

Daniel 9e - Putting the Pieces Together: AD 31 Vindicated

I will like to submit this paper in part to the answer in an ongoing challenge on our belief of AD 31 as the year of the crucifixion of our Lord Jesus Christ.

Dedication

I dedicate this work to all who will find time to examine if these things are so.

Declaration

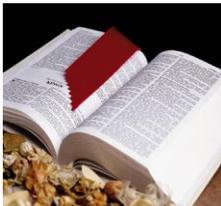
I declare that this paper is not wholly my original work but a snippet of a well-researched work from others before me. But I also declare that this is one kind of it and never to have been submitted before for perusal of the study subject.

AD 31 VINDICATED

Two brothers have been publishing documents rejecting the AD 31 crucifixion in favor of AD 30. In this adjustment, one has ended up determining the second coming of the Lord Jesus Christ to be 2030. This would have needed no written document but because I have been involved privately and publicly, I saw it fit to write what I will call a short paper compiling evidence in defence of AD 31. We have a greater work to do but in short time and if all our energies would be consumed in answering doubts, then we will lose focus and never finish it.

I saw that the people of God must put on the armor and arouse. Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it, and come down to answer such falsehoods, and misrepresentations, and slander, as the Messenger party has fed upon, and has scattered abroad. Truth, present truth, we must dwell upon it. We are doing a great work, and cannot come down. Satan is in all this, to divert our minds from the present truth, and the coming of Christ. Said the angel, "Jesus knows it all. In a little from this their day is coming. All will be judged according to the deeds done in the body. The lying tongue will be stopped. The sinners in Zion will be afraid, and fearfulness will surprise the hypocrites." {4bSG 10.1}

Some evidence seems to have been brought based on astronomy that the year of crucifixion has to be AD 30. Why does this new evidence have to meet resistance? Because, the entire Daniel 9 prophecy interpretation we have had is being called into question. When you move any date compacted in that prophecy, the whole interpretation changes.



"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 1:3

Our minds must be prepared to stand every test, and to resist every temptation, whether from without or from within. We must know why we believe as we do, why we are on the Lord's side. The truth must keep watch in our hearts, ready to sound an alarm, and summon us to action against every foe. The powers of darkness will open their batteries upon us; and all who are indifferent and careless, who have set their affections on their earthly treasure, and who have not cared to understand God's dealings with His people, will be ready victims. No power but a knowledge of the truth as it is in Jesus, will ever make us steadfast; but with this, one may chase a thousand, and two put ten thousand to flight. {OHC 332.5}

Many are aware of the Prophecy that leads to the date AD 31 but I hope it will not be a waste of your few minutes for us to go through that beautiful prophecy as we vindicate AD 31. Daniel 9 is a cut off period from the greater prophecy of 2300 days of Daniel 8:14. After Daniel falling sick because of this great prophecy, Gabriel came back to make him understand the prophecy in Daniel 9: -

"Seventy weeks are determined upon your people and upon your 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. 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. 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. And he shall confirm the covenant with many for one week: and in

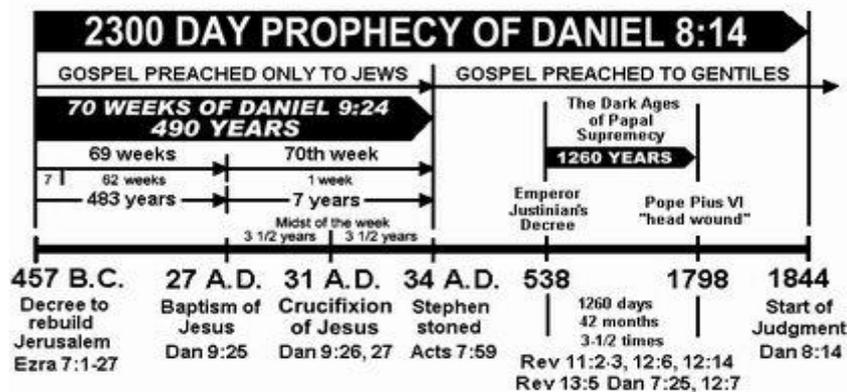
the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9:24-27

We find in Daniel 9:24 that God gave Daniel’s people 70 weeks to end their sin and rebellion against Him, but if they ignored this warning then God would reject Israel as His chosen nation. When Bible prophecy is symbolic, the proven and established day for a year principle applies. (See Ezekiel 4:6 and Numbers 14:34). So Daniel’s 70 weeks (490 days) is actually a literal 490 years. Daniel 9:25 informs us that these 70 prophetic weeks began with the decree to restore and rebuild Jerusalem.

“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.” Daniel 9:25

This well known starting date for the decree to rebuild Jerusalem was given by Artaxerxes in 457 B.C. (Ezra 7:13). Remember this date was also the beginning of the 490 years God gave Israel to end their rebellion and so the 490 year probation period ended in A.D. 34 where the Jews ceased to be God’s chosen people. Daniel 9:24-25 informs us the Messiah would be anointed *after* a total of 69 (7 + 62) of these prophetic weeks had passed. That is 483 years (490-7) from the 457 B.C. decree date and brings us to the year A.D. 27. This was the exact year Jesus was baptized by John and the Holy Spirit anointed Him for His ministry. The Greek word “*Messiah*” means “Anointed One” and so we know this can only be the fulfillment of Daniel’s 70 week prophecy that the Messiah would appear in A.D. 27. The Jewish probation period was 70 weeks but Jesus appears as the “Messiah” after 69 weeks. So the 70th and final week is left for Christ to minister before the Jews probation ended. What happened in this 70th and final week? Daniel 9:27 gives the answer:

“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.”



The “*midst of the week*” is half of 7 days being of course 3.5 prophetic days, which is 3.5 *literal years* being the time from the baptism of Jesus to His crucifixion. And as you would expect, the Bible confirms the ministry of Jesus lasted exactly 3.5 years. When they crucified Jesus in the spring of A.D. 31, the temple veil was rent from top to bottom, (Matthew 27:51) which signified the end of the sacrificial system. By His own death Jesus caused the “*sacrifice and the oblation to cease.*” The remaining 3.5 literal years brings us to the end of the 70 weeks and the Jewish probation. The disciples laboured mainly for the Jews during those three and a half years and in A.D. 34, the 70 weeks ended when Stephen was stoned after his immense speech before the council in Acts chapter 7. The Jews had rejected the Gospel message and so were no longer God’s chosen people and thus the Gospel began to go to the Gentiles (Acts 8:4). The Jews now receive salvation as individuals in the same way we do. Note:

1. There are different opinions on who “the people of the prince” refers to in Daniel 9:26 but the majority of scholars however do agree that the destruction of “the city and the sanctuary” applies to the second destruction of Jerusalem and the rebuilt sanctuary by Roman armies under Prince Titus in 70 A.D.
2. Remember the 70 weeks or 490 years was the time God gave His chosen nation to end their rebellion where they would then be forgiven for their transgressions. Now note that Jesus references this prophetic time period while conversing with Peter on the topic forgiveness. 70 times 7 is of course 490.

Matthew 18:21

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”

This is just another hint of the Daniel 9 prophecy of 490 years where the Jewish had wronged God and a reconciliation had to be made. Jesus alluded to this to get something into the disciples mind but it was not comprehended or understood fully. For those wondering, the well known and accepted day for a year rule is correct or otherwise the entire ministry of Jesus would have only been 3.5 days instead of 3.5 years and the entire prophecy would have only lasted about 1.3 years. That would be from 457 B.C. to approximately 455 B.C. The temple and the streets and the walls of Jerusalem etc would have had to have been rebuilt in 49 days. This would be an impossible task and it certainly did take every bit of the 49 years as one would expect. So let's just clarify these times again. Daniel 9:24 *“Seventy weeks are determined upon your people”* Seventy weeks is $70 * 7$ days which is 490 prophetic days, which on the day for a year rule is 490 years.

Daniel 9:25

“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.”

