

## THE TIME OF MESSIAH'S FIRST COMING (DANIEL 9.25)

### COMPUTATIONS OF THE FIRST "69 WEEKS" BASED ON ASTRONOMY

The time of Messiah's first coming is to be based on statements made in Daniel's prophecy concerning the "70 Weeks" that are determined for Israel. This prophecy declares that Messiah the Prince will come at the conclusion of the first "69 Weeks" of a "70-Week" period.

A. The following assumptions are made in calculating the final year and day of the first "69 Weeks" of Daniel.

1. Israel's timeline for the "70 Weeks" should be based on a prophetic 360-day year.
2. Daniel's "70-Week" timeline should have begun with the 445 BC decree by Artaxerxes, which allowed Nehemiah to restore and rebuild Jerusalem, including the walls (Daniel 9.24-25; Nehemiah 2.1).
3. Further, the specific "70-Week" starting date was most probably Nisan 1, 445 BC, which fell on March 14, 445 BC (See "The Coming Prince" by Sir Robert Anderson, p128).
4. A "Week" in Daniel's prophecy is properly translated as "Seven", and by reference back to (Daniel 9.2), understood to be seven (360-day) years rather than seven literal days.
5. Therefore, 69 "sevens" =  $69 \times 7 = 483$  (360-day years) =  $483 \times 360 = 173,880$  days.

B. Consequently, the final year for the first 483 (360-day) years is determined as follows:

483 (360-day) years corresponds to only 476 Julian years (5¼-day difference each year).

So if 445 BC was the starting year (Nehemiah's return to Jerusalem)

And AD 32 were the final year

477 477 Julian years would have apparently been spanned

-1 But we must subtract 1 year in going from BC to AD

476 years Therefore 476 Julian years = 483 (360-day) years were actually spanned

Therefore, AD 32 should have been the final year for the first "69-Weeks" of Daniel's "70-Week" prophecy, in agreement with Sir Robert Anderson ("The Coming Prince", p128).

C. The specific starting date for the end of the first "69 sevens" of Daniel can also be determined using Sir Robert Anderson's assumption that the decree probably fell on Nisan 1, 445 BC.

(Nehemiah 2.1) refers to Nisan as the month when Nehemiah made his request to Artaxerxes. Apparently, ancient Hebrew literature often omitted, but intended, the first day of a month when only the month was given, so Anderson assumed that Nehemiah's request was actually made on Nisan 1. This allowed him to link March 14, 445 BC with the assumed Nisan 1 date (based on an astronomical derivation), for the beginning of Daniel's 70 Weeks. With this starting point, he then determined that 173,880 days (counted

inclusively) ended on April 6, AD 32. Moreover, his study of the British Royal Observatory records showed that April 6, AD 32 also fell on a Sunday.

Since AD 32 should have been the correct year for the coming of Messiah, Anderson's claim that Sunday, April 6, AD 32 was the final day can now be checked in the following way.

1. We will initially assume that the “69 sevens” should be measured on the basis of a “Sidereal year”, this being the true astronomical period of time for the earth to make one complete revolution around the sun. This assumption seems most reasonable, since it is thought that the Lord would most likely employ the true measure of celestial time rather than one of the various manmade calendar approximations.

$$1 \text{ Sidereal year} = 365 \text{ days} + 6 \text{ hours} + 9 \text{ minutes} + 10 \text{ seconds} = 365.25636 \text{ days}$$

2. From this equation, we can now calculate the proper time period for “69 sevens” when referenced to a Julian calendar having 365.25 days/year:

- a) Assume that a Sidereal year is divided into 365.25 Sidereal “days”, and compute the length of 1 Sidereal “day”.

$$1 \text{ Sidereal year} = 365.25636 \text{ days}$$

$$\text{so, } 1 \text{ Sidereal “day”} = 365.25636 / 365.25 \text{ Julian days} = 1.0000174 \text{ Julian days}$$

Now if the “69 sevens” should be computed on the basis of Sidereal time, it follows that,

$$\begin{aligned} \text{“69 sevens”} &= 173880 \text{ Sidereal “days”} = 173880 \times 1.0000174 \text{ Julian days} \\ &= 173883.0255 \text{ Julian days} \approx 173883 \text{ Julian days} \end{aligned}$$

