

# MIN'S HISTORICAL CALENDAR OF JESUS

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*Min's Free Press*

Continental Divide, CO

*Min's Google-archived digital edition September 16, 2003.*

*First printed edition published by MFP on July 1, 2004.*

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## Preface

Several years ago I published my first two books. The first was entitled “Book Of Daniel: Fact or Fiction?”, My second book is named “Historical Calendar Of Jesus” since the former work establishes the genuine historicity of the prophet Daniel, and his autograph manuscript as presented in the “Biblia Hebraica”, Leningrad MS.B19A Kittel/stuttgartensia consonantal texts, which are available as freeware in the normal (BHS) and morphological (BHM) format from the “online-bible” website, which text comprises the predominantly Hebrew part of the Old Testament and its few Aramaic portions (Gen.31:47a; Ezra 4:8-6:18; 7:12- 26; Jer.10:11; and Daniel 2:4-7:28). Subsequent to my research of this codex to the sacred scriptures, I’ve since discovered that the *editio Vulgata* is the principal translation of the Judeo-Xian Bible, because Sophronius Eusebius Hieronymus, bka St. Jerome, was sufficiently adept in the classic astrological and mythological basis of the scriptures as to bring both old and new testaments to life — to the degree that western thought can more easily relate herein the 21st century of the Roman calendar. Also, because my first two books are so closely related, I’ve integrated parts of my 1st book into this new and expanded Historical Calendar Of Jesus, brought up to date using “Astrolog w/Swiss Ephemeris” plus the knowledge that judicial astrology has awarded the practitioner having mastered both kabalah & tarot, and having demonstrated note-for-note what the “music of the spheres” actually is, and how it is calculated, and what its articulated names are as they are transposed through the 84 Key Signatures of the Gods, the “keys” of life.

When I first wrote this book, I wasn’t using my trademark PGP-signature and full, hyphenated justification as I have done faithfully since the summer of 2000 AD. I have however employed hard line-breaks and I’ve PGP-clearsigned every chapter in my new, expanded edition of The Historical Calendar of Jesus as posted online and thereby permanently archived on the “Google” newsgroup server, which guarantees the autograph authenticity of every line of every chapter of this original book except where otherwise explicitly noted by citations and/or quoted text. It should also be noted that, although I’ve updated this book using the latest JPL DE-406/Sweph ephemeris software, all of the original edition’s calendar dates and corresponding events remain intact. Only astronomical calculations are slightly more accurate, and these chapters have been expanded and redacted as my ability permits.

Enjoy!

Daniel Joseph Min

July 1, 2004

## Introduction

Each chapter of this book begins with a succinct paragraph-summary of itself, followed by pages of scientific and historical research describing the chronologies examined in explicit detail with verifiable citations. This provides the reader with a quick and easy way to “skim thru” each chapter from the beginning, enticing the more astute and critical scientist to carefully study the balance of each chapter as the facts warrant. The ancient Hebrew calendar is referenced to our western calendars, and is charted at the end of chapters where a visual reference to the dates analyzed is useful.

Know that the “Seventy Weeks” prophecy found at Daniel 9:24-27 is demonstrated historically accurate-to-the-day, i.e. 483 actual, real-time, Hebrew lunisolar calendar years after the date that the priestly scribe Ezra had gone forward with Artaxerxes’ imperial edict to restore and build Jerusalem. Lord Jesus quoted Daniel as being “the prophet” [ref. Mat 24:15; Mark 13:14], a fact which is cited as the \*supreme\* authority endorsing Daniel’s autograph as genuine. Thus the balance of this work is presented as a matter of record, in the spirit of God.

While the secular crowd will oft-digress to frivolous innuendo (i.e. cavilism) in futile attempts to discredit the Holy Bible and its message which is the gospel of Christ-crucified, such inevitably has the antithetical effect of attracting much-appreciated scrutiny over the Hebrew & Greek Canon, since the evidence weighs heavily in the gravity of its merit, and the wisdom of the ages remains intact, fully intact.

The first edition of this book relied on planetary positions as calculated using the older high-precision (untruncated) VSOP87 [Variations Seculaires des Orbites Planetaires] theory of Bretagnon and Francou, with all lunar positions calculated using the revised (untruncated) ELP-2000/82 lunar theory of Chapront-Touze and J. Chapront [Bureau des Longitudes].

This new and expanded edition uses Astrolog 5.41G with Swiss Ephemeris (JPL-DE200/405/406) for all astronomical calculations. At this writing, September 2003, this is the most reliable and accurate astronomical and astrological computer software available for any PC running Windows, and accounts for dynamical time, ecliptic obliquity, nutation, precession, aberration, and more complex calculations made using high-precision algorithms and coefficient tables rendering the significant figures indicated, yielding accuracy for geocentric positions comfortably within  $\pm$  several arcseconds for all dates calculated, albeit the Moon’s position is especially difficult to compute, and is probably accurate to no better than just a few arcminutes, which is still way more than adequate for the purposes of this historically unprecedented work.

Geographical location datum preset to Jerusalem, Israel 31N46:48 x 35E13:12 for all astronomical calculations presented, with local times given in both UT and Jerusalem Standard Time [JST/EET @ UT +2:00] for convenience and continuity, noting that local mean time is approximately 20 minutes ahead of EET, or UT +2:20, which is used only rarely in this book, and only where “LMT” is clearly indicated, as with both Jesus’ and John’s natal charts which are presented in chapters 2 and 3, respectively. “LAT” or Local Angle Time is sundial-time, and is used only where so-noted. In every instance, times & dates given are explicitly referenced.

Remember that each day in the lunisolar calendar begins at sundown the day before, and ends at sundown that same day; e.g., the Julian calendar date Thursday, September 19, 457 BC is counted as the Hebrew/Jewish calendar date of 1 Ethanim/Tishri 3305, but the ancient Hebrew calendar reckons that old Julian [Roman] calendar Thursday as beginning at sundown on the previous day, which is Wednesday evening in the proleptic Julian calendar. This “sundown-to-sundown” convention of the scriptures is found beginning in the Torah [Law of Moses], in the Book of Genesis chapter 1 verse 5: “And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” With the evening counted from sundown to sunrise and the morning counted from sunrise to sunset, so the Hebrew calendar is always about six hours ahead of the Roman calendar in terms of what day of the week it is, a fact which proves invaluable for positively identifying historical calendar dates only alluded to or implied in the Bible, notably which lunisolar calendar dates were established by strictly-observed Torah calendar rules, which the reader will find is absolutely, meticulously, observed throughout this book.

Notably the Mayan calendar, which is the most accurate long-term astronomical calendar in existence, predicted the conjunction of our winter solstice Sun with the Mayan Sacred Tree, or the apparent intercept of the galactic and ecliptic planes at 5 degrees Sagittarius, which great tropical-sidereal conjunction ends the fifth and last age of the Sun for this seventh grand precessional year of the Mayan calendar, and furthermore completes a sabbath of great precessional years or “7. millenary profoundly deduced” as Nostradamus so exactly describes it in his prophetic epistle toward the ill-fated king Henry II of France. This date is most precisely calculated as Friday, December 21st, 2012 AD at 11:11:23 UT, with the seven previous “Natalii Solis Invicti”, or Births of the Sun-Invincible, summarized for the reader’s edification on the following page:

Body	Caelestial	Latitude	Velocity
Jupiter	: 13Tau55'15"	- 0:44'34"	-0.1184174
Aldebaran	: 15Tau00'00"	- 5:28'00"	alTau
MeanLilith:	16Tau08'19"	- 1:30'18"	+0.1108440
Saturn	: 13Lib40'52"	+ 2:18'29"	+0.0899011
True Node	: 0Sco37'43"	+ 0:00'00"	+0.0230194
Venus	: 11Sco36'24"	+ 1:06'30"	+1.2496808
Mercury	: 19Sco43'08"	+ 0:24'24"	+1.4795023
Gal.Center:	2Sag03'04"	- 5:36'34"	SgrA*
-----			
/SacredTree:	5Sag00'00"	+ 0:00'00"	
\Sun	: 5Sag01'12"	+ 0:00'01"	+1.0183180
-----			
Gal-Ecl	: 5Sag13'40"	+ 0:00'00"	
Solar Apex:	7Sag20'50"	+53:25'58"	HerA*
Pluto	: 13Sag58'10"	+ 3:20'43"	+0.0351116
Mars	: 1Cap26'53"	- 1:09'51"	+0.7809645
Neptune	: 5Aqu50'01"	- 0:36'39"	+0.0220093
Uranus	: 9Pis39'40"	- 0:42'46"	+0.0068411
Moon	: 19Pis15'46"	+ 3:27'34"	+12.267681

8TH BIRTH OF THE SUN IN TREE OF LIFE

Fri 21 Dec 2012 AD Gregorian  
 8 Dec 2012 AD Julian  
 Julian Day 2456283; \*1.2.15.0.0.0.0  
 13.0.0.0.0; 3 Kankin; 4 Ahau

7TH BIRTH OF THE SUN IN TREE OF LIFE

Sat 1 Mar 23,615 BC Gregorian  
 27 Aug 23,615 BC Julian  
 Julian Day -6903717; \*0.19.10.0.0.0.0  
 -52.0.0.0.0; 3 Kayab; 4 Ahau

6TH BIRTH OF THE SUN IN TREE OF LIFE

Sun 10 May 49,242 BC Gregorian  
 15 May 49,241 BC Julian  
 Julian Day -16263717; \*0.16.5.0.0.0.0  
 -117.0.0.0.0 ;18 Pop; 4 Ahau

5TH BIRTH OF THE SUN IN TREE OF LIFE

Mon 18 Jul 74,869 BC Gregorian  
 1 Feb 74,867 BC Julian  
 Julian Day -25623717; \*0.13.0.0.0.0.0  
 -182.0.0.0.0; 18 Zotz; 4 Ahau

4TH BIRTH OF THE SUN IN TREE OF LIFE

Tue 26 Sep 100,496 BC Gregorian  
 21 Oct 100,494 BC Julian  
 Julian Day -34983717; \*0.9.15.0.0.0.0  
 -247.0.0.0.0; 18 Yaxkin; 4 Ahau

3RD BIRTH OF THE SUN IN TREE OF LIFE

Wed 4 Dec 126,123 BC Gregorian  
 9 Jul 126,120 BC Julian  
 Julian Day -44343717; \*0.6.10.0.0.0.0  
 -312.0.0.0.0; 18 Yax; 4 Ahau

2ND BIRTH OF THE SUN IN TREE OF LIFE

Thu 12 Feb 151,749 BC Gregorian  
 28 Mar 151,746 BC Julian  
 Julian Day -53703717; \*0.3.5.0.0.0.0  
 -377.0.0.0.0; 18 Mac; 4 Ahau

\*\*1ST BIRTH OF THE SUN IN TREE OF LIFE

Fri 22 Apr 177,376 BC Gregorian  
 14 Dec 177,373 BC Julian  
 Julian Day -63063717; \*0.0.0.0.0.0.0  
 -442.0.0.0.0; 18 Pax; 4 Ahau

\*calabtun.pictun.baktun.katun.tun.uinal.kin;

\*\*first birth of the sun after tropical years began circa 200,000 years,  
 - ergo four thousand-hundred vernal and autumnal equinox-times - B.C.

Compared to the Mayan's and/or Babylonian's awesome astronomical sophistication, the lunisolar calendar of Moses was comparatively simple, and obviously of Egyptian origin, but is still most effective for counting the days, months and years in harmony with the solar-daily rotation of the Earth, the synodic-monthly orbit of the Moon, and the tropical-annual orbit of Earth around the Sun ergo the Sun relative to Earth and her slowly-precessing rotational axis. This is the lunisolar cycle, and is used for the everyday Jewish calendar, and for observing traditional "holy days" (holidays) as the God of Moses commanded:

*“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.”—Gen 1:14 AV*

While the lunisolar calendar methodology predates Moses by many many thousands & likely millions of years, we can be certain that it is far older than just 3800 some-odd years ago when Moses had introduced it circa 1800 BC. At least, the Torah calendar of Moses has been continuously in use by the Hebrew/Jewish people since that time, and with the holy convocations of the Torah even today being observed right in season, which sacred observances even Lord Jesus faithfully practiced from His youth up until the Passover of 31 AD, at which time He became God's Passover Lamb, and He was slaughtered. We'll cover much, much more on this astronomical chronology in the proceeding chapters. The Julian or old civil calendar was invented by the Greek scholar and Alexandrian astronomer Sosigenes in 44 BC at the behest of Gaius Julius Cæsar (Cæsar died later that same year), although this revised and refined version of the old Roman calendar allegedly established circa 753 BC [AUC 1/752] by Romulus was not made fully operational until 2 AD under emperor Augustus. Many subsequent revisions to the Julian calendar evolved into its familiar, modern-day version, the International Gregorian Calendar. The Roman calendar with all its refinements has always been a "tropical-year to solar-day calendar" only, ignoring lunar months altogether. Sosigenes had estimated the length of the solar year to be 365 days and 6 hours. Those extra 6 hours per year were to be collectively added as one extra 24-hour day every 4th year, making a 366-day leap year [cognate to Old Norse hlaupa, "to leap"].

Sosigenes' calendar was started on a leap year retroactive to 45 BC, but those early leap years were inserted more often than they should've been, once every three years through 9 BC. This was corrected by ignoring leap year's in 5 BC, 1 BC and 4 AD [ref. Macrobius, Saturnalia I,14,14]. So from 5 AD onward, the Julian calendar proceeded according to specification—until it was discovered that the true solar year is about 11 minutes 14 seconds shorter than

Sosigenes had estimated, with a tropical year today calculated at ~365.242199 days in length. This modest error compounded over time, adding about 7 extra days per millennium, but the vernal equinox proved useful as the benchmark for crudely recalibrating and adjusting the calendar every several hundred years or so, thus assuring its continued relative accuracy over time. However, by 1545, the spring equinox—which the Roman Catholic Church used for determining Easter [Ishtar, I'star, Isis, Astarte, Aphrodite, Venus]—had moved entirely ten days ahead of its proper date, rather, the date had “skipped” ten days beyond the actual equinox. So in December of that year, the Council of Trent authorized Pope Paul III to take action, but it wasn't until the election of Pope Gregory XIII (Ugo Buoncompagni, 1502-1585) in 1572 that a formal proposal was solicited from famed Jesuit astronomer Christopher Clavius (1537-1612), which he'd compiled based on suggestions of astronomer and physician Luigi Lilio (?- 1576), and most especially, Clavius based his findings on the meticulous research of the 7th century Anglo-Saxon monk, scholar, historian and theologian, the venerable St. Bede (673- 735 AD). This proposal/papal bull officially appeared in February 1582, but the Brit's didn't adopt the Gregorian version until March 25, 1752. This calendar is today known as the International Standard Gregorian Calendar, and is becoming the de facto calendar throughout the world.

But there's one more calendar you'd do well to familiarize yourself with before proceeding with this book, and that is the Julian (Fr. “Julien”) dating system commonly used by astronomers. Julian dates mustn't be confused with the old Julian calendar of Sosigenes, but was named for the classical scholar Julius Cæsar Scaliger (1484-1558) by his son Joseph Justis Scaliger(1540-1609), a prolific writer whose works were published posthumously in 1610.

Among Joseph's crowning achievements was a scientific study of previous calendars entitled ‘Opus de emendatione tempore’ dated 1583, notably one year after the Gregorian calendar was introduced. Briefly, the first Julian Day of the Julian Period — or Scaliger Cycle of 7980 years — was assigned by Scaliger as day ZERO (0), starting precisely at 12:00:00 AM GMT January 1, 4713 BC by the proleptic [i.e. subsequently leap-year corrected] Julian calendar. All astronomical calculations presented herein include reference to Scaliger's Julian dating system, but the calendar is 12 hours later plus one calendar year later than this for all “BC” calendar dates, since astronomers include the year “zero” which is 1 BC; e.g. -4712-01-01 is equivalent to 12 PM UT January 1, 4713 BC.

Thereby Julian dating system numbers are computed by adding the number of days from -4712-01-01 plus any mathematical fraction of that day counting from noon, plus or minus. This is because Scaliger had originally designated 12 AM GMT as xx.00, but it is convention for all astronomical calculations to recognize xx.00 as 12 PM (noon) UT as beginning any Julian day, with xx.25 as 6 PM UT, xx.50 as 12 AM UT, etc, since astronomers most often work at night, and the old midnight-to-midnight reckoning was confusing to astronomers



who did calculations by hand. It is worthy of mention also that the chronological dating system used by historians is rendered as simple integers; e.g., anytime between 12:00 AM UT Thursday September 19, 457 BC through 11:59 PM UT corresponds to Julian Day 1554766, but in astronomer's terminology, that same Julian date, as reckoned in Jerusalem (since that's where we'll stay focused throughout this entire book), would be Julian Day [hereinafter abbreviated to 'JD'] 1554766.00000 only at 2:00:00 PM Jerusalem Standard Time, since Jerusalem time is always UT +2:00. In other words, 12:00 PM (noon) in Jerusalem is only 10:00 AM in Greenwich, England, so 12:00 PM in Jerusalem on September 19, 457 BC corresponds to JD 1554765.91667, since  $22/24$ 's of 1 = 0.9166666666667, truncated to five decimal places for within one second per day accuracy, yields 0.91667, which fraction is then added to the previous Julian Day.

*Enough with all this astro-chronological jargon you say?*

Then let THE RECKONING begin...

## Chapter 1 The Hand Of God

**E**ZRA LEFT BABYLON bound for Jerusalem with Artaxerxes' decree [ref. Ezra 7:6-9] on the Hebrew calendar date of 1 Abib [Nisan] 3304, which date was Tuesday, March 26, 457 BC. This "going forth" of the decree [edict] started the prophetic clock ticking down Daniel's 7 plus 62 weeks-of-years [49 + 434 years] to Messiah the Prince, Jesus the Nazarene [Dan 9:24-27]. Note that the seventh year of the achaemenid Persian king Artaxerxes was counted beginning 1 Nisanu through 29 Addaru on the Chaldean- Babylonian calendar, which was April 8, 458 BC through March 26, 457 BC by the old civil (proleptic Julian) calendar. But this gentile king's seventh year was counted from 1 Tishri 3304 through 29 Elul 3304 on the ancient Hebrew civil calendar recognized by the priesthood, placing Ezra's 7th year for king Artaxerxes from October 2, 458 BC through September 20, 457 BC.

The astronomical data with reference to the molad [lunar-solar conjunction] for Ezra's "first day of the first month" [Ezra 7:9] is calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian Day: 1554589  
Julian calendar: Tuesday, March 26, 457 BC  
Jewish calendar: 1 Abib[Nisan] 3304  
Sunrise: 05:44:55 AM JST; JD 1554588.65619  
Sunset: 05:47:33 PM JST; JD 1554589.15802  
New Moon: Mon, Mar 25, 457 BC @ 09:10:42 AM JST  
Julian date: 1554587.79910; Lunation: -29421  
Moon's distance: 394061 k(61.8 ER); Subtends: 0.5054 deg.  
Right ascension: 23:59:48.41; Declination: -05:16:48  
Azimuth: -53.004; Altitude: 36.966  
Moonrise: 06:01:06 AM JST; JD 1554587.66743  
Moonset: 05:54:52 PM JST; JD 1554588.16310

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*New (2003) Swiss Ephemeris:*

LMT: 09:07:00 26-Mar--456  
UTC: 06:10:00 26-Mar--456  
TDT-UT: +16677.8 sec  
Sidereal Time: 21h 00m 07s  
Julian Day: 1554588.75694  
Metonic calendar: 1 Nisanu 3304  
Islamic calendar: yawm ath-thalatha'  
30 Rajab -1111 (1948439.17=1AH)  
Mayan Long count: 6.14.15.5.6  
(baktun.katun.tun.uinal.kin)  
Haab: 19 Xul  
Tzolkin: 3 Cimi

Ezra stated that “on the first day of the fifth month” he reached Jerusalem [Ezra 7:9]. This date was 1 Ab[Av] 3304, or July 22, 457 BC [molad was Sun, Jul 21, 457 BC @ 11:09:38 PM JST; JD 1554706.38169], where Ezra confirms for us that this same 5th month[Ab] was also in “the seventh year of the king” [Ezra 7:8]. Clearly, unlike the Persians who’d counted the 7th year of their king from 1 Nisanu that previous year [458 BC], Ezra was not counting this gentile king’s seventh year from 1 Abib[Nisan] 3303[458 BC], but was counting from the Hebrew civil calendar new year of 1 Tishri 3304 [in the fall of 458 BC]. Ezra’s “first month” Abib was also the 7th civil calendar month Nisan of 3304, with the fifth month of Ab placed as the 11th civil calendar month of Av-also in 3304, thusly both months were properly reckoned by Ezra as squarely within Artaxerxes’ seventh civil calendar year of 3304.

Ezra’s “first” and “fifth” month references were to the “spring- to-spring,” 1 Abib to 1 Abib[hodesh ha-aviv] religious calendar of the Torah, but not to the “fall-to-fall,” 1 Tishri to 1 Tishri agricultural-liturgical shana observance of the Hebrew civil calendar. This dual-aspect, or bisection of Hebrew timekeeping methods is covered more thoroughly later. Just remember, that morning follows evening, and so the days with longer nights than days is in front of the days with longer nights, and that’s exactly why the vernal equinox has always followed the autumnal equinox by calendar years.

Artaxerxes became king by Persian eponym upon his father Xerxes’(Ahasuerus) death in mid-August of 465 BC, but the Persians regarded this time as Artaxerxes’ “accession year”, observing the custom in which the new king was to “complete” the last regnal year of his predecessor before being declared sovereign on the next Persian calendar new year of 1 Nisanu. Note the similarity between the names of the Babylonian civil calendar and the Hebrew civil calendar months given on the following page. It is claimed that during the 70-years captivity in Babylon [606-537 BC], the Hebrews adapted the Babylonian calendar month names for use in the Hebrew “fall-to-fall” civil calendar. My subsequent research has shown that distinguishing between fall-to-fall and spring-to-spring calendar reckoning is vastly more ancient than orthodox secular-religious science have previously asserted, and so the dual naming convention is probably just as ancient, antediluvian, and prehistoric, and these month names share common Egypto-Babylonian roots.