Daniel 9:25 states that from the decree to rebuild the temple until the Messiah (means anointed one), which can only be Jesus, is 7 weeks and threescore and two weeks, Three score is 60, plus two equals 62 weeks. So this is $7 + 62 = 69$ weeks from the decree to rebuild Jerusalem until the beginning of Christ's ministry. The ministry of Jesus began at the allowed age of 30 years with His baptism.

Luke 3:22-23 NIV

“And the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: You are my Son, whom I love; with you I am well pleased. 23 Now Jesus himself was about thirty years old when he began his ministry...”

So how do we get the year of baptism to be 27 A.D. when it states Jesus was *about thirty years old*? When the time of this was first calculated there was an error of 4 years made as many now know. Herod was still alive when Christ was born and did all he could to try and kill Jesus at that time. But History records Herod's death to be in 4 B.C. After the error was recognized, the historic facts became even clearer. Jesus was born in 4 B.C. and then baptized in 27 A.D. at the age of 30.

The 7 weeks (49 days = 49 years) was the time it took to rebuild the Temple and streets etc and the remaining 62 weeks brings us to the Baptism of the Messiah. Note that Christ means the *“anointed one”* in Greek while Messiah means the *“anointed one”* in Hebrew.

Daniel 9:26

“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.”

This leaves only the final 70th week, which is 7 years to complete the 70 weeks of Daniel, ($7 + 62 + 1 = 70$ weeks or 490 years). We are told that after the threescore and two weeks ($60 + 2 = 62$) that the Messiah would be *cut off*. In other words, *cut off* from the land of the living, that is, killed by crucifixion. This happens after the 62 week period which follows the 7 weeks, so this is 69 weeks into the prophecy. Note that it says *“after”* this time period and not at the end of the 69 weeks exactly. So how long after the 62nd week was it when Jesus was crucified?

Daniel 9:27

“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.”

Daniel 9:27 tells us exactly when after the total of 69 weeks Jesus was *“cut off, but not for Himself,”* for He was *cut off* for us as He died for *our* sins. Note that it states that He, Jesus, caused *“the sacrifice and the oblation to cease”* in the

“middle” of the final week (7 years), which is 3.5 years of course. When Jesus, the Lamb of God, died on the cross, He became our one and final perfect sacrifice and put an end to the temple sacrifices. This was signified by the temple curtain been torn from top to bottom.

Matthew 27:51

“And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;”

This still leaves 3.5 years before the end of Daniel’s 70 weeks (490 years) and the close of probation for Israel. The Gospel was still to go the Jews exclusively for this remaining time. So what happened at the end of the 490 years? Stephen gave one immense and very significant speech before the Sanhedrin. This was God giving the Jews their final chance to repent. How did they respond and what did they do?

Acts 7:54-60

“When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.”

Notice that this is an extremely significant event as we see Stephen say, *“I see the heavens opened, and the Son of man standing on the right hand of God.”* It is also interesting to note that Stephen effectively said, *“Father forgive them for they know not what they do.”* The final 3.5 years, which was the same length of time as the ministry of Jesus Christ, ended with the death of Stephen and him effectively saying the same words as Jesus when He was crucified. This marked the end of a very significant time period being the end of the Daniel’s 70 weeks.

In the autumn of the year 34 A.D., the Jewish leaders rejected the Gospel message. They openly declared this rejection by the stoning of Stephen that was approved wholly by the leaders of Israel. The sad historical fact is Stephen was the first Christian martyr killed by the hands of the Jewish nation itself. The 490 years were up and the Jews not only did not repent but they killed the very Messiah they had been waiting for as well as the final messenger that was sent to give them their final chance to repent. The Jews were now rejected as God’s chosen nation and were no different from the Gentiles. After Jesus was baptized by John, Jesus states the following.

Mark 1:15

“The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

What is this time that is fulfilled that Jesus speaks of here? I am sure you already know but note the following Bible Commentary for confirmation.

*That is, the time appointed for sending the Messiah; and particularly the time specified by Daniel, Dan: 9:24-27.” **Mark 1:15 The time is fulfilled - Adam Clarke’s Commentary on the Bible, LL.D., F.S.A., (1715-1832)***

Seventy Weeks Subdivided.

The angel now relates to Daniel the event which is to mark the beginning of the seventy weeks. They were to date from the going forth of the commandment to restore and build Jerusalem. Not only is the event given which determines the time of the commencement of this period, but also those events which take place at its close. Thus a double test is provided by which to try the application of this prophecy. But more than this, the period of seventy weeks is divided into three grand divisions. One of these is again divided, and the intermediate events are given which were to mark the termination of each one of these divisions. If we can find a date which will harmonize with all these events, we have beyond a doubt the true application, for none but that which is correct could meet and fulfill so many conditions.

Let the reader now take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application. We are to find at the beginning of the period a commandment going forth to

restore and build Jerusalem. To this work of restoration seven weeks are allotted. As we reach the end of this first division, seven weeks from the beginning, we are to find Jerusalem restored in its material aspect, the work of building the street and the wall fully accomplished. From this point sixty-two weeks are measured off. As we reach the termination of this division, sixty-nine weeks from the beginning, we are to see the manifestation of Messiah the Prince before the world. One week more is given us, completing the seventy. In the midst of this week the Messiah is to be cut off, and to cause the sacrifice and oblation to cease. At the expiration of that period which was allotted to the Jews as the time during which they were to be the special people of God, we naturally look for the going forth of the blessing and work of God to other people.

Beginning of the Seventy Weeks

We now inquire for the initial date which will harmonize with all these particulars. The command respecting Jerusalem was to include more than mere building. There was to be restoration. By this we must understand all the forms and regulations of civil, political, and judicial society. When did such a command go forth? At the time these words were spoken to Daniel, Jerusalem lay in utter desolation, and had thus been lying for many years. The restoration pointed to in the future must be its restoration from this desolation. We then inquire, When and how was Jerusalem restored after the seventy years' captivity?

There are four events which can be taken as answering to the commandment to restore and build Jerusalem. These are:

1. *The decree of Cyrus for the rebuilding of the house of God, 536 B.C. ([Ezr 1:1-4](#).)*
2. *The decree of Darius for the prosecution of that work which had been hindered, 519 B.C. ([Ezr 6:1-12](#).)*
3. *The decree of Artaxerxes to Ezra, 457 B.C. [**] ([Ezra 7](#).)*
4. *The commission to Nehemiah from the same king in his twentieth year, 444 B.C. ([Nehemiah 2](#).)*

Dating from the first two of these decrees, the seventy weeks, or 490 literal years, would fall many years short of reaching even to the Christian Era. Besides this, these decrees had reference principally to the restoration of the temple and the temple worship of the Jews, not to the restoration of their civil state and polity, all of which must be included in the expression, "To restore and to build Jerusalem." These two decrees made a beginning of the work. They were preliminary to what was afterward accomplished. But of themselves they were altogether insufficient to meet the requirements of the prophecy, both in their dates and in their nature. Thus falling short, they cannot be brought into the discussion as marking the point from which the seventy weeks are to begin. The only question now lies between the decrees which were granted to Ezra and to Nehemiah respectively.

The facts between which we are to decide here are briefly these: In 457 B.C., a decree was granted to Ezra by the Persian emperor Artaxerxes Longimanus to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, to procure offerings for its service, and to whatever else might seem good to him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil, and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in [Ezra 7](#). This decree is recorded not in Hebrew, like the rest of the book of Ezra, but in the official Chaldaic, or Eastern Aramaic. Thus we are referred to the original document by virtue of which Ezra was authorized to restore and build Jerusalem.

Thirteen years after this, in the twentieth year of the same king, 444 B.C., Nehemiah sought and obtained permission to go up to Jerusalem. ([Nehemiah 2](#).) Permission was granted him, but we have no evidence that it was anything more than oral. It pertained to him individually, since nothing was said about others going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river to help him on his way to Judea, and an order to the keeper of the king's forest for timber. When he arrived at Jerusalem, he found rulers and priests, nobles, and people, already engaged in the work of building Jerusalem. ([Neh 2:16](#).) They were, of course, acting under the decree given to Ezra thirteen years before. Finally, after arriving at Jerusalem, Nehemiah finished in fifty-two days the work he came to accomplish. ([Neh 6:15](#).)