- b) Now reference “69 sevens” = 173883 Julian days to the Julian calendar to determine the equivalent number of Julian years and days for this time span. (Note that the 3 extra Julian days properly accounts for the 3 extra “leap-years” that would normally need to be added to the Julian calendar at 157.24 year intervals to align it with the Sidereal calendar).

$$\begin{aligned} \text{“69 sevens”} &= 173883 \text{ Julian days} = (173883 / 365.25) \text{ Julian years} \\ &= 476.06571 \text{ Julian years} \\ &= 476 \text{ Julian years} + (.06571 \times 365.25) \text{ Julian days} \\ &= 476 \text{ Julian years} + 24 \text{ Julian days} \end{aligned}$$

- c) Now add this “69 sevens” to the March 14, 445 BC date assumed by Sir Robert Anderson, by counting inclusively from the Artaxerxes decree that permitted Nehemiah to restore Jerusalem and rebuild the walls.

March 14, 445 BC + 476 Julian years (inclusive) = March 13, AD 32  
 March 13, AD 32 + 24 Julian days = April 6, AD 32

Since this result is in agreement with Sir Robert Anderson's Sunday, April 6, AD 32 date, not only is his result confirmed independently, but it also shows that this Daniel prophecy will produce such a final date only when measured in true astronomical Sidereal time. This finding is important, because the existence of a Sidereal year was unknown in Daniel's time, or for that matter, many centuries after Messiah's first coming. Therefore, if the above final date can be related to the fulfillment of a significant Old Testament prophecy regarding His first coming, shortly before Messiah's AD 32 crucifixion, it would demonstrate that **Daniel must have gotten his information regarding the 70 Weeks from God rather than man!** Such a result would go far to put to rest the continuing disputes from skeptics who question the inspiration of the book of Daniel.

Note that when the computation is made directly on the basis of a Julian calendar, one must keep track, not only of the timing of fourth year "leap-years", but also add an extra "leap-year" every 157.24 years along the way. The Sidereal year computation is already astronomically accurate, thereby avoiding the additional need to keep track of the precise timing of these extra "leap-years". The fact that the Sidereal computation yields the same April 6 date implies that all of the "leap-years" required for synchronism of the Julian calendar with the Sidereal calendar just happened to fall within the span of "69 sevens" under investigation.

### POTENTIAL PROBLEMS WITH ASTRONOMICAL CALCULATIONS

We now try to link the astronomically computed date of Sunday, April 6, AD 32 with Biblical texts pertinent to events leading up to Messiah's crucifixion. It is recognized immediately that this spring Gregorian date falls in the general timeframe of Passover, yet to determine whether Sunday, April 6 had any significance with respect to Biblical events, that date must be linked with the Lunar Levitical Calendar operative in that year.

Anderson discovered that the astronomical time for the new moon in the spring of AD 32 was (10h 57m) of March 29. Consequently, if the Jews had used this astronomical time in the first century to initiate their sacred Levitical year, the result would have been,

March 29 (10h 57m), AD 32	=	(Lunar) Nisan 1
30		2
31		3
April 1		4
2		5
3		6
4		7
5		8
April 6 (Sunday), AD 32	=	(Lunar) Nisan 9
7 (Monday)		10
8 (Tuesday)		11

9 (Wednesday)		12
10 (Thursday)		13
11 (Friday)	(astronomically) =	(Lunar) Nisan 14 (Passover)

We instantly clap with glee, because the astronomical calculation produces a Friday Passover, in agreement with Biblical tradition. However to our dismay, we are now to discover that the problem is more complicated, for it turns out that the Jews did not employ precise astronomical sightings to establish new moon dates in the first century. Actually they employed a method of observation that was quite archaic. Here's how it worked:

On the 30th day of the each month, watchmen were placed on commanding heights around Jerusalem to watch the sky. As soon as each of them detected the new moon, he hastened to a house in the city kept for that purpose, and was there examined by the President of the Sanhedrin. When the President deemed the evidence to be fully satisfactory, also making sure that any subsequent Festival dates within that month would not fall on incompatible days of the week; he would utter the words "**It Is Consecrated**". Thereupon the notification was sent immediately throughout the Land from the Mt. of Olives, by beacon fires on the tops of hills.  
(The People's Bible Encyclopedia, p 356, Charles Randall Barnes)

It is evident that such a procedure could produce considerable delays between the reporting of the new moon sighting following the astronomical event, even to the extent of days. Furthermore, an accurate determination of the "Consecrated" new moon date actually used in AD 32 is compounded by the fact that occasional intercalary monthly adjustments were required to maintain approximate synchronism between the Lunar and Solar cycles, but unfortunately, the first century methodology used by the Jews for doing this has been lost in antiquity. It was not until AD 360 that the Jews adopted the current metonic cycle of 19 years for the adjustment of the Levitical calendar (The Coming Prince, p 100).