Note also that the numbering for Babylonian calendar months refers only indirectly to the Torah calendar numbering due to dissimilar leap-year intercalation sequences observed by these calendars, with the Hebrew/Jewish civil calendar numbering given in parentheses:

Month#	Babylonian	Hebrew	Jewish civil#
1	Nisanu	Nisan	(7)
2	Aiaru	Iyyar	(8)
3	Simanu	Sivan	(9)
4	Duzu	Tammuz	(10)
5	Abu	Ab/Av	(11)
6	Ululu	Elul	(12)
7	Tashritu	Tishri	(1)
8	Arahsamnu	Heshvan	(2)
9	Kislimu	Kislev	(3)
10	Tebet	Tebet	(4)
11	Shabatu	Shebat	(5)
12	Addaru	Adar	(6)
13*	AddaruII	V'Adar/AdarII	(13)

\*intercalary, or leap month

Artaxerxes' accession "year" lasted about eight months, from the late 4th, or early 5th, month[Duzu or Abu] of Xerxes' final Persian-regnal year(the papyri place Xerxes' death between August 4 and August 18 of 465 BC, but no precise date is given), until 1 Nisanu of 464 BC. This chronology is also referenced in Sir Isaac Newton's 'Observations Upon the Prophecies of Daniel' [pp. 154-157], with historical sources firmly establishing Artaxerxes' first regnal year in 464 BC. These include the 'Canon of Ptolemy', the 'Greek Olympiads', numerous allusions to Persian affairs by Greek historians, and contemporaneous business documents, all of which place the seventh Persian civil-regnal calendar year of Artaxerxes from 1 Nisanu[April 8] of 458 BC through 29 Addaru[March 26] of 457 BC, with these ancient new moons recorded in 'The Venus Tablets of Ammizaduga' [Langdon/ Fotheringham, London, 1928; see 'Babylonian Chronology 626 BC-75 AD' Parker & Dubberstein; Brown Univ. Press, 1956]. The chart on the following page lists the first ten regnal years of the achaemenid Persian king Artakhshathra[Artaxerxes/ Longimanus], based on the new-moon(new crescent) tables of Karl Schoch, as recorded in The Venus Tablets, which data was painstakingly checked and recompiled by Parker & Dubberstein, then identified by the proleptic Julian calendar year/month/date equivalents to the 1st day of each Babylonian calendar month, confirming their accuracy:

Artaxerxes'	1st year	2nd year	3rd year	4th year	5th year
	464BC	463BC	462BC	461BC	460BC
Nisanu	04/13	04/03	04/22	04/11	03/31
Aiaru	05/13	05/02	05/21	05/10	04/30
Simanu	06/11	06/01	06/20	06/08	05/29
Duzu	07/11	06/30	07/19	07/08	06/27
Abu	08/10	07/30	08/18	08/06	07/27
Ululu	09/09	08/29	09/16	09/05	08/25
Tashritu	10/08	09/27	10/16	10/04	09/23
Arahsamnu	11/07	10/27	11/15	11/03	10/23
Kislimu	12/06	11/26	12/14	12/02	11/21
	463BC		461BC	460BC	
Tebet	01/05	12/25	01/13	01/01	12/21
		462BC			459BC
Shabatu	02/03	01/24	02/12	01/31	01/20
Addaru	03/04	02/22	03/12	03/01	02/19
AddaruII		03/24			03/20
	6th year	7th year	8th year	9th year	10th year
	459BC	458BC	457BC	456BC	455BC
Nisanu	04/19	04/08	03/27	04/15	04/04
Aiaru	05/18	05/08	04/26	05/14	05/04
Simanu	06/17	06/06	05/25	06/13	06/02
Duzu	07/16	07/06	06/24	07/13	07/02
Abu	08/15	08/04	07/24	08/11	07/31
Ululu	09/13	09/03	08/22	09/10	08/30
Tashritu	10/12	10/02	09/21	10/10	09/29
Arahsamnu	11/11	10/31	10/20	11/08	10/29
Kislimu	12/10	11/30	11/19	12/08	11/27
	458BC			455BC	
Tebet	01/09	12/29	12/18	01/06	12/27
		457BC	456BC		454BC
Shabatu	02/08	01/28	01/17	02/05	01/25
Addaru	03/09	02/27	02/15	03/06	02/24
AddaruII			03/16		03/25

These ancient records coincide perfectly with our calculated molads [using the full VSOP87/ ELP-2000'82 theory & SWEPH/JPL], although these ancient lunar months were postponed in most cases by 1 or 2 calendar days past the molad as a result of how the new moon was determined, i.e. calculated lunation [Hebrew] or visual new crescent [Persian], but also by dissimilar religious calendar rules for observing the Holy Days & molad "overposts", thus the calendar months were often delayed by 1 or 2 days in both the Persian and Hebrew calendars. For example, Artaxerxes' 1st Persian regnal year began 2 days past the calculated molad for that Persian calendar month of Nisanu 464 BC [the molad was Tue, April 11, 464 BC @ 06:52:20 PM JST; JD 1552048.20301]. As we see from the chart above, the king's first Persian-regnal year began precisely on Thursday, April 13th, 464 BC. Using the same molad

data to ascertain the lunisolar Torah calendar reckoning for that 1 Abib[Nisan], since the molad was well-past the usual “overpost window” of 12 PM JST, then 1 Abib had to be delayed until Wednesday. But Passover[14 Abib] could only fall on a Monday, Wednesday, Friday or Saturday, so to have allowed 1 Abib to fall 14 days prior on a Wednesday would’ve forced the Passover to fall on a Tuesday—a scenario strictly forbidden by calendar rules! Hence, this 1 Abib was properly delayed until Thursday, which was the very same date the Persians selected.

This is why the ancient calendar were always calculated years in advance, so that calendars could be mapped-out ahead of time, based on the calendar rules devised to accommodate the holidays for each and every calendar year. We’ll cover much more on the ancient calendar rules later, but we’ll begin with leap-year intercalation. The regular 19-year interval in which the molad is coincident with the near-equal length of day and night, which is one to two days before the vernal equinox in the northern hemisphere due to atmospheric aberration, this begins each 19- year cycle of the lunisolar calendar, and is fixed regardless of whatever leap-year sequence is selected. The X-Graph on the following page illustrates how this sequence would theoretically be shifted with respect to the 19-year cycle were the calendar to remain in effect until ~25465 AD, were it not for the quasi- periodic shifting of the polar axis and dynamic changes in equinoctial precession. Note the ascending Ionian modality of intercalation, is because W-W-H-W-W-W-H transposes as 3-3-2-3-3-3-2 within these calendric parameters:

Sequence	3	2	3	3	3	2	3	3	2	3	3	3	2	3
3,5,8,11,14,16,19	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
2,4,7,10,13,15,18	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
1,3,6, 9,12,14,17	X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
2,5,8,11,13,16,19	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
1,4,7,10,12,15,18	X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
3,6,9,11,14,17,19	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
2,5,8,10,13,16,18	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
1,4,7, 9,12,15,17	X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
3,6,8,11,14,16,19	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
2,5,7,10,13,15,18	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
1,4,6, 9,12,14,17	X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
3,5,8,11,13,16,19	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
2,4,7,10,12,15,18	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
1,3,6, 9,11,14,17	X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
2,5,8,10,13,16,19	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
1,4,7, 9,12,15,18	X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
3,6,8,11,14,17,19	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
2,5,7,10,13,16,18	Ancient seq.=>	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
1,4,6, 9,12,15,17		X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
3,5,8,11,14,16,19		.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X	.X
	3	2	3	3	3	2	3	3	2	3	3	3	2	3

Note the distinctive one-year shift between the ancient and modern leap-month intercalation sequence observed for the Hebrew calendar. There's a simple rule for calculating whether any given Hebrew calendar year was a leap year from c. 1591 BC to the present: Any year after 3921 [160-161 AD] is counted as a leap year when its value divided by 19 leaves a remainder of 0, 3, 6, 8, 11, 14, or 17; but any year before 3921 is a leap year only if its value divided by 19 leaves a remainder of 2, 5, 7, 10, 13, 16 or 18. For example, the year 5760 (1999-2000 AD) is a leap year because 5760 divided by 19 leaves a remainder of 3, which also makes this the 3rd year of that 19-year lunisolar cycle, counted as the 304th so-called "metonic" cycle of the proleptic Hebrew calendar, although the astronomer Meton was nowhere near the first to discover the lunisolar cycle, as evidence has shown that this calculation dates at least back to the days of Adam ~200,000 BC. To determine if the Hebrew civil calendar year 3791 [30-31 AD] was a leap year, 3791 is before 3921, so 3791 divided by 19 leaves a remainder of 10, and so was a leap year, and was the 10th year of that lunisolar cycle, "#200" in the proleptic Hebrew calendar, called "proleptic" since the Hebrew year "1" was reckoned as Tishri 1, 0001, or Monday, September 7, 3761 BC, with its molad 9:50 AM JST [JD 347967.826] by the Gregorian calendar. Simply adding this arbitrary "year 1 constant" of 3761 to any Gregorian calendar year (up to circa 25,000 AD) gives us the proleptic Hebrew calendar equivalent; e.g., adding 3761 to 1999 AD gives us the Hebrew civil calendar year 5760. Rosh ha-Shannah or New Year's Day in the Hebrew civil calendar was Saturday, September 11, 1999 [molad on Thursday, September 9, 1999 AD @11:44:58 PM JST {JD 2451431.40623}].

Again, don't forget that the day began at sunset on the previous day in ancient Hebrew calendar, typically counted as 6 PM local timezone for the modern Jewish calendar. The traditional Jewish "first year of creation" 3761 BC is an entirely arbitrary date, since the Earth is certainly many millions - probably billions - of solar years young, although radiocarbon dating and other quasi-scientific methods are not exactly foolproof, either.

It is of critical importance to understand that when the Bible states that "so&so" was begat by[ben] "such&such", more often than not this meant that "so&so" was the grandson, or was the great grandson, or was the great-great-to-the-nth grandson of "such&such"! While in a trance state, the world-renowned "seer" Edgar Cayce stated that Noah's Flood occurred around 28,000 BC. That's practically yesterday in the long-forgotten annals of antediluvian prehistory, thus is a perfectly logical, reasonable and recent dating for Noah and the greatest flood in since men walked the Earth. While God promised not to flood the entire planet again, widespread, catastrophic flooding still occurs, and a global-wide cataclysm —i.e. the Tribulation— is presently occurring [cf. Mat 24:14-22,32-39; UPDATE: since 9/11/2001, WWII has officially been underway]. But let's get back to Ezra's "7th year" for king Artaxerxes. The chart on the following page lists the proleptic Hebrew/Jewish civil calendar years beginning each lunisolar cycle from the captivity through Simon III's leap-year postponement in 160-61 AD:

Lunisolar Cycle#		Gregorian Year		Hebrew Year
167	-	607 BC	-	3155
168	-	588 BC	-	3174
169	-	569 BC	-	3193
170	-	550 BC	-	3212
171	-	531 BC	-	3231
172	-	512 BC	-	3250
173	-	493 BC	-	3269
174	-	474 BC	-	3288
175	-	455 BC	-	3307
176	-	436 BC	-	3326
177	-	417 BC	-	3345
178	-	398 BC	-	3364
179	-	379 BC	-	3383
180	-	360 BC	-	3402
181	-	341 BC	-	3421
182	-	322 BC	-	3440
183	-	303 BC	-	3459
184	-	284 BC	-	3478
185	-	265 BC	-	3497
186	-	246 BC	-	3516
187	-	227 BC	-	3535
188	-	208 BC	-	3554
189	-	189 BC	-	3573
190	-	170 BC	-	3592
191	-	151 BC	-	3611
192	-	132 BC	-	3630
193	-	113 BC	-	3649
194	-	94 BC	-	3668
195	-	75 BC	-	3687
196	-	56 BC	-	3706
197	-	37 BC	-	3725
198	-	18 BC	-	3744
199	-	2 AD	-	3763
200	-	21 AD	-	3782
201	-	40 AD	-	3801
202	-	59 AD	-	3820
203	-	78 AD	-	3839
204	-	97 AD	-	3858
205	-	116 AD	-	3877
206	-	135 AD	-	3896
207	-	154 AD	-	3915
208	-	173 AD	-	3934

Note that the 1st day of the Torah calendar month Abib [hodesh ha-aviv] only roughly coincided (i.e. ~ 50 days) with the barley being “in the ear” of old tradition, but the Torah calendar rules mandated that Passover — always 14 Abib — must occur no earlier than two days



before the spring equinox, but also, the Day of Pentecost must occur \*before\* summer, and always on a Monday, on the 7th, 9th, 11th or 13th of the 3rd month Sivan. This is why the leap-year intercalation sequence was forced to be postponed during the patriarchate of the grandson of Simeon ben Gamaliel I, Simon III (a.k.a. Simeon ben Gamaliel II r. 135- 175 AD) in 161 AD [see chapter 5]. Note that the grandson of rabban Gamaliel “the Elder” was Gamaliel II (Sanhedrin president c. 80-115 AD); this title was also ascribed to Gamaliel I, Simeon b. G.I., G.II., (Simeon b. G.II.), GIII [Aboth 2.2], and finally to Johanan ben Zaccai, although he was not a descendent of Gamaliel, but was a student of Hillel nonetheless. But these six leaders of the school of Hillel were not successive, since rabban Johanan ben Zaccai overlapped G.I. and Simeon b. G.I., who together cosigned an encyclical on tithes, for example, as described in Midrash Tannaim. While Talmudic references such as those cited herein are helpful and supportive, they are not canonical. But the oldest parts of the Talmud are most reliable.

Continuing... since the reign of the gentile kings was always reckoned from the first “1 Tishri” in the Hebrew civil calendar which fell within the first regnal year of that gentile king, Ezra properly counted Artaxerxes’ seventh regnal year as from 1 Tishri 3304 through 29 Elul 3304 by the Hebrew civil calendar, which corresponds to October 2, 458 BC through September 20, 457 BC. In diametric opposition, the reign of Hebrew kings was counted from 1 Abib, not from 1 Tishri, as even the semi- authoritative Talmud agrees [Mas Avodah Zarah 10], but the Hebrew Canon is the final written authority before our Lord Jesus and our Heavenly Father, thus any Talmudic references are properly deemed helpful at best. But neither should we throw the baby out with the bathwater, as there’s much history, wisdom and insight to be gleaned from the Talmud. The Talmud is a diverse compendium of verbose commentary made by various teachers [Heb. rabbis] rooted in written traditions and encyclicals, infused with smatterings of frequently bizarre oral traditions covering a very wide variety of topics, none of which commentary should ever be confused with the sound doctrine of the Hebrew Canon. Caution is indeed the watchword when scrutinizing the validity and historicity of any non-canonical sources. With that said...

Note where Nehemiah makes reference to “the month Nisan, in the twentieth year [445-444 BC] of Artaxerxes the king” [Neh 13:6], where the month is named instead of numbered. This was the seventh month of the king’s 20th year according to the Hebrew civil calendar, thus Nehemiah’s reference to Nisan is in 444 — not 445 — BC. Nehemiah was an important government official and cupbearer to Artaxerxes, who came to Jerusalem in the capacity of civil governor to Judea. The historian Josephus noted that “Nehemiah...lived to great age, and governed Judah the rest of his life”[beyond his 12-year appointment]. Nehemiah records that “Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month”[Neh 8:2]. Here, Nehemiah makes reference to the seventh month, which he conspicuously numbers instead of

naming it, clearly in reference to the seventh lunisolar Torah calendar month of Ethanim [Tishri].

Just as the Hebrew day is counted by “evening and morning”, divided by the Earth’s rotation and orbit with respect to the Sun, the Hebrew year is similarly divided by the spring and fall equinoxes, with a “1:1” correspondence of Holy Days: 1 Abib [New Moon]/ 1 Tishri [Rosh Hashanah]; 10 Abib [lamb selected]/ 10 Tishri [Atonement]; Feast of Unleavened Bread [15-21 Abib]/ Tabernacles [15-21 Tishri], and so on. Also, Passover [14 Abib] is the first day of that eight-day feast, with the Last Great Day [22 Tishri] marking the eighth day; it is not difficult to see the “equinoctial balance” here.

Further proof of this Hebrew “fall-to-fall” reckoning for the gentile kings is demonstrated by the Elephantine KR6 papyrus. Elephantine was founded as a military colony in the 6th century BC in southern Egypt, on an island in the Nile near Aswan. Aramaic-speaking Jews constructed a temple there in 525 BC. About a century ago, numerous papyri were unearthed, many of which are dated (some double-dated) from 471 to 402 BC, dates which are useful for comparing these ancient Egyptian, Persian and Hebrew civil calendars, and also for establishing certain facts about them, including how that the Hebrew calendar observed the “fall-to-fall” civil-regnal years for gentile kings, and not the “spring-to-spring” civil-regnal calendar of the Persians. Notably, the Elephantine Jews also used Babylonian month names as did Ezra, Nehemiah, et al, but in their Aramaic form. Similar to Hebrew and Arabic, Semitic Aramaic derived its ancient alphabet from the North Semitic (Phoenician) script of pre- 10th-9th centuries BC which is proto-Semitic in origin. By the Neo-Babylonian period of the prophet Daniel’s writings, Aramaic was already in use throughout Mesopotamia, and was the lingua franca of the Near East. In 539 BC, the Imperial (i.e. improved) Aramaic was adopted as the official language of the Persian Empire, which by then was in common use from Egypt to India. Continuing, the Elephantine Kraeling 6 papyrus had but one year listed, the 3rd year of Darius II (Nothius). The Hebrew civil date was rendered as Tammuz 8, but the Egyptian was Pharmuthi 8. Because these dates fell on July 11th or 12th of that year, the year was 420 BC, in the Egyptian year 4. The Aramaic AP25/AP28 papyri agree, as does the Canon of Ptolemy, thus it was also the Persian year 4. But, since the Hebrew civil calendar month of Tammuz is several months after Nisan (which you’ll recall is the seventh month in the Hebrew civil calendar), then only the fall-to-fall shana reckoning reconciles the civil calendar date with the year 420 BC as the 3rd — not 4th — year of Darius II, since Darius II’s first regnal year was counted from 1 Nisanu of 423 BC.

Every historical evidence examined shows that Ezra counted Artaxerxes’ first gentile-regnal year from 1 Tishri 3298, which date fell on Saturday, October 7, 464 BC [molad Fri, Oct 6, 464 BC @ 04:44:39 AM JST; JD 1552225.61434].

As an added reference, the following chart lists rulers from Daniel's time to the end of the Persian empire, emphasizing each ruler's time of greatest or empirical rule, citing historically-identified aliases and ignoring eponymic "accession periods" where applicable for clarity and brevity. Notably, two of the ancient astronomical texts referenced by Sir Isaac Newton pinpointed the 7th year of Cambyses at 523- 22 BC, confirming the 1st year of Cyrus II at 538 BC. Another document, the VAT4956, placed the 37th year of Nebuchadnezzar at 569- 568 BC, with his 1st year from 606 to 605 BC:

Nabopolassar	r.	625-604
Nebuchadnezzar	r.	606-561
Evil-Merodach	r.	561-560
Neriglissar	r.	559-556
Labash-Marduk	r.	556
Nabonidus (retired king)	r.	555--538
Belshazzar (prince/son of Nab.)	r.	540-538 (end Babylonian emp.)
Cyrus II	b.	590-----r. 538--529 (1st Pers. king)
Darius (Gobryas/Cyaxares/Daniel's "Darius the Mede")...		
	b.	600-----r. 538-536 (viceroy Chaldea)
----- (post-exilic) -----		
Cambyses II (Artaxerxes, son-Cyrus II)	r.	529-522 (d.)
Bardiya (Smerdis, son of Artax., usurper)	r.	522-521
Darius I (Hystaspes)	b.	550-----r. 521-485
Xerxes (Ahasuerus)	r.	485-465
Artaxerxes I (Longimanus)	r.	465----425
Xerxes	r.	424
Darius II (Nothius)	r.	423-405
Artaxerxes II (Mnemon)	r.	405-358
Artaxerxes III (Ochus)	r.	358-338
Arses	r.	338-335
Darius III (Codomanus)	r.	335-331
(last of Persian kings, Codomanus was defeated by Alexander the Great in 331 BC at the battle of Arbela, near Nineveh.)		

The Hebrew civil calendar year of 458-457 BC was the 17th year of a 19-year metonic cycle [proleptic #174], thus was not a leap year. The calendar below accurately depicts Ezra's true reckoning for the seventh year of the gentile king Artaxerxes, the 49th civil calendar year approaching the 50th: the Year of Jubilee 3305 w/ many emancipated captives out of Babylon:

----- HEBREW/JEWISH CIVIL CALENDAR YEAR 3304 -----

Tishri 3304

molad: Sat, Sep 30, 458 BC @ 11:18:14 AM JST

(Julian date 1554410.88766)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10*	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

\*Day of Atonement[Yom Kipper]in a Jubilee Year.  
Once every 50th year, this was the highest of sabbaths of all Hebrew old covenant holy days; Jesus taught us to embrace His spiritual path, also called "the Acceptable Year of the Lord".

Cheshvan 3304

molad: Sun, Oct 29, 458 BC @ 08:22:54 PM JST

(Julian date 1554440.26590)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				

Kislev 3304

molad: Tue, Nov 28, 458 BC @ 06:06:39 AM JST

(Julian date 1554469.67128)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Tebet 3304

molad: Wed, Dec 27, 458 BC @ 04:52:59 PM JST

(Julian date 1554499.12013)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

## The Hand Of God

## Shebat 3304

molad: Fri, Jan 26, 457 BC @ 04:56:13 AM JST

(Julian date 1554528.62237)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

## Adar 3304

molad: Sat, Feb 24, 457 BC @ 06:23:32 PM JST

(Julian date 1554558.18301)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29					

## Nisan 3304

molad: Mon, Mar 25, 457 BC @ 09:10:42 AM JST

(Julian date 1554587.79910)

S	M	T	W	T	F	S
		1*	2	3	4	5
6	7	8	9	10	11	12
13	14+	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

\*49th ecclesiastical sabbath of sabbaths year upon which date Ezra left Babylon [Ezra 7:6-9]. Exactly 483 years later was John the Baptist's 30th birthday, when he began "preaching the baptism of repentance for the remission of sins" [Luke 3:1-23].  
+Passover, April 8

## Iyyar 3304

molad: Wed, Apr 24, 457 BC @ 12:54:49 AM JST

(Julian date 1554617.45473)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29		

Sivan 3304

molad: Thu, May 23, 457 BC @ 04:56:18 PM JST

(Julian date 1554647.12243)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11*	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

\*Pentecost, June 3

Tammuz 3304

molad: Sat, Jun 22, 457 BC @ 08:32:32 AM JST

(Julian date 1554676.77259)

S	M	T	W	T	F	S
1	2	3	4	5	6*	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

+summer solstice June 28

Av 3304

molad: Sun, Jul 21, 457 BC @ 11:09:38 PM JST

(Julian date 1554706.38169)

S	M	T	W	T	F	S
	1*	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

\*Ezra arrived in Jerusalem[Ezra 7:9];

Exactly 483 years plus one synodic month later was Jesus' 30th birthday.

Elul 3304

molad: Tue, Aug 20, 457 BC 12:28:36 PM JST

(Julian date 1554735.93653)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

```

---- HEBREW/JEWISH 50TH/JUBILEE CALENDAR YEAR 3305 ----
      Tishri 3305
molad: Thu, Sep 19, 457 BC @ 12:29:51 AM JST
      (Julian date 1554765.43740)
      S   M   T   W   T   F   S
          1*  2   3
      4   5   6   7   8   9  10
     11  12  13  14  15  16  17
     18  19  20  21  22  23  24
     25  26  27  28  29  30

```

\*Ezra's 1st New Year "Rosh ha-Shannah" in Jerusalem was Thursday, September 19, 457 BC, a Jubilee year. Exactly 483 years later Jesus-Christ gets baptised along the river Jordan thus commencing His ministry:

*"...to preach the acceptable year of the Lord  
This day is this scripture fulfilled in your  
ears..." —ref. Luke 4:18-21ff AV*

## Chapter 2 Course Of Abijah

JOHN THE BAPTIST WAS born on 1 Nisan 3758, which was Sunday, March 17, 3 BC, in Ain Karemjudah ~35:10E 31:42N (4 mi. w of Jerusalem). Note that John's father, the priest Zechariah, served in the eighth [8-day] course of Abijah, which started on the weekly sabbath of 7 Sivan 3757; this date was June 2, 4 BC. The archangel Gabriel appeared to Zechariah after 9 AM that same morning [Luke 1:5-25]. Pentecost was "fully come" on 9 Sivan [Acts 2:1] but various sects of the priesthood observed this earlier. Jesus was conceived on the first day of the 6th month of Elisabeth's pregnancy with John [Luke 1:36]. Normal gestation to full term is 266 to 270 days, so if Jesus and John were both carried an average term of 267 days, then John was conceived on 28 Sivan 3757, which was Saturday, June 23, 4 BC, placing Jesus' conception in Mary by the Great Spirit exactly five Hebrew calendar months plus one day [148 days] later, on 28 Cheshvan 3758, which date was Sunday, November 18, 4 BC... and Yes, in case you're wondering, procreation was permitted on the weekly Sabbath according to the Law of Moses [ref. Gen 1:27-28 *ibid*]. Also note that the traditional date of the Annunciation [Luke 1:26-38] seems to be a little off. Not surprising, as we'll see happen again in the next chapter.