Now which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point. Reckoning from the commission to Nehemiah, 444 B.C., the date throughout are entirely disarranged; for from that point the troublesome times which were to attend the building of the street and wall did not last seven weeks,

or forty-nine years. If we reckon from that date, the sixty-nine weeks, or 483 years, which were to extend to the Messiah the Prince would bring us to A.D. 40; but Jesus was baptized of John in Jordan, and the voice of the Father was heard from heaven declaring Him His Son, A.D. 27, thirteen years before. According to this calculation, the midst of the last or seventieth week, which is marked by the crucifixion, is placed in A.D. 44, but the crucifixion took place in A.D. 31, thirteen years previous. And lastly, the seventy weeks, or 490 years dating from the twentieth year of Artaxerxes, would extend to A.D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that the theory to be a failure which dates the seventy weeks from Nehemiah's commission in the twentieth year of Artaxerxes.

	536	520	515	457	445	408
70 years	+	+	+	+	+	+
	Cyrus' Decree		Darius I Decree	Temple	Decree of Artaxerxes	
Plaza and	Ezra 1:2-4 Ezra 4:1-3:	Ezra 6:1-13 Haggai	Finished	Ezra 7:12-26 Ezra 4:7-23	Permission to	Decision Continue
Making	Samaritans Opposed	Zechariah Joshua			Rebuilding Neh. 2:1-4,	Finally 17,
Established		Zerubbabel		20; 6:1-15; PK 609, 628-29, 635-80		Daniel 9:25

It is thus evident that the decree granted to Ezra in the seventh year of Artaxerxes, 457 B.C., is the point from which to date the seventy weeks. That was the going forth of the decree in the sense of the prophecy. The two previous decrees were preparatory and preliminary to this. Indeed they are regarded by Ezra as parts of it, the tree being taken as one great whole. For in [Ezr 6:14](#) we read: "They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia," It will be noticed that the decrees of these kings are spoken of as one,—"the commandment [margin, "decree," singular number] of Cyrus, and Darius, and Artaxerxes," showing that they are all reckoned as a unit, the different decrees being but the successive steps by which the work was accomplished. This decree could not be said to have "gone forth" as intended by the prophecy, until the last permission which the prophecy required was embodied in the decree, and clothed with the authority of the empire. This point was reached in the grant given to Ezra, but not before. Here the decree assumed the proportions and covered the ground demanded by the prophecy, and from this point its "going forth" must be dated.

Harmony of the Subdivision

Will these dates harmonize if we reckon from the decree to Ezra? Let us see. Our starting point then is 457 B.C. Forty-nine years are allotted to the building of the city and the wall. On this point, Prideaux says:

"In the fifteenth year of Darius Nothus ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been first begun by Ezra in the seventh year of Artaxerxes Longimanus." This was 408 B.C.

So far we find harmony. Let us apply the measuring rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to Messiah the Prince. Dating from 457 B.C., they end in A.D. 27. What event then occurred? Luke thus informs us:

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." [Luk 3:21-22](#). After this, Jesus came "preaching the gospel of the kingdom of God, and saying, The time is fulfilled."

[Mar 1:14-15](#). The time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found terminating then except the sixty-nine weeks of the prophecy of Daniel, which were to extend to Messiah the Prince. The Messiah had now come, and with His own lips He announced the termination of that period which was to be marked by His manifestation.

Here, again, is indisputable harmony. But further, the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, He should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could cease only at the cross. There they did virtually come to an end when the veil of the temple was rent at the crucifixion of Christ, though the outward observance was kept up until the destruction of Jerusalem, A.D. 70. After threescore and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read: After threescore and two weeks, in the midst of the seventieth week, shall Messiah be cut off, and cause the sacrifice and oblation to cease. Now, as the word midst here means middle, the crucifixion is definitely located in the middle of the seventieth week.

Date of the Crucifixion in Connection to Passovers

After establishing some important information on the prophecy of Daniel 9, it now becomes an important point to determine in what year the crucifixion took place. This is the point in dispute and if we get it correct, the year AD 31 will surely be vindicated. It is not to be questioned that our Saviour attended every Passover that occurred during His public ministry, and we have mention of only four such occasions previous to His crucifixion. Though we have many evidences to vindicate this year, I will take the Passovers to determine this noble truce. The beloved disciple John is the sole evangelist to have noted these Passovers. These are found in the passages of John 2:13, John 5:1, John 6:4 and John 13:1. Lets take each verse independently:

FIRST PASSOVER – John 2:13

This was the first Passover after Christ's baptism. The second is mentioned, Lu 6:1, John 5:1, third in John 6:4 and the fourth, which was that at which he was crucified, John 11:55, John 13:1. From which it appears, 1. That our blessed Lord continued his public ministry about three years and a half, according to the prophecy of Daniel, Da 9:27 and, 2. That having been baptized about the beginning of his thirtieth year, he was crucified precisely in the middle of his thirty-third. At his baptism when he entered on his ministry, THE PASSOVER had taken place some time before this ONE BECAUSE THE PASSOVER HAPPENED ON 14TH OF ABIB WHICH CORRESPONDS TO MARCH-APRIL AND AT THE TIME OF BAPTISM IT WAS IN THE AUTUMN WHICH WOULD CORRESPOND TO OCTOBER --probably not far from six months.

A careful study on the gospel of John also reveals that Jesus did preach for about 3.5 years just as Daniel's 70 week prophecy reveals as it states Jesus was cut off in the middle of the final 7 years. Since Jesus was crucified at the Passover, which was observed in the spring of the year, then His baptism would have to be in the fall of a previous year. Thus, 3.5 years following 27 A.D. brings us to 31 A.D.

SECOND PASSOVER John 5:1

THE FOURFOLD GOSPEL COMMENTARY

Though every feast in the Jewish calendar has found some one to advocate its claim to be this unnamed feast, yet the vast majority of commentators choose either the feast of Purim, which came in March, or the Passover, which came in April. Older commentators pretty unanimously regarded it as the Passover, while the later school favor the feast of Purim. John 4:35 locates Jesus in Samaria in December, and John 6:4 finds him on the shores of Galilee just before a Passover. If, then, this was the feast of Purim, the Passover of John 6:4 was the second in Jesus' ministry, and that ministry lasted but two years and a fraction. But if the feast here mentioned was a Passover, then the one at John 6:4 would be the third Passover, and the ministry of Jesus lasted three years and a fraction. Since, then, the length of Jesus' ministry is largely to be determined by what the feast was, it becomes important for us to fix the feast, if possible. That it was not Purim the following arguments may be urged.