These kinds of vagaries makes it quite apparent that our knowledge of the astronomical new moon date in AD 32 should have little value in precisely determining the Consecrated new moon date actually used. It might have been the astronomical date, or one or more days later. Alternatively, it could have been several days earlier if an intercalary month of Veadar had been inserted just prior to the new moon date in question (The Coming Prince, p 103). Since there is no algorithm that can mathematically relate the Consecrated and astronomical new moon dates, it is likewise true that there can be no mathematical way to absolutely relate Sunday, April 6, AD 32 to a specific Lunar Levitical date in that year. We are only able to conclude that the first 69 Weeks of Daniel apparently ended in the spring of AD 32, on a Sunday, just prior to Passover Week. Therefore, if the astronomical calculation of Daniel's 69 Weeks is to be correlated with the Biblical account of the final days of Jesus' ministry on earth, we need more information.

## **THE IMPORTANCE OF THE FINAL DAY OF DANIEL'S "69 WEEKS"**

We may respond quickly that more vital information is available directly from Scripture. The Sunday just before Passover was significant both historically and Biblically, for that Sunday has been memorialized as "Palm Sunday", when Jesus made His Triumphal Entry into Jerusalem riding a donkey. A closer inspection will allow us to focus on the prophetic significance of this event by noting several other facts associated with it.

- This was the first and only occasion when Messiah openly presented Himself as the Son of David, come to set up His Kingdom. It is clear that the multitudes understood what He was doing by their reaction as they exclaimed; "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest" (Matthew 21.9). If we were to search for a single event in Messiah's ministry when He clearly intended to announce His identity as King Messiah, it would have to be this time, and surely (Daniel 9.25) indicates that the first 69 Weeks would end when it was evident that Messiah the Prince had arrived.
- An independent study of the Book of Zechariah will reveal that (Zechariah 7.1-14.15) is a chronological dilate on the 70 Weeks of Daniel, beginning with the Medo-Persian period (Zechariah 7.1-8.23), moving chronologically through the Intertestament period (Zechariah 9.1-17), to Messiah's first coming (Zechariah 10.1-12), then Israel's casting away in unbelief (Zechariah 11.1-14), to the final phases of the 70th Week after skipping over the Church Age (Zechariah 12.1-14.15). The prophecy fulfilled on the day of the Triumphal Entry was originally set down in (Zechariah 9.9), which is embedded in the prophet's discourse of the Intertestament period. Note that this would be its proper chronological location to anticipate its fulfillment when the Lord came, immediately following the Intertestament period at the conclusion of the first 69 Weeks. Therefore, we may certainly relate Palm Sunday, not to just any Old Testament prophecy, but to the very one that is located chronologically in Zechariah, at the correct place for it to be anticipatory of the next phase of God's Plan, the conclusion of the first 69 Weeks of Daniel.
- Messiah's very words on the day when He presented Himself as the coming King suggest that the occasion was very special, for after pronouncing forthcoming Judgement on Jerusalem, He concluded with the cryptic statement; "Because you did not know the time of your visitation" (Luke 19.44b). Presumably He was referring to this grand entrance, but why was its timing so special? He had already fulfilled many Old Testament prophecies up to that point in His ministry, and would fulfill many others in the next few days, but this was the only one when He seemed to emphasize the criticality of its timing. Furthermore, we have already seen from the text that many people who witnessed His Jerusalem entrance generally understood the meaning of His actions, and it is unquestionable that at least the Bible scholars present must have understood that His arrival into Jerusalem was designed to fulfill (Zechariah 9.9). Yet Messiah's concluding remark suggests that there remained something else of which they were unaware. Could that "something else" have been the conclusion of the first 69 Weeks of Daniel, after which time the Daniel prophecy indicated Messiah would be cut off, Israel would be set aside, and the city of Jerusalem and the Temple destroyed?

