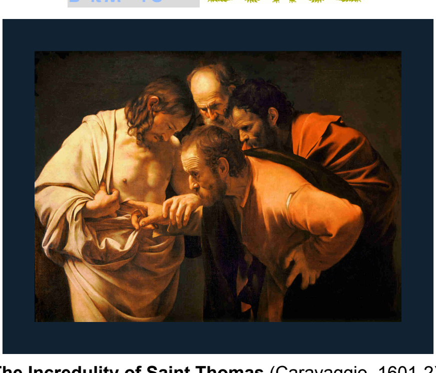

The Incredulity of Saint Thomas (Caravaggio, 1601-2)

How much greater the glory of what remains!
(*2Corinthians 3:11*)

Born And Raised —Messiah

Rolf Ward Green

Chapter 1: Astronomical Dating And True Earth
Chapter 2: Back-dating Yesterdays
Chapter 3: Tiberius, Herod, Astronomy, Testimony
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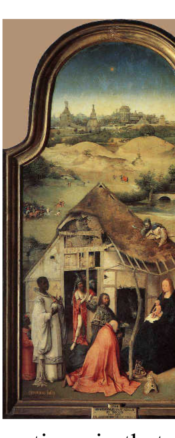
Chapter 1: Astronomical Dating And True Earth



Right: Adoration of the Magi, Museo del Prado, Madrid *(c. 1510 painting by Hieronymus Bosch, c. 1510, Oil on wood, 138 x 72 cm)*

> **The heavens are declaring the glory of God; And of the work of his hands the expanse is telling.**
> **(*Psalms 19:1/Rus 18:2, New World Translation (1984)*)**

> Небеса проповедуют славу Божию, и о делах рук Его вещает твердь.
> **(*Псалтирь 18:2, Синодальный перевод, Russian Synodal Translation (1876)*)**

1 1 The use of astronomy in chronological theory, known as astronomical chronology, or astronomical dating, dates historical events using movements of celestial bodies.[1] In so doing, it attempts to calculate the positions of objects (mostly the Sun and Moon) in the distant past. One of its major assumptions is that the orbits of the heavenly bodies have remained constant over time (with an exception being an allowance for tidal acceleration in the Earth-Moon system, this acceleration once again being assumed to be constant over time) down to today. While astronomical dating in theory promises very high accuracy compared to other methods and offers absolute rather than relative dates, we don't know for absolute certain that these assumptions of constancy are valid. It is thus useful for secondary confirmation purposes, although we should be wary of taking it too seriously, and its use should and must recognize its limitations. When it does confirm dates it is at its most valuable, and its assumption of constancy remains its limitation such that it cannot definitely eliminate chronologies. No chronology (or ours alone) stands confirmed for its full range of dates by the astronomical dating method.

[1](*Genesis 1:14,15*)

Above: NASA, Earth and Moon, Oct 17 2000, Terra satellite, MODIS sensor
(WG Feb 24 2021 modified dimensions and JPG quality to reduce file size)

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1 2 Amongst the theories of Earth's history, there exist a number of them which have put forward the idea that at some time the Earth's orbit and rotation axis had been disturbed by a collision with some object (eg. comet). However, this is generally not relevant in discussions of the years that followed the disturbance, since that subsequent motion may still be assumed to be constant. The validity of an earlier disturbance to Earth's axis of rotation may also be questioned, since its position in space doesn't "precess," or "nutate," very quickly. There is a slight nutation over a cycle of 18.6 years, whereby Earth's axis rocks ("as a gyroscope"), and the 360-degree precession in space of Earth's axis causing the position of the stars to cycle every 26,000 years. Furthermore, there is a lack of knowledge of how Earth was oriented and spinning prior to such a disturbance. The reason we need to consider theories of disturbance at all is one very fascinating aspect of time studies, which is that the more ancient civilizations seemed to possess wisdom above that of people in our modern day. Pyramids are one example of advanced building methods, but examples of advanced work abound around the world. Megalithic structures seem to have seen a catastrophe, as later cultures built inferior structures over them. In addition, there is the story of the sunken city, of Atlantis, an advanced culture lost underneath the sea.