1. *Purim was not a Mosaic feast, but one established by human laws; hence Jesus would not be likely to observe it. True, we find him at the feast of Dedication, which was also of human origin, but he did not "go up" to attend it; he appears to have attended because he was already in Jerusalem (John 10:22).*
2. *Here the pregnant juxtaposition of "feast" and "went up" indicates that Jesus was drawn to Jerusalem by this feast, but Purim was celebrated by the Jews everywhere, and did not require that any one should go to Jerusalem, as did the three great festivals--Passover, Pentecost and Tabernacles.*
3. *It was kept in a boisterous, riotous manner, and was therefore not such a feast as Jesus would honor.*
4. *It came early in the year, when the weather was too rigorous and inclement for sick people to frequent porticos.*
5. *It did not include a Sabbath Day.*
6. *As Purim was just a month before the Passover, Jesus would hardly have returned to Galilee before the Passover (John 6:4) unless he intended to miss the Passover, which he would hardly do for the sake of attending Purim in Jerusalem.*

Those contending that it was not the Passover, present several arguments, which we note and answer as follows:

1. *Since John gives the name of other Passovers, he would have named this also, had it been one. But the conclusion is inferential, and not logical; and the answer is to be twofold: first, perhaps John did give the name by prefixing the article to it, and calling it "the feast," for being the oldest--older than the law and the Sabbath--and most important of all feasts, it was rightly called by pre-eminence "the feast." Since the Sinaitic manuscript gives the article, and calls it "the feast," the manuscript authority for and against this reading is pretty evenly balanced. Second, if John did not name it, there is probably this reason for his silence. Where he names the feast elsewhere it is thought that the incidents narrated take color from, or have some references to, the particular festal occasion which is named; but here there is no such local color, and failure to name the feast prevents mistaken attempts to find such local color.*
2. *Again it is objected that if this is a different Passover from John 6:4, then John skips a year in the life of Jesus. He probably does so skip, and this is not strange when the supplemental nature of his Gospel is considered.*

In favor of its being the Passover we submit two points:

1. *Daniel seems to forecast the ministry of the Messiah as lasting one-half of a week of years (Da 9:27).*
2. *It fits better in the chronological arrangement, for in the next scene we find the disciples plucking grain, and the Sabbath question is still at full heat. But the harvest season opens with the Passover.*

What feast then is this? No question has more divided the Harmonists of the Gospels, and the duration of our Lord's ministry may be said to hinge on it. For if, as the majority have thought (until of late years) it was a Passover, His ministry lasted three and a half years; if not, probably a year less. Those who are dissatisfied with the Passover-view all differ among themselves what other feast it was, and some of the most acute think there are no grounds for deciding. In our judgment the evidence is in favor of its being a Passover. In several excellent MSS. the article is added, (*bé eorib*, THE feast, the grand, the principal festival. Petavius supposes that the feast of Purim, or lots, is here meant; and one MS. reads *h skhnophgia*, the feast of Tabernacles. Several of the primitive fathers believe Pentecost to be intended; and they are followed by many of the moderns, because, in John 7:2, mention is made of the feast of Tabernacles, which followed Pentecost, and was about the latter end of our September; and, in John 10:22, mention is made of the feast of Dedication, which was held about the latter end of November. See Bp. Pearce. Calmet, however, argues that there is no other feast with which all the circumstances marked here so well agree as with the Passover; and Bp. Newcome, who is of Calmet's opinion, thinks Bp. Pearce's argument concerning the succession of the feasts to be inconclusive; because it is assumed, not proved, that the three feasts which he mentions above must have happened in the same year. See much on the same subject in Bp. Newcome's notes to his Harmony, p. 15, &c.

Lightfoot has observed, that the other evangelists speak very sparingly of our Lord's acts in Judea. They mention nothing of the Passovers, from our Lord's baptism till his death, excepting the very last: but John points at them all. The first he speaks of, John 2:13; the third, John 6:4; the fourth, John 13:1; and the second in this place: for although he does not call it the Passover, but a feast in general, yet the circumstances agree best with this feast; and our Lord's words, John 4:35, seem to cast light on this subject.

Since ancient times commentators have been divided regarding the identity of the feast in John 5:1. The opinion of the Church Fathers is divided between Passover and Pentecost, and indeed one 9th century gospel manuscript at Oxford goes so far as to insert "*feast of unleavened bread*" instead of "*feast of the Jews*," thus identifying the feast as the Passover. In the previous chapter ([John 4:35](#)) Jesus declared that four months remained until the harvest. As the grain harvest in Palestine occurred around April or May just after Passover, the events of chapter 4 would seem to have occurred in December or January. At this very time the Feast of Dedication (also known as Hanukkah) was celebrated in all the synagogues throughout Palestine. This would make the feast of John 5:1 fall around Passover. This, from evidence gathered, I conclude was the second Passover attended by the Lord after his ministry began. Such is the view of Irenaeus, Eusebius, Lightfoot, Neander, Gresswell, Andrews and Dr. Wm. Milligan.

THIRD PASSOVER John 6:4**THE FOURFOULD GOSPEL COMMENTARY**

This happened about ten or twelve days before the third Passover which Christ celebrated after his baptism. Calmet. For a particular account of our Lord's four Passovers see ACC for John 2:13.

For thirty days before the Passover there were great preparations made by the Jews, but especially in the last nineteen days, in order to celebrate the feast with due solemnity. Lightfoot supposes that what is here related happened within the last fifteen days.

FOURTH PASSOVER John 11:55, 13:1**THE FOURFOLD GOSPEL COMMENTARY**

THE PASCHAL MEAL: JESUS WASHES THE DISCIPLES' FEET. (Thursday evening of the beginning of Friday) John 13:1-20

Now before the feast of the Passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end. Since the second century a great dispute has been carried on as to the apparent discrepancy between John and the Synoptists in their statements concerning the Passover. The Synoptists, as we have seen in the previous section, clearly represent Jesus as having eaten the Passover at the proper time, and as having been arrested on the same night, while John here and elsewhere (John 13:29; 18:28; 19:14,31, compared with John 18:1-14), seems to represent Jesus as being arrested before the Passover. Our space does not permit us to enter upon a discussion of this difficulty. The reader is referred to a thorough rehearsal of the arguments found in Tholuck in loco (or, after the seventh edition, in his introduction to John's Gospel). The simplest solution of the difficulty is to attribute the apparent discrepancy to that loose way of speaking of the feast which we mentioned in the last section (see TFG for L μ 22:7). When the Synoptists speak of the Passover they refer to the actual paschal supper; when John speaks of the feast of the Passover, or the Passover, he refers to the seven days' feast of unleavened bread which followed the actual paschal supper. Jesus was put to death on the first day of this latter feast, and therefore John here uses the festival to designate the time of the Lord's suffering and death. The meaning, then, is that Jesus, having loved his disciples prior to this great trial or crisis of his life, was not deterred from loving them by its approach, but continued to give the most precious and unmistakable evidences of his love down to the very hour of its arrival, being neither driven from such a course by the terrors of his coming hour nor wooed from it by the glorious prospects of returning to his Father. These words form a preface to the remainder of John's Gospel in which John enumerates the tokens and evidences of that love which manifested itself throughout the entire passion, and continued until the hour of ascension; and which, by so doing, gave sweet assurance that it continues still.

Robertson's NT Word Pictures:

Now before the feast of the Passover (pro de tēs heortēs tou pascha). Just before, John means, not twenty-four hours before, that is our Thursday evening (beginning of 15th of Nisan, sunset to sunset Jewish day), since Jesus was crucified on Friday 15th of Nisan. Hence Jesus ate the regular Passover meal at the usual time. The whole feast, including the feast of unleavened bread, lasted eight days. For a discussion of the objections to this interpretation of John in connexion with the Synoptic Gospels one may consult my Harmony of the Gospels, pp. 279-84, and David Smith's In the Days of His Flesh, Appendix VIII. The Passover feast began on the 15th Nisan at sunset, the Passover lamb being slain the afternoon of 14th Nisan. There seems no real doubt that this meal in John 13:1-30 is the real Passover meal described by the Synoptics also (Mr 14:18-21; Mt 26:21-25; L μ 22:21-23), followed by the institution of the Lord's Supper. Thus understood verse Jos 13:1 here serves as an introduction to the great esoteric teaching of Christ to the apostles (John 13:2-17:26), called by Barnas Sears The Heart of Christ. This phrase goes with the principal verb ἐγαπέσεν (loved). Knowing (eídōs). Second perfect active participle, emphasizing the full consciousness of Christ. He was not stumbling into the dark as he faced "his hour" (autou hē hōra). See John 18:4; 19:28 for other examples of the insight and foresight (Bernard) of Jesus concerning his death. See on John 12:23 for use before by Jesus. That he should depart (hina metabēi). Sub-final use of hina with second aorist active subjunctive of metabainō, old word, to go from one place to another, here (John 5:24; 1John 3:14) to go from this world (Jos 8:23) back to the Father from whom he had come (John 14:12,28; 16:10,28; 17:5). His own which were in the world (tous idious tous en tōi kosmōi). His own disciples (Job 17:6,9,11), those left in the world when he goes to the Father, not the Jews as in John 1:11. See Ac 4:23; 1Tim 5:8 for the idiom. John pictures here the outgoing of Christ's very heart's love (chs. John 13:1-17:26) towards these men whom he had chosen and whom he loved "unto the end" (eis telos) as in Mt 10:22; L μ 18:15, but here as in 1Th 2:16 rather "to the uttermost." The culmination of the crisis ("his hour") naturally drew out the fullness of Christ's love for them as is shown in these great chapters (Job 13:1-17:26).