The astronomical data with reference to the molad for John the Baptist's date of birth is calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian Day: 1720403  
Julian calendar: Sunday, March 17, 3 BC  
Jewish calendar: 1 Nisan 3758  
Sunrise: 05:54:37 AM JST; JD 1720401.66293  
Sunset: 05:43:51 PM JST; JD 1720402.15545  
New Moon: Sat, Mar 16, 3 BC @ 11:44:50 PM JST  
Julian date: 1720402.40613; Lunation: -23806  
Moon's distance: 363309 k(57.0 ER); Subtends: 0.5482 deg.  
Right ascension: 23:30:50.55; Declination: -00:23:42  
Azimuth: -178.909; Altitude: -58.611  
Moonrise: 05:20:26 AM JST; JD 1720401.63919  
Moonset: 05:21:51 PM JST; JD 1720402.14017

John the Baptist was generated XIX MARTIVS in the year four & twenty of Cæsar Augustus (3 BC), at cosmic antemidheaven which was dies solus to sabbath on 1 Nissanu 3758 (metonic), just one hour and twenty-eight minutes from hodesh ha-abib, i.e. true midnight 17



March 3 BC proleptic Julian calendar. Edgar Cayce confirmed this data via his psychic readings, the “year four” and “midnight”. The rest is deduced through strict astronomical calculation, as given by yours truly:

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New (2003) Swiss Ephemeris:
Julian Day: 1720403
Julian day number: 1720402.40936
Local Time: 00:09:29 17-Mar--2
UTC: 21:49:28 16-Mar--2
TDT-UT: +9871.0 sec
Sidereal Time: 11h 37m 33s
Metonic calendar: 1 Nisan 3758
Islamic calendar: yawm al-'ahad
28 Jumada t-Tania -643 (1948439.17=1AH)
Mayan Long count: 7.17.15.16.0
(baktun.katun.tun.uinal.kin)
Haab: 3 Ceh ; Tzolkin: 2 Ahau
```

“...The seventh to Hakkoz, the eighth to Abijah”[Heb. hyba, A-bi-yah’; ref. 1 Ch 24:10]. At the time of incense [ref. Ex 30:1-8, Luke 1:10], a splendidly aromatic incense made from a mixture of sweet spices [i.e. equal parts of finely ground stacte, onycha, galbanum and frankincense; ref. Ex 30:34-38] was offered at the third hour [9 AM], and again at the ninth hour [3 PM; cf. Acts 3:1]. It is abundantly clear from the gospel According to Luke that Zechariah’s angelic visitation by Gabriel occurred in the morning hours on the first day of the course of Abijah, which in that year began at sundown June 1, 4 BC, and in every year lasted fully eight days until the afternoon of the following weekly Sabbath, thereby always overlapping the next course assuring perpetual temple service. But in this year, Zechariah’s service was delayed one week by his mandatory participation in the Feast of Weeks [Shavuot], placing his last or 8th day on 21 Sivan, or June 16. Note that the law which retired Levites from service at the age of fifty years [ref. Num 8:25,26 *ibid*] did not apply to priests, rather many had served to extreme old age, as did Zechariah.

Not one of the prophets of old, not Moses, or Isaiah, nor any other prophet mentioned in the Old Testament is so frequently referenced in the New Testament as is Elijah, remembering also that it was Elisha who “took the mantle of Elijah”.

John denied being Elijah the prophet [John 1:21], yet John’s beloved first cousin Jesus [Heb. יהושוע, YaoHu’S Hua {pronounced yaoh-oo’shua} from יהושע, Jehoshua or Joshua; Gk. Ἰησοῦς, ee-ay-sooce’, meaning “God [Heb. יהוה, YaoHuWaH, yaoh-oo’vaw’, Lat. Jehovah is Salvation]” confirmed that indeed he was and is Elijah [Mat 17:10-13]. But neither did John himself at first recognize the prophesied Messiah the Prince until the moment of Jesus’ baptism by John and by His Father at the river Jordan. Whether the spirit-entity who’d been

\*generated\* as the prophet named Elijah was aware that he'd been generated [incarnated] as John the Baptist is not really an issue, since Lord Jesus confirmed that John was and is in fact the Elijah of prophecy foretold by the ancients as recorded in the Hebrew TaNaKh. ('TaNaKh' is an acronym naming the twenty-four ancient scrolls comprising the old testament portion of the Hebrew Canon, divided into three major portions: these are known as Torah [Law], Nevi'im [Prophets] & Ketuvim [Writings]. Subsequent translations and subdivisions of selected works within TaNaKh have yielded the thirty-nine divinely-inspired books of the Old Testament, preserved even for our generation, and best translated, in my opinion, by Jerome, to wit the Latin Vulgate).

As anyone can see, the profound similarities between John and one of his karmic-predecessors, Elijah, coupled with Jesus and a karmic-predecessor of His, Elisha, are immediately apparent; e.g, the prophet Malachi, writing approximately four centuries after the days of Elijah and Elisha, wrote:

*“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD”—Mal 4:5 AV*

Thusly Jesus answered His disciples after John the Baptist had been beheaded that “Elijah indeed is coming and will restore all things”[ref. Mat 17:10-13], clearly referring to His Present 2nd Advent, not the 1st whereby He was speaking: “I am saying but to YOU that Elijah already came, and not they recognized him”...”then perceived the disciples that about John the Baptist he said to them”(see also Mat 11:13,14;16:14; Mark 9:11;15:35; Luke 9:7,8; John 1:21). Now look at Luke 4:25:

*“...many widows were in the days of Elijah in the Israel, when was shut up the heaven years three and months six, as occurred famine great upon all the earth..”*

Notably, Elijah [Heb. **אליה**, Eli'yah {ay-lee-yaw'/ var. ay-lee- yaw'hoo}, Lat. Elias, meaning “YaoHuWaH is my God”] is named 30 times in the New Testament, but he is first introduced in the Old Testament at 1 Kings 17:1, then continuing through 2 Kings 2:1-12, when his ministry was finished and the time drew near for Elijah to ascend into heaven. Elijah's successor was Elisha [Heb. **אלישע**, Eliysha' {el-ee-shaw', Gk. **ελισσαιος**, el- ee-sah'yos “God is salvation”] who he'd anointed years before.

Elijah had worked many miracles, and caused Israel to suffer a drought for exactly 3 ½ Hebrew calendar years; likewise, Jesus' ministry “confirming the covenant with many”[Dan

9:24- 27] working many miracles, had lasted 3 ½ Hebrew calendar years before Messiah was “cut off”- the first half of His 7- year Ministry completed. Elisha had become a miracle worker much like his mentor Elijah, and after Jesus ascended to the right hand of God [Mark 16:19], His apostles worked miracles also. And look at 1 Ki 19:19, strikingly reminiscent of the first twelve disciples of Christ, and the twelve ensigns of the planetary zodiac:

*“So he [Elijah] departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.”*

Notably, the bright star Arcturus marks the beginning of the first caelestial constellation of evening, caelestial Libra. Many Christians don’t know that Elijah had also raised the dead [1Ki 17:2-24], or that his successor Elisha raised the dead, such as the Shunammite’s son [ref. 2 Kings 4:1ff], and even in death, Elisha raised a dead Israelite by his corpse’s mere touch [2 Kings 13:20,21]! And we already know that Jesus raised Lazarus up from the dead and was Himself raised up after fully 3 days & 3 nights in the tomb. There are so many obvious similarities worth noting here that it’s no wonder those questioning John were perplexed at John’s repeated denials of being Elijah [ref. John 1:20-28].

Now compare these verses between Elijah and John the Baptist:

*“O LORD, take away my life; for I am not better than my fathers”[I Kings 19:4] / “there hath not risen a greater than John the Baptist. . . he that is least in the kingdom of heaven is greater than he.”[Mat 11:11].*

*“he was an hairy man, and girt with a girdle of leather about his loins[II Kings 1:8] / “raiment of camel’s hair, and a leathern girdle about his loins”[Mat 3:4].*

Similarities between John and Samson are also worth noting:

*“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.”—ref. Luke 1:15*

*“And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I*

*pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.”—Judg 13:3-5 AV*

And look at the Nazarite law[Num 6:2-4ff]. The Lord’s Prayer was being taught by John before Lord Jesus was even baptised:

*“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; [as]for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil...”—ref. Luke 11:1-4 AV*

Consider a passage in light of Ps 22:1, Mat 27:46 & Mar 15:34:

*“...Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father[Heb. ba, Ab; Arabic “Aba”] ... and he took hold of his own clothes, and rent them in two pieces ... when he also had smitten the waters, they parted hither and thither: and Elisha went over ... And when the sons of the prophets[children of the Law of One] which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.”—ref. 2 Ki 2:12-15ff AV*

The next verse of Mark 15:35 reads: “And some of them that stood by, when they heard it, said, Behold he calleth Elias [Eli`yah, ay-lee-yaw’]”. The Hebrew name yle, Eli, ay-lee; [ref. 1 Sam and 1 Ki 2:27] derives from the primitive root hle, Alah, aw-law’[Arabic name for God, Aramaic “Eloi”{ref. Mark 15:34}], which means “to ascend to God” or “to be exalted before God”, or any such similar phraseologies. Recall that \*Elijah\* and Moses appeared at the trans-

figuration[Mat 17:1- 9ff]; those who heard Jesus to cry out “ay-lee...ay-lee[yaw]” were indeed listening! A complete reading of these verses in context reveals that John and Elijah are indeed of One Spirit, One Voice, just as Jesus and Elisha are of One Spirit: born corporeal[mortal], but with immortal Souls. Whereas, unlike John, Jesus the Christ is the first soul to overcome death [wages of sin] of His free will, perfected in His Body Temple in the Spirit of Truth—incorruptible by God’s Spirit, wholly devoid of sin [karma] and thereby now and forever inert to the isotropy of the available energy time-space continuum. Every Christian Buddhist knows that YHSH is Maitrya: the Buddha of Compassion. In Sanskrit, YHSH is called Avata’ra: the Avatar, and it is YHSH who confirmed for us that John / Elijah are indeed of One Voice:

*“But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”—Luke 7:26-27 AV*

## Chapter 3 Morning Star

JESUS WAS BORN BEFORE sunrise 1 Elul 3758, which was Monday, August 12, 3 BC. This Jupiter-Venus conjunction in Leo was less than 10 arcminutes in separation. The wise men [Magi] saw Jesus' "star" [at its rising] in the east, thus their own witness to this conjunction — very near to the "king" star Regulus — was judicially construed as our Messiah's true date and approximate time of birth, 3:30 AM JST, understood as astrological "conjoin" of Emperor & Empress of the major arcana, with Jesus' planetary souljourn Venus, whose symbol is also the ankh of eternal life.

The astronomical data with references to the molad, planetary positions & the position of the "bearded star" Regulus for our Lord Jesus' birth in the City of David, are calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian Day: 1720551

Julian calendar: Monday, August 12, 3 BC

Jewish calendar: 1 Elul 3758(1 Tishri was Tue, Sept 10)

Sunrise: 4:58:37 AM JST; JD 1720550.62404

Sunset: 6:24:06 PM JST; JD 1720551.18340

New Moon: Aug 11, 3 BC @ 1:27:52 AM JST;

Julian date: 1720549.47769; Lunation: -23801

Moon's distance: 396824k(62.2 ER); Subtends: 0.5019 deg.

Right ascension: 09:10:16.17; Declination: 16:29:42

Azimuth: 21:07:02; Altitude: -39:38:16

Moonrise: 5:10:35 AM JST; JD 1720549.63235

Moonset: 6:43:37 PM JST; JD 1720550.19696

His Star at its rising, an hour and a half before sunrise Bethlehemjudah 3:50 AM LMT — for Saturn's ingress into the tenth of zodiac (First of Horoscope) i.e., Augusti mensis die XI h. XV m. XLVII post meridiem horologii Mathematici (i.e. LAT, Local Angle or "Sundial" Time):

*New (2003) Swiss Ephemeris:*  
 LMT: 03:50:00 12-Aug--2  
 UTC: 01:30:00 12-Aug--2  
 TDT-UT: +9297.5922 sec  
 Obliquity: 23\* 41' 59"  
 Julian Day: 1720550.56250  
 Sidereal Time: 01h 02m 21s  
 Metonic calendar: 1 Elul 3758  
 Islamic calendar: yawm al-'ithnayn  
 29 Dhu l-Qu`da -643 (1948439.17=1AH)  
 Mayan Long count: 7.17.16.5.8  
 (baktun.katun.tun.uinal.kin)  
 Haab: 6 Pop ; Tzolkin: 7 Lamat

Mon 12 Aug 3 BC 3:50 AM LMT (+2:20) 35E13 31N42	Body	Courts	Latitu.	RUL.	Decans	r	Veloc.
Spirit	: 29Tau23	_____	[-]	28Cap09	-	_____	
East Point:	0Gem00	+ 0:00'		0Gem00	_____		
/Venus	: 11Gem29	+ 0:42'	[-]	4Lib28	r	+1.230	
\Jupiter	: 11Gem41	+ 0:38'	[F]	5Lib02	-	+0.212	
Psi Leo	: 11Gem49	+ 0:12'		_____	psLeo		
Subra	: 12Gem42	- 3:52'		_____	omiLeo		
Ascendant	: 13Gem24	_____		10Lib12	_____		
*Regulus	: 18Gem35	+ 0:23'		_____	alLeo		
Rho Leo	: 25Gem18	+ 0:03'		_____	rhLeo		
Thuban	: 25Gem53	+66:17'		_____	alDra		
Fortune	: 26Gem16	_____	[-]	18Aqu48	-	_____	
Mercury	: 27Gem48	- 3:16'	[R]	23Aqu23	e	-0.851	
Sun	: 2Can55	+ 0:00'	[-]	8Can44	-	+0.973	
Moon	: 15Can46	- 1:19'	[R]	17Sco19	d	+12.10	
Pluto	: 3Leo46	+16:44'	[-]	11Leo17	-	+0.035	
MeanLilith:	17Leo59	- 3:54'	[-]	23Sag57	-	+0.111	
OsciLilith:	20Leo22	- 4:08'	[-]	1Ari07	-	+1.021	
IC	: 0Vir00	+ 0:00'		0Vir00	_____		
Neptune	: 23Vir19	+ 1:47'	[F]	9Tau58	-	+0.009	
Rastaban	: 25Vir55	+75:32'		_____	beDra		
Vertex	: 20Lib00	_____		0Gem00	_____		
Mars	: 18Sco58	- 5:36'	[R]	26Pis55	-	+0.107	
Descendant:	13Sag24	_____		10Ari12	_____		
True Node	: 1Cap54	+ 0:00'	[-]	5Cap43	-	+0.001	
Uranus	: 6Aql7	- 0:47'	[R]	18Aqu52	r	-0.031	
Midheaven	: 0Pis00	+ 0:00'		0Pis00	_____		
Aldebaran	: 24Pis03	- 5:36'		_____	alTau		
Saturn	: 29Pis36	- 2:06'	[-]	28Sco47	-	+0.039	

--adjudicated by Daniel Joseph Min 7 May 2003 AD

The birthplace of Jesus-Christ is adorned by a 14-pointed star upon a marble stone. This site of the ancient grotto holds the manger that is believed to be the actual trough where new-

born Jesus was laid wrapped in swaddling clothes by his mother Miryam. Coordinates are 35E13 31N42.

The actual time of birth is around 3:50 AM LMT, although Mercury transits the cusp around 3:41 to reign in the third house, & Saturn transits the cusp about 3:49. So the question arises if whether Saturn is debilitate first house, else is innate twelfth house? Notably, Venus, which is Jesus' souljourning planet, his "bright and morning star" Venus crests the local ascendant just as Mercury transits the cusp, and Jupiter reaches the ascendant within a minute of Venus.

The first time I calculated Jesus' natal chart several years ago, 3:50 AM seemed most prudent, on account of Saturn's transit on the cusp. As I've looked again at the horoscope, however, I must acquiesce under Mars' reign in the eighth house, and the Moon fourth house, with Mercury third house. This finds Jupiter fallen thereon the Gemini ascendant with Venus sojourn innate. Before, I'd discounted this scenario believing Jupiter couldn't possibly have fallen in Jesus' horoscope...could it? After all, with Venus in exaltation aloft ruling Jupiter in the twelfth house, Sun was exalted in the first house, and Saturn was ruling in the tenth house, etc. etc. But this is the horoscope of God! I must yield to the strict doctrine that attracted the magi to notice this star at its rising. And so I do.

Therefore, Fortune is with the tail of Draco & is debilitate under ruling Mercury. That's clear, but again, I wonder if Saturn hasn't transited the cusp to the twelfth house? Of this I can't be certain. 3:50 AM LMT (1:30 UT) has survived meticulous scrutiny. The Sun is ~ 2Can54'39.6". The Local Angle Time is approximately ~3:54 AM.

I also calculated Jesus' natal chart for only 8 minutes earlier, not that it changes this horoscope much at all, but I include it as a celestial reference for this date, emphasizing Mercury's transit, with Venus in Ascendancy. When Jesus was born, Venus was in inferior aspect right on the Ascendant above the predawn Sun at approximately 3:42 LMT (+2:20) with Jupiter practically kissing Venus, both Venus and Jupiter third house aloft ruling Mercury which just transited the cusp seconds before the Advent:

Mon 12-Aug--2	35E13	31N42
Aldebaran:	15Tau00	-5:36'
/Venus	: 28Can24	+0:42'
/Ascendant:	28Can33	_____
\Jupiter	: 28Can35	+0:38'
\Psi Leo	: 28Can43	+0:12'
Subra	: 29Can34	-3:52'
Fortune	: 11Leo54	_____
/Mercury	: 14Leo01	-3:16'
\2nd Cusp	: 14Leo08	+0:00'
Sun	: 19Leo10	+0:00'
Moon	: 2Vir30	-1:19'



Thus Jupiter was in superior aspect but is fallen under the weight Mercury, with Moon fourth house, Mars eighth house, Uranus eleventh house, Saturn first of horoscope. Looking at Jupiter & Venus from a topocentric viewpoint at the time must have been breathtaking, since parallax shows the King and Queen of heaven are nearly conjoined. This astronomical union is called the Star of Bethlehem, and he who was born of Jupiter & Venus is called Prince for exactly this reason: the union of Venus and Jupiter.

Quoting Isaiah: "...the Gentiles shall come to thy light, and kings to the brightness of thy rising...the dromedaries [young camels] of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD" [ref. Isa 60:3,6]. Isaiah is rightly known as the Messianic Prophet, since he knew that out of Israel would come the one true Messiah for all the world's salvation [cf. Isa 40:3/ John 1:23; John 12:41-43ff]. The fact that Isaiah 60:3,6 seems to include the Magi's responding to this bright rising "star" is best discerned by the true believer, since the prophet Isaiah clearly prophesied about Jesus throughout his writings. Thus Jesus Christ was born in the City of David:

*"Of the but Jesus having been generated in Bethlehem of the Judea in days of Herod the king, look! Magi from eastern parts came to be alongside into Jerusalem saying Where is the(one) born king of the Jews? We saw for of him the star in the east and we came to do obeisance to him. Having heard but the King Herod was agitated and all Jerusalem with him, and having led together all the chief priests and scribes of the people he was inquiring beside them where the Christ is generated." —Mat 2:1-4 WH-ITGS*

The magoi observed this first of two consecutive conjunctions of Jupiter & Venus in Leo [309 days apart] in the east [at its rising] over Leo's "left paw" in the modern constellation, in the early morning hours of August 12, 3 BC, breaking the desert horizon at about 3:16 AM JST, fully one hour and forty-two minutes ahead of the Sun, with the "king" star Regulus thirty- seven minutes behind it, rising at 3:53 AM JST. The Magoi in Babylon witnessed these majestic caelestial events about 40 to 45 minutes sooner than did those in the region of western Palestine, thus their own witness from Babylon — with the "king" star in view — was a half hour or so prior to the actual time of Messiah's birth, near 3:30 AM UT in ancient Jerusalem. Note Matthew's reference to "*all Jerusalem with him*" [Mat 2:3].

Clearly the magi weren't the only ones who'd noticed Messiah's birth signs, but the Messianic portent thereof was apparently troublesome for MANY, including king Herod. Everybody

saw it! To astrologers [lit. star-logicians] everywhere, Jupiter [Gk. **Ζευς**] was recognized as the Tarot Emperor associated with the birth of kings; Venus [Gk. Aphrodite] was identified with the Tarot Empress, sphere of balance & beauty. Leo & his courageous heart in the “king” star Regulus, had long-since been associated with Judah, and with royalty everywhere, some dating back to circa 10,500 BC and before [e.g. Sphinx]. Note that Jesus is referred to as The Lion of the Tribe of Judah [Rev. 5:5 *ibid*] and “Bright and Morning Star” which is explicitly Venus.

### Who were the Magoi?

The magi first appear in recent history around the 7th century BC, in the Median empire [ref. Herodotus I;ci], and by the late 1st century BC they formed the upper house of the council of the Megistanes, whose duties included the election of the king of the Parthian empire [ref. Strabo,XI,ix,3]. These Magi[Gk. **μαγοι**] were adept judicial astrologers [Gk. **αστρολογια ιουδισιαριας**] from the Parthian empire, whose lands included those of Persia, Bactria, and other areas east of the Euphrates. Many an ancient magi boasted of Abra(ha)mic descent [ref. Mclintock & Strong’s Cyclopaedia], thus their recognition of Messiah’s “royal star” is not at all surprising, but rather, HE WAS EXPECTED!! The historian’s Josephus, Tacitus and Suetonius all noted the wide- spread expectation that the time for Messiah was at hand. These discerning Magi had for centuries understood Daniel’s “70 Weeks” prophecy, thus they’d acted accordingly upon their own witness from Babylon to this expected “royal star” signifying His birth. Remember also that Gabriel had revealed the 70 Weeks prophecy to Daniel in Babylon, and the day that Ezra left Babylon started the prophetic clock ticking down Gabriel’s 7 + 62 contiguous sabbatic years to John Baptizing and 7 Hebrew calendar months afterwards, from Ezra’s first Rosh ha-Shannah & Jubilee in Jerusalem to the baptism of Messiah the Prince; see the pattern?

The empire-wide registration [Luke 2:1] which was occurring at the time of Jesus’ birth is directly linked to the activities and eventual death of king Herod I called “the Great”. These documented events are very thoroughly examined in Chapter 4.

There’s a passage in Luke which refers to the shepherds guarding their flocks by night. They’d work in shifts, keeping their watches around the clock, night and day, thus it is specific that this was the nightwatch on duty when the angel appeared:

*“And shepherds were in the country the very living in the fields and guarding watches of the night upon the flock of them. And angel of Lord stood upon them and glory of Lord gleamed around them, and they feared fear great; and said to them the angel Not YOU be fearing, look! for I am declaring good news to*

*YOU joy great which will be to all the people, because was born to YOU today Savior who is Christ Lord in the city of David; and this to YOU sign, YOU will find infant having been swaddled and lying in manger.”—Luke 2:8-12 WH-ITGS*

The fields in the region of Bethlehem have for more than four millennia been the domain of humble shepherds. It is customary to withdraw the flocks from the open districts and house them over the winter months, sending them out again around Passover, at which time the shepherds guarded their flocks constantly to protect them from theft and predators, and also to keep them from straying. The first rain usually comes by Cheshvan [Oct- Nov], and is the signal for the flocks to be herded to shelter. Snow is not at all unusual during the winter months in these regions, with cold winter nights and no suitable pasturage from November through February forcing the animals indoors. For reference, the ancient Hebrew calendar days leading up to John the Baptist’s birth and Jesus the Nazarene’s birth are charted below with reference to the molad for each month:

----- HEBREW/JEWISH CALENDAR YEAR 3757 -----

Tishri 3757

molad: Sun, Oct 01, 5 BC @ 12:35:05 PM JST

(Julian date 1719870.94103)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Cheshvan 3757

molad: Tue, Oct 31, 5 BC @ 01:30:21 AM JST

(Julian date 1719900.47941)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Kislev 3757

molad: Wed, Nov 29, 5 BC @ 01:30:10 PM JST

(Julian date 1719929.97928)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Tebet 3757

molad: Fri, Dec 29, 5 BC @ 12:46:31 AM JST

(Julian date 1719959.44897)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Shebat 3757

molad: Sat, Jan 27, 4 BC @ 11:30:00 AM JST

(Julian date 1719988.89583)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Adar 3757

molad: Sun, Feb 25, 4 BC @ 09:49:57 PM JST

(Julian date 1720018.32635)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24*	25
26	27	28	29			

\*spring equinox, Mar 23 @ 03:47:18 AM JST

## Morning Star

## Nisan 3757

molad: Tue, Mar 27, 4 BC @ 08:01:14 AM JST

(Julian date 1720047.75086)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14*	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

\*Passover, April 11

## Iyyar 3757

molad: Wed, Apr 25, 4 BC @ 06:29:20 PM JST

(Julian date 1720077.18704)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

## Sivan 3757

molad: Fri, May 25, 4 BC @ 05:47:04 AM JST

(Julian date 1720106.65769)

S	M	T	W	T	F	S
1	2	3	4	5	6	7*
8	9+	10	11	12	13	14
15	16	17	18	19	20	21**
22	23	24	25	26	27	28***
29	30++					

\*Abijah[eighth] 8-day course started  
June 2 [Luke 1:5-25]; Gabriel appeared  
to Zechariah after 9 AM that morning.

+Pentecost[Feast of Weeks], Monday, June 4  
(observed earlier by some of the priesthood)

\*\*Zechariah's 8th(last) day of service,  
delayed by the Feast of Weeks[Shavuot].

\*\*\*Elisabeth conceived June 23(estimated);

++summer solstice, June 25.

Tammuz 3757

molad: Sat, Jun 23, 4 BC @ 06:23:04 PM JST

(Julian date 1720136.18269)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				

Av 3757

molad: Mon, Jul 23, 4 BC @ 08:28:59 AM JST

(Julian date 1720165.77013)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Elul 3757

molad: Tue, Aug 21, 4 BC @ 11:54:04 PM JST

(Julian date 1720195.41255)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

----- HEBREW/JEWISH CALENDAR YEAR 3758 -----

Tishri 3758

molad: Thu, Sep 20, 4 BC @ 04:07:48 PM JST

(Julian date 1720225.08875)

S	M	T	W	T	F	S
						1
2	3	4*	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

\*fall equinox, Sep 25 @ 01:32:33 PM JST

## Morning Star

## Cheshvan 3758

molad: Sat, Oct 20, 4 BC @ 08:25:17 AM JST

(Julian date 1720254.76756)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28*	29					

\*Jesus conceived of The Great Spirit, Sunday, November 18 (estimated), 4 BC [Mat 1:18,20]. This date was 267 days prior to Jesus' birth, and was also the first day of Elisabeth's 6th month of pregnancy with her son John[Luke 1:36].

## Kislev 3758

molad: Sun, Nov 18, 4 BC @ 11:57:51 PM JST

(Julian date 1720284.41517)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				

## Tebet 3758

molad: Tue, Dec 18, 4 BC @ 02:09:45 PM JST

(Julian date 1720314.00677)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

## Shebat 3758

molad: Thu, Jan 17, 3 BC @ 02:47:20 AM JST

(Julian date 1720343.53287)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Adar 3758

molad: Fri, Feb 15, 3 BC @ 01:54:21 PM JST

(Julian date 1720372.99608)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

Nisan 3758

molad: Sat, Mar 16, 3 BC @ 11:44:50 PM JST

(Julian date 1720402.40613)

S	M	T	W	T	F	S
1*	2	3	4	5	6	7+
8	9	10	11	12	13	14**
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

\*John the Baptist was born Sunday, March 17,  
3 BC [267 days{estimated}after his conception];

+spring equinox, March 23 @ 09:29:30 AM JST

\*\*Passover, March 30

Iyyar 3758

molad: Mon, Apr 15, 3 BC @ 08:42:14 AM JST

(Julian date 1720431.77933)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				

Sivan 3758

molad: Tue, May 14, 3 BC @ 05:21:46 PM JST

(Julian date 1720461.14012)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13*	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

\*Pentecost, Monday, May 27



## Morning Star

## Tammuz 3758

molad: Thu, Jun 13, 3 BC @ 02:29:58 AM JST

(Julian date 1720490.52081)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10*	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

\*summer solstice, June 23

## Av 3758

molad: Fri, Jul 12, 3 BC @ 12:57:58 PM JST

(Julian date 1720519.95692)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

## Elul 3758

molad: Sun, Aug 11, 3 BC @ 01:27:52 AM JST

(Julian date 1720549.47769)

S	M	T	W	T	F	S
	1*	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29					

\*Jesus was born before sunrise,  
 August 12, 3 BC; this date was 148  
 days after John the Baptist was born.

## Chapter 4 Evening Star

JESUS WAS VISITED by the Magi on the eve of 16 Tammuz 3759 [Mat 2:1-12], which was Tuesday evening, June 17, 2 BC; Jesus was ten and a half months old at the time. This very near-perfect Jupiter-Venus conjoining in Leo was theoretically 6 arcseconds from concentricity! We can be sure it was very close, and on the descendant proves irrefutably that this was not, I repeat this was NOT the birthstar of Christ, but was clearly the Star that guided the Magi to find baby Jesus. Note that when Venus is sufficiently elongated from the Sun, and the sky is crystal-clear, Venus can barely be seen with the naked eye in broad daylight. This dazzling conjunction was significantly brighter than Venus alone, thus was certainly visible in broad daylight in a clear sky — and we know that the sky was clear by the Magi's own testimony. Also, extant historical & astronomical evidences have demonstrated incontrovertibly that Herod I so-called "the Great" died within three weeks after Josephus' "blood red" total lunar eclipse Saturday, January 10, 1 BC.

The astronomical data with reference to the molad for the Magi's visit to king Herod in the morning hours, then their visit to Jesus in the evening hours, is calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian Day: 1720860  
Julian calendar: Tuesday, June 17, 2 BC  
Jewish calendar: 15/16 Tammuz 3759  
Sunrise: 4:30:13 AM JST; JD 1720859.60432  
Sunset: 6:38:24 PM JST; JD 1720860.19333  
New Moon: Jun 2, 2 BC @ 5:06:01 PM JST  
Julian date: 1720845.12918; Lunation: -23791  
Moon's distance: 365584k(57.3 ER); Subtends: 0.5448 deg.  
Right ascension: 04:27:36.87; Declination: 25:51:18  
Azimuth: 109.326; Altitude: 18.806  
Moonrise: 3:55:25 AM JST; JD 1720844.58015  
Moonset: 6:46:25 PM JST; JD 1720845.19890

*New (2003) Swiss Ephemeris:*

The view from Babylon ~44E24 32N33 was nearly identical, so it's no wonder the magoi (i.e. judicial astrologers) understood this marriage as portending Messiah's advent. They set out for Jerusalem arriving 10 ½ months later on June 17, 2 BC, with Jupiter & Venus drawing so close together as to appear as one shimmering star in the sky, a star so bright as to be visible in the broad daylight, as the magoi journeyed some six miles to the south from their meeting