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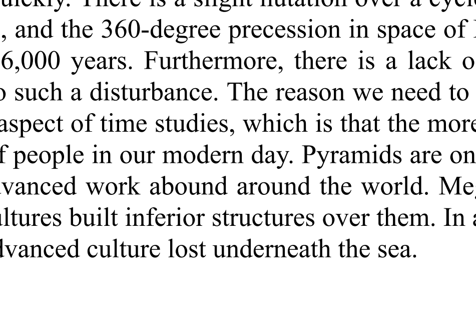
1 3 We may begin to get an idea of the reason for theories about disturbance, as based on evidence of extinction. Dinosaur extinction may also fit into this same model. Evidence of "giant" humanoid remains, troublesome from the point of view of evolutionary theory, is augmented by human fossil footprints formed near dinosaur bones. So troubling are these facts to modern theorists, that respected museums hide or even destroy such artifacts. Great works such as the Egyptian pyramids, Stonehenge, Moai of Easter Island, and the Nazca lines of Peru are attributed to humans by mainstream theorists, although alternative theories might apply to extraterrestrials. The 1970 documentary film "Chariots of the Gods" was a feature-length work based on Erich von Daniken's book, "Chariots of the Gods?," and explained such prodigious achievements by involving extraterrestrial spacecraft.



Above: Nazca lines, hummingbird *(Nazca region, Peru)*

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1 4 Deeper, far deeper, than stories satisfying our desire for novel discovery or entertainment, such tales offer fodder to our spiritual need for truth about the past. These things we weigh in a novel context of the modern paradigm, where privacy of emotion is endangered by an advanced culture bound to interconnected technologies. It is within this context that Edward Snowden can say:

> **Arguing that you don't care about the right to privacy because you have nothing to hide is no different than saying you don't care about free speech because you have nothing to say.**
> (*Edward Snowden*)

His statement highlights the relation and inextricable interweaving of privacy, or a right to it, with truth.

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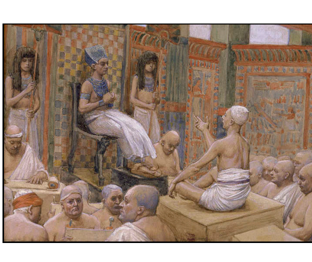
1 5 In the seventeen previous articles that I've been very privileged to coauthor, we have considered in relation to my own family history, and that of my human family, the role of family in history and its true chronology.[1] In the process, some simplification has well occurred. In a similar vein, the concept of a global deluge that inundated the Earth in ancient times may well simplify the explanation of what happened to advanced cultures. Far from being the reason that our own culture becomes susceptible to the same fate simply due to advancement of itself, we sustain chronology as *Holy Grail,* by which timeline the ancient world was also purified. The title of the present article may not be determined yet, for the same reason that our own fate be unknown. However, it is fundamental that choices limit freedom, and as Nanny Rowe said, "The truth will set you free."[2] With this admission, dear reader, you may be entreated to understand the difficulty with which I am burdened, in here introducing a work which can not now be known, and it cannot be known for the reason that is freedom, dependent also upon the free choices that we may make. Were I to know now the outcome or full import of these words which I write, with a view to their final trace, the plainness of my message would enter into strategy. Also, I would have serious doubt, were I to have known in advance the things I wrote, that my own inclination towards sharing and the world's curiosity on the whole would have protected, rightly, the privacy due us all.