Each of these aspects of the Palm Sunday incident appears to link that occasion with the first 69 Weeks of Daniel's prophecy, so we are increasingly confident that Sunday, April 6, AD 32, which has been computed to be the end of those first "69 Weeks", must logically be the date on which that uniquely relevant Triumphal Entry occurred. This conclusion is important, not only because it demonstrates the accuracy with which the Bible defines the fulfillment of a key portion of Daniel's prophecy, but as we shall now discover, also provides an essential element of information needed to relate the chronology of that last week in Jesus' ministry to the Lunar Levitical calendar that was operative in that year.

### **RELATING THE END OF THE FIRST "69 WEEKS" TO THE BIBLICAL ACCOUNT**

This connection may be accomplished entirely by a dedicated review of the accounts given in the four Gospels, without further concern for calendars, numerology, or astronomical computations.

We begin by directing attention to the fact that Jesus came to Bethany at the advent of that final week "six days before the Passover" (John 12.1). This is potentially significant, because Josephus records the following:

"Before the Jews rebellion, and before those commotions which preceded the war, ---people were come in great crowds to the Feast of Unleavened Bread on the eighth day of the month of Nisan."  
(Josephus, Book VI, Chapter V, p 3).

Let's assume for a moment that Jesus and His disciples were following accepted Jewish custom, so they arrived at Bethany on Nisan 8. The only possible issue here is whether Nisan 8 was their travel day to Bethany or the first full day after their arrival. However, this seems to be resolved textually as we read the remainder of (John 12.1-11), for we find that all of the activities described in those verses apparently occurred within that same time frame of "six days before". This is confirmed when we then read that the "next day" was the day of Jesus' Triumphal Entry into Jerusalem (John 12.12). This fact forces the date in question to be the date following the specific hourly time of their arrival, based on the following geographical facts.

Jesus and His disciples had to walk a distance of over 20 miles from Jericho to Bethany, up a deep and treacherous gorge called Wadi Qilt. Anyone who has ever ventured to walk along even a portion of this trail (As I did on one occasion) will readily agree with this writer that it is a tortuous and very tiring trek. The trail is not only dangerous of foot, but additionally climbs about 3000 feet over its distance from Jericho to Bethany. This is explained to make the point that such a journey can not be made at all unless the travelers are in good physical condition, and even then, not in a fraction of a day. It requires careful planning even to complete it within the daylight hours of a whole day. Therefore, Jesus' arrival with His disciples at Bethany had to be near the end of the travel day, and their physical condition and time remaining would not have permitted the subsequent activities described to also occur in that same travel day. Therefore, the "six days before" cannot refer to the travel day, but must refer to the full day immediately following their trip.

That full day “six days before” would have begun at 6:00 PM, but the fact that it was also the day before Jesus’ Triumphal Entry made it a Sabbath, thereby imposing still another constraint upon them. The Rabbis allowed 2000 cubits for a “Sabbath Day’s Journey”, without transgressing the Law, so Jesus and His disciples could have walked no more than about 3000 feet on the Sabbath day, thereby requiring that they arrive in Bethany before 6:00 PM.

It was necessary here to elaborate on the geographical challenges and time constraints of their trip, because Sir Robert Anderson assigns Nisan 8 to be their travel day instead of the following full day. In so doing, he causes Nisan 10 to become Palm Sunday, and Nisan 14 (Passover) to fall on the following Thursday. For reasons not fully understood, Anderson then doggedly pursues this chronology in his book, "The Coming Prince", by trying to prove that Messiah was not crucified on Passover but rather on Nisan 15, the first day of the Feast of Unleavened Bread. In so doing, this writer believes he has not only destroyed the typology of the Passover as it applies both to the Old Testament Exodus and Messiah's New Testament substitutionary sacrifice for sin, but also has forced an interpretation of the chronology of the final seven days, which is fraught with textual problems, when tested by a direct reading of the four Gospels. Accordingly, we choose to assign the Levitical date of Nisan 8 to be the Sabbath day, which was also Jesus' first full day at Bethany, “six days before the Passover” (John 12.1). With this assumption, the following result is obtained:

Travel day from Jericho to Bethany	= (Consecrated Lunar) Nisan 7
Sabbath day at Bethany	8
Palm Sunday, April 6, AD 32	9
Monday	10
Tuesday	11
Wednesday	12
Thursday	13
Friday	= (Consecrated Lunar) Nisan 14 (Passover)

It is seen immediately that this Biblical approach to calculate the Palm Sunday date produces precisely the same Levitical Calendar timeline as that computed from the astronomical approach. Reference back to that earlier astronomical timeline segment will show that the astronomical date just happens to yield the very same Levitical date for Palm Sunday as the one just derived independently from the above argument.