with Herod and arriving after sunset with this perfect union of Venus superior & Jupiter inferior setting hours after sunset in the western twilight with the Full Moon rising to the east. Here's the chart 8 PM, an hour after sunset looking west towards Venus-Jupiter:

Tue 17-Jun--1 35E10 31N42		
Body	Caelest.	Lat.
/Rho Leo	: 11Leo38	+0:03'
/Jupiter	: 11Leo07	+1:02'
\Venus	: 11Leo07	+1:02'
Mercury	: 21Can27	+0:46'
/Mars	: 11Can00	+1:08'
\Descendan:	10Can06	_____
Fortune	: 9Can25	_____
Sun	: 25Gem45	+0:00'
Aldebaran:	15Tau00	-5:36'
Moon	: 26Sag26	-2:52'
Ascendant:	10Cap06	_____

Notably, the first conjunction before sunrise finds the planets Venus & Jupiter rising above the Sphinx's right paw star, Subra (Omikron Leo) on the date & time of his birth at the grotto in east Bethlehemjudah. This second conjunction marks the date and time of the Magi's visit to then 10 ½ month old baby Jesus, now to the western part of Bethlehem with Venus and Jupiter together above the sphinx's left paw star, Rho Leo. Remember, that the fiducial star Regulus is the royal, ergo "bearded" star, and marks the heart of the Lion which Sphinx represents.

Even the name of Jesus' birthplace "Bethlehem of Judah", Heb. "Beyth Lechem Yao-huwdah", means "house of bread be praised the LORD" (Ge 29:35). Judah is the strongest of the tribes, hence Jesus is "Lion of the tribe of Judah", "Root and Offspring of David", "Bright and Morning Star" or a dozen other revelations which refer to the messiah:

*"Then Herod secretly having called the magi carefully ascertained beside them the time of the appearing star"—Mat 2:7 WH-ITGS*

The magi undoubtedly had prepared an astrological chart ahead of time to show Herod at his request how they'd ascertained the first conjunction from Babylon, how they'd calculated it's present reappearance, and also how this first conjunction did signify our Messiah's birth. The Jews were certainly familiar with Babylonian astrology, just as the magi were doubtless versed in the Hebrew Law, Prophets and Writings. After all, their ancestors had spent a great deal of time together during and after the Babylonian captivity, recalling also that The God of the prophet Daniel had rescued many a magi's life centuries before in Babylon by revealing to

Daniel the Babylonian king Nebuchadnezzar's dream, and its proper interpretation [Dan 2]. The Old Testament, the story of the Hebrew Nation from God's Creation was written in anticipation of the LORD made flesh in Jesus Christ. The word "LORD" appears 7025 times in 6011 verses in the Old Testament, and 711 times in 657 verses in the New Testament. When you hear the phrase "Jesus is LORD" you understand that the Spirit of LORD Jesus is the same Spirit of the LORD speaking, responded to, and spoken of throughout the Old Testament. Jesus is literally God's Word made flesh: the Son of God. The wise Magi who visited Jesus understood this clearly. Imagine their abject fear and humility upon seeing God's Son in the flesh:

*"The (ones) but having heard of the king [Herod] went their way, and look! the star which they saw in the east went ahead of them, until having come it stood above where was the young child. Having seen but the star they rejoiced joy great very much. And having come into the house they saw the young child with Mary the mother of it, and having fallen down they did obeisance to it, and having opened the treasures of them they presented to it gifts, gold and frankincense and myrrh." —Mat 2:9-11 WH-ITGS*

Consider also this enlightening passage from the Psalms of David, regarded by Messianic Rabbis [a.k.a. Christian Jews, in secular Hebrew: Ma'aminei Jesh-a ha-Notsri; abbr. Min, hence my name] as containing the once-secret Messianic-name Yin-non:

*"The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."—Psa 72:10-11 AV*

And look at this passage:

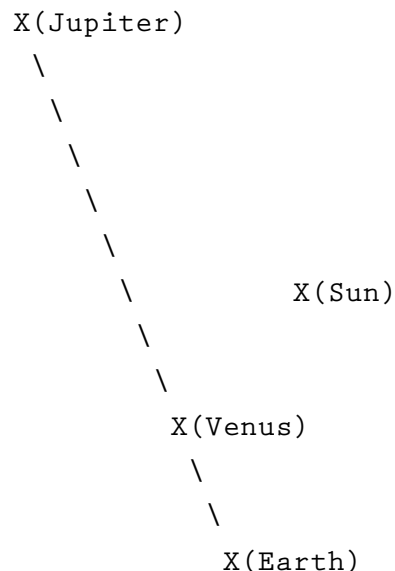
*"Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared."—Psa 76:11 AV*

Imagine how ecstatic the Magoi were upon viewing this royal conjunction they'd forecast years prior from their studies in Babylon. Were their calculations so mathematically precise as

to predict this near-perfect conjunction of Jupiter and Venus? Apparently so. It is a well-known fact that Babylonian astronomers were erudite. Interestingly enough, the slight difference in baseline parallax angularity allowed Jupiter's light to fully complement & coalesce with that of Venus' in the eyes of those viewing it as a most brilliant conjunction.

On this prophesied day of June 17, 2 BC, sunset fell at 6:38 PM, and the breathtaking conjunction was seen just above Leo's "right paw" in the modern constellation, which did not set until 9:36 PM that evening, nearly two hours[30 arcdegrees] after sunset, with Mercury and Mars setting an hour+ beneath it, and the full moon rising at 6:43 PM that early evening. Renowned astronomers like Sinnott and Federer[editor 'Sky and Telescope' magazine], using planetary tables of Tuckerman [1962], had resolutely concluded that this "...ten-month interval from Aug 12, 3 BC to Jun 17, 2 BC as the magi's long [600 mile] journey to Jerusalem and Bethlehem, since the second conjunction was by far the brightest" [ref. S&T, Dec '68]; and more recently, Mosley [1987], who'd calculated the first conjunction closer at 4.3 arcminutes, with the second at 30 arcseconds, this, shortly before the VSOP87 then SWEPH/JPL theory of ~10 arcminutes and ~6 arcseconds respectively was demonstrated as an accurate calculation: the consensus being that this second conjunction was the "star" which led the Magi to Jesus, a conclusion made obvious and readily discerned by anyone who's examined the astronomical data in light of the Scriptures, and also to anyone who understands astrology and planetary souljourns. On the following page, a primitive over-head "orrery" of June 17, 2 BC highlights Venus' near-maximum elongation from the Sun, so the Venus-Jupiter conjoin was clearly visible in the afternoon sky, the Emperor & Empress growing closer and brighter as the sunset drew near. The two planets would've appeared as one brilliant shimmering "star" by night-fall... and what an absolutely magnificent sight this must have been to behold, then to meet the Son of God in the flesh! The Magoi must've been totally enraptured:

Primitive Orrery of June 17, 2 BC



## Observations Upon The Death of King Herod

Now, regarding the death of Herod, after Jesus was born... The Edomitic king Herod I “the Great” died after Josephus’ lunar eclipse “...red with the blood of the murdered rabbis” Saturday, January 10, 1 BC, but not 4 BC, the traditionally supposed year of Herod’s death based primarily on a couple of passages from the historian Josephus’ writings and coins antedating to 3 & 4 BC (ad unwarranted presumptions) which “support” this inaccurate dating for Herod’s death — which inaccuracy survives to this day among the secular orthodoxy. But the facts of the matter prove that Herod I died in 1 BC. Quoting from Luke:

*“It happened but in the days those went out decree beside Cæsar Augustus to be getting registered all the inhabited [earth]; this registration [Gk. ἀπογραφῆ] first occurred being governor of the Syria Quirinius; and they were going their way all to be getting registered, each (one) into the of himself city...”—Luke 2:1 WH-ITGS*

This census and oath of allegiance was required of the whole of the Roman empire and its provinces, which included the inhabited regions of southern and western Europe, western Asia and north Africa, i.e., literally, the inhabited [Roman] earth. On February 5, 2 BC, Augustus was awarded the highest of all Roman titles: Pater Patriæ, which meant “Father of the Country”. This award ceremony happened amidst celebrations commemorating the 25th year of Augustus Cæsar’s rule and the 750th anniversary of the (legendary) founding of Rome in 753 BC[AUC 1/752] which celebrations extended into August of 2 BC in Augustus’ honor. In the autograph account of his own life, ‘Res Gestæ’ Augustus wrote: “While I was administering my 13th consulship the senate and the equestrian order and the entire Roman people gave me the title Father of My Country[the only Roman title above Cæsar Imperator and Pontifex Maximus]”.

This empire-wide registration began in the late summer of 3 BC [compare Jesus’ birth date(!)]. The koi-ne’ Greek word for tax is ἀποτιμῆσις, but ἀπογραφῆ is properly translated as registration or enrollment, but not as “tax”, such as was mistranslated in the King James, Webster’s, and other popular English Bibles. Compare modern translations of this passage “In those days a decree was issued by Emperor Augustus for a general registration throughout the Roman world” [ref. New English Bible]. An inscription from Paphlagonia in Asia Minor dating from 3 BC records the oath “taken by the inhabitants of Paphlagonia and all the Roman businessmen dwelling among them...[that] the same oath was sworn also by all the people in the

land at the altars of Augustus". This was the same registration referenced in Luke 2:1, which was an empire-wide Roman census. There was an actual Roman tax in 8 BC which was recorded on the walls of the Monumentum Ancryanum at the Temple Augusteum in Ankara, Turkey. Notably, Roman taxes were levied only on citizens residing within the Empire proper and its provinces. These taxes were collected by the publicans at or near a citizen's place of residence. But king Herod's semi-autonomous kingdom was outside the Empire proper until 6 AD, when Judea and Samaria were annexed to the province of Syria overseen by Roman appointment of imperial prefects, i.e. the procurators. Any taxes levied before that time were ordered and collected by Herod under his own rules and auspices, but *\*not\** those of the Roman Empire, since Herod had paid Cæsar through his own kingdom-wide taxation. Joseph and Mary abided in Nazareth thus were not Roman citizens and as a result were wholly exempt from (Roman)taxation. And even if they had been Roman citizens, they wouldn't have been required to travel to the place of their royal family's lineage in order to pay the Roman taxes. Neither would Mary, who being "great with child" [ref. Luke 2:5], have had to accompany Joseph wither he went to pay said taxes. Yet Mary had journeyed a distance of about seventy-two miles! south from Nazareth to Bethlehem in order to get registered with Joseph and her first son Jesus, with Cæsar's "grandest" of award ceremonies not six months away.

The 5th century historian Orosius wrote: "[Augustus] ordered that a census be taken of each province everywhere and that all men be enrolled. So at that time, Christ was born and was entered on the Roman census list as soon as he was born. This is the earliest and most famous public acknowledgment which marked Cæsar as the first of all men and the Romans as lords of the world...that first and greatest census was taken, since in this one name of Cæsar all the peoples of the great nations took oath, and at the same time, through the participation in the census, were made part of one society." [ref. Orosius, Adv. Pag. VI22.7, VII2.16]. Orosius carefully noted the year that this census was completed, which was 2 BC [Adv. Pag. VI22.1, VI22.5, VII2.14]. And Flavius Josephus related "therefore the whole Jewish nation took an oath to be faithful to Cæsar and the interests of the king[Herod]..." "Accordingly, when all the people of the Jews gave assurance of their good-will to Cæsar, and to the king's [i.e. Herod's] government, these very men [Pharisees] did not swear, being above six thousand" [Antiq. XVIIii4]. And so Josephus *did* acknowledge that king Herod I the Great was ALIVE when this empire-wide census of 3-2 BC was being conducted. Add to this, Josephus had correctly reckoned Augustus' defeat of Antony in 31 BC as Herod's seventh year, and Gal-lus' expedition in 24 BC he'd correctly determined was Herod's fourteenth year [Antiq. XVv2; XVix1-3]. Thus in every case but one, Josephus counted Herod's first year as 37 BC, and so was correct in counting king Herod's complete reign totalling 37 years upon his death.

However, instead of counting Herod's 37th year from the death of the former king as he had had done in every other instance cited(!), Josephus referenced two separate years for

counting Herod's reign. First is 37 BC, in which year Herod had seized Jerusalem and had the former king murdered, so commencing his reign; and secondly, counting \*back\* to 40 BC, when Herod was merely named "king" by Rome [Antiq. XIVxiv5; XIVxvi4]. In this instance, Josephus improperly counted Herod's 37th year from 40 BC instead of 37 BC, concluding incorrectly as a result of his miscalculation that Herod had reigned but "34" years from 37 BC [Antiq. XIVxvi4; XVIIvi4,viii1,xiii2; XVIIIiii1,iv6; Wars IIvii3]. And yet all other evidences cited — and the bulk of Josephus' own meticulous research — confirm that king Herod did in fact reign for 37 years, but counting from 37 BC which was Herod's first regnal year. Making 1 BC his 37th and final year of reign, in which Herod died after the "blood red" full lunar eclipse of January 10th. So poor king Herod's final year wasn't much of a year at all, but was cut short by the end of January 1 BC. Note that Herod's sons Archelaus, Antipas and Philip reckoned their reigns from Antipater's co-regency with Herod, beginning 4-3 BC, or after the death of the two royal sons [Antiq XVIIIi1; XVIIIi4, Wars Ixxiii5]. So you see, Herod's successors had ANTEDATED their reigns unbeknownst to Josephus, which solves the mystery of why he was unable to reconcile the correct length of Herod's reign with the year of his death, even though the bulk of his own detailed research about the late great Herod agree with the evidence that this is 1 BC.

Luke informs us that the empire-wide registration of 3-2 BC occurred while Quirinius was the governor of Syria. Sentius Saturninus governed Syria from 9 BC to 7 BC, and Quinctilius Varus governed from 6 BC to 4 BC. Next, Publius Sulpicius Quirinus [Gk. Kureniov, var. Quirinius, meaning "warrior"] governed Syria from 4 BC until 1 BC, and again, after the banishment of Archelaus, from 6 AD until 9 AD [ref. Lapis Venetus CIL3.6687]. Thus Quirinius was in fact governor [imperial legate/commissioner] of Syria twice, and at the times that Luke so stated [ref. Acts 5:37, & Jos. Antiq. XVIIIi, in regard to Luke's "second" census and taxation].

Archelaus, a son of Herod by Malthace, was made governor of Syria in 1 BC, but was deposed by Augustus in 6 AD. Renowned historian W. M. Ramsay discovered an inscription at Antioch of Pisidia establishing Quirinius in Syria 10-7 BC, while leading a campaign against the Homanadenses (in the Taurus Mountains), a fact confirmed by Tacitus. Another inscription, the Lapis Tiburtinus which dates to 14 AD, was discovered in 1764 near Tivoli (Tibur), which refers to an officer described as "victorious in war" and "twice imperial legate of Syria" [ref. CIL 14.3613]. Clearly, this reference was to Quirinus, but the officer's name on the papyrus fragment was mutilated beyond recognition, thus is subject to the usual "Porphyrian" cavil [ref. Porphyry, 234-305 AD]. A papyrus from Egypt said this concerning the empire-wide 3-2 BC enrollment referred by Luke as the "first" registration: "Because of the approaching census it is necessary that all those residing for any cause away from their home should at once prepare to return to their own governments in order that they may complete the family registration of the enrollment".



Also, dated 150 AD, Justin Martyr wrote: “Jesus was born at Bethlehem, thirty stadia distant from Jerusalem; as you may learn from the enrolments that were held under Quirinus (Κυρηνιος) your first governor, in Judea”...”Christ was born one hundred and fifty years ago, under Quirinus (Κυρηνιος)” [ref. Apol. i.34,46]. Martyr’s testimony was addressed to the Roman Emperor himself, the Senate and the people of Rome. Here, Martyr placed Christ’s birth c. 1 BC, a year and a half late, but Martyr confirmed that Quirinus was governor in 1 BC, and confirmed Herod I the Great was ALIVE in the year 1 BC, a fact further confirmed by the astronomical evidences. Since Herod wasn’t alive for very long in 1 BC, and since we know that Jesus was born in 3 BC, and also that Quirinus’ first term as governor was from 4 BC to 1 BC, then Martyr must’ve known that 1 BC was Herod’s last year, so he surmised that Herod had died sometime shortly, or within that year, after Joseph had fled to Egypt with Mary and Jesus, which is in near-agreement with the approximately 32 weeks after Jun 17, 2 BC to late January of 1 BC when Herod actually died. At least Martyr knew Quirinus was governor in 1 BC and Jesus was born during “enrolments...under Quirinus”.

A full lunar eclipse [Gk. εκλειπσις, abandonment] occurs when the Moon orbits through the center of Earth’s shadow, or umbra, which shadow extends 900,000 miles outward away from the Sun. Sunlight, particularly the redder bandwidths, is refracted into the umbra’s cone by the Earth’s atmosphere, briefly illuminating a fully-eclipsed Moon with a reddish- brown, coppery glow which brightness and hues vary depending primarily on terrestrial meteorological conditions and other factors. A total, or full lunar eclipse lasts about an hour and three-quarters, and only occurs while the Earth is in the umbra i.e. the darkest portion of the Earth’s shadow. Partial lunar eclipses do not produce this deep reddish tint since the penumbra passes the full spectrum of diffused sunlight onto the Moon. The traditional total lunar eclipse that Josephus’ recorded as portending Herod’s death, to wit, an eclipse that “turned red with the blood of the murdered rabbis”[ref. Antiq. XVIIvi4; most translators ignore this passage claiming “dubious authenticity”] is claimed to have occurred 13 March 4 BC. This was only a partial eclipse at 37% — not even close to the total eclipse requisite for turning the Moon “blood red”! And “4 BC” does not reconcile with the evidence, irregardless. The total eclipse portending Herod’s death started approaching midnight 10 January 1 BC w/syzygy at 1:30:09 AM EET calculated using Astrolog 5.41G & precision [JPL-DE405/6] Swiss Ephemeris:

SATURDAY, JANUARY 10, 1 BC  
 Jerusalem, Israel 35:13E 31:46N  
 Sat Jan 10, -0 (1 BC proleptic Julian)  
 1:30:09 AM EET +2:00; JD 1721066.47927

Body	Caelestial	Latitude	r	Velocity
Aldebaran	: 15Tau00'00"	- 5:36'24"		alTau
Antemidhea	: 14AQU39'59"			
*Sun	: 20Cap45'50"	- 0:00'00"	-	+1.0127511<==
*True Node	: 20Cap16'41"	+ 0:00'00"	-	+0.0000708<==
Midheaven	: 14Leo39'59"			
*Moon	: 20Can45'50"	- 0:02'42"	R	+14.677434<==
Lilith	: 04Sag38'00"	- 3:41'50"	-	+0.1114796
Mercury	: 18Cap03'54"	- 2:00'59"	-	+1.7340800
Venus	: 13Sag02'01"	+ 1:28'39"	-	+1.2095935
Mars	: 26Sco54'56"	+ 0:18'20"	R	+0.6960656
Jupiter	: 12Vir47'17"	+ 1:31'37"	F	-0.0412451
Saturn	: 28Tau51'59"	- 1:35'42"	-	-0.0344624
Uranus	: 25Pis34'44"	- 0:42'24"	-	+0.0310292
Neptune	: 20Sco47'04"	+ 1:43'26"	-	+0.0225043
Pluto	: 27Vir55'07"	+17:27'39"	e	-0.0060918
Fortune	: 10Tau35'29"			
Vertex	: 02Can23'02"			
East Point	: 19Sco42'20"			
Ascendant	: 10Sco35'29"			
Descendant	: 10Tau35'29"			

\*\*\*\*\*  
 Cf. Table of Eclipse Predictions, Fred Espenak NASA/GSFC:

GreatestEclipse(UT)	Type	PenMag	UmbMag	ParSD
-0003 Mar 13 00:52	P	1.456	0.370	70m <=partial
0000 Jan 09 23:20	Tm	2.801	1.794	107m <=total

TotSD	Saros	Gamma	GST0h	MoonRA	MoonDec
-	71	-0.796	11.2	11.38	3.2 <=partial
50m	63	-0.041	7.1	7.28	22.5 <=total

\*\*\*\*\*

Cf. complete data using the latest version of SkyMapPro9:

[begin quote of SkyMap eclipse data]

Total Eclipse of the Moon  
 Local Time: 02:20:00 10-Jan-0  
 UTC: 23:20:00 9-Jan-0  
 TDT-UT: +9847.6 sec  
 Julian Day: 1721066.4722  
 Sidereal Time: 08h 46m 24s  
 Site Information  
 Latitude: 31d 46' 48" N  
 Longitude: 35d 13' 11" E  
 Height above sea level: 20 metres  
 Time zone: 2h ahead of UT (EET)

The entire eclipse is visible from this location. <==Eclipse visible from Jerusalem...

Circumstances of the Eclipse

Moon enters penumbra:	1BC Jan 09	22:22:51
Moon enters umbra:	1BC Jan 09	23:20:40
Start of totality:	1BC Jan 10	00:18:12
Maximum eclipse:	1BC Jan 10	01:07:55 (cf. geocentric)
End of totality:	1BC Jan 10	01:57:38
Moon leaves umbra:	1BC Jan 10	02:55:09
Moon leaves penumbra:	1BC Jan 10	03:53:04
Umbral magnitude:		1.786

## Evening Star

Penumbral magnitude: 2.792  
 Duration of total phase: 1h 39m 25s  
 Duration of umbral phase: 3h 34m 29s  
 Duration of penumbral phase: 5h 30m 13s

## Altitude of the Moon

From this observing location, the altitude of the Moon is as follows:

Moon enters penumbra: 69.6d  
 Moon enters umbra: 79.1d  
 Start of totality: 78.5d  
 Maximum eclipse: 70.1d  
 End of totality: 60.2d  
 Moon leaves umbra: 48.3d  
 Moon leaves penumbra: 36.4d

## Position Angles

Position angles, measured from the north point of the Moon's disk:

First contact of penumbra: 101.6d  
 First contact of umbra: 100.8d  
 Last contact of umbra: 285.8d  
 Last contact of penumbra: 284.9d

## Moon in the Zenith

The Moon is in the zenith at the following geographical positions:

Moon enters penumbra: 22d50'N 055d27'E  
 Moon enters umbra: 22d42'N 041d35'E  
 Start of totality: 22d35'N 027d47'E  
 Maximum eclipse: 22d28'N 015d51'E  
 End of totality: 22d21'N 003d56'E  
 Moon leaves umbra: 22d13'N 009d52'W  
 Moon leaves penumbra: 22d05'N 023d46'W

Information about Moon for 10 Jan 1 BC 1:19:59 AM  
 (Julian day number 1721066.47221)

## Local Information

Apparent topocentric coordinates for the epoch of date:

Right ascension: 7h 15m 56.44s  
 Declination: +22d 15' 5.1"  
 Constellation: Cancer <=NOTE: Moon is in 20Can46  
 Altitude: 67d 46' 59" see Caelestial above  
 Azimuth: 250d 12' 32"  
 Rise: 17h 38m 29s  
 Set: 7h 0m 36s

Star atlas chart numbers:

Herald-Bobroff Astroatlas, Chart C-50  
 Millennium Star Atlas, Charts 711-712 (Vol II)  
 Sky Atlas 2000.0, Chart 13  
 Uranometria 2000 Chart 142, Vol 1

## Geocentric Information

Apparent geocentric coordinates for the epoch of date:

Right ascension: 7h 17m 21.776s  
 Declination: +22d 26' 20.63"  
 True distance: 363806.4 Km  
 Horizontal parallax: 3616.35"

## Physical Information

Magnitude: -12.7  
 Phase: 1.000  
 Phase angle: 0.1d  
 Elongation: 179.9d  
 Diameter: 2003.32"  
 Light time: 0h 0m 1.2s  
 [end quote of SkyMap eclipse data]

Josephus stated that Herod died shortly after this bloodred eclipse, and that he was buried before the Passover of that same year. The molad commencing the 19-year metonic cycle in which that Passover of 1 BC fell was Monday March 21, 17 BC @10:23:02 AM EET. The mean vernal equinox was the following day March 22, 17 BC @9:15:59 PM EET. So 1 Nisan 3744 of the liturgical “fall-to-fall” calendar reckoning began at sunset March 21st. The year in which the Passover 1 BC occurred was year 17 of that cycle and so was not intercalary since that calendar year (in which the Passover following the blood-red eclipse occurred) was calculated as year 17 of that 19-year cycle. Recall from chapter 1 that any year after 3921 was/is calculated as a leap year if its value divided by 19 leaves a remainder of 0, 3, 6, 8, 11, 14, or 17; while any year before 3921 to circa 1471 was calculated as intercalary ONLY if its value divided by 19 leaves a remainder of 2, 5, 7, 10, 13, 16 or 18. And so the Passovers of 16 BC(2), 13 BC(5), 11 BC(7), 8 BC(10), 5(13) BC 2 BC(16) & 1 AD(18) of that 19-year cycle were calculated in intercalary years thus delayed one month as a function of intercalation to keep feast/holy days in season. See chapters 1 & 5 “...because of the precessing equinox Abib was/is never in any case calculated to begin more than 16 days before the spring equinox of any year be it a leap-year or not; neither was Pentecost allowed to ingress summer, which is why our calendar has always been calculated years in advance” as we’ve already learned. The Molad for Nisan 3760 was March 24, 1 BC @3:46:58 PM [JD 1721141.07428], placing 1 Nisan the next day (or Wednesday evening to be more precise). Note also that the Vernal Equinox was Monday, March 22, 1 BC 6:15:26 PM EET, thus the Passover of 14 Nisan 3760 fell on Wednesday April 7 of 1 BC—which naturally commenced at sundown that preceding day, i.e. Tuesday evening April 6th proleptic Julian calendar.

In terribly-ill health, Herod was away at his winter palace in Jericho when the rabbis were executed on the day preceding the lunar eclipse. It is also established that Herod died five days after Antipater was slain [Antiq. XVIIviii1], which was within two to three weeks after the total lunar eclipse. So, starting at February 1st (which is the latest date that reconciles with Josephus’ own testimony), then counting up to April 6th, i.e. the evening of the Passover, that left 29 days for February (recall that this Julian leap year was ignored to compensate for previous leap-year errors but is counted in the proleptic Julian calendar), plus the 31 days of March, plus 6 days for April, which totals  $29 + 31 + 6 = 66$  days, or  $9 \frac{1}{2}$  weeks i.e. sufficient time for Herod’s 23-mile funeral procession, the 30-day “mourning” period, the funeral feast and 7(30?)-day mourning period in honor of the patriots before Passover.

Note also that king Herod himself had set the precedent by antedating his own reign. With inscriptions from his “3rd year” dated 38 BC, i.e. fully one year before Antony had arrested and beheaded the reigning Judean [hasmonaean] king and high priest Antigonus at “king” Herod’s behest. Archelaus, Antipas and Philip had merely followed Herod’s lead, figuring Herod’s death qualified as “year 3”, or as “year 4”, of their reigns too, with the oldest coin

dated “year 5”[1 AD] antedated to 4 BC, from Antipater’s co- regency with Herod, as cited from Josephus’ writings.

For reference, the precise calendar days leading up to Cæsar Augustus’ award ceremony, the Magi’s visit, and Herod’s death are charted below with reference to the molad for each month:

----- LITURGICAL/CIVIL CALENDAR YEAR 3759 -----

Tishri (Ethanim) 3759

molad: Mon, Sep 09, 3 BC @ 04:16:41 PM EET

(Julian date 1720579.09492)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16*	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

\*autumnal equinox, Sep 25 @ 07:17:58 PM EET

Cheshvan 3759

molad: Wed, Oct 09, 3 BC @ 09:06:28 AM EET

(Julian date 1720608.79616)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29		

Kislev 3759

molad: Fri, Nov 08, 3 BC @ 03:05:09 AM EET

(Julian date 1720638.54524)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Tebet 3759

molad: Sat, Dec 07, 3 BC @ 08:56:53 PM EET

(Julian date 1720668.28950)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Shebat 3759

molad: Mon, Jan 06, 2 BC @ 01:24:56 PM EET

(Julian date 1720697.97565)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Adar 3759

molad: Wed, Feb 05, 2 BC @ 03:40:10 AM EET

(Julian date 1720727.56956)

S	M	T	W	T	F	S
			1*	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

\*Cæsar Augustus awarded his title of  
Pater Patriæ: "Father of the Country"

V'Adar 3759

molad: Thu, Mar 06, 2 BC @ 03:32:04 PM EET

(Julian date 1720757.06394)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17*	18	19	20	21	22	23
24	25	26	27	28	29	

\*vernal equinox, March 23 @ 03:20:00 PM EET

## Evening Star

## Nisan (Abib) 3759

molad: Sat, Apr 05, 2 BC @ 01:18:58 AM EET

(Julian date 1720786.47150)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14*	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

\*Passover, April 18

## Iyyar 3759

molad: Sun, May 04, 2 BC @ 09:35:21 AM EET

(Julian date 1720815.81622)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29					

## Sivan 3759

molad: Mon, Jun 02, 2 BC @ 05:06:01 PM EET

(Julian date 1720845.12918)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7+	8	9	10	11	12
13	14	15*	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

+full day of Pentecost, Monday, June 9

\*Magi visit Herod, then Jesus, June 17

(counted as 16 Sivan after sunset)

## Tammuz 3759

molad: Wed, Jul 02, 2 BC @ 12:44:26 AM EET

(Julian date 1720874.44752)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29		

Av 3759

molad: Thu, Jul 31, 2 BC @ 09:30:19 AM EET

(Julian date 1720903.81272)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Elul 3759

molad: Fri, Aug 29, 2 BC @ 08:22:03 PM EET

(Julian date 1720933.26531)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27*	28
29						

\*autumnal equinox, Sep 26 @ 01:06:53 AM EET

----- LITURGICAL/CIVIL CALENDAR YEAR 3760 -----

Tishri (Ethanin) 3760

molad: Sun, Sep 28, 2 BC @ 10:01:16 AM EET

(Julian date 1720962.83421)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Cheshvan 3760