[1](*18 articles previously counting "My Story"*)
[2](*John 8:32*)



Above: Joseph Interprets Pharaoh's Dream, Jewish Museum, New York *(c. 1896-c. 1902 painting by James Jacques Joseph Tissot, gouache on board, 15.1 x 22.6 cm)*

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1 6 On the subject of privacy it seems to me at this point of import, in our technological times, to mention some little about what systems I am using, and about Linux. The Linux operating system has been around for quite a very long time in computer software terms, since Linus Torvalds created a free kernel of the Operating System in 1991, based on Unix and so named "Linux" after him. Unix, on the other hand, had been around since 1969 in its earliest implementation, as the OS written by AT&T Bell Laboratories' Ken Thompson and Dennis Richie and, in 1977, adapted by University of California Berkeley, into Berkeley Software Distribution (BSD), that system upon which partly "Mac OS X" (in 2001) was also based. "Based" on Unix is true of Linux, Mac OS X, and BSD at least partly, and in this sense are they distinguished from Microsoft's "Windows" OS, which had no Unix base. The point about privacy is that proprietary code lends itself to secret "backdoors" (security holes), whereas public code allows everyone to see and correct faults, and its most inherent lack of secrecy keeps it secure.

Above: Landscape with the Prophet Elijah in the Desert, The Hermitage, St. Petersburg
(1610s painting by Abraham Bloemaert, Oil on canvas, 72 x 97 cm)

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1 7 Windows, like Mac OS X ("Ten"), uses propriety code in its implementation, whereas Unix has mostly been free:

> **Working on a PDP-7, a team of Bell Labs researchers led by Thompson and Ritchie, and including Rudd Canaday, developed a hierarchical file system, the concepts of computer processes and device files, a command-line interpreter, pipes for easy inter-process communication, and some small utility programs.**
> (*Wikipedia, "Ken Thomson" (ie. about Unix)*)

"Free" refers to the public nature of the source code, and in 1983 Unix triggered the free software movement, which later included Linux and its many distributions. A lawsuit in 1994 against University of California had the result of allowing BSD Unix to be distributed free of charge anywhere, and Linux was underway since 1991. Before 1981, Unix was licensed free of charge by AT&T. In 1984, AT&T gave up Bell Labs, freeing itself of its antitrust licensing obligations as regards Unix, while after that Bell Labs began selling a proprietary Unix.

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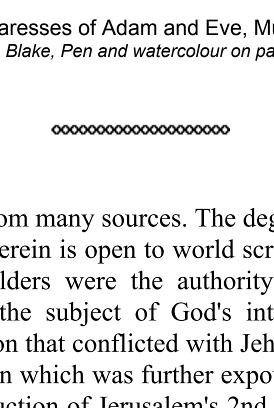
1 8 The use of these modern computer operating systems has enabled the phenomenon of the internet, which has also in turn permitted me the access to resources in nature both historical and scientific, as I wrote previously, which resources have enabled my chronological research based on the Biblical text as an inspired source work. One of the notable features of the Bible writers, from their viewpoint as Jewish nationals, has been how they have dated the years of foreign Kings rather uniquely. That is, instead of establishing a Year 1 based on the official customs in the King's own country (which must have been difficult in those days due both to distance as well as the lack of modern communications), we find instead that the earliest reported assumption of Royal Powers for these foreign Kings becomes Year 1, despite differences possible due to accession years or Corule. This is, of course, entirely logical and unsurprising. We note, for example, the reference to the "19th Year" as given for the "18th Year," for King Nebuchadnezzar.[1-3] To an untrained mind this is disconcerting and appears even to introduce some doubt into the possible dating, whereas a seasoned observer has no problems with this. Fundamental inerrancy of Scripture is important, here.[4]

[1](*2Kings 25:8*)
[2](*Jeremiah 52:12*)
[3](*Jeremiah 52:29*)
[4](*2Timothy 3:16*)



Above: Satan Watching the Caresses of Adam and Eve, Museum of Fine Arts, Boston *(1808 painting by William Blake, Pen and watercolour on paper, 505 x 380 mm)*