It is not necessary to suppose that this verse has any particular connection with the preceding. Most chronologists agree that our Lord spent at least two months in Ephraim. This was the last Passover which our Lord attended;

and it was at this one that he suffered death for the salvation of a lost world. As the Passover was nigh, many of the inhabitants of Ephraim and its neighbourhood went up to Jerusalem, some time (perhaps seven or eight days, for so much time was required to purify those who had touched the dead) before the feast, that they might purify themselves, and not eat the Passover otherwise than prescribed in the law.

Some translate, Now Jesus having known, before the feast of the Passover, that his hour was come, &c. The supper mentioned in John 13:2 is supposed to have been that on the Thursday evening, when the feast of the Passover began; and though, in our common translation, this passage seems to place the supper before that feast, yet, according to the amended translation, what is here said is consistent with what we read in the other evangelists. See Mt 26:2; John 12:1. At the last-mentioned Passover He was crucified.

END OF THE FOUR PASSOVERS

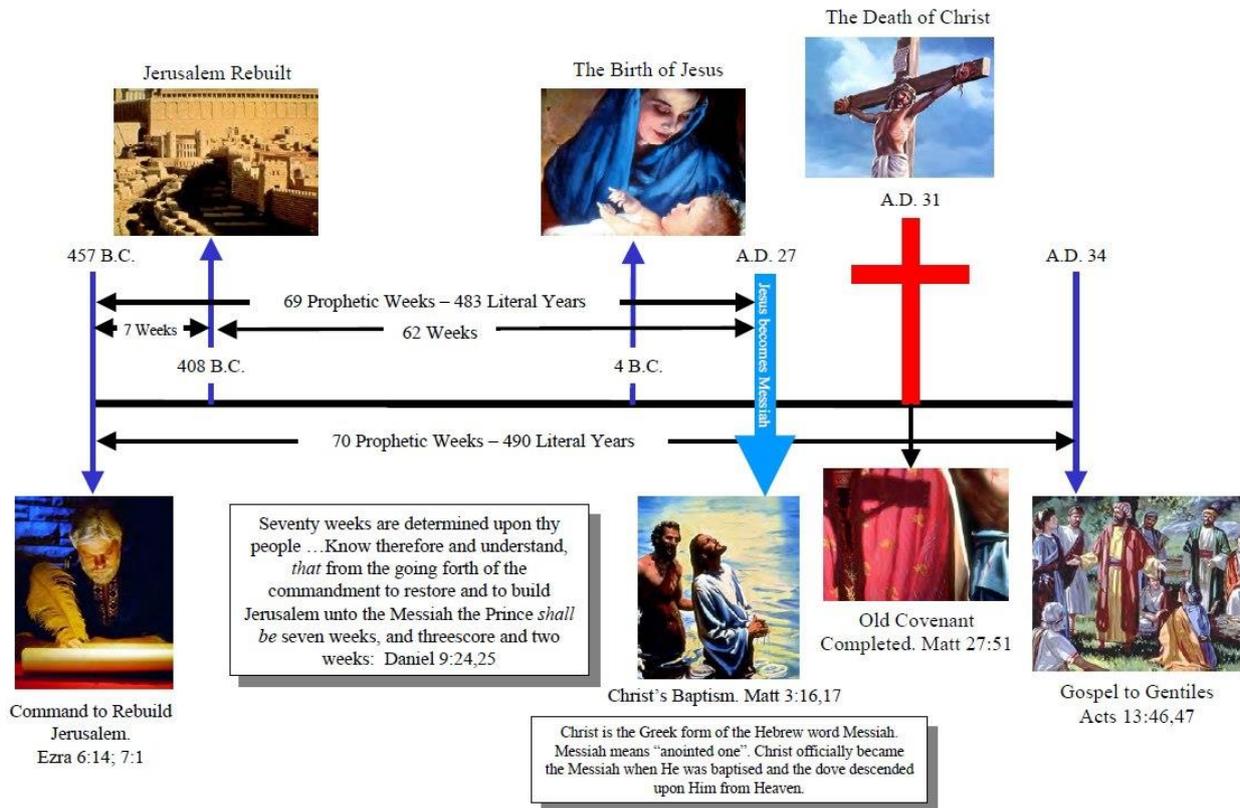
From facts already established, let us then see where this would locate the crucifixion. As He began His ministry in the autumn of A.D. 27, His Passover would occur the following spring, A.D. 28; His second, A.D. 29; His third, A.D. 30; and His fourth and last, A.D. 31. This gives us three years and a half for His public ministry, and corresponds exactly to the prophecy that He would be cut off in the midst, or middle of the seventieth week. As that week of years began in the autumn of A.D. 27, the middle of the week would occur three and one half years later, in the spring of 31, when the crucifixion took place. Dr. Hales quotes Eusebius, A.D. 300, as saying: "It is recorded in history that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This, John the evangelist will represent to those who critically attend to his Gospel."

Of the unnatural darkness which occurred at the crucifixion, Hales thus speaks: "Hence it appears that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was preternatural, 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its duration, and also in its time, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself are recorded in a curious and valuable passage of a respected Roman Consul, Aurelius Cassiodorus Senator, about A.D. 514. 'In the consulate of Tiberius Caesar Aug. V and Aelius Sejanus (U.C. 784, A.D. 31), our Lord Jesus Christ suffered, on the 8th of the Calends of April (25th of March), when there happened such an eclipse of the sun as was never before nor since.'

"In this year, and in this day, agree also the Council of Caesarea, A.D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the Calends of April, others the 13th."

Here, then, are thirteen creditable authorities who locate the crucifixion of Christ in the spring of A.D. 31. We may therefore set this down as a fixed date. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where sixty-nine of the weeks ended, and forward from that point three and a half years to find the termination of the whole seventy weeks. Thus going back three and a half years from the crucifixion in the spring of A.D. 31, we come to the autumn of A.D. 27, when, as we have seen, the sixty-nine weeks ended, and Christ began His public ministry. Going forward from the crucifixion three and a half years, we are brought to the autumn of A.D. 34, as the grand terminating point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrin in the persecution of His disciples, and the turning of the apostles to the Gentiles. These are the events which one would expect to take place when that specified period cut off for the Jews and allotted to them as a peculiar people, should fully expire.

