLUSIONS AND SIGNIFICANCE

This author concludes that Jesus most likely was born and crucified on the Preparation Day of the Passover, Nisan 14. His birth would have been sometime during the evening or night between sunset Tuesday 10 April 4 BCE and the following sunrise. His death would have occurred during the afternoon of Thursday 6 April 30 CE. Thus, we calculate His lifespan at 33 years (about 12048.5 days). Throughout this paper, Julian dates are used based on the calendar of Julius Caesar then in use. To calculate our modern-day Gregorian dates as used since 1582, simply pre-date by two days to account for leap day adjustment during this era.

This paper suggests that the Bible contains significant clues that enable any student to seek out virtually any topic, even mere curiosities of trivial value. The Bible is seen to provide precise data which substantiates that Jesus was indeed an historical figure and not a legend as some have weakly suggested.

It should be noted that the Bible is the only sacred scripture of any major religion which provides chronological data so that skeptics and seekers may examine the text for mathematical errors and proofs. Quite often, historical data is included which one might consider superfluous. For example, why would the course of Zacharias be named and found numbered in a rarely-read passage as the eighth of twenty-four unless God in His infinite wisdom foreknew it to be significant? Apparently this was to enable the student (perhaps among multiple reasons) to pinpoint the birth date of Christ. God does not waste words.

We also see the precise nature of the chronological data. For example, in contrast to Jesus being "*about* thirty years of age" just *before* the 27 CE Passover, we notice that "*he was* twelve years old" in Jerusalem "*at the feast of the passover*" (Luke 2:41-42) of 9 CE, some eighteen years earlier. Incidentally, these 18 years are often referred to as "the silent years" of Jesus' life when some speculate He traveled to the Orient. However, Scripture is clear that He was a "carpenter" (Mark 6:3) commonly known as "Jesus of Nazareth" (17 references). We also know He could not have been a world traveler because He had to fulfill three feasts per year by personal attendance in Jerusalem. By this reasoning, neither could He have spent years in Egypt as a child.

We have also seen that Jesus made a chronological prediction of being entombed "three days and three nights" and we have concluded that the fulfillment of this important prophecy is neither compromised nor contradicted by any Biblical passage as some have supposed, but rather is wholly supported.

Incidentally, while some admire Jesus as a great prophet, they also reject that He either died on the cross or was raised from the dead. Such foolhardy admirers forget that Jesus made many prophecies of His death by crucifixion, burial, and resurrection. If these prophecies were not fulfilled precisely according to the “third day” time frame, the Jesus should logically be rejected as a false prophet. The common response revolves around uncertainty whether Jesus ever made such prophecies. If one is unsure a man’s words are recorded accurately, why then should the man be honored as a prophet? A prophet is proven or disproven by His words, preceded by their preservation and ultimate fulfillment or failure.

We also note that Jesus most likely used the ancient and Biblical 30-day month that Noah used, thus most likely rejected the Jewish tradition of beginning each new month with a new moon. This tradition necessitating an occasional 13th intercalary month was borrowed from the Babylonians. Indeed, most cultures of the era observed lunar months and the English words “month” and “moon” are akin. However, God desired to set the Jews apart from worldly influences and customs as His own “peculiar” treasure and people (Exo 19:5; Deu 14:2, 26:18; Psalm 135:4). Any student of the Bible is aware that God was continually grieved and often angered with the Jews for their habit of borrowing from pagan traditions. In fact, Jesus strongly reprimanded the Pharisees and scribes of His day for upholding such uninspired and destructive traditions (Mat 15:1-6, Mark 7:1-13) and such criticisms fueled their hatred toward Him and even contribute to the fact that many modern Jews still reject Jesus as their Messiah. As might be expected, within minutes of Jesus declaring the Jubilee according to God’s timing as opposed to the pagan calendar then in use by the religious leaders at the Temple in Jerusalem, He is mobbed by His audience and nearly thrown from a nearby cliff (Luke 4:28-29).

This paper is of great importance to the salvation of Jews, Muslims, and anyone else honestly seeking the identity of the Messiah, who was the prophesied child to be born as the mighty God manifest in human form, the Son who would be proclaimed as the everlasting Father (Isaiah 9:6). Messiah (*māshîyach* in Hebrew) and Christ (*christos* in Greek) are identical terms (John 1:41, 4:25). We clearly see in the Hebrew Prophets that the renown Daniel foretold that Messiah would be slain exactly 483 years from a specific decree that was later given in the first month (Nisan) of 454 BCE, thus pointing faithful seekers to the slaying of Messiah in the first month of 30 CE. This paper proves conclusively that Jesus of Nazareth, who verbally claimed the title of Messiah, was in fact slain in this very month in 30 CE. Jesus is referred to as Christ 571 times in the Christian New Testament.

Personally, this author experienced many new insights into the Scriptures during the course of this study that are beyond the scope of this article. This study has served to strengthen the author’s faith on many levels and thus the reader is encouraged to embark on similar studies, even if deemed trivial by others.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.”

(2 Timothy 3:16-17)