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1 9 The inerrancy of Scripture is taken from many sources. The degree of accuracy of Scripture with regard to any particular prophecy contained therein is open to world scrutiny, and often depends on a subjective viewpoint. Accordingly, the Jewish elders were the authority upon which Israel relied to interpret Scripture, since they were closer to the subject of God's interest and care. Their subjectivity was undesirable when it became oral tradition that conflicted with Jehovah's own prophecy.[1,2] The Mishnah was a written expression of this tradition which was further expounded upon in the Gemara, coming both into a written form only after the destruction of Jerusalem's 2nd Temple, an event securely dated 70 CE.[3] Seeing as this date, 70 CE, is believed secure, we may feel confident about using it as our starting point, a firm foundation from which to start to calculate dates backwards in time, in order to more surely date Jewish history, especially our Lord Jesus, and only then seek in order to see how we may gain a better understanding of Daniel 9:24-27 (Daniel's prophecy of the 70 weeks). Back-calculation is the usual and best way to do this. How appropriate would it be, then, to use the teaching of the Jewish sages to assist us in our understanding?

[1](*Matthew 15:6*)
[2](*Mark 7:13*)
[3](*The Mishnah and Gemara comprise the Talmud, the name of which means 'learning,' and which may refer to the Gemara alone, which later name means 'study.'*)

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1 10 Before we begin, it is vital to note that Jehovah does not restrict his choosing to the Jewish people, but he used Nebuchadnezzar to conquer them, and Cyrus to free them, proving that other willing ones do help Jehovah. Now, in the cause of the Christian faith, who would be more interested than the Jewish wise men themselves to understand and believe or refute the claims of Christ? In this regard, the Babylonian Talmud at Yoma 39b says that: "During the forty years prior to the destruction of the Second Temple, the lot for God did not arise in the High Priest's right hand at all... **the doors of the Sanctuary opened by**

themselves as a sign that they would soon be opened by enemies," [until they were scolded by Rabban Yohanan ben Zakkai,] which indicated a most unlikely series of happenings from 30 to 70 CE.[1] Namely, with regard to the lot for God not arising, it means once per year for **40 years in a row it always came out against God**, which gives a probability of only one in 2 to the power of 40 (a thousand billion). This also means that, according to Yoma 39b, for forty years there had been a sin offering to Jehovah, as though something had changed with regard to offerings. Yet connection of these events to an event in 30 CE is not made by the Jewish Priests in quite so many words. Also, why is this period restricted to these 40 years?

[1] *Yoma 39b, The Babylonian Talmud, from the translation in The William Davidson Talmud.*

Above: Sacrifice of Isaac, Private collection *(1587-1599 painting by Caravaggio, Oil on canvas, 116 x 173 cm)*

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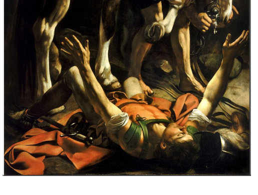

Above: Conversion on the Way to Damascus, Santa Maria del Popolo, Rome *(1600-1601 painting by Caravaggio, Oil on canvas, 230 x 175 cm)*

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26 In the *Blessed Greenealogy,* we have seen before how true dates appear to permit one to add more facts.[1-3] This can permit a severe backlog of facts to flood us. While I have not arrived in haste at the ideas related so far, it is wise to be modest and to proceed slowly.[4] With the account of the apostle Paul from the Bible we have a strong indication that 13 years or more elapsed after the crucifixion of Jesus Christ before Paul made his second visit to Jerusalem, and the witness of Luke in Acts chapter 12 is that Herod Agrippa I died at the same time as the visit, which Paul made with Barnabas. While we don't trust civic history more than the Bible Book of Acts, the death of Herod Agrippa I is given as 44 CE according to such available historical evidence. There was also a famine prophesied by Agabus that from Acts 11:28 occurred in the time of Emperor Claudius at the time of this relief ministry of Barnabas and Paul. Claudius Caesar ruled from Jan 24th 41 CE until 54 CE. Christian historian Orosius wrote that a "most serious famine took place throughout Syria" in the fourth year of Claudius, a year that exactly corresponds to 44 CE.[5] From this, the crucifixion looks like it was in 30 CE. But Orosius has more to say, stating that the Governor of Palestine, Pontius Pilate, made a report to Emperor Tiberius, and Tiberius to the Roman Senate, "about the Passion and Resurrection of Christ," the belief in the Divinity of Christ by both being motivation enough for Tiberius to propose to the Senate that "Christ be held a god" (Orosius gets a strong bracing from Tertullian, who states that Pilate was in conscience a Christian).[6,7]