molad: Tue, Oct 28, 2 BC @ 02:32:43 AM EET

(Julian date 1720992.52272)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			



## Evening Star

## Kislev 3760

molad: Wed, Nov 26, 2 BC @ 09:12:10 PM EET

(Julian date 1721022.30012)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

## Tebet 3760

molad: Fri, Dec 26, 2 BC @ 04:33:26 PM EET

(Julian date 1721052.10655)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15*
16	17	18	19	20	21	22
23	24	25	26	27	28	29

\*Josephus' "blood red" total lunar eclipse  
Jan 10; king Herod died within three weeks."

## Chapter 5 Voice Of One

JOHN THE BAPTIST's 30th birthday was 1 Nisan 3787, which was Thursday, March 27, 27 AD, when "the word of God came unto John [the Baptist]" [ref. Luke 3:1-23]. Note that this date was exactly four hundred eighty-three (483) realtime Hebrew calendar years after the date that Ezra had left Babylon with Artaxerxes' decree to restore levitical rule and the people to Jerusalem; recall that this edict had specified the restoration of government and taxation, and also "set up the walls thereof, and joined the foundations" [Ezra 4:12]. No other kingly decree satisfies this historical Hebrew calendric chronology counting these actual years; John's preaching is told by all four gospels; John the Baptist is properly known as the Elijah of prophecy. Note here that the ancient Hebrews observed ones "birthday" as the first day of that person's new year of age. As in this case, 1 Nisan 3787 began the first day of John's thirtieth year of age. Since as you'll recall from Chapter 2, John was born 1 Nisan 3758, i.e. fully 29 complete years ago plus just hours into the first day of John's 30th year, so John was deemed 30 years of age until 1 Nisan 3788. Similarly, the 6th month of Elisabeth's pregnancy with John was reckoned as five completed months plus just hours into the first day of the 6th month counting since Elisabeth conceived by Zechariah, hence the gospel reads "but month sixth" [Luke 1:26,36]. See? By contrast, the Romans counted as we do here in 21st century, that a person is not deemed to be 30 years old until they've lived for fully thirty completed years. More on this later...

The astronomical data with reference to the molad for John the Baptist's 30th Hebrew calendar birthday is calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian Day: 1731005  
Julian calendar: Thursday, March 27, 27 AD  
Jewish calendar: 1 Nisan 3787  
Sunrise: 05:39:56 AM JST; JD 1731004.65273  
Sunset: 05:50:27 PM JST; JD 1731005.16003  
New Moon: Wed, Mar 26, 27 AD @ 09:41:39 PM JST  
Julian date: 1731004.32059; Lunation: -23447  
Moon's distance: 382922k(60.0 ER); Subtends: 0.5347 deg.  
Right ascension: 00:17:40.31; Declination: -02:53:06  
Azimuth: 127.098; Altitude: -48.159  
Moonrise: 05:36:14 AM JST; JD 1731003.65016  
Moonset: 05:31:13 PM JST; JD 1731004.14668

Thursday, March 27, 27 AD 09:00:00 AM LMT GMT +2:22 35:32E 31:47N. John the Baptist's 30th birthday was 1 Abib[Nisan 3787] which was Thursday, March 27th 27 AD, whereupon "the \*word of God came unto John (the Baptist)"[ref. Luke 3:1-23; \*Jesus is the word of YHWH]. Recall that this date was precisely four hundred eighty-three [483] actual lunisolar calendar years since the date that Ezra had left Babylon with Artaxerxes' decree to restore levitical rule and the temple service to Jerusalem commencing the true 70 Weeks prophecy.

NOTE: southing on John's 30th was 12:06:07 PM LMT; Neptune exalts in 9th house 9:06:30 AM; thus, chart is calculated minutes before anticipating John's election-witness (Neptune was John's sojourn):

*New (2003) Swiss Ephemeris:*  
 LMT: 09:00:00 27-Mar-27  
 UTC: 06:38:00 27-Mar-27  
 TDT-UT: +9501.0 sec  
 Sidereal Time: 21h 07m 01s  
 Julian Day: 1731004.77639  
 Metonic calendar: 1 Nisanu 3787  
 Islamic calendar: yawm al-khamis  
 29 Jumada 1-Ula -613 (1948439.17=1AH)  
 Mayan Long count: 7.19.5.6.2  
 (baktun.katun.tun.uinal.kin)  
 Haab: 0 Mac ; Tzolkin: 9 Ik

Now recall the words of John's priestly father Zechariah, speaking here of his son John and of Daniel's "Messiah the Prince" Lord Jesus:

"...to remember his holy covenant; The oath which he swore to our father Abraham"... "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."—ref. Luke 1:72-80 AV

This "showing unto Israel" commenced with the New Moon [Heb. vdx, kho'desh] of Abib[Nisan 3787], as John's 30th birthday made him eligible for the priesthood and temple service[cf. Gen 41:46; Num 4:3ff; 2 Samuel 5:4; 1 Chr 23:3]. But let's back up a few years to gain a better understanding of these calendar dates...

Two years before the great Cæsar Augustus was to die on Sunday, August 19, 14 AD [JD 1726402; 5 Elul 3774], Tiberius was made supreme military governor of the Roman Empire and its provinces, and was made co-princeps (effectively co-Cæsar) with Cæsar Augustus by 13 AD. Notwithstanding these facts, September 17, 14 AD is the commonly referenced date

by those adherents of the profane historical record, since this was Tiberius' ceremonial inaugural after Augustus' death, when the Romans did officially acknowledged Tiberius Cæsar's sole title of Imperator/Pontifex. This date in which Tiberius Cæsar was formally inaugurated is calculated thusly:

Julian Day: 1726431  
 Julian calendar: Monday, September 17, 14 AD  
 Jewish calendar: 5 Tishri 3775  
 New Moon: Sep 13, 14 AD @ 5:38:10 AM JST  
 Julian date: 1726426.65150; Lunation: -23602  
 Moon's distance: 398527k(62.5 ER); Subtends: 0.4997 deg.  
 Right ascension: 11:15:26.60; Declination: 06:23:06  
 Azimuth: -95.158; Altitude: 3.807  
 Moonrise: 5:21:25 AM JST; JD 1726426.63987  
 Moonset: 6:03:01 PM JST; JD 1726427.16876

Compare Tiberius' inauguration date with John's 30th birthday [March 27, 27 AD] & Jesus' baptism date [Sept 20, 27 AD]. Tiberius' inauguration date is historically irreconcilable with Luke's account as given in Luke 3:1ff, but is only 12 years 191 days before John's 30th, and is 13 years 3 days before Jesus' baptism. This at first puzzling incongruity is examined thoroughly and is absolutely positively reconciled with 27 AD in chapter 7.

New Moon coincident with vernal equinox; this is year 1 of that 19-year cycle:

Julian Day: 1729173  
 Julian calendar: Saturday, March 21, 22 AD  
 Jewish calendar: 29 Adar 3782  
 Sunrise: 5:47:43 AM JST; JD 1729172.65814  
 Sunset: 5:47:01 PM JST; JD 1729173.15765  
 V.E.: Mar 23 @ 05:00:23 AM JST; JD 1729174.62527  
 New Moon: Mar 21, 22 AD @ 4:38:04 AM JST  
 Julian date: 1729172.60977; Lunation: -23509  
 Moon's distance: 390405k(61.2 ER); Subtends: 0.5101 deg.  
 Right ascension: 23:45:19.84; Declination: 01:57:30  
 Azimuth: -99.950; Altitude: -12.000  
 Moon rising: 5:38:09 AM JST; JD 1729172.65149  
 Setting: 6:13:48 PM JST; JD 1729173.17625

Let's talk more about leap years and the lunisolar calendar observed by Moses...

The present-day 19-year lunisolar cycle of the Hebrew/Jewish calendar adds the thirteenth intercalary, or leap month, VAdar (AdarII) in the years 3, 6, 8, 11, 14, 17 and 19, making those 13-month years into "leap years" to maintain very close — but not perfect — synchronicity with the lunisolar cycle. Twelve lunar[synodic] months is about eleven days shorter than a solar year, hence the "lunar-solar" calendar has for thousands of years required a leap year to

be added every two to three years in order to make up for this annual eleven-day deficit. But these systematically observed leap years end up with about two hours [2:06:28.022] left over every 19 solar years, not a very significant error, but by the mid-second century AD this had accumulated over more than fifteen hundred years since the days of Moses, thus presented a serious dilemma for the lunisolar calendar. This is why in 161 AD the Jewish Patriarch Simon III had imposed the postponement of the intercalated year from the seventh to the eighth year to prevent Pentecost from falling on Monday, June 23, 161 AD which was the summer solstice in that year. This postponement was accomplished using an interim transition cycle of leap years 2, 5, 8, 11, 14, 17 and 19. As a result, all leap years after this adjustment were counted in the years 3, 6, 8, 11, 14, 17 and 19, but all leap years prior to Simon's calendar adjustment of 161 AD were counted in the years 2, 5, 7, 10, 13, 16 and 18, thusly these leap-months were appended to those designated years after the twelfth month of Adar, according to the lunisolar Torah calendar of Moses.

While the religious months of the calendar were counted as in Torah, beginning in the spring on 1 Abib [Heb. אֲבִיב, abiyb], the civil calendar months of the very same calendar were always counted fall-to-fall, so the first month in the civil new year was (and still is) the seventh month of the ecclesiastical calendar. The rules for observing the holy days in their proper seasons have always enjoyed top priority for calculating the Hebrew calendar, which was calculated years in advance according to the calendar rules in anticipation of these sacred ritual observances. Based on the repeating 19-year lunisolar cycle and in near-synchronicity with each month's molad, these months were numbered 1-12, or 1-13 in leap years. As mentioned in chapter 1, the first day of Abib [chodesh ha-aviv] only roughly coincided (i.e.  $\pm 50$  days) with the barley being "in the ear" of old tradition [see Karaites ref. below].

The molad was more often than not a day or two earlier than a month's first allowable day as a function of the calendar rules, but the molad was never allowed to occur too late, i.e. past the "overpost window" by exceeding 05:23:27 PM that day for any given month's calculations. The general idea was to prevent the molad from encroaching on the next day's sunset before qualifying it as a 1st day of any future calendar month being calculated in lieu of any other postponement rules. There is a great deal of disinformation regarding the ancient Hebrews, treating them as if they were Neolithic hunter-gatherers incapable of adding two rocks plus two rocks, but nothing could be further from the truth! Quoting here from rabbi Maimonides:

*"It is thus a Mosaic tradition from Sinai that in times when there was a Palestinian Synedrium [Sanhedrin], declaration of New Moon Days was based on visual observation [confirming calculations made by the court years in advance], while in times*

*when no Synedrium existed, this declaration was based[solely] on calculations such as we are using today and no attention was paid to observation of the new crescent. Rather, the day established [years before] by calculation might well coincide with the day in which the new moon became visible, but it might sometimes be the day before it or the day after it.” “The court followed a tradition transmitted by the Sages from one generation to another on the authority of Moses... on the basis of calculation...”—Code of Maimon., Bk3 Tr8, ‘Sanctification of the New Moon’ 5x2;18x7*

Considering that the ancient calendar month was reckoned at 29 days, 12 hours and 793 parts, i.e. 29 days, 12 hours, 44 minutes and  $3 \frac{1}{3}$  seconds, and also that month-to-month observations served to confirm and calibrate these commendably precise calculations, Maimonides’ assumptive conclusion that the ancients couldn’t calculate their own calendars accurately based on any molad is not being realistic, irrespective of that molad’s actual “visibility”. Rather, any months which were observed an entire day before the calculated molad would have to have been started deliberately, but certainly not for the lack of simple addition skills, and whether or not such was ever allowed to happen is extremely doubtful at best. The evidence indicates this was never allowed to happen: in all of my studies of all these ancient Hebrew calendar dates, I have never once encountered any occasion where the molad was calculated to occur so much as 5 hours 422 parts past the sixth hour [18h, i.e. 12 O’Clock Post Meridian; noting that 1 hour = 1080 parts, 1 part =  $3\frac{1}{3}$  seconds, one minute = 18 parts]. This was and remains the absolute “cut off” point which causes any calculated month to be delayed by at least one day — often two days — after the molad for that calculated synodic month, PERIOD. Although I’ve discovered one very peculiar instance where a 3-day delay was unavoidably forced in Cheshvan 3789 according to these strictly- observed overpost and holy day observance rules (see calendar at the end of Chapter 8 for details). Note here that the correction made by the molad zakein postponement rule pertains only to rosh chodesh of Kislev or Shebat in any prior year, but is never applied to rosh ha-shannah, for which its molad must occur before the strictly-observed overpost limit of 0 hours 656 parts before it can even be considered as a potential first day for the civil new year, otherwise the Feast of Trumpets absolutely MUST be delayed. But this is getting too far afield of our focus, but I include this discussion for experts in the Hebrew calendar.

What this all means is that the ancients knew perfectly-well how to count, thus these calendars were calculated methodically, and years in advance well-before the days of Noah, circa

28,000 BC. Think about it: add 29 days, 12 hours and 793 parts to the last new moon; are YOU still within a few seconds' accuracy? Easily, especially since this calculated synodic number can be added to multiple months over many (calculated) lunations preceding that month, just to make sure that the last molad wasn't "off the mark," i.e., too far outside the overpost window for that calculated first day of the month. Realize that the molad is an arithmetical result of ancient astronomical computations which continually and dynamically tracked the time of every molad [mean lunar-solar conjunction] to within 1 day in 14,000 years, with occasional visual confirmations serving to rectify and calibrate potentially cumulative errors in future predictions.

The "metonic cycle" is attributed to the Athenian astronomer Meton [c. 432 BC], based on observations made by Euctemon. Meton's calculations were refined by the astronomer Callipus, then by Hipparchus, et al, as the centuries passed. As myth would have it, Meton and Euctemon were the first observers since God's "founding of the suns" [ref. M.T. Cicero {106-43 BC}] to recognize that 235 contiguous lunations brought the tropical- solar year into near-perfect commensurability with the mean lunar conjunction [molad]. But on the antediluvian time scale, Meton & Co. were Johnny-come-latelies to astronomy & astrology, and the "metonic cycle" has been observed for many, many, many long ages.

Common-sense reasoning helps us to understand why the scholarly rabbanite Tobias ben Eliezer refuted the Karaites' unreasonable demand for a predominantly lunar observation by the visible new crescent, the erudite rabbi surmising that "intercalation [was used] from Adam to Noah, ...to Shem, ...to Jacob, ...to Kehath, ..to Amram, the father of Moses" ... "[and] was calculated similarly among the scattered Jews and [that] this same method of calculation had been transmitted to the sages of his own time, that they should also sanctify the months accordingly" [paraphrased]. So, these calculations were sometimes confirmed and calibrated by observation, but seldom if ever vice-versa. This verse from Moses speaks volumes on the wisdom of Torah calendar rules:

*"Ye shall have One Law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them."*—Num 15:29  
AV

Finally, this quote from Maimonides speaks pristinely about the true astronomically-calculated lunisolar calendar:

*"...the method of the fixed calendar is one which an average school child can master in 3 or 4 days" [Hilchot Kiddush Hachodesh 11:4].*

Now that you've had a basic introduction to the true lunisolar calendar and its basic principles of calculation , here are its months summarized for convenient reference:

Month#**	Hebrew Name	Days per Month
1(7)	Abib/Nisan*	30
2(8)	Zif/Iyyar	29
3(9)	Sivan*	30
4(10)	Tammuz	29
5(11)	Ab/Av	30
6(12)	Elul	29
7(1)	Ethanim/Tishri*	30
8(2)	Bul/Cheshvan	29/30(optional)
9(3)	Kislev	30/29(optional)
10(4)	Tebet	29
11(5)	Shebat	30
12(6)	Adar/AdarI	29/30(leap yr.)
13(“)	V'Adar/AdarII	29(intercalary)

\*months with holy days;

\*\*civil month #'s in parentheses



## Chapter 6 Coming Of Age

JESUS' 30TH BIRTHDAY WAS 1 Elul 3787, which was Friday, August 22, 27 AD. At age 30, which is counted from the first day of Jesus' 30th year of life, Jesus became eligible for the priesthood and temple service. This is why John the Baptist asked of Jesus "I have need to be baptized of thee, and comest thou to me?" [Mat 3:14]. One lunation later, i.e. one calendar month later 1 Tishri 3788, was exactly four hundred eighty-three[483] actual Hebrew calendar years after the date that Ezra observed his first Rosh Ha-Shannah [1 Tishri, "Trumpets"] in Jerusalem, commencing that year of 3305 [457-456 BC], which was a grand Jubilee Year [Lev 25:9-17ff; i.e., every 50th fall-to-fall year which is Jubilee, is also counted as the first year of that next 49-year cycle preceding the next Jubilee]. Notably the new year 1 Tishri 3305 [Sept 21, 457 BC] started Daniel's 49-year count-down to the next sabbath of sabbaths and Jubilee, beginning the year 3355, clearly emphasizing the Atonement & Life Everlasting in the acceptable year of the Lord. That's why Daniel explicitly wrote "sheba shabua shishshiyim shaonayim shabua" [ref. Dan 9:25 BHS], literally 7 + 62 weeks, in this context counting in years. Hence  $7 \times 7 = 49$  years.  $+ 62 \times 7 = 434$ , so  $49 + 434 = 483$  years. The final week of years, i.e., years 484 through 490, is Jesus' ministry, half of which He's already used up, leaving just  $3 \frac{1}{2}$  years remaining. Thus  $434 + 7 = 441$ , which divided by 49 equals 9 consecutive Jubilee years. Add the previous Jubilee at the end of the first 49 years of this 490 year prophetic timeline, then clearly, we find ten Jubilees in a row are counted in real-time. We've already seen nine of these ten Jubilee years come to pass, with the first beginning in the year 3355 [407-406 BC], through the ninth which began on the day that Jesus-Christ was baptised. This still leaves  $3 \frac{1}{2}$  years until the remaining tenth Jubilee, but determining when that  $3 \frac{1}{2}$  year period begins or ends is not so easily deduced, but does tie in directly with the approximately  $3 \frac{1}{2}$  year tribulation period as found in Daniel and Revelation.

The astronomical data with reference to the molad for Jesus' 30th Hebrew calendar birthday is calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*  
Julian day: 1731153  
Julian calendar: Friday, August 22, 27 AD  
Jewish calendar: 1 Elul 3787 (1 Tishri 3788 was Sat, Sept 20)  
Sunrise: 5:05:48 AM JST; JD 1731152.62903  
Sunset: 6:14:18 PM JST; JD 1731153.17660  
New Moon: Aug 20, 27 AD @ 3:04:10 PM JST  
Julian date: 1731151.04456; Lunation: -23442  
Moon's distance: 367010 k(57.5 ER); Subtends: 0.5427 deg.  
Right ascension: 09:51:03.82; Declination: 15:55:18  
Azimuth: 82.672; Altitude: 42.307  
Moonrise: 4:37:33 AM JST; JD 1731150.60941  
Moonset: 6:30:38 PM JST; JD 1731151.18794

At His 30th year, Jesus was physically come of age, making Him eligible for the priesthood & temple service. John the Baptist did not yet recognize Jesus as Messiah, though he knew that his miracle-working cousin — that amazing “carpenter’s son” Jesus — John knew that Jesus was one month into His 30th year of life on the day of His baptism. It was on that day that Jesus became Rabbi of rabbis: The Master of masters [Mat 23:8, John 1:38,49].

That John the Baptist did not yet recognize his amazing cousin as Messiah the Prince means that John was as yet unawares that Jesus was conceived of God’s Spirit in Mary. You see, had John previously known about this **\*\*immaculate conception\*\***, then he would’ve clearly understood that Jesus was the Messiah as prophesied in the TaNaKh and in all other divinely-inspired works from around the world, with Jesus’ divine conception in that marriageable young woman named Mary [Heb. מרים, Miryam, Gk. Μαριαμ or Μαρια] scripturally prerequisite to his divinely-foreordained messiahship. Recall that at the time of Jesus’ conception, Mary was betrothed but not yet married to Joseph [Heb. יוסף, Yowceph, Gk. Ιωσηφ]:

*“Therefore the Lord himself shall give you a sign; Behold, a virgin\* shall conceive, and bear a son, and shall call his name Immanuel” —Isa 7:14 AV*

\*Heb. עלמה, Almah, meaning exclusively “a marriageable young woman”; in no instance has it ever been proven to refer to any woman who was not a virgin, not only in the Bible, but not in any context of the Hebrew writings.

Although virgin birth mythologies had long-since flourished in virtually every race-culture throughout the world, every Jew knew that “salvation out of the Jews is” [John 4:22]. Thereby we know that John, understandably, had supposed Jesus’ father to be Joseph, as did almost everyone else. Only a select few knew at the time [e.g. Elisabeth & Zacharias plainly knew] that Joseph was but lawfully Jesus’ father according to the custom, though under the Jewish law, Jesus was heir to the throne by His legal father and also by His own mother, since according to the ancient Jewish custom the right to kingship could also pass to Mary’s descendants. This made Jesus heir to the throne by bloodline to king David, by Jewish custom, by Jewish law, and by the supreme will of God. Jesus was destined for the throne of Israel, so when you hear His title King of the Jews, now you understand that this title is more than mere religious hyperbolae: Jesus is in the most literal sense KING OF THE JEWS, and more than this, He is Ruler over the kings of the Earth. The Bible is clear.

**Chapter 7**  
**At One With God**

JESUS WAS BAPTISED by his cousin John at the river Jordan on 1 Tishri 3788, which day was Saturday, September 20, 27 AD. At One with God [John 10:30], Jesus commenced His Divine Ministry “confirming the covenant with many” [Dan 9:27]. The 70th and final week of Daniel’s prophecy commenced with the preaching of John the Baptist and with the Ministry of Jesus. As noted in chapter 1, one Hebrew day is composed of “evening and morning”, divided by the Earth’s rotation and orbit with respect to the Sun. Each Hebrew year is similarly divided by the fall and vernal equinoxes. Gabriel’s conspicuous tandem emphasis on both John and Jesus was best answered by John himself, at the moment Jesus was baptised: “this is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water” [John 1:30-31]. And Jesus’ own words: “before Abraham was, I AM [was]” [John 8:58], and by His [own] Angel [Atma] “...I AM the root and the offspring of David...the bright and morning star” [Rev 22:16]. The prophesied Messiah of the old covenant scriptures [TaNaKh] was made manifest — made flesh — in YHSH: the Light of the World.

The astronomical data with reference to the molad for our Lord Jesus’ baptism at the river Jordan is calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian day: 1731182  
 Julian calendar: Saturday, September 20, 27 AD  
 Jewish calendar: 1 Tishri 3788 (“Trumpets”, Rosh ha-Shanah)  
     Sunrise: 5:26:06 AM JST; JD 1731181.64312  
     Sunset: 5:39:27 PM JST; JD 1731182.15240  
     New Moon: Sep 18, 27 AD @ 11:48:42 PM JST  
 Julian date: 1731180.40882; Lunation: -23441  
 Moon distance: 373484k(586 ER); Subtends: 0.5332 deg.  
 Right ascension: 11:40:20.13; Declination: 6:55:18  
     Azimuth: -176.088; Altitude: -51.227  
 Moonrise: 4:32:46 AM JST; JD 1731179.60609  
 Moonset: 5:45:00 PM JST; JD 1731180.15625

Daniel’s 7+62 sabbatic years fulfilled [Dan 9:25]. Because the Hebrew calendar year exceeds a tropical year by a little more than 6 ½ minutes; this amounts to one extra day per 216.34 tropical years, or ~2.23 days over 483 tropical years. A year is equal to ~365.2422 days, so this baptism date of Jesus is precisely seven actual Hebrew calendar months from John’s 30th birthday plus 483 tropical-solar years-to-the-day counting from Ezra’s going forward with Artaxerxes’ decree, a difference of only 2.23 from 2.02 = {-0.21} days, or just five hours shy of 483 actual Hebrew calendar years.

Really, who could ask for more accuracy than this? And who's to say these mere five hours aren't accounted for by differences in the time of day Ezra left Babylon, and the time of day "the word of God came unto John"? But, had we'd adopted Sept 2, 458 BC as Artaxerxes' seventh year(as referenced in chapter 1), then that date was exactly 7 Hebrew calendar months plus 483 tropical- solar years + 4 hours to what was a very popular, but hopelessly invalidated "alternate" for Jesus' Baptism of "1 Tishri 3787", or Monday, Sep 2, 26 AD; Julian Day 1730799, with its molad occurring Sat, August 31, 26 AD @ 1:27 AM JST; JD 1730796.4772. But that date is entirely one calendar year \*prior\* to the earliest date historically-reconcilable with Tiberius' 15th year, and is one year too soon for Gabriel's 483 actual years to have elapsed, thus is eliminated from further consideration. This means that 1 Tishri 3788 is the only actual, historical dating reconcilable with both Ezra's account and that related by Luke; to wit, Luke 3:1 reads "...in year but five and tenth of the governorship of Tiberius Cæsar" [emphasis added]. In the year 12 AD, Tiberius was made military governor(commander) over Cæsar's vast armies and provinces by the ailing Augustus, at which time Augustus had compelled his estranged- widow Julia to marry Tiberius, thus historically qualifies as his 1st year of governorship. Ancient coins from Antioch dated AUC 765 [12 AD] display the head of Tiberius with the inscription: 'Kaisar Sebastos' [Cæsar Augustus]. An ancient document written by the Roman senator Dion Cassius recounts major events of 12 AD in which he noted: "Augustus, because he was growing old, wrote a letter commending Germanicus to the senate and the latter[the senate] to Tiberius"[ref. LVI.26]. No later than 13 AD, Tiberius Claudius Nero was already known to the whole of the Roman empire and its provinces as supreme military governor and co-regent with Augustus, since Tiberius was by that time Proconsular Imperium, wielding full tribunician power wholly co-extensive with that of Augustus, making Tiberius co-princeps with Augustus from 12-13 AD until Augustus' death. Thus we see, fully two years before Augustus had died, Tiberius' sole Consulship was already fully intact, and was wholly unassailable, with his \*continuation\* as Principate merely a foregone conclusion.

Tiberius' inauguration as Imperator was little more than a formality, and Luke's reckoning for his 15th year is further confirmed by the fact that by 27 AD, a much-wearied Tiberius had retired permanently to seclusion on the island of Capri, leaving his notorious and traitorous captain of the Prætorian Guard, the prefect Sejanus, to rule in his place (but not in his stead, as the annals of history attest).

So, with 27 AD established as Tiberius' "five and tenth year of governorship", it is demonstrated that Luke correctly reckoned Tiberius' 15th regnal year as 27 AD, by counting from his military governorship and co-regency in 12-13 AD. Also, Luke's references to Pilate, Herod [Antipas], Philip, Lysanias, Annas and Caiaphas are fully supportive of 3773 [12-13 AD] as the first Hebrew civil-regnal year which the gentile physician Luke might've considered in his clearly Roman calendar reference to Cæsar, since in every case they are historically accurate

and thus are entirely consistent with 3787 [26-27 AD] as Tiberius' 15th [gentile] regnal year. And Jesus was baptised in 3788, proving Luke's reference is explicitly to the Roman calendar.

It is notable that Ezra's Jubilee Year in Jerusalem was 3305 (Hebrew) or 457-456 BC (Roman), thus counting by contiguous 50 calendar-year increments, it is then a simple matter to establish which years were Jubilee Years ever since. But ever since Jesus was crucified, old covenant laws were completely fulfilled, such that observing ritual holidays and customs, while all fine and good, are entirely superseded by the new covenant.

## Chapter 8 Palm Saturday

JESUS RODE INTO JERUSALEM 10 Nisan 3791 which was Saturday, April 21, 31 AD. This so-called "Palm Sunday" [cf. Zec 9:9] of Nicaean tradition was 187 weeks [id est, exactly 3 ½ calendar years + 10 days] after His Commencement at the river Jordan (chapter 7).

The astronomical data with reference to the molad and to the vernal equinox for this Palm Saturday is calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian day: 1732491  