We are struck by this congruence, because any agreement between the astronomical and Consecrated dates for Nisan 1 should be nothing more than coincidental. That they agree at all must stem (1) from cloudless skies in the spring of AD 32 (That was Israel’s rainy season), and a “well-oiled” reporting mechanism; or (2) from the occurrence of an intercalary Veadar month just prior to Nisan 1. In this regard, it is interesting to note that Sir Robert Anderson's study of the first century period from AD 22 to AD 45 revealed that AD 32 should have been a year when an intercalary month was inserted (The Coming Prince, p103). If that happened, it would have abruptly delayed the Levitical Nisan 1 date with respect to the Gregorian Nisan 1 date, so that the astronomical Gregorian Nisan 1 date would have occurred before the Consecrated Nisan 1 date. Although we have no way of determining what actually happened, it appears that

various factors exactly compensated, to cause the above agreement noted in AD 32. We will pursue this unexpected agreement no further except to observe that the Lord certainly had to intervene to make such an archaic system of measurement produce the correct end date.

Accordingly, let's try to confirm that Sunday, April 6, AD 32 = (Lunar Consecrated) Nisan 9 appears to be the Levitical date that results in Biblical harmony. The following array of arguments are set down to support the view that that Passover fell on a Friday during the week of the Lord's Passion, while also observing that these arguments may be classified as either textual or typological in nature.

A) A chronological ordering of texts in the four Gospels produces a Friday Passover

If we set down in chronological order the concordant Gospel texts, beginning with Jesus' Palm Sunday Triumphant Entry into Jerusalem, and ending with His resurrection, we will discover that His Crucifixion appears to have taken place on a Friday. Consider the following specific events recorded in the Gospels for the final days leading up to Jesus' Crucifixion.

<b>Palm Sunday</b> (Mark 11.1-11)	The Lord made His Triumphant Entry into Jerusalem (Matthew 21.1-11; Mark 11.1-11; Luke 19.28-44; John 12.12-19)
<b>Monday</b> (Mark 11.12,15)	Jesus cleansed the Temple by casting out the moneychangers (Matthew 21.12-17; Mark 11.12-19; Luke 19.45-46)
<b>Tuesday</b> (Mark 11.19,20)	The Lord contested with Jewish leaders and concluded the day with the Olivet Discourse to His disciples (Matthew 21.18-25.46; Mark 11.20-13.37; Luke 19.47-21.38)
<b>Wednesday</b> (Mark 14.1) (Matthew 26.1-2)	Jesus was anointed at Bethany and Judas plotted with Jewish leaders to betray Jesus (Matthew 26.1-16; Mark 14.1-11; Luke 22.1-6)
<b>Thursday</b>	
<b>Friday</b> (Mark 14.12)	The Lord's Supper was held after 6 PM in the evening (Matthew 26.17-30; Mark 14.12-26; Luke 22.7-38; John 13.1-17.26) ----- Followed by prayer in the Garden, arrest, questioning, arraignment, judgement, Crucifixion, death about 3 PM, and burial before 6 PM the following afternoon (Matthew 26.31-27.61; Mark 14.27-15.47; Luke 22.39-23.56a; John 18.1-19.42)
<b>Saturday</b> (Matthew 27.62)	A Sabbath day of rest (Matthew 27.62-68; Luke 23.56b)
<b>Sunday</b> (Matthew 28.1)	Jesus was resurrected from the dead (Matthew 28.1-8; Mark 16.1-8; Luke 24.1-12; John 20.1-10)

It is apparent from the above synopsis of concordant Gospel texts that each and every day of the week from Palm Sunday, until the following Sunday resurrection can be traced within the Gospel accounts. Therefore, on this basis alone we have an argument for selecting Friday as the indicated day of the week when the Lord's Supper and crucifixion occurred.