The Predicted Coming of the Messiah



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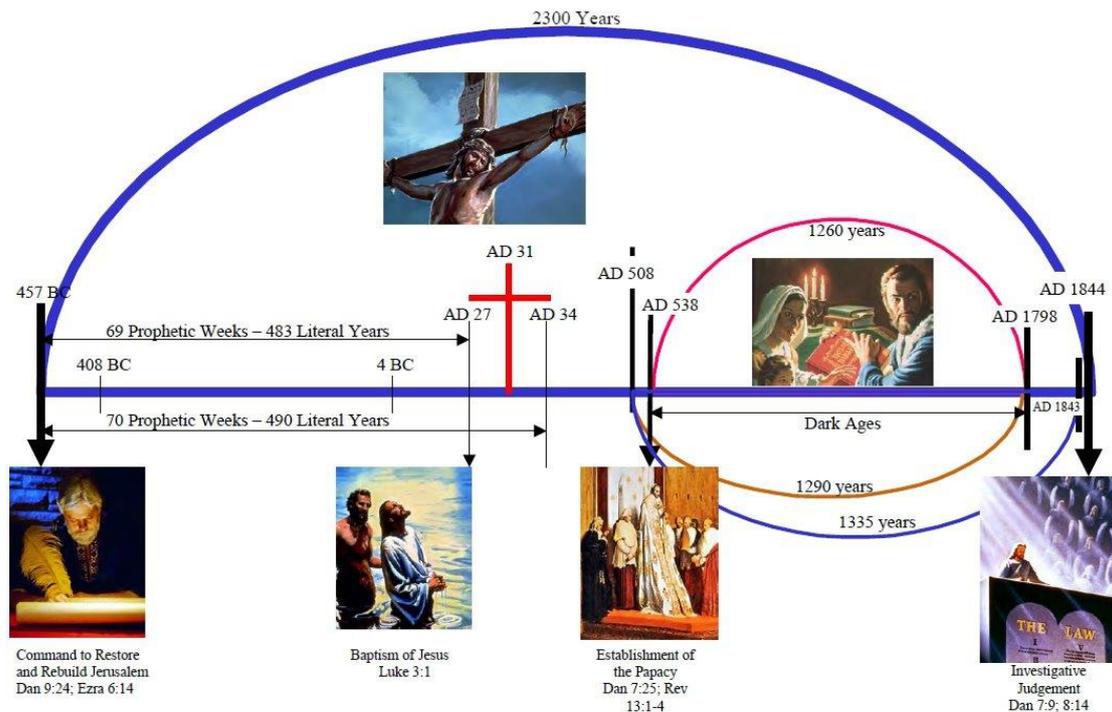
From the facts above set forth, we see that, reckoning the seventy weeks from the decree given to Ezra in the seventh year of Artaxerxes, 457 B.C., there is perfect harmony throughout. The important and definite events of the manifestation of the Messiah at His baptism, the commencement of His public ministry, the crucifixion, and the rejection of the Jews and the preaching of the gospel to the Gentiles, with the proclamation of the new covenant--all come in in their exact place, sealing the prophecy and making it sure.

End of the 2300 Days

With the seventy weeks we are now through; but there remains a longer period, and other important events are to be considered. The seventy weeks are but the first 490 years of the 2300-year period. Take 490 from 2300, and there remains 1810. The 490, as we have seen, ended in the autumn of A.D. 34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. So to A.D. 34, autumn, add 1810, and we have the autumn of A.D. 1844. Thus speedily and surely do we find the termination of the 2300 days, when once the seventy weeks have been located.

The Date of the Judgment

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Why in 1844?

The query may here arise how the days can be extended to the autumn of 1844 if they began in 457 B.C., as it requires only 1843 years, in addition to the 457, to make the whole number 2300. Attention to one fact will clear this point of all difficulty: It takes 457 full years before Christ, and 1843 full years after, to make 2300; so that if the period began with the very first day of 457, it would not terminate till the very last day of 1843. Now it will be evident to all that if any part of the year 457 passed away before the 2300 days began, just so much of the year 1844 must pass away before they would end. We therefore inquire, From what point in the year 457 are we to begin to reckon? From the fact that the first forty-nine years were allotted to the building of the street and wall, we learn that the period is to be dated not from the starting of Ezra from Babylon, but the actual beginning of the work at Jerusalem. This beginning could hardly be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem until the fifth month of that year. ([Ezra 7:9](#).) The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.

The momentous declaration made by the angel to Daniel, "Unto two thousand and three hundred days: then shall the sanctuary be cleansed," is now explained. In our search for the meaning of the sanctuary and its cleansing, and the application of the time, we have found only that this subject can be easily understood, but lo, the event is even now in process of accomplishment. Here we pause a brief moment to reflect upon the solemn position into which we are brought. We have seen that the sanctuary of the Christian Era is the tabernacle of God in heaven, the house not made with hands, where our Lord ministers in behalf of penitent sinners, the place where between the great God and His Son Jesus Christ the "counsel of peace" prevails in the work of salvation for perishing men. ([Zec 6:13](#); [Psa 85:10](#).) We have seen that the cleansing of the sanctuary consists in the removing of the sins from it, and is the closing act of the ministration performed in it; that the work of salvation now centers in the heavenly sanctuary; and that when the sanctuary is cleansed, the work is done. Then the great plan of salvation devised at the fall of man is brought to its final termination. Mercy no longer pleads, and the great voice is heard from the throne in the temple in heaven, saying, "It is done." [Rev 16:17](#). What then? All the righteous have the gift of everlasting life; all the wicked are doomed to everlasting death. Beyond that point, no decision can be changed, no reward can be lost, and no destiny of despair can be averted.

More date evidence for Daniel's 70 Weeks

We are also given other pertinent information in scripture that helps confirm the date evidence. For example, Luke describes the preaching of John the Baptist at the time Jesus was baptized.

Luke 3:1

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,”

This information also gives us an excellent historical time clue. It is remarkable that we know from very reliable secular records that Tiberius Caesar began his sole reign in 14 A.D. His fifteenth year would therefore be 28 A.D. This date however, is one year out using 457 B.C. and would mean the date of the decree would have to have been 456 B.C. For this reason only some have used this date but 456 B.C. is definitely wrong. The dates that most scholars agree on are either 457 B.C. or 458 B.C. but neither can be reconciled with 456 B.C. This means we cannot reconcile the dates and appear to have a one year error. Tiberius Julius Caesar is said to have reigned from 14 A.D. to 37 A.D. but this is his sole reign. After his adoption in 4 A.D., Tiberius was given proconsular (military) and tribunician (legislative) power and in 13 A.D., he was given powers equal to that of Augustus effectively making him ruling co-emperor. So when Augustus died in 14 A.D., the question of succession was a non issue as Tiberius already had the powers of emperor. The fifteenth year of the reign of Tiberius Caesar using the date of his sole reign would make the baptism of Jesus 28 A.D. Many forget to use inclusive years and so erroneously get 29 A.D. The correct calculation is 14 A.D. + 15 – 1 years = 28 A.D. But this as we just noted still cannot be reconciled with the decree date to rebuild Jerusalem. But when you allow for the joint rule with Augustus for one year prior to 14 A.D., then the baptism of Jesus is of course one year earlier in 27 A.D. The calculation becomes 13 A.D. + 15 – 1 = 27 A.D. This now aligns with the other evidence we have for the starting date of 457 B.C. to rebuild Jerusalem. Observe the following two encyclopaedias for further verification.

Augustus. Encyclopaedia Britannica. 2009. Encyclopaedia Britannica Online. 16 Jun. 2009
(<http://www.britannica.com/EBchecked/topic/43047/Augustus/24835/>)

*Although Augustus was now feeling his age, these years in association with Tiberius were marked by administrative innovations: ... and the conversion of the hitherto occasional appointment of prefect of the city (praefectus urbi) into a permanent office (AD 13). When, in the same year, the powers of Augustus were renewed for 10 years—such renewals had been granted at intervals throughout the reign—Tiberius was made his equal in every constitutional respect. Read more **Tiberius:** <http://en.wikipedia.org/wiki/Tiberius>*

*The death of Gaius in AD 4 initiated a flurry of activity in the household of Augustus. Tiberius was adopted as full son and heir and in turn, he was required to adopt Augustus' nephew, Germanicus, the son of his brother Drusus and Augustus' niece Antonia Minor. Along with his adoption, Tiberius received tribunician power as well as a share of Augustus's *maius imperium*, something that even Marcus Agrippa may never have had. In AD 7, Agrippa Postumus was disowned by Augustus and banned to the island of Planasia, to live in solitary confinement. Thus, when in AD 13, the powers held by Tiberius were made equal, rather than second, to Augustus's own powers, he was for all intents and purposes a "co-princeps" with Augustus, and in the event of the latter's passing, would simply continue to rule without an interregnum or possible upheaval. Augustus died in AD 14, at the age of 76.*

MORE FROM INSPIRATION

Yet God had bidden His messenger: "Make this man to understand the vision." That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: "I am now come forth to give thee skill and understanding;" "therefore understand the matter, and consider the vision." [Dan 8:27](#); [Dan 8:16](#); [Dan 9:22-23](#); [Dan 9:25-27](#). There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time--the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time: "Seventy weeks are determined upon thy people and upon thy Holy City. . . . 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. And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . 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." The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time--"unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." The word here translated "determined" literally signifies "cut off." Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.....