Julian calendar: Saturday, April 21, 31 AD  
Jewish calendar: 10 Abib/Nisan 3791  
Sunrise: 5:07:30 AM JST; JD 1732490.63021  
Sunset: 6:05:10 PM JST; JD 1732491.17025  
New Moon: Apr 10, 31 AD @ 3:45:14 PM JST  
Julian date: 1732480.07308; Lunation: -23397  
Moon distance: 394450k(61.8 ER); Subtends: 0.5049 deg.  
Right ascension: 01:07:39.91; Declination: 4:56:12  
Azimuth: 78.114; Altitude: 27.308  
Moonrise: 5:20:20 AM JST; JD 1732479.63912  
Moonset: 5:57:35 PM JST; JD 1732480.16499

Spring equinox of 31 AD(i.e. day and night is observed of near-equal length):

Julian day: 1732461  
Julian calendar: Thursday, March 22, 31 AD:  
Jewish calendar: 8 Abib/Nisan 3791  
Sunrise: 5:46:37 AM JST; JD 1732460.65737  
Sunset: 5:47:29 PM JST; JD 1732461.15797

*New (2003) Swiss Ephemeris:*  
 Jesus baptised at ha-Yarden  
 Saturday September 20 27 AD  
 Local mean time: 9:00 AM (GMT +2:22)  
 Jordan River[e. of Aenon] 35E33E 31N47:  
 Body Caelestial Latitude Velocity  
 Desc: 8Tau02'10" \_\_\_\_\_  
 Satu: 14Tau09'26" -2:23'39" -0.0425719  
 Alde: 15Tau00'00" -5:36'19" alTau  
 Node: 25Can48'23" +0:00'00" -0.1769588  
 Uran: 29Can30'19" +0:34'37" +0.0395431  
 Midh: 11Leo43'30" \_\_\_\_\_  
 Mars: 19Leo18'27" +1:18'52" +0.6207421  
 Sun : 27Vir18'31" +0:00'00" +0.9955866  
 Venu: 7Lib50'28" +0:55'22" +1.2507543  
 Moon: 15Lib54'17" +4:59'33" +13.778654  
 Merc: 21Lib52'31" -2:46'53" +0.9920908  
 Plut: 2Sag29'30" +6:38'12" +0.0194317  
 Jupi: 18Sag00'20" -0:08'38" +0.1155904  
 Nept: 17Cap18'29" +0:07'40" -0.0049110  
 Lili: 21Cap08'01" +0:17'51" +0.1107153  
 Asce: 8Sco02'10" \_\_\_\_\_  
 Anta: 15Sco00'04" -4:18'42" alSco  
 East: 16Sco43'42" \_\_\_\_\_  
 Fort: 26Sco37'57" \_\_\_\_\_  
 Nadi: 11Aqu43'30" \_\_\_\_\_

Passover and the Feast of Unleavened Bread [unfermented cakes] was in practice one contiguous eight-day feast for which plans were made weeks, really months, in advance. There were two separate hagigah sacrifices. First was the pesah proper, which was the paschal meal prepared and served hastily on the eve of 14 Abib [Nisan]. The second pascha was the afternoon hagigah sacrifice, also on 14 Abib, which was the festive offering completed before the festivities of the First Day of Unleavened Bread began on the evening of 15 Abib. About two weeks before this whole eight-day feast began, tithes were separated for the priesthood from the flocks of sheep. Quoting from the King James:

*“Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day[of 15 Abib],*

*lest there be an uproar among the people”—Mat 26:2-5,17-29; Mar 14:12-25; Luk 22:7-38; Joh 13 & 14].*

Now look at John 18:28:

*“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled [i.e., avoiding ceremonial uncleanness]; but that they might eat the passover.”*

Such ceremonial uncleanness lasted only until sunset, but would have prevented Jews from participating in the festivities of the “first day of unleavened cakes” on 15 Abib. This “pascha” is in reference to the second [14 Abib] afternoon hagigah, not the previous evening’s pesah proper which was the Lord’s Supper.

Observance of Passover/Unleavened Bread was universal among all Jews, and the gospels reflect their traditional seder [order]: arranging a place for celebration, gathering at least ten but no more than twenty persons to share in evening meal. The woman of the households started at even, 13 Abib using candles to search for and remove any leaven or yeast, and also chemicals used for dyeing, women’s make-up, and even glues were removed from the premises. All participants fasted before the evening meal of 14 Abib. Note that John and Peter reserved the room and made ready the “lamb without blemish” which had been separated on 10 Abib (notably the day Jesus rode into Jerusalem) for the evening meal of 14 Abib. The chosen lamb was taken to the Temple and slaughtered, then skewered through the mouth on a pomegranate spit, adjoined by a smaller crossmember passing just under the shoulders. It was then roasted over an open flame and devoured quickly as commanded in the Torah [Exo 12]. The carcass and any uneaten portions were burnt to ashes.

As briefly mentioned in chapter 1, Torah calendar rules assured that Passover (14 Abib/Nisan) must occur no earlier than two days before the spring equinox, but also, these same rules stipulated that Pentecost must occur before summer, and always completed by Monday, on the 7th, 9th, 11th or 13th of the 3rd month(Sivan), leaving but one possible crucifixion date for 31 AD. The gospel ‘According to John’ reveals that Jesus observed four Passovers after His baptism of Sept. 20, 27 AD. Counting from the spring of 28 AD [John 2:13], 29 AD [John 4:35,5:1], 30 AD [John 6:4], and the Last Supper Passover of 31 AD [John 12:1], whereupon that day our Lord was crucified. Although the first full moon after the spring equinox of 31 AD was March 28, the calendar correction made 130 years later by Simon III [which is thoroughly examined in chapters 1 & 5] revealed that the “last supper” Passover was



observed the evening before the second full moon after the vernal equinox, which was April 25th, 31 AD (note that the Hebrew calendar year of Jesus' crucifixion/resurrection was a 385-day "perfect" leap year [Type 11, 4-7-P]). In light of all other evidences examined, this fact proves beyond any reasonable doubt that the Institution of the Eucharist [Gk. Eucaristia, "Thanksgiving"] most definitely took place on Tuesday evening, April 24th, 31 AD, between 6 PM and 12 AM Wednesday morning, and very much according to traditional seder regulations [Heb. haggada]; but this Passover was very special indeed [Mat 26:1-30; Mark 14:1-26; Luke 22:1-39; John 11:55-57]!

I've charted the proleptic calendar year 3791 at the end of this chapter, dating the historical "three days and three nights" [i.e. 72-contiguous hours; ref. Jonah 1:17, Mat 12:40] that Jesus' brutally-maimed body laid wrapped in a linen shroud, sealed in the nearby, newly-hewn stone sepulchre of the wealthy intellectual and named disciple of Christ, Joseph of Arimathaea [Mat 27:57-60]. In the literal translation, verse 57 says "Of evening but having come to be", meaning that the High Sabbath of 15 Abib was in effect. Remember, this was the body of the LORD of the Sabbath, thus giving Jesus a proper burial even on the High Sabbath was perfectly Lawful and appropriate, but Joseph et alia performed this work in considerable haste for fear of the Jews [i.e., those who'd admonished Pilate to condemn Jesus to death], ref. John 19:38], that they would've found them working on the sabbath "criminal", and would've prohibited them from continuing, and arrested them, too. Had this occurred, they might've been crucified as well for working on the High Sabbath... under such bloody circumstances. This is critical to the reader's understanding of these events, thus I quote from the most literal translation available of the ancient Alexandrian texts [Westcott-Hort; see chapter 11]. Compare these literal verses with your favorite Bible(s) for assured clarity and comprehension:

*"Pilate but having called together the chief priests and the rulers and the people said toward them YOU bore toward to me the man this as turning from he people, and look! I in sight of YOU having examined nothing I found in the man this cause of which (things) YOU are accusing down of him. But neither the Herod, he sent back for him toward us; and look! nothing worthy of death is having been committed to him; having chastised therefore him I shall release. They cried out but as entire multitude saying Lift up this (one), release but to us the Barabbas; who as through standing (off) some having occurred in the city and murder having been thrown in the prison. Again, but the Pilate sounded toward to them, being willing to release the Jesus. The*

*(ones) but were sounding upon saying Be impaling, be impaling him. The (one) but third [time] said toward them What for bad (thing) did this (one)? Nothing guilty of death I found in him; having chastised therefore him I shall release. The (ones) but were urging upon (one) to voices great demanding him to be impaled, and were strong down the voices of them. And Pilate decided to come to be the demand of them; he released but the(ones) through standing and murder having been thrown into prison whom they were demanding, the but Jesus he gave beside to the will of them.”—Luke 23:13-24 WH-ITGS*

*“Wrote but also title the Pilate and he put upon the stake; it was but having been written Jesus the Nazarene the King of the Jews. This therefore the title many read of the Jews, because near was the place of the city where was impaled the Jesus; and it was having been written in Hebrew, in Roman language, in Greek. Were saying therefore to the Pilate the chief priests of the Jews Not be writing The King of the Jews, but that that(ones) said King of the Jews I am. Answered the Pilate What I have written I have written.”—John 19:19-22 WH-ITGS*

And so it was that Jesus’ body was buried after even [6:07:37 PM JST] of 15 Abib, and after three days was resurrected, after even [6:09:28 PM JST] of 18 Abib[Apr 28, 31 AD], which from even till even the following day was counted as Sunday, i.e. the first day of the Hebrew Calendar week, which is precisely what the gospel accounts repeatedly indicate, “the FIRST day”, not the seventh [Mat 28:1; Mark 16:2,9; Luke 24:1; John 20:1,19]; but John 20:19 literally translated reads:

*“Being therefore of evening to the day that the one [day] of sabbaths, and of the doors having been locked where were the disciples through the fear of the Jews.”*

Above is a prime example of how most orthodox theologians are given to misconstrue these ancient texts, in favor of whatever is convenient in lieu of expertise. John’s gospel is “user- friendly” to the gentile audience as well as the Jew. Quoting Robertson’s: “[When therefore it was evening on that day] (ουσης ουν οψιας τη ημερα εκειναι). Genitive absolute with οψια (οψιος, late), old word with ωρα(hour) understood and here for the time from six

to nine (#6:16) and the locative case of time with **ημερα** (day). John often uses this note of time (#1:39; 5:9; 11:53; 14:20; 16:23,26). The addition of **τη μια σαββατων** (see #20:1 for this use of **μια λικε πρωτη**) proves that John is using Roman time, not Jewish, for here evening follows day instead of preceding it..."[bd. emphasis added].

So this was Sunday evening April 29, 31 AD, counted as Monday, 19 Abib/Nisan of the Hebrew Calendar. The scriptures are specific that Jesus "was risen early the first day of the week"[ref. Mark 16:9]. The literal translation is likewise explicit about this "Having stood up but early to first[day] of sabbath[week]", thus is irrefutable that Jesus rose from the dead on the first day of the Hebrew calendar week, which started Saturday evening by the old Julian solar calendar, but I repeat, it was the evening and beginning of the first day [Sunday] by Hebrew/Jewish reckoning.

On the following pages, I've calculated true calendar years counting from John's 30th birthday 1 Nisan 3787 through the crucifixion year 3791 for astronomically-accurate reference:

#### Nisan 3787

molad: Wed, Mar 26, 27 AD @ 09:41:39 PM JST

(Julian date 1731004.32059)

S	M	T	W	T	F	S
				1*	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

\*John the Baptist's 30th birthday, when  
"the word of God came unto John" [Luke 3:2]

#### Iyyar 3787

molad: Fri, Apr 25, 27 AD @ 08:56:04 AM JST

(Julian date 1731033.78894)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

Sivan 3787

molad: Sat, May 24, 27 AD @ 05:44:44 PM JST

(Julian date 1731063.15606)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Tammuz 3787

molad: Mon, Jun 23, 27 AD @ 01:02:18 AM JST

(Julian date 1731092.45993)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14*	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				

Av 3787

molad: Tue, Jul 22, 27 AD @ 07:48:36 AM JST

(Julian date 1731121.74208)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Elul 3787

molad: Wed, Aug 20, 27 AD @ 03:04:10 PM JST

(Julian date 1731151.04456)

S	M	T	W	T	F	S
					1*	2
3	4	5	6	7	8	9
10	11*	12+	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

\*Jesus' 30th year begins

## Palm Saturday

----- HEBREW/JEWISH CIVIL CALENDAR YEAR 3788 -----

(385 days in length)

Tishri 3788

molad: Thu, Sep 18, 27 AD @ 11:48:42 PM JST

(Julian date 1731180.40882)

S	M	T	W	T	F	S
						1*
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

\*Jesus baptised into Ministry  
Saturday, September 20, 27 AD

Cheshvan 3788

molad: Sat, Oct 18, 27 AD @ 10:56:48 AM JST

(Julian date 1731209.87278)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Kislev 3788

molad: Mon, Nov 17, 27 AD @ 01:05:41 AM JST

(Julian date 1731239.46228)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Tebet 3788

molad: Tue, Dec 16, 27 AD @ 06:13:39 PM JST

(Julian date 1731269.17615)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11*	12+	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

Shebat 3788

molad: Thu, Jan 15, 28 AD @ 01:24:18 PM JST

(Julian date 1731298.97521)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

Adar 3788

molad: Sat, Feb 14, 28 AD @ 08:58:28 AM JST

(Julian date 1731328.79060)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

V'Adar 3788

molad: Mon, Mar 15, 28 AD @ 03:10:03 AM JST

(Julian date 1731358.54865)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8*	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

\*Mar 24, vernal equinox

Nisan 3788

molad: Tue, Apr 13, 28 AD @ 06:42:32 PM JST

(Julian date 1731388.19620)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14*	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

\*Passover, April 28[ref. John 2:13-23]

## Palm Saturday

## Iyyar 3788

molad: Thu, May 13, 28 AD @ 07:10:28 AM JST

(Julian date 1731417.71560)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

## Sivan 3788

molad: Fri, Jun 11, 28 AD @ 04:57:02 PM JST

(Julian date 1731447.12294)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9*	10	11	12+	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

\*Pentecost, June 21

+summer solstice June 24

## Tammuz 3788

molad: Sun, Jul 11, 28 AD @ 12:54:23 AM JST

(Julian date 1731476.45443)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				

## Av 3788

molad: Mon, Aug 09, 28 AD @ 08:04:00 AM JST

(Julian date 1731505.75278)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Elul 3788

molad: Tue, Sep 07, 28 AD @ 03:25:45 PM JST

(Julian date 1731535.05955)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11*	12+	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

----- HEBREW/JEWISH CIVIL CALENDAR YEAR 3789 -----

(353 days in length)

Tishri 3789

molad: Wed, Oct 06, 28 AD @ 11:53:52 PM JST

(Julian date 1731564.41241)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

Cheshvan 3789

molad: Fri, Nov 05, 28 AD @ 10:15:23 AM JST

(Julian date 1731593.84402)

S	M	T	W	T	F	S	
	1*	2	3	4	5	6	Note: this was the
7	8	9	10	11	12	13	only way I found
14	15	16	17	18	19	20	to avoid overpost
21	22	23	24	25	26	27	last Nisan[3788];
28	29						-01:44:37* oddity
							left unchallenged.

Kislev 3789

molad: Sat, Dec 04, 28 AD @ 11:05:30 PM JST

(Julian date 1731623.37882)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				



## Palm Saturday

## Tebet 3789

molad: Mon, Jan 03, 29 AD @ 02:35:49 PM JST

(Julian date 1731653.02487)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

## Shebat 3789

molad: Wed, Feb 02, 29 AD @ 08:17:24 AM JST

(Julian date 1731682.76208)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

## Adar 3789

molad: Fri, Mar 04, 29 AD @ 02:58:13 AM JST

(Julian date 1731712.54043)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

## Nisan 3789

molad: Sat, Apr 02, 29 AD @ 09:07:25 PM JST

(Julian date 1731742.29682)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14*
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

\*Passover, April 16

Iyyar 3789

molad: Mon, May 02, 29 AD @ 01:27:59 PM JST

(Julian date 1731771.97777)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				

Sivan 3789

molad: Wed, Jun 01, 29 AD @ 03:17:38 AM JST

(Julian date 1731801.55391)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13*	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

\* Pentecost, June 13

Tammuz 3789

molad: Thu, Jun 30, 29 AD @ 02:35:48 PM JST

(Julian date 1731831.02486)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

Av 3789

molad: Fri, Jul 29, 29 AD @ 11:57:03 PM JST

(Julian date 1731860.41462)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

## Palm Saturday

Elul 3789

molad: Sun, Aug 28, 29 AD @ 08:14:30 AM JST

(Julian date 1731889.76007)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29					

----- HEBREW/JEWISH CIVIL CALENDAR YEAR 3790 -----

(354 days in length)

Tishri 3790

molad: Mon, Sep 26, 29 AD @ 04:23:33 PM JST

(Julian date 1731919.09969)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

Cheshvan 3790

molad: Wed, Oct 26, 29 AD @ 01:11:54 AM JST

(Julian date 1731948.46660)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29		

Kislev 3790

molad: Thu, Nov 24, 29 AD @ 11:16:14 AM JST

(Julian date 1731977.88627)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

Tebet 3790

molad: Fri, Dec 23, 29 AD @ 11:02:05 PM JST

(Julian date 1732007.37645)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Shebat 3790

molad: Sun, Jan 22, 30 AD @ 12:42:50 PM JST

(Julian date 1732036.94641)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Adar 3790

molad: Tue, Feb 21, 30 AD @ 04:12:40 AM JST

(Julian date 1732066.59213)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

Nisan 3790

molad: Wed, Mar 22, 30 AD @ 08:57:59 PM JST

(Julian date 1732096.29027)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14*	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

\*Passover, April 5

## Palm Saturday

## Iyyar 3790

molad: Fri, Apr 21, 30 AD @ 02:01:43 PM JST

(Julian date 1732126.00119)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

## Sivan 3790

molad: Sun, May 21, 30 AD @ 06:23:23 AM JST

(Julian date 1732155.68291)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9*	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

\*Pentecost, May 30th

## Tammuz 3790

molad: Mon, Jun 19, 30 AD @ 09:17:35 PM JST

(Julian date 1732185.30388)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				

## Av 3790

molad: Wed, Jul 19, 30 AD @ 10:22:46 AM JST

(Julian date 1732214.84914)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Elul 3790

molad: Thu, Aug 17, 30 AD @ 09:44:48 PM JST

(Julian date 1732244.32278)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

----- HEBREW/JEWISH CIVIL CALENDAR YEAR 3791 -----

(385 days in length)

Tishri 3791

molad: Sat, Sep 16, 30 AD @ 07:53:14 AM JST

(Julian date 1732273.74530)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

Cheshvan 3791

molad: Sun, Oct 15, 30 AD @ 05:29:00 PM JST

(Julian date 1732303.14514)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Kislev 3791

molad: Tue, Nov 14, 30 AD @ 03:10:11 AM JST

(Julian date 1732332.54874)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

## Palm Saturday

## Tebet 3791

molad: Wed, Dec 13, 30 AD @ 01:23:46 PM JST

(Julian date 1732361.97484)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

## Shebat 3791

molad: Fri, Jan 12, 31 AD @ 12:25:37 AM JST

(Julian date 1732391.43446)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

## Adar 3791

molad: Sat, Feb 10, 31 AD @ 12:25:50 PM JST

(Julian date 1732420.93461)

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

## V'Adar 3791

molad: Mon, Mar 12, 31 AD @ 01:32:07 AM JST

(Julian date 1732450.48064)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10*	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

\*spring equinox, March 23

Nisan 3791

molad: Tue, Apr 10, 31 AD @ 3:45:14 PM JST

(Julian date 1732480.07308)

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14+	15>	16	17
18!	19	20	21	22	23	24
25	26	27	28	29	30	

+Jesus crucified Wednesday ~9 AM LAT, April 25,  
 & Jesus died on that same afternoon ~3 PM LAT.  
 >Jesus entombed Wednesday evening, April 25  
 !Jesus resurrected Saturday evening, April 28

Iyyar 3791

molad: Thu, May 10, 31 AD @ 6:51:10 AM JST

(Julian date 1732509.70220)

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

Sivan 3791

molad: Fri, Jun 08 31 AD @ 10:21:59 PM JST

(Julian date 1732539.34860)

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9*	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

\*Pentecost, June 18, 31 AD

Tammuz 3791

molad: Sun, Jul 08, 31 AD @ 01:40:50 PM JST

(Julian date 1732568.98669)

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				



## Palm Saturday

Av 3791

molad: Tue, Aug 07, 31 AD @ 4:20:41 AM JST

(Julian date 1732598.59770)

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Elul 3791

molad: Wed, Sep 05, 31 AD @ 5:59:55 PM JST

(Julian date 1732628.16661)

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	

## Chapter 9 Good Wednesday

JESUS WAS CRUCIFIED AT 9 AM LAT on the Passover, 14 Abib [Nisan] 3791 [Mark 15:25], which date was Wednesday, April 25, 31 AD. Suffering pain-unimaginable, although Mel Gibson's new movie "The Passion" gives us some idea, Jesus died shortly after 3 PM that dark afternoon [ref. Mat 27:45-50; Mar 15:33-37; Luk 23:44- 46]. Thus "Messiah the Prince" had been "cut off" literally in the "midst of the week" [Wednesday], and in the midst of the seventieth sabbatic year [ref. Dan 9:24-27], just as the prophecy had foretold 568 years before in ancient Babylon [Dan 9:1ff]. Jesus' body was taken down from the cross near sunset and was entombed after sunset on the eve of the High Sabbath of the Feast of Unleavened Bread [Mat 27:57; Mark 15:42; Luke 23:54; John 19:42]. The paschal lamb, the one "without blemish" was selected 10 Nisan [Exo 12]. This was the Passover meal [pesah proper] that Jesus shared with His disciples on the eve of His crucifixion. The second pascha, the afternoon hagigah sacrifice was from 3 to 5 that afternoon, starting at the time Jesus died. Jesus was God's Lamb for both Passover offerings, and His sacrifice left all others of none effect: Jesus had literally become the Passover, the mutually chosen (elect) Lamb of God [John 1:29,36]. Also, the destruction of the 2nd temple was on 15 Av 3830 [Aug 10, 70 AD, not the faulty "9 Av" of common tradition], which fulfilled Gabriel's "he shall cause the sacrifice and the oblation to cease..." [Dan 9:27]; this divine cause was clearly Jesus' crucifixion nearly 40 years prior to that date.

The astronomical data for the crucifixion of Jesus is calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian day: 1732495

Julian calendar: Wednesday, April 25, 31 AD

Jewish calendar: 14 Abib/Nisan 3791

Sunrise: 5:02:49 AM JST; 1732494.62696

Sunset: 6:07:37 PM JST; 1732495.17196

THIRD HOUR:

"..ην δε ωρα τριτη και εσταυρωσαν αυτον"

..was but hour third and they put on stake him

--kata markon 15:25

*New (2003) Swiss Ephemeris:*

Wednesday April 25, 31 AD

8:55:26 AM LMT GMT +2:20

9:00:00 AM LAT 35:13E 31:46N

SIXTH HOUR:

"..απο δε εκτης ωρας σκοτος εγενετο επι

..from but sixth hour darkness occurred upon

πασαν την γην εως ωρας ενατης"

all the earth till hour ninth

--κατα μαθθαιον 27:45

*New (2003) Swiss Ephemeris:*  
 Wednesday 25 April 31 AD  
 11:55:26 AM LMT GMT +2:20  
 12:00:00 PM LAT 35:13E 31:46N

NINTH HOUR (read Matthew 27:46-54 for translation):

“ . . περι δε την ενατην ωραν εβοησεν ο ιησους φωνη  
 μεγαλη λεγων ελωι ελωι λεμα σαβαχθανι τουτ  
 εστιν θεε μου θεε μου ινατι με εγκατελιπες  
 τινες δε των εκει εστηκοτων ακουσαντες ελεγον  
 οτι ηλιαν φωνει ουτος και ευθεως δραμων εις  
 εξ αυτων και λαβων σπογγον πλησας τε οξους  
 και περιθεις καλαμω εποτιζεν αυτον οι δε  
 λοιποι ειπαν αφες ιδωμεν ει ερχεται ηλιας  
 σωσων αυτον αλλος δε λαβων λογχην ενυξεν  
 αυτου την πλευραν και εξηλθεν υδωρ και αιμα  
 ο δε ιησους παλιν κραξας φωνη μεγαλη αφηκεν  
 το πνευμα και ιδου το καταπετασμα του ναου  
 εσχισθη απ ανωθεν εως κατω εις δυο και η  
 γη σεισθη και αι πετραι εσχισθησαν και τα  
 μνημεια ανεωχθησαν και πολλα σωματα των  
 κεκοιμημενων αγιων ηγερθησαν και εξελθοντες  
 εκ των μνημειων μετα την εγερσιν αυτου  
 εισηλθον εις την αγιαν πολιν και ενεφανισθησαν  
 πολλοις ο δε εκατονταρχος και οι μετ αυτου  
 τηρουντες τον ιησουν ιδοντες τον σεισμον  
 και τα γινομενα εφοβηθησαν σφοδρα λεγοντες  
 αληθως θεου υιος ην ουτος”  
 --κατα μαθθαιον 27:46-54

*New (2003) Swiss Ephemeris:*  
 Wednesday April 25, 31 AD  
 2:55:26 PM LMT GMT +2:20  
 3:00:00 PM LAT 35:13E 31:46N

LMT: 14:55:26 25-Apr-31  
 UTC: 12:35:26 25-Apr-31  
 TDT-UT: +9449.6 sec  
 Sidereal Time: 04h 59m 52s  
 Julian Day: 1732495.02461  
 Metonic calendar: 14 Nisanu 3791  
 NOTE: the high sabbath, 15 Nisanu,  
 commenced on the cosmic descendant  
 (6:27 PM LMT) thus Jesus' body was  
 entombed on five sabbath[Mat 27:57;  
 Mark 15:42; Luke 23:54; John 19:42]  
 ie well-after sunset Jupiter's day;  
 Islamic calendar: yawm al-'arb`a'  
 14 Sha`ban -609 (1948439.17=1AH)  
 Mayan Long count: 7.19.9.8.12  
 (baktun.katun.tun.uinal.kin)  
 Haab: 10 Kankin; Tzolkin: 4 Eb

The Wednesday crucifixion is biblically, astronomically and historically proven. “Good Friday” is absolutely invalidated. Notably, even if Jesus’ crucifixion had occurred in 30 AD (of Nicaean-orthodox tradition), the Hebrew calendar year 3790 was not a leap year, a fact clearly demonstrated by the astronomical evidence. The molad for Nisan 3790 was Wednesday, Mar 22, 30 AD @ 8:57:59 PM JST [JD 1732096.29027], placing 1 Nisan the next day, Thursday, March 23, 30 AD, thus 14 Nisan fell on Wednesday, April 5, 30 AD; therefore the traditional “Good Friday/30 AD” chronology has been squarely refuted by the evidence, which selfsame evidence has proven Wednesday, April 25, 31 AD is the historical date of our Lord’s crucifixion, thus is presented and accepted as fact. Oh yes, and for all you “33 AD crucifixion” devotees out there, here, I’ll save you the trouble: The molad for Nisan 3793 was Thursday, March 19, 33 AD @ 2:46:38 PM JST [JD 1733189.03238], placing 1 Nisan on a Saturday, March 21, 33 AD, with 14 Nisan falling on Friday, April 3, 33 AD. So there’s your Nicaean “Good Friday” for the crucifixion, but 33 AD doesn’t hold up very well to being in the “midst” of Gabriel’s 70th sabbatic year [5.5 out of 7 calendar years], nor is Friday near the “midst of the week” as Wednesday certainly is, but the final nail in the coffin for the saecularis defunctus “Good Friday” mythos is provided by the Scriptures alone, since from after sunset Friday evening [ref. Mat 27:57-60, John 19:38-42] to after sunset Saturday evening [Mark 16:9] totals but ONE DAY only, or perhaps a day and seven-twelfths if one presumes to stretch it out from after 3 PM Friday; i.e., from the moment Jesus died, or three hours before His body was taken down from the pale [Lat. crux] and entombed after even as the scriptures do clearly and indisputably testify, to 5 AM Sunday morning (sunrise, again, as the scriptures clearly testify, squeezing out every last drop for the benefit of diehard “Good Friday” mythologists), which is still well-shy of even two days and two nights, much less the REQUISITE “three days and three nights in the heart of the earth” [Mat 12:40] which our Lord prophesied!

The “Good Friday” myth is hopelessly irreconcilable with all evidence examined. And there are many additional verses to cite demonstrating Wednesday April 25, 31 AD to be the actual crucifixion date of Jesus the Christ, but why bother? The true historicity of GOOD WEDNESDAY is hereby established, and all detractors are silenced forever.

## Chapter 10 Night And Day

JESUS WAS RESURRECTED three days and three nights [Mat 12:40] after His body was entombed, resurrected Saturday evening, April 28, 31 AD, counted as Sunday, i.e. the first day of the Hebrew calendar week [Mat 28:1; Mark 16:2,9; Luke 24:1; John 20:1,19]; His resurrection was discovered at sunrise [5 AM], early Sunday morning. Covered by a swath cloth [‘Sudarium of Oviedo’] and wrapped in linen [‘Shroud of Turin’], His body was sealed in the nearby, newly-hewn stone sepulchre of the disciple Joseph of Arimathaea [Mat 27:57-60]. Joseph, Nicodemus, Mary Magdalene and Mary mother of Joses prepared and wrapped Jesus’ body, arranging flowers and preparing spices according to the ancient custom as time permitted. These flower arrangements — clearly evident in the Turin shroud — were not at first completed that frightful evening of 15 Nisan, but were completed on Friday following the High Sabbath, with the final spices and ointments to be applied early Sunday morning, but of course, that final preparation was not to be: JESUS IS RISEN!