[1](*Joseph (2009), by Rolf Ward Green, "We can know, when all of known history fits with the Bible, and when more information and dates can be added, and still cause no conflict in the facts."*)
[2](*The Ark Of Urartu (2010), Chapter 11 paragraph 8, by Rolf Ward Green and A. R. Rutledge*)
[3](*The Crucible of Credible Creed (2012), Chapter 10 paragraph 1, by Ward Green et al.*)
[4](*Proverbs 11:2*)
[5](*The Seven Books of History Against The Pagans, Book 7, by Paulus Orosius, transl. by Roy J. Deferrari (1964), p. 296*)
[6](*Ibid., p. 290*)
[7](*Tertullian's Apology For The Christians, Chapters V and XXI*)

Above: Pontius Pilate Inscription, Pontius Pilate Stone, Israel Museum *(Second Temple period)*

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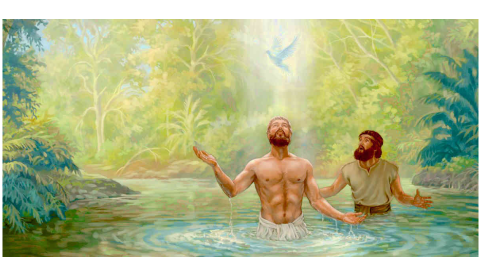
27a There are yet two more witnesses given by Orosius with regard to the date of the crucifixion, one of which is the death of Sejanus dated by the writings of Tacitus. Sejanus is killed by Tiberius for attempting a revolt, but this occurred after Sejanus was "most obstinately" opposed to the acceptance of Christianity, at the time when the Roman Emperor Tiberius proposes to the Senate to officially deify Christ, which they refuse, because they are, Orosius says, not the first to be consulted. These events are thus after the resurrection of Jesus.[1] In Tacitus, the death of Agrippina is given as falling on the exact day two years after the death of Sejanus. The death of Agrippina is dated from Tacitus as 33 CE.[2,3] Sejanus dies therefore on the same day (Oct 18) 31 CE.[4] Accepting all of this would require a crucifixion date prior to Oct 18, 31 CE, meaning that this supports the crucifixion and resurrection having occurred in 30 CE, and is consistent with 44 CE being the 14th year after Paul's conversion, the year King Herod Agrippa I died. **Orosius further gives us the year of crucifixion of the Lord Jesus Christ dated the 17th year of Tiberius, which from a Year 1 in 14 CE is now roughly 30 CE:**[5]

14 + 17 - 1 = 30 CE (Crucifixion of Jesus)

27b From the number of years of Jesus' ministry we may now determine the year of his baptism by John the Baptist.

[1](*The Seven Books of History Against The Pagans, Book 7, by Paulus Orosius, transl. by Roy J. Deferrari (1964), pp. 290-291*)
[2](*The Annals, Book VI, 15-25, by Tacitus*)
[3](*List of Roman Consuls, 33 CE*)
[4](*The Annals, Book VI, 25 bottom, by Tacitus*)
[5](*The Seven Books of History Against The Pagans, Book 7, by Paulus Orosius, transl. by Roy J. Deferrari (1964), p. 291*)