.....In the seventh chapter of Ezra the decree is found. [Ezr 7:12-26](#). In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in [Ezr 6:14](#) the house of the Lord at Jerusalem is said to have been built "according to the commandment ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled....."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"--namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. (See Appendix.) At that time this prophecy was fulfilled. The word "Messiah" signifies "the Anointed One." In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." [Act 10:38](#). And the Saviour Himself declared: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." [Luk 4:18](#). After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." [Mar 1:14-15](#) "And He shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." [Mat 10:5-6](#).....

....."In the midst of the week He shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.... The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the word." "Philip went down to the city of Samaria, and preached Christ unto them." Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles." [Act 8:4-5](#); [Act 22:21](#). Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks--490 days--having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of [Dan 8:14](#) terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary--which was almost universally believed to take place at the second advent--was definitely pointed out. {GC 325.2-328.2}

CONFUSION ABOUT THE DAY OF CRUCIFIXION

PROPOSED WEDNESDAY CRUCIFIXION - TYPE DOES NOT MATCH ANTITYPE									
Wednesday 14 Nisan		Thursday 15 Nisan		Friday 16 Nisan		Saturday 17 Nisan		Sunday 18 Nisan	
NIGHT	DAY	NIGHT	DAY	NIGHT	DAY	NIGHT	DAY	NIGHT	DAY
Lord's Passover		1st Day of Festival of Unleavened Bread A Sabbath day		Women prepare spices to anoint the body Day of Firstfruits??		7th day Sabbath Day of Firstfruits??		The <i>Third Day</i> ?? (Luke 24:21) Day of Firstfruits??	
Crucifixion and Burial before sundown		Rested in the tomb Roman guard set?		Rested in the tomb		Resurrection late in the day before sunset		Tomb discovered to be empty at dawn	

(The Wednesday Crucifixion is taught by Dr. Frederick K. C. Price of [Ever Increasing Faith Ministries](#).)

The Wednesday Crucifixion and the problem of Firstfruits

Friday Firstfruits?

Note that with a Wednesday crucifixion and literal 72 hours in the grave, the resurrection would occur on a Saturday Sabbath, which should *precisely match* the day of Firstfruits (16 Nisan) but does not. With a Wednesday crucifixion, Firstfruits (16 Nisan) will fall on Friday, meaning the resurrection should also be on Friday. This however, is a day short of the 72 hour span they are bound to, so they obviously can't put Firstfruits on Friday.

Saturday Firstfruits?

Proponents of a Wednesday crucifixion are really forced into a Saturday resurrection by their maintaining strict adherence to the the 72 hour - 3 day 3 night scenario. Saturday then, if it is the resurrection day, should also be the day of Firstfruits. But this violates what is set forth in Lev. 23:11 which states that Firstfruits occurs the day *after* the Sabbath, meaning the day after the 15 Nisan Sabbath (1st day of Unleavened Bread, v.7). So, Firstfruits could not have been on Saturday, since as indicated in the above chart, it would clearly not be *after* a Sabbath. So Saturday is clearly disqualified from being Firstfruits.

Sunday Firstfruits?

Neither by the Wednesday theory, could Firstfruits occur on Sunday, though that *would* place it after a Sabbath, because that again places the resurrection on Sunday, which extends past the 72 hour rule they wish to adhere so rigorously to (A Sunday resurrection would make it the *fourth* day after the crucifixion). Proposing a Wednesday crucifixion and Sunday Firstfruits means adding two days to the scenario and again denying that 16 Nisan is the resurrection day and day of Firstfruits, thus *breaking* the type-antitype pattern. Since Sunday cannot possibly be called "the third day" since Jesus' crucifixion and burial under the Wednesday crucifixion theory, and can't be 16 Nisan either, it must also be disqualified as the day of Firstfruits. It would seem to be clear that under the Wednesday crucifixion theory, Firstfruits (16 Nisan) can't be fitted in anywhere and remain harmonious with scripture. Therefore, this completely excludes the possibility of a Wednesday crucifixion and 72 hour theory that some would promote.

PROPOSED THURSDAY CRUCIFIXION - TYPE DOES <i>NOT</i> MATCH ANTITYPE							
Thursday 14 Nisan		Friday 15 Nisan		Saturday 16 Nisan		Sunday 17 Nisan	
NIGHT	DAY	NIGHT	DAY	NIGHT	DAY	NIGHT	DAY
Lord's Passover		1st Day of Festival of Unleavened Bread A Sabbath day		7th day Sabbath		Firstfruits	
The Preparation Day Crucifixion and Burial before sundown		Women prepare spices? Rested in the tomb Roman guard set		Rested in the tomb Roman guard continues		Resurrection before sunrise Tomb discovered to be empty at dawn	
						The Third Day?? (Luke 24:21)	

Those who advocate a Thursday crucifixion propose that there were back-to-back Sabbaths the year of the crucifixion, as shown above. This is based on an interpretation of the word "Sabbath" in the crucifixion narratives in its plural sense, which it is proposed, indicates that there were two separate and consecutive Sabbath days observed, rather than a single "high" Sabbath day. This proposed chronology has several problems:

- Firstfruits does not occur on 16 Nisan.
- The day following the crucifixion is not a seventh-day Sabbath, but it *must* be, as established in Anchor Point #2 above.
- Scripture makes no direct mention of two consecutive Sabbath days in any of the Gospel narratives.
- By Jewish reckoning (any part of a day is counted as a full day), the Thursday crucifixion theory places the resurrection on the *fourth day*, not on the third day.
- The Jewish priesthood would deliberately delay (dehioth) the declaration of the new moon (Kiddush Hachodesh) by one day in order to *prevent* the inconvenience of back-to-back sabbaths. They still do this to this day.

FRIDAY CRUCIFIXION TYPE MATCHES ANTTTYPE					
14 Nisan Friday - Preparation Day		15 Nisan Saturday - 7th day Sabbath		16 Nisan Sunday	
Lord's Passover		1st Day of Festival of Unleavened Bread		The Omer - Day of Firstfruits	
NIGHT	DAY	NIGHT	DAY	NIGHT	DAY
1st day unleavened bread is eaten	Passover Lamb slain in the evening (afternoon)	A High double Sabbath day		The Third Day! (Luke 24:21)	
Lord's Supper Christ arrested in Gethsemane and put on trial	Crucifixion and burial before sundown Women prepare spices.	Rested in the tomb	Rested in the tomb Roman guard set by end of the day	Resurrection before sunrise Tomb discovered to be empty just before sunrise	

- Passover - 14 Nisan, is the type of the crucifixion day and occurs before a seventh day Sabbath.
- The day following the crucifixion is not only a seventh day Sabbath, but also the beginning of the Feast of Unleavened Bread, 15 Nisan, making that Sabbath a "high" double Sabbath.
- 16 Nisan, the day of Firstfruits, a clear type of the resurrection day, occurs *after* a Sabbath day, *but is not itself a Sabbath day!*

	Matthew		Luke	John
14 Nisan Friday	26:20 - 27:61	14:17 - 15:47	22:14 - 23:56	13:1 - 19:42
15 Nisan Saturday	27:62 - 27:66	16:1	23:56	-
16 Nisan Sunday	28:1 - 28:15	16:1 - 16:13	24:1 - 24:53	20:1 - 20:23

Observation

The only chronology that can be reconciled with scripture on all points is the Friday crucifixion and Sunday resurrection. It is the only scenario in which the typical festival days and their fulfillment match exactly, without a single discrepancy!

ASTRONOMY?