B) The "Preparation Day" defines a Friday Passover for the time of Messiah's crucifixion

We punctuate this textual review by noting that John repeatedly refers to the day on which Jesus was crucified as the "Preparation Day" of the Passover (John 19.14, 31, 42). This is in agreement with similar statements made in (Matthew 27.62; Mark 15.42; Luke 23.54), all of which refer to the day of Jesus' crucifixion as the "Preparation Day". In addition, (Mark 15.42) specifically indicates that the AD 32 "Preparation Day" fell on the day before the Sabbath, i.e. Friday. So if we can establish which day of the Passover memorial was the "Preparation Day", we will have fully resolved both the issues concerning the day of the week on which Jesus was crucified, and the Levitical date to be associated with it.

But this matter should really be no issue at all, for it is well known that the Jews referred to the day before the beginning of a Feast as the "Preparation Day", in this case Nisan 14. Furthermore, the Jews regulated their Levitical calendar so that the "Preparation Day" never fell on a Sabbath, so as to facilitate the activities required for those preparations. We see that these facts are in harmony with our synopsis of the concordant Gospel texts given above.

Conversely, if one attempts to associate the first day of the Feast of Unleavened Bread (Nisan 15) with the time of the Lord's crucifixion, as does Sir Robert Anderson, and intractable conflict results, because the "Preparation Day" can never be the day of the Feast itself. It is here that we must cite for correction (Matthew 26.17 and Mark 14.1) as they appear in our English translations. Those texts seem to oppose the assertion just made, but the problem is not with the Bible itself. It is rather with the translators, who added the words in italics. Those verses originally read, "Now on the first of the unleavened bread the disciples came to Jesus saying to Him, 'where do You want us to prepare for You to eat the Passover?'" (Matthew 26.17); and "After two days was the Passover, and of unleavened bread" (Mark 14.1). These deletions of the italicized words to recover the texts of the original manuscripts bring the disciples query into harmony with God's command to Moses.

(Exodus 12.18)

"In the first month, on the fourteenth day of the month at evening, you shall eat **unleavened bread**, until the twenty-first day of the month at evening".

The disciples, who were well aware of the Old Testament Law, were striving to be in full compliance with it when they asked Jesus where they should eat "unleavened bread" on Nisan 14, immediately after that day began at 6:00 PM. That Nisan 14 was to be a time for eating unleavened bread cannot be disputed, for the commandment to Moses required them to so partake for seven days (Exodus 12.14-15), even though there were actually eight days in the Passover celebration, i.e. Nisan 14-21. The Jews understood Moses' instruction to

mean that they were to partake of unleavened bread on the days of Nisan 14-20, but the last day of the Passover celebration, i.e. Nisan 21, was to be observed by a holy convocation, celebrated in all respects like the first day, except that it did not commence with the Paschal meal (The People's Bible Encyclopedia, Barnes, p 360).

Therefore, the Passover meal described in (Matthew 26.26-30; Mark 14.22-26; Luke 22.14-23; John 13.1-30) must have been held on the commencing eve of Nisan 14, in compliance with the Law of Moses.

It is understood from the Law (Leviticus 23.6) and from known Jewish practice, both in the first and 20<sup>th</sup> centuries, that the Feast of Unleavened Bread has always been scheduled one day later, on the commencing eve of Nisan 15 (The People's Bible Encyclopedia, Barnes, p358-359). This was most logical in the first century while the Temple remained, because the Paschal lamb was slain and offered on the afternoon of Passover, Nisan 14. Consequently, the Feast itself, which included the eating of the lamb at the conclusion of the Feast meal, obviously could not be held until the Paschal lamb had been slain on the previous afternoon. Albeit, with the Temple destroyed long ago, the Jews continue to celebrate Passover on Nisan 15, even though a sacrificial lamb can no longer be a part of the ceremony.

C. Typology suggests that Messiah would have been selected for slaying on Nisan 10.

The Old Testament lamb was selected for slaying on Nisan 10, but kept alive until Nisan 14, when it was actually killed (Exodus 12.3,6). Accordingly, when Messiah made His Triumphal Entry into Jerusalem on Nisan 9, He was not presenting Himself as the Lamb to be slain, but rather as the victorious King to be worshipped, honored, and praised. Alternatively, when Jesus cleansed the Temple on Nisan 10, the scribes and chief priests were enraged, and sought how they might kill Him (Mark 11.18; Luke 19.47). So just as the Old Testament lamb was selected for destruction on Nisan 10, the New Testament "Lamb" was selected for destruction on the very same Levitical date.