Above: Baptism of Jesus *(Jehovah's Witnesses, and adjusted by WG Feb 20 2021)*

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28a Thus far we have not resorted to any argument based on consensus, for the majority has been wrong oftentimes. Even if we have the majority view we can be wrong, but holding a minority view doesn't guarantee correctness. As Christians, we try to find the narrow path of life.[1] We have been working our way back from 70 CE, starting with the 40 last years of events at the Second Temple. Believing that the events of these years were affected by the crucifixion of Jesus Christ in 30 CE has seemed a reasonable explanation from a Christian perspective. We may now consider the prophecy of Daniel and periods of time related to the ministry of Jesus, which period looks to be about three and a half years, or a half of a week of seven years, seen in the prophecy of Daniel:

> **And he must keep [the] covenant in force for the many for one week; and at the half of the week he will cause sacrifice and gift offering to cease.**
> **(*Daniel 9:27, New World Translation of the Holy Scriptures (1984 [Reference Version])*) [2]**

28b "There are 70 weeks that have been determined," as the prophecy begins at verse 24, "to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and... to seal... anoint the most holy."[3] Each week can refer to seven years, and a half week is then three and a half years, reminiscent of or akin to Daniel 7:25 and Revelation 12:14, where the expression "a time and times and half a time" is determined to be three and a half years (1 time plus 2 times is three), or from Revelation 12:6 is 1260 days (3.5 x 360 days).

[1](*Matthew 7:13-14*)
[2](*Daniel 9:27, New World Translation of the Holy Scriptures (1984, Reference Version)*)
[3](*Daniel 9:24, New World Translation of the Holy Scriptures (1984, Reference Version) and the American Standard Version (1901)*)

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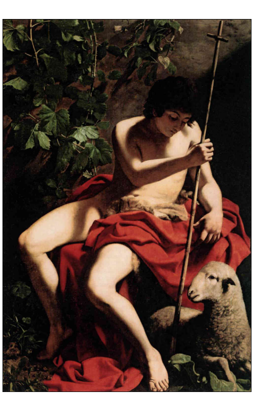
29 When 1260 days are mentioned, it implies a time period which is accurate to the very day, which perhaps could explain why so many calculations have been done on the prophecy of Daniel 9:24-27, trying to be very precise, even trying to be accurate to within one, literal day. However, in Daniel Chapter 9, we have "weeks" as given for 7-year periods, and without any mention of "days."[1] **It thus appears instead that an accuracy of about a half-week is called for in the period of 70 weeks.** This realization occurred to me only after many trials and observations with exact calculations, which can be made to work more or less by means of one's ingenuity. The use of human ingenuity to extract more fulfillment from a prophecy surely is not the purpose of prophecy.[2] But there are obviously different ways to interpret an utterance, and multiple fulfillment is much preferred. Secular history is not a reliable source from which to draw regarding the fulfillment of prophecy, and yet it may be at times the only source that seems accessible. In the case of Daniel 9:24-27, there are disagreements amongst believers about a start date for the 70 weeks, some saying it refers to Ezra 7:7 or Artaxerxes Year 7 and others to Nehemiah 2:1-8 in Year 20 of Artaxerxes. There are also disagreements about what the dating for Year 1 of Artaxerxes is, which does make a difference. Floyd Nolen Jones has done a treatment of such things.[3,4]

[1](*9:24 "There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies. 25 And you should know and have the insight [that] from the going forth of [the] word to restore and to rebuild Jerusalem until Mes·si'ah [the] Leader, there will be seven weeks, also sixty-two weeks. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times. 26 "And after the sixty-two weeks Messiah will be cut off, with nothing for himself. "And the city and the holy place the people of a leader that is coming will bring to their ruin. And the end of it will be by the flood. And until [the] end there will be war; what is decided upon is desolations. 27 "And he must keep [the] covenant in force for the many for one week; and at the half of the week he will cause sacrifice and gift offering to cease. "And upon the wing of disgusting things there will be the one causing desolation; and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate." New World Translation (1984, Reference Version)*)
[2](*2Peter 1:21*)
[3](*The Persian Problem: The Difficulties Encountered in the Holy Scriptures with the Kings of that Empire Historically and Biblically Resolved (2019) Second Edition, The Persian Problem Resolved, Chapter 7, by Floyd Nolen Jones, pp. 111-134*)
[4](*See also Historical Notes at the end of this article*)