The astronomical data for Jesus’ resurrection is calculated thusly:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian day: 1732498  
Julian calendar: Saturday, April 28, 31 AD(early evening)  
Jewish calendar: Sunday, 18 Nisan 3791(early evening)  
Sunset Saturday: 6:09:28 PM JST; JD 1732498.17324  
Sunrise Sunday: 4:58:20 AM JST; JD 1732498.62384

*New (2003) Swiss Ephemeris:*  
Saturday April 28, 31 AD  
6:28:32 PM LMT GMT +2:20  
Location: 35:13E 31:46N  
LMT: 18:28:32 28-Apr-31  
UTC: 16:08:32 28-Apr-31  
TDT-UT: +9449.5 sec  
Sidereal Time: 08h 45m 23s  
Julian Day: 1732498.17259  
Metonic calendar: 18 Nisanu 3791  
Islamic calendar: yawm al-’ahad  
18 Sha`ban -609 (1948439.17=1AH)  
Mayan Long count: 7.19.9.8.16  
(baktun.katun.tun.uinal.kin)  
Haab: 14 Kankin; Tzolkin: 8 Eb

This resurrection process impressed the shroud with the image of Lord Jesus’ once-dead, mutilated body, apparently resulting from bursts of radiant energy instantly emitted during the

miraculous resurrection process, an energy which immediately dispersed as this process neared completion, given that there's no apparent movement visible in the shroud's image. Mary and Martha's brother Lazarus might have left some similar image in the swathing bands and face cloth he was wrapped in [John 11:1-44, 12:17]? Notably, the clothes of persons who've died wearing them for any length of time after their death's have never once been shown to have any such image impressed into their clothing's fibers, thus proving the shroud's image is not a function of any process known to science, since the man in the shroud was very clearly a man who'd been dead i.e. clinically and biologically dead not living. Hence, by all scientific accounts, the image should not be there, but there it is nonetheless, providing compelling evidence for the shroud's authenticity; but there's a lot more evidence to this...

The Turin shroud and Sudarium cloth are pages of Scripture penned in the precious blood of our Lord & Savior Jesus-Christ "signed" by the hand of God. Just as Scripture endures all scrutiny in the Spirit of Prophecy which is testimony Jesus-Christ, the shroud and face covering invite all manner of secular-religious critiques, yet the artifacts do prevail under the brightest lights that the scientific inquiry has to offer. We know that the shroud & face covering are the genuine burial linen of Jesus since the evidence clearly proves it—not that any such evidence is "requisite" to the Christian faith, but neither does this imply that one should simply turn a blind eye to all this evidence, especially since the evidence is 100% conclusive. If evidence sways a few doubting Thomas's out there, then we as Christians have fared well. The following items are my own redactions of key evidences posted on Internet websites:

- Doctors of medicine, those who are experts in the human anatomy, particularly forensic pathologists, medical examiners, coroners and the like, have examined the image in the shroud, concluding that this adult male in his 30s had suffered severe beatings and crucifixion precisely as is described in the New Testament gospel accounts. Some of these medical professionals have admitted openly that "this image could be of none other than the One, crucified Jesus" [ref. Bucklin, M.D., J.D.; et al]. But one need not be an human anatomist to be horrified at the obvious match between a Roman flagellum and the double-beaded wounds on the victim's back, or the distinctive profile of the lance where he was stabbed in the region of his 5th rib;
- The shroud measures 4.6 x 1.1 meters, which are the standard measurements of 8 x 2 Philatelic cubits used in Palestine in the first century AD. It bears the front and back images of our Lord crucified in a manner identical to that which was testified to in the Scriptures. The shroud is the most intensively scrutinized artifact in recorded history, with scientific testing proving time and again that the image was produced NOT by artistic methods, but by profound physical changes in the linen fibers themselves by process(es) unknown and to date unidentified. Physicist Oswald Schewermann, who'd conducted experiments on the phe-

nomenon of coronal discharge, i.e., emission of radiation from a surface charged with static electricity, Schewermann observed that flat objects such as leaves will discharge electrons from their edges when they touch cloth, forming well-defined lines which follow contours where the leaves and cloth make actual contact, but are more diffused where the materials are close, but don't actually touch. This is partially characteristic of most of the shroud's smaller images, describing most images but the inexplicable image formed by the crucified body: THIS image no scientist in the world can explain;

- The herringbone twill @ 3:1 weave is distinctively of first-century Syrian manufacture. The flax fibrils contain entwisted cotton fibrils from the very same loom, the cotton *Gossypium herbaceum*, a Middle East species not found in Europe;
- The shroud contains myriad pollen grains from at least 58 species of plants, 17 of which are indigenous to Europe (where it's been kept for the last seven centuries), but most are indigenous to the region of the Dead Sea and Turkey, including *Artemisia herba-alba*, *Nyoscyamus aureus*, and *Onosma syriacum*. Even the pollen the *Guindellia naforte*, the spiny plant which formed the wreath of thorns, this was found to be of local origin. But the *Zygophyllum dumosum* is identified as being the most significant plant imaged in the shroud, as it grows only in Israel, Jordan, and Sinai. The winter leaves all reveal their previous year's petioles, proving the plants were picked in the springtime, as does the state of growth for every plant thus far identified. Some rather surprising images have also been identified, including a hammer and a nail, a broom, an ancient-style rope, even the sponge and reed [Mark 15:36]! These items all by themselves are evidence enough, but the list continues.
- Blood was typed AB in all scientific testing performed. This ancient blood was found to contain very high levels of bilirubin consistent with the severe concussive injuries suffered by our Lord on that prophesied Passover of 31 AD;
- C14 measurements of bacteria, fungi and bioplastic/biogenic varnish deposited as a result of the symbiosis between the two organisms had compromised the results of every C14 test done. These 1988 radiocarbon dating tests averaged remnant C14 of the original linen with the microorganisms *Lichenothelia* and *Rhodococcus* AND the resultant calcium carbonate varnish. This bioplastic varnish was NOT removed by the cleaning procedures used in radiocarbon labs, and these microorganisms are still present, living and multiplying on the linen shroud of Turin. [ref. Mattingly/ Garza-Vermes]; this was admitted to by the test's inventor, yet the "debunkers" ignore these and all other evidences proving the shroud is not a "painting";

- The swath cloth [Sudarium of Oviedo; John 20:6-7] shows an obvious match with the image and stains on the shroud in at least 120 points of coincidence, and the Sudarium is known to date at its very least back to 613 AD from Palestine, and 1075 AD in Spain, further proving that the radiocarbon tests were compromised. This by itself is evidence that the shroud is the genuine burial linen of Jesus;
- Particulate iron-oxide permeating the shroud was proven NOT to be some “artist’s pigment”, and likewise, was proven NOT to be the cause of the image in the linen fibrils of the shroud, irrespective of its origin(s). X-ray fluorescent analysis confirmed that there was “no discernable relevance” between concentrations of iron oxide particles and the varying densities of the image. Microspectrophotometric analysis of blood from the shroud found hemoglobin, but in its acid-methemoglobin form due to its great antiquity and denaturation. Additional tests identified the presence of porphyrin, albumin, bilirubin and protein. Also, “when proteases were applied to a fibril containing the denaturated blood, the blood dissolved, but left an imageless fibril”[ref. Heller/Adler]. This proves the image contemporaneous with the ancient blood by demonstrating that those fresh bloodstains were absorbed by the cloth before formation of the image contained in the linen fibrils, thus the body’s image is inextricably linked to the presence of that same dead body’s blood! Dr’s Adler and Heller went further by applying pleochroism, birefringence and chemical analysis, thereby determining that, unlike artist’s pigment which contains iron oxide contaminated by manganese, cobalt, and nickel, the iron oxide on the shroud is relatively pure. Subsequent research into the procedures of flax preparation and linen manufacture showed that pure iron oxide is perfectly normal to the process of fermenting(retting) flax in large outdoor vats of water. This is conclusive evidence that the iron oxide on the shroud of Turin is NOT the remnant of “artist’s pigment” [ref. STURP; Morris, Schwalbe, London; X-Ray Spectrometry, Vol 9, no. 2, 1980, pp 40-47; Schwalbe, L.A. & Rogers, R.N., Analytica Chimica Acta 135, 1982, pp 3-19];
- In 1532 the chapel at Chambery caught fire, and the heat was so intense that part of the silver reliquary where the shroud was stored melted, dripping onto the folded shroud. The shroud was saved from the fire but the burns were significant, since the shroud had been exposed to intense heat at low oxygen levels. This may have contributed to the grossly inaccurate radiocarbon dating of the shroud, as might’ve the centuries of tallow candle smoke and incense residue, too;
- When iconography dating to the sixth century was rescaled then superimposed on the shroud’s face, at least 170 unique points of congruity were clearly identified with the composite image. This in itself has developed into a science, with the shroud’s singularly distinctive facial features depicted everywhere in post- 6th century art. There is an illustration of



the entombed and enshrouded Jesus which was found in a prayer book from Budapest, called the Pray Manuscript, which illustration depicts the unique “L” pattern of burn holes formed earlier in the shroud’s long history, and even shows the distinctive herringbone twill of the shroud’s weave. This manuscript and illustration dates to 1192, with the shroud clearly used as its model, and is yet another of dozens of positive evidences proving the radiocarbon tests grossly in error and scientifically invalid, thus are properly ignored, and our friends the “debunkers” are left out in the cold;

- &There’s much more scientific and historical evidence for the shroud, and this long, long list of incontrovertible evidence keeps growing. and growing. and growing, and...

Next, there were two, comparatively minor events which occurred about forty years after our Lord’s Resurrection, events which deserve only brief mention; the first is the date in which the daily sacrifice had ceased and the temple was soon destroyed:

*(Old VSOP87 data left intact for comparison to the newer SWEPH)*

Julian day: 1746823  
 Julian calendar: Tuesday, July 17, 70 AD  
 Jewish calendar: 20 Tammuz 3830  
 New Moon: Jun 26, 70 AD @ 11:05:03 PM JST  
 Julian date: 1746802.37851; Lunation: -22912  
 Moon distance: 367927k(57.7 ER); Subtends 0.5413  
 Right ascension: 06:13:47.72; Declination: 28:39:06  
 Azimuth: 170.909; Altitude: -28.956  
 Moonrise: 3:34:07 AM JST; JD 1746801.56536  
 Moonset: 6:47:07 PM JST; JD 1746802.19939

Excerpts from the Book of Daniel 9:27 (AV): “and in the midst of the week he shall cause the sacrifice and the oblation to cease.” This cause was clearly the Lamb of God’s crucifixion nearly 40 years (14,337 days, or 39 years + 93 days) prior to this date, “.and for the over-spreading of abominations.” The Jewish hierarchy had flatly rejected their One True Lord and Rightful King, rendering the temple at Jerusalem the veritable “synagogue of Satan” [ref. Rev 2:9], kindling the Lord יהוה’s almighty wrath once again, thus “...he shall make it desolate, even until the consummation” was made manifest and the prophecy was fulfilled “...and the people of the prince that shall come shall destroy the city and the sanctuary”.

The Prince that shall come is Jesus resurrected to eternal glory as King of kings. Jesus promised to return at His Second Advent, thus His people were the Roman soldiers under Titus, since they’d taken it upon themselves to foolishly act as “a revenger to execute wrath upon him that doeth evil.” [Rom 13:4]. But this is not to imply endorsement of the Roman’s mur-

derous rampage, rather, this reminder from ‘Toward Romans’ admonishes us to love and forgive, being sure of God’s promise:

“...*avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*”—Rom 12:19 AV

Just 24 days later, the temple was set ablaze by an overzealous Roman soldier. Within hours, the temple was destroyed, August 10, 70 AD, which was on 15 Av 3830, not 9 Av of talmudic tradition which has accorded “adjustments” thereto presumably in remembrance of the first temple’s destruction. The new moon preceding the fire occurred July 26 70 AD @ 7:09:03 AM JST [JD 1746831.71462], with the full moon @ 6:54:42 PM JST August 10 [JD 1746847.20466], and 1 Tishri of the following Hebrew calendar year 3831 was Monday, Sep 24, 70 AD, so 15 Av 3830 is most definitely the correct Hebrew calendar date of the fire. Again, “9 Av” is orthodox myth.

&The second of these noteworthy events is when the city of Jerusalem was utterly destroyed and laid waste, i.e. the city was literally “razed flat”:

Julian day: 1746876  
 Julian calendar: Saturday, September 8, 70 AD  
 Jewish calendar: 14 Elul 3830  
 New Moon: Aug 24, 70 AD @ 5:00:32 PM JST  
 Julian date: 1746861.12537; Lunation: -22910  
 Moon distance: 383547k(60.1 ER); Subtends 0.5193  
 Right ascension: 10:08:36.65; Declination: 14:28:24  
 Azimuth: 96.911; Altitude: 16.773  
 Moonrise: 4:37:40 AM JST; JD 1746860.60949  
 Moonset: 6:21:09 PM JST; JD 1746861.18135

Gabriel’s promised “desolate...consummation” [Dan 9:27] was fulfilled. But Titus spared the western wall and the three towers, Hippicon, Phasaelus and Mariamme “...for their great beauty and strength.a monument to posterity to the magnificence of that city.” [B. Ussher’s ‘Annals’ 4073bAM, 4783JP, 70AD #6978].

From that time “unto the end of the war” means these end-times, that is, these almost two millennia since Jesus’ ascension to the right hand of God, up until His promised return [see Chapter 11]. Look at the same passage in Green’s Literal Translation: “ruins are determined, and war shall be until the end” [Dan 9:26]. This “end” has been prophesied by gifted seers from virtually every race-culture in the world, but the Book of Daniel and Revelation of John

enjoy no rival. This final test is commonly known as the 3 ½ year tribulation, the last war on Earth before Daniel's "divided fourth kingdom of iron/ miry clay" is eradicated: the terrible destruction of which we are beginning to see already...

*“Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace”—Psa 37:7-11 AV*

## Chapter 11 The Chronology

Historical-Event	JulianD	Hebrew-Solunar	Day	Roman-Calendar
Moses born	1026795	7 V'Adar 1859	Mon	19 Mar 1902 BC
Ezra left Babylon	1554589	1 Nisan 3304	Tue	26 Mar 457 BC
Ezra in Jerusalem	1554707	1 Av 3304	Mon	22 Jul 457 BC
Ezra's Jubilee	1554766	1 Tishri 3305	Thu	19 Sep 457 BC
John-Baptist born	1720403	1 Nisan 3758	Sun	17 Mar 3 BC
Jesus-Christ Born	1720551	1 Elul 3758	Mon	12 Aug 3 BC
Magi visit	1720860	16 Tammuz 3759	Tue	17 Jun 2 BC
John's 30th	1731005	1 Nisan 3787	Thu	27 Mar 27 AD
Jesus' 30th	1731153	1 Elul 3787	Fri	22 Aug 27 AD
Jesus Baptised	1731182	1 Tishri 3788	Sat	20 Sep 27 AD
Palm Sabbath Day	1732491	10 Nisan 3791	Sat	21 Apr 31 AD
Crucifixion Day	1732495	14 Nisan 3791	Wed	25 Apr 31 AD
Resurrection Day	1732499	18 Nisan 3791	Sat	28 Apr 31 AD
Crucifixion +2300d	1734795	10 Av 3797	Sun	11 Aug 37 AD
End daily sacrifice	1746823	20 Tammuz 3830	Tue	17 Jul 70 AD
Second temple burned	1746847	15 Av 3830	Fri	10 Aug 70 AD
Jerusalem razed flat	1746876	14 Elul 3830	Sat	8 Sep 70 AD
Piscean solar reign	1801492	27 Adar 3980	Mon	20 Mar 220 AD
Piscean lunar reign	2436285	1 Nisan 5718	Sat	22 Mar 1958 AD
John's 2000th	2450901	1 Nisan 5758	Sat	28 Mar 1998 AD
Jesus' 2000th	2451049	1 Elul 5758	Sun	23 Aug 1998 AD
John's 2001st	2451256	1 Nisan 5759	Thu	18 Mar 1999 AD
Jesus' 2001st	2451404	1 Elul 5759	Fri	13 Aug 1999 AD
Crucifixion +2300y	2572551	14 Nisan 6091	Wed	22 Apr 2331 AD

The above chart is self-explanatory except for the last item, of crucifixion plus twenty-three hundred years ergo more than three centuries away at this writing. Since I discovered that Daniel's prophecies are accurate to the day, under the strictest scrutiny of scripture and profane history, astronomy, astrology, mythology, kaballah, and tarot, I realized that the 2300 evening-morning prophecy is in fact the number of contiguous lunisolar calendar years from 14 Nisan/Abib 3791 when Jesus was crucified. Hence is necessarily by or before the passover 14 Nisan 6091 which is Wednesday, April 22, 2331 AD. Consider these two passages from the Latin Vulgate of St. Jerome:

“et dixit ei usque ad vesperam\*  
 and said he all the way until evening  
  
 et mane\* duo milia trecenti et  
 and morning two thousand three hundred and  
  
 mundabitur sanctuarium...  
 will be cleansed the sanctuary...  
  
 “et visio vespere et mane quae  
 and vision of evening and morning which  
  
 dicta est vera est tu ergo signa  
 is told is verily to be, you therefore seal up  
  
 visionem quia post dies multos erit”  
 the vision, because afterwards days many shall be  
  
 [quoted from the book of Daniel 8:14,26]  
 --interlinear translation by Daniel Joseph Min

Notably, Nostradamus noted that the prophecies extend clear up to pour d'yci a l'annee 3797, from here to the year 3797. Clearly, the year 3797 came and went two thousand years ago, or more precisely 10 Av 3797 which day was August 11, 37 AD. But, as was Nostradamus' trademark, he liked to have fun at the heathens' expense. As in this case from Nosty's Preface to Cesar (which I've fully translated, the Epistle to Henry II of France also, available on my archived webpages), 3797 is obviously an ancient year, but he knew that the gentiles would misinterpret this as a Roman calendar year. Nosty had wrote in his Epistle “le 14. de Mars, 1557. & passant outre bien loing iusques a l'aduenement qui sera apres au commencement du 7. millenaire profondement suppute” translated the 14. of March, 1557. & passing outer very far all the way to the advent which will be after at the commencement of the 7. millenary profoundly deduced. Clearly, the seven Births of the Sun-Invincible commenced on Friday April 22, 177,376 BC Gregorian or Julian Day -63063717; Mayan date 0.0.0.0.0.0, counted as -442.0.0.0.0; 18 Pax; 4 Ahau. After 7 millenary is the beginning of the eighth, which is Friday 21 Dec 2012.

Jesus was crucified Wednesday 14 Nisan 3791, from the third hour (9 AM LAT); Jesus died about the ninth hour (3 PM LAT) that dark & fearful afternoon outside the gates of Damascus. Since evening-morning in this context refers to two “times”, winter and summer refer to evening and morning respectively, so “evening” is fall & winter, “morning” is spring & summer. These are the contiguous tropical years of Venus' “grand century” or sidereal-synodic multiple of 1151 tropical Earth-years per 1871 long-term average sidereal orbits of Venus, and is 720 mean-synodic orbital periods of Venus, as the Babylonian astrologers — Daniel included — were very well aware, ergo 2302 years to precise. Reiterating, for each 1871 times that Venus orbits the Sun, then around 1151 tropical years have passed, and Venus has appeared in about

the same place relative to the Earth & Sun about 720 times over this 1151-year period...just like clockwork! The reference to evening and morning refers to superior conjunctions of Venus (when Venus is on the far side of the Sun relative to Earth) which is “evening” or death of the body and soul living in heaven. The inferior or “morning” conjunctions of Venus (when Venus is in front of the Sun as seen from Earth) is the “second death”, meaning the banishment of soul from heaven when we are cast down to Earth to incarnate in a new-born mortal body “precisely to experience evil temporized”—as Nostradamus was so fond of saying.

So when Jesus Christ died on the cross at Calvary, the divine astronomical clock began ticking, counting down by the evening conjoins of Venus, followed by the morning conjoins of Venus. Hence no later than the Passover of 2331 AD — to wit, Wednesday April 22, 2331 AD — will be the consummation of all prophecy, and the temple of God which is the body of Christ will be made right.

The Roman empire has been divided and subdivided over these last two millennia, with some parts emerging strong as iron in their days of conquering, while others were weak as clay, easily subdued and exploited under the powerful rule of the iron kings, as if to mix iron and clay which isn't cohesive but quickly separates—when fragile support mechanisms fail. We can view this failure by the rapid divisions among kings of the east, west and mideast amidst these tumultuous times, with entry of the fifth race, even the cornerstone that the builders rejected: the rock of ages cut out of the mountain without hands. Knowing this the following verse makes sense:

“tunc contrita                    sunt pariter ferrum  
 then pounded to pieces to be equally the iron,  
 testa        aes                argentum        et aurum  
 the clay, the brass, the silver, and the gold,  
 et redacta quasi in favillam aestivae  
 and reduced as if into chaff        for the summer  
 areae                    rapta                sunt vento  
 threshingfloor, carried off to be by the wind  
 nullusque locus inventus        est eis lapis  
 and not any place to be found is it. The stone  
 autem qui percusserat statuam        factus  
 however, which to strike        the image, to make  
 est mons                magnus et implevit universam  
 is a mountain great, and fill up universally  
 terram” --Dan 2:35, interlinear translation  
 the earth.                    --by Daniel Joseph Min

We can view this failure by the rapid divisions among kings This emerging fifth world finds no room for the fourth, the Roman, or third, the Greek, or second, the Medo-Persian, or first, the Neo-Babylonian. God's quintessent kingdom is not built on previous kingdoms, but rests upon on the pillar of Christ which grows to fill the planet—and the meek inherit the kingdom. Whereas the haughty and proud are merely chaff blown away by the mighty winds of Judgment, and sent off to the lake ignited, the barratrous pit afar off they shall be.

Contrary to orthodox misinterpretations, the prophecy at Daniel 9:24-27 is about Jesus-Christ, which isn't surprising since every prophecy is genuinely part of God's plan for mans salvation. Since the bulk of this book has been about these scriptural passages hereinbelow, I have quoted the three major Old Testament sources, which are the original Hebrew, Latin, & King James' English bibles:

- 24 : "שבעים שבועים נחתך על-עמך ועל-עיר קדשך לכלא הפשע ולחתם חטאות ולכפר עון ולהביא צדק עלמים ולחתם חזון ונביא ולמשה קדש קדשים"  
 25 : "ותדע ותשכל מן-מצא דבר להשיב ולבנות ירושלם עד-משיח נגיד שבעים שבעה ושבעים ששים ושנים תשוב ונבנתה רחוב וחרוץ ובצוק העתים"  
 26 : "ואחרי השבעים ששים ושנים יכרת משיח ואין לו והעיר והקדש ישחית עם נגיד הבא וקצו בשטף ועד קץ מלחמה נחרצת שממות"  
 27 : "והגביר ברית לרבים שבוע אחד וחצי השבוע ישבית זבח ומנחה ועל כנף שקוצים משמים ועד-כלה ונחרצה תתך על-שמים"  
 MS.B19A BHS (Biblia Hebraica) --

- 24 "septuaginta ebdomades abbreviatae sunt super populum tuum et super urbem sanctam tuam ut consummetur praevaricatio et finem accipiat peccatum et deleatur iniquitas et adducatur iustitia sempiterna et impleatur visio et prophetae et unguatur sanctus sanctorum"
- 25 "scito ergo et animadvertite ab exitu sermonis ut iterum aedificetur Hierusalem usque ad christum duces ebdomades septem et ebdomades sexaginta duae erunt et rursus aedificabitur platea et muri in angustia temporum"
- 26 "et post ebdomades sexaginta duas occidetur christus et non erit eius et civitatem et sanctuarium dissipabit populus cum duce venturo et finis eius vastitas et post finem belli statuta desolatio"
- 27 "confirmabit autem pactum multis ebdomas una et in dimidio ebdomadis deficiet hostia et sacrificium et in templo erit abominatio desolationis et usque ad consummationem et finem perseverabit desolatio"--editio Vulgata, Jerome, SE Hieronymus
- 24 "Seventy weeks are determined upon thy people

- and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”
- 25 “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 troublous times.”
- 26 “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; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”
- 27 “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”--The King James Authorised Version

For the apocalyptic millenarianist in all of us, our inner “death wish”, mans unconscious self-destructive tendencies (the bread and butter of the advertising world) yields to patience as a greater virtue. Because we know that prophecies of the prophets are genuine, then the timing of prophecies are seldom so easy to discern, due to that unpredictable wrench in the works, our own free will. Mans perception of time is fleeting. A healthy person who enjoys the advantage of youth thinks he or she is going to live forever. If that person is fortunate enough to stay healthy and live a long and fruitful life, then the average human lifespan seems too short, and old age catches up with even the best of us. So the “death wish” is our best coping skill, as we learn to look death right in the eye, and even laugh in face of death, not because it’s funny, but because proximity or exposure to death can cause a person to laugh hysterically.

Most of us would like to see the second advent, the victory of good over evil in our own lifetimes. But when it doesn’t happen we’re bound to become impatient, as if the advent of Christ were subordinate to our own selfish desires. But this is just another step along the path, and as we grow older & wiser, we nurture patience through acceptance and surrender. It’s the *interpretation* of death that is made clear, as the sleeping prophet Edgar Cayce so aptly stated in reading 5748-006:



*“(Q) What definite details are indicated as to what will happen after we enter the period of the King’s Chamber?”*

*(A) When the bridegroom is at hand, all do rejoice. When we enter that understanding of being in the King’s presence, with that of the mental seeking, the joy, the buoyancy, the new understanding, the new life, through the period.*

*(Q) What is the significance of the empty sarcophagus?”*

*(A) That there will be no more death. Don’t mis- understand or misinterpret! but the INTERPRETATION of death will be made plain.*

*(Q) If the Armageddon is foretold in the Great Pyramid, please give a description of it and the date of its beginning and ending.*

*(A) Not in what is left there. It will be as a thousand years, with the fighting in the air, and - as has been - between those returning to and those leaving the earth.”*

Jesus’ presence or “**παρουσία**” in the koi-ne’ (common Greek), is likely as near to indescribable as anyone can ever see, or hear, or touch, or understand in any way, shape, or form. The universal archetype of the I AM or to make possible the impossible might be as close as any other feeble attempt at describing His presence, since words have power, especially when spoken in earnest prayer as in sackcloth and ashes “as to hear the lament of those in shackles, as to set free the sons appointed to die” to quote Nostradamus’ epistle to the ill-fated king Henry II of France. The more humility we can feel deep down in our heart of hearts, then the more we are apt to experience this “**παρουσία**”. But God knows how proud we are, or as “Father Damien Karras” whispered in *The Exorcist III*, “death be not proud though some have called thee mighty and dreadful, thou art not so. Though, soonest our best men with thee go, rest of their bones and souls delivereth. But those thou dost thinkest thou dost overthrow, die not. Poor death. Nor canst thou kill me.”—Ref. Holy Sonnet #9, by John Donne (1572-1631). This is a good place to finish this book.

*- fin -*

Done by Daniel Joseph Min  
September 16, 2003.