D. Typology requires that Messiah had to be crucified on Nisan 14, Passover.

It is argued that the typology in the Old Testament Passover can find fulfillment in the New Testament Passover only if the perfect Lamb of God who takes away the sin of the world was slain on Passover day, Nisan 14. It is believed that attempts to connect the Old Testament Passover with any other New Testament date in Jesus' agony and death suffers from factitious logic. If such Levitical dates have any prophetic meaning at all, and **The Prophets Speak** makes it clear that they do, we must assign Passover, Nisan 14, as the proper time for the Lord's crucifixion. Moreover, we should expect that His death would not occur just anytime on Nisan 14, but be timed with the Paschal sacrifice conducted in the Temple during the following afternoon. Consequently, while the Temple Paschal lamb was being killed and offered up in the timeframe of 2:30- 3:30 PM on Nisan 14, Jesus Christ hung on the cross outside the city gate, to shed His blood as the sin-bearer (Matthew 27.45-46; The People's Bible Encyclopedia, Barnes, p 358).

E. Typology suggests that Messiah would have been resurrected on Nisan 16, First Fruits.

The resurrection of Messiah was the third event during Passover Week that fulfilled an Old Testament typology. (Leviticus 23.9-14) directed that the First Fruits of the Land was to be offered “On the day after the ‘Sabbath’” following Passover (Nisan 14), and the Feast of Unleavened Bread (Nisan 15). The precise meaning of the word "Sabbath" in this statement has been a matter of dispute from time immemorial. Some, including the Sadducees in the Second Temple period, and other Jews since the 8<sup>th</sup> century AD, have taken “Sabbath” in the sense of the seventh day of the week, i.e. Saturday. However, most Jewish scholarship, and Jews by and large since the first century, have understood the "day after the Sabbath" to mean the day immediately following Nisan 15, it also being a day of holy convocation and rest (The People’s Bible Encyclopedia, Barnes, p361). Of course, this whole issue would have been academic during Passover Week of the Lord's Passion, since Nisan 15, AD 32 also fell on a Sabbath, making it a “High Sabbath” (John 19.31).

Accordingly, first century Jews assigned Nisan 16 to be the date on which the First Fruits of the barley harvest was offered, so if we understand that it was also a prophetic "harvest" of resurrection (See Revelation 14.14-16), this date takes on special significance with respect to Jesus' resurrection. In fact we see that His crucifixion on Passover, Nisan 14, had to occur on a Friday in order for His recorded Sunday resurrection to also coincide with First Fruits, Nisan 16. This date for the resurrection is made all the more certain by Paul's prophetic statement in (I Corinthians 15.20).

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This paper has attempted to show why the Lord's Triumphal Entry into Jerusalem as King, must have occurred on Sunday, Nisan 9, AD 32, and in so doing,

- Fulfilled the first “69 Weeks” of Daniel’s “70 Weeks”;
- Resulted in Messiah’s crucifixion on a Friday Passover;
- Produced Messiah’s resurrection on a Sunday First Fruits.

Perhaps the one remaining issue of which this writer is aware has to do with (Matthew 12.39-40), where Messiah stated that His internment in the earth would span “three days and three nights”. If Messiah died on Friday, Nisan 14, just before 6:00 PM, how could a dawn Sunday, Nisan 16 resurrection have fulfilled “three days and three nights”? This issue has been debated extensively, but never completely resolved. Nonetheless, the following argument from two conservative Bible scholars supports the above results.

“The only way you can come out with three twenty-four-hour days is if He rose at the same hour (three days later, of course) that He was crucified, namely, 3:00 PM. Actually, however, He rose “on the third day” (I Corinthians 15.4). Obviously, if He rose on the third day, He could not already have been buried for three whole nights and three whole days. That would have required His resurrection to be at the beginning of the fourth day. What, then, is the meaning of the expression in (Matthew 12.40), ‘three days and three nights in the heart of the earth’? This can only refer to three twenty-four-hour days in part or in whole” ----- “According to ancient parlance, then, when you wished to refer to three separate twenty-four-hour days, you said, ‘Three days and three nights’, even though only a portion of the first and third days might be involved.” (“Encyclopedia of Bible Difficulties”, Gleason L. Archer, p 328)

“And it accorded with Hebrew usage to designate by the term day or night what probably formed only a part of these; thus by ‘three days and three nights’ might be understood only a portion of three.”  
(The People’s Bible Encyclopedia, Charles Randall Barnes, p 1109)