Above: St. John the Baptist, Museo-Tesoro Catedralico *(1597-1598 painting by Caravaggio, Oil on canvas, 169 x 112 cm)*

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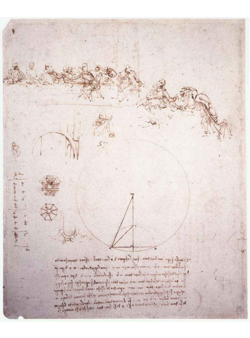
210a Mr. Jones in his "The Persian Problem Resolved" p. 129 provides us with evidence for Jesus' crucifixion year, and on p. 131 with the day of it according to Orosius.[1,2] The Moon's age is given to be 14 days on the said day, in Orosius (note [2]), but I would note here that this does not necessarily correspond to Nisan 14-- for days depend on how soon the Moon is seen after conjunction. We will hopefully treat the calendar more fully later. For now, the Moon can be 14 days old on Nisan 13 also, namely when not seen until two days after conjunction, and when Nisan 01 begins on the eve of first sighting. In this way we differ from Mr. Jones, and also in some other ways arising from his situation of the 70 weeks. He has Jesus die at the end of 69 weeks, or 483 years, with Year 20 of Artaxerxes in BCE 454, which makes for the crucifixion year in 30 CE, as no zero year exists.

210b But Daniel 9:27 **And at the half of the week he will cause sacrifice and gift offering to cease** can not be fulfilled save our Messiah dies **at mid-week.** The middle of the week is the preferred time as indeed all sacrifice and gift offering is replaced by Christ. This leads to the understanding that the 70 weeks need not stand apart from the 69 previous weeks, but rather that Christ may die in the middle of the 70th week, so that the middle of the 1st week comes 69 weeks earlier or 483 years before 30 CE, which remains just BCE 454. Then in 33 CE, when Peter receives the first Gentiles, the **70 weeks end for the Jews, who lose exclusivity in their relation to Jehovah as his chosen people.**[3,4]

[1](*The Persian Problem: The Difficulties Encountered in the Holy Scriptures with the Kings of that Empire Historically and Biblically Resolved (2019) Second Edition, The Persian Problem Resolved, Chapter 7, by Floyd Nolen Jones, p. 129, footnotes 5-8*)
[2](*Ibid., p. 131, footnote 3*)
[3](*Acts 10:34,35*)
[4](*Paragraph 7-9, below*)



Above: Study for the Last Supper, Royal Library, Windsor *(1494-1495 drawing by Leonardo Da Vinci, Pen and ink on paper, 266 x 214 mm)*

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211a The reason why this is a better interpretation is seen again from the beginning of the 1st week, which now is situated at BCE 458/457, which would be near year 7 of Artaxerxes under the variant view, with Year 1 as 464:

490 - 458 + 1 = 33 CE (Peter welcomes Gentiles)

211b It is once again a privilege to share these new views. The views of various Christians are in part reconciled by this understanding, so we get multiple fulfillment. The year 30 CE for the crucifixion is the only year at this point that offers a fulfillment of Daniel's words in Daniel 9:24-27 in this way, but does it offer more? Of course, the baptism of Jesus by John comes from the year 30 CE as three and a half years earlier, which is the Fall of 26 CE, thus 483 years after BCE 458, also:

483 - 458 + 1 = 26 CE (Jesus baptized by John)

211c After his baptism, Jesus begins his ministry in 26 CE. The Jews are from that point given seven years to come into the New Covenant, before the Gentiles are let in. Jehovah's Covenant with Israel remains in effect until 33 CE, during which years they remain his only people. The time until Messiah the Leader is given as 7 weeks, and also 62 weeks, which we may consider additionally.