What do we do then with the astronomy information that has been presented validating AD 30 as the year of crucifixion? Dr. Cudworth, who of all others has handled this subject best, has proved from the Talmud, Mishna, and some of the most reputable of the Jewish rabbins, that the ancient Jews, about our Saviour's time, often solemnized as well the Passovers as the other feasts, upon the ferias next before and after the Sabbaths. And, that as the Jews in ancient times reckoned the new moons, not according to astronomical exactness, but according to the fasiv, or moon's appearance: and, as this appearance might happen a day later than the real time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from the fasiv, or appearance of the new moon. As he describes the whole manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that the readers may have the whole argument before them.

"In the great or outer court there was a house called Beth Yazeq, where the senate sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the 30th day, who could state they had seen the new moon, the chief man of the senate stood up, and cried vldqm mekuddash, it is sanctified; and the people standing by caught the word from him, and cried, Mekuddash! mekuddash! But if, when the consistory had sat all

the day, and there came no approved witnesses of the phasis, or appearance of the new moon, then they made an intercalation of one day in the former month, and decreed the following one and thirtieth day to be the calends. But if, after the fourth or fifth day, or even before the end of the month, respectable witnesses came from far, and testified they had seen the new moon in its due time, the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz. from the thirtieth day. As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterwards made a statute to this effect-That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it."

This, Dr. Cudworth supposes, actually took place in the time of our Lord; and "as it is not likely that our Lord would submit to this perversion of the original custom, and that following the true fasiv, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the Passover on that day; but the Jews, following the pertinacious decree of the Sanhedrin, did not eat it till the day following." Dr. Cudworth farther shows from Epiphanius, that there was a contention, yorubov, a tumult, among the Jews about the Passover, that very year. Hence it is likely that what was the real paschal day to our Lord, his disciples, and many other pious Jews who adopted the true fasiv phasis, was only the preparation or antecedent evening to others, who acted on the decree of the senate. Besides, it is worthy of note, that not only the Karaites, who do not acknowledge the authority of the Sanhedrin, but also the rabbins themselves grant that, where the case is doubtful, the Passover should be celebrated with the same ceremonies, two days together; and it was always doubtful, when the appearance of the new moon could not be fully ascertained.

Bishop Pearce supposes that it was lawful for the Jews to eat the paschal lamb at any time between the evening of Thursday, and that of Friday; and that this permission was necessary, because of the immense number of lambs which were to be killed for that purpose: as, in one year there were not fewer than 256,500 lambs offered. *See Josephus, War, b. vii. c. 9. sect. 3.* In Mt 26:17, it is said, Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? As the feast of unleavened bread did not begin till the day after the Passover, the fifteenth day of the month, Le 23:5, 6; Nu 28:16, 17, this could not have been properly the first day of that feast; but, as the Jews began to eat unleavened bread on the fourteenth day, Ex 12:18, this day was often termed the first of unleavened bread. Now it appears that the evangelists use it in this sense, and call even the paschal day by this name, see Mr 14:12; Lu 22:7.

Mr. Toinard, having found that our Lord was crucified the sixth day of the week, (Friday,) during the paschal solemnity, in the thirty-third year of the vulgar era, and that the paschal moon of that year was not in conjunction with the sun till the afternoon of Thursday the 19th of March, and that the new moon could not be seen in Judea until the following day, (Friday,) concluded that the intelligence of the fasiv, or appearance of the new moon, could not be made by the witnesses to the beth din, or senate, sooner than Saturday morning, the 21st of March. That the first day of the first Jewish month, Nisan, could not continence that thirty-third year sooner than the setting of the sun on Friday, March 20th; and, consequently, that Friday, April 3rd, on which Christ died, was the 14th of Nisan, (not the 15th,) the day appointed by the law for the celebration of the Passover. All these points he took care to have ascertained by the nicest astronomical calculations, in which he was assisted by a very eminent astronomer and mathematician, Bullialdus. (Mr. Bouilleau.).

CONCLUSION

We can spend days debating on this issue, but the evidence provided by those before me whom I have quoted some, suffice to vindicate AD 31 crucifixion of our Savior. The four Passovers starting from AD 29 are more worthy to consider on this matter. More on astronomical information I call upon [Marcos C. Thaler](#) to furnish us with more links. But it's too late in the day to be drawn in this issue when there is one solemn event before us, *THE CLOSE OF PROBATION*. My prayer is that the two brothers find time to consider what has been presented previously and herein and engage in a more worthy course than continue causing dissension by doubting the prophetess and the evidence supplied.

BLESSINGS

Endnotes

- Luke declared that Jesus "began to be about thirty years of age" at the time of His baptism ([Luk 3:23](#)); and almost immediately after this He entered upon His ministry. How, then, could His ministry begin in A.D. 27, and He still be the same age named by Luke? The answer to this question is found in the fact that Christ was born between three and four years before the beginning of the Christian Era, that is, before the year called A.D. 1. The mistake of dating the Christian Era somewhat over three years this side of the birth of Christ, instead of dating it from the year of His birth, as it was designed to be, arose on this wise. One of the most important of ancient eras was reckoned from the building of the city of Rome--*ab urbe condita*--expressed by the abbreviation A.U.C., or more briefly, U.C. In the year which is now numbered A.D. 532, Dionysius Exiguus, a Scythian by birth, and a Roman abbot, who flourished in the reign of Justinian, invented the Christian Era. According to the best evidence at his command, he placed the birth of Christ U.C. 753. But Christ was born before the death of Herod; and it was afterward ascertained on the clearest evidence that the death of Herod occurred in April, U.C. 750. Allowing a few months for the events recorded in Christ's life before the time of Herod's death, his birth is carried back to the latter part of U.C. 749, a little more than three years before A.D. 1. Christ was therefore thirty years of age in A.D. 27. "The Vulgar [common] era began to prevail in the West about the time of Charles Martel and Pope Gregory II, A.D. 730; but was not sanctioned by any public Acts or Rescripts till the first German Synod, in the time of Carolomannus, Duke of the Franks, which, in the preface, was said to be assembled 'Anno ab incarnatione Dom. 742, 11 Calendas Maii.' But it was not established till the time of Pope Eugenius IV, A.D. 1431, who ordered this era to be used in the public Registers: according to Mariana, and others."--William Hales, "A New Analysis of Chronology," Vol. I, p. 84. (See also Samuel J. Andrews, *Life of Our Lord Upon the Earth*, pp. 29, 30.) The Christian Era had become so well established before the mistake above referred to was discovered, that no change in the reckoning has been attempted. It makes no material difference, as it does not interfere at all with the calculation of dates. If the era began with the actual year of Christ's birth, the number of years B.C. in any case would be four years less, and the years A.D. four years more. To illustrate: If we have a period of twenty years, on half before and the other half in the Christian Era, we say that it began 10 B.C. and ended A.D. 10. But if we place the era back to the real point of Christ's birth there would be no change of either terminus of the period, but we should then say that it began 6 B.C. and ended A.D. 14; that is four years would be taken from the figures B.C. and added to those of A.D. Some have so far misapprehended this subject as to claim that the current year should have four years added to it, to denote the real year of the Christian Era. This would be true, if the reckoning began from the actual date of Christ's birth. But this is not the case, the starting point being between three and four years later.
- The years of Artaxerxes' reign are among the most easily established dates of history. The Canon of Ptolemy, with its list of kings and astronomical observations, the Greek Olympiads, and allusions in Greek history to Persian affairs all combine to place the seventh year of Artaxerxes at 457 B.C. beyond successful controversion. See Sir Isaac Newton, *Observations Upon the Prophecies of Daniel*, pp. 154-157.--Editors.
- There is abundance of authority for A.D. 27 as the date of Christ's baptism. See S. Bliss, *Analysis of Sacred Chronology*, p. 180; *New International Encyclopedia*, art. "Jesus Christ;" Karl Wieseler, *A Chronological Synopsis of the Four Gospels*, pp. 164-247.

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