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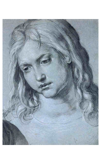
212a "After the 62 weeks Messiah will be cut off," makes up a part of Daniel's prophecy, and this is a problem for us unless the 7 weeks are added to it, and precede it. However, the 69 weeks do appear fulfilled, as a total. Yet there is something far more interesting to be seen here, when the 62 weeks are counted from BCE 454, this year being Year 20 of Artaxerxes for Mr. Jones, above. When we subtract the 62 weeks (434 years) from BCE 454 we arrive at BCE 20, Year 18 of King Herod, an augural year, since in BCE 20 he begins to rebuild the Temple.[1] Just 49 years (7 weeks) later comes 30 CE, the year of the crucifixion, when the Messiah is cut off, or dies. However, what is even more fulfilling, is that at John 2:20 the Jews say to Jesus at the Passover, just after he commences his ministry, and thus in 27 CE, that the Temple "was built in 46 years," implying that it is in founding by Herod 46 years before 27 CE, or in BCE 20:

46 - 27 + 1 = BCE 20 (King Herod Year 18)

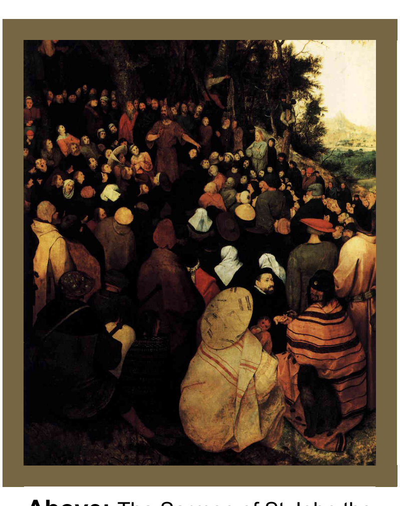
212b The prophecy of Daniel has a multiple fulfillment with the crucifixion date in 30 CE, as these examples show. Each main point occurs *at the middle of a week.* From the middle of the Week 1 to the middle of Week 70 is a duration of 69 Weeks of years, or the Year 30 CE. Could this be the middle of another Week that ended in 70 CE (or 73 CE at Masada), and began at Jesus' birth? Hopefully, we will get to that later in our discourse.

[1](*Antiquities, XV, Ch. 11, sec. 1, by Josephus*)

end of Chapter 2: Back-dating Yesterdays



Chapter 3: Tiberius, Herod, Astronomy, Testimony



Above: The Sermon of St John the Baptist, Szépművészeti Múzeum, Budapest *(1566 painting by Pieter Bruegel The Elder, Oil on wood, 95 x 160.5 cm, detail)*

> **There is no speech, and there are no words; No voice on their part is being heard.**
> **(*Psalms 19:3/Rus 18:4, New World Translation (1984)*)**
>
> Нет языка, и нет наречия, где не слышался бы голос их.
> **(*Псалтирь 18:4, Синодальный перевод, Russian Synodal Translation (1876)*)**

31a The baptism of Jesus in 26 CE fits into the date of 30 CE for his resurrection, with a ministry of 42 months. In working backwards from 70 CE, we did find a logical basis for a 26 CE baptism, and the Book of Luke reads:

> **In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene, in the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness.**
> **(*Luke 3:1-2 New World Translation of the Holy Scriptures (1984, Reference Version)*)[1]**

31b The Scripture from Luke 3:1-2, above, is likely one of the strongest reasons why some date the crucifixion to 33 CE instead of 30 CE, based on the year of Tiberius. The 15th year after 14 CE is 28-29 CE, and the date of 14 CE corresponds to the death of Caesar Augustus, who also preceded Tiberius as Emperor of the Roman Empire.

[1](*Luke 3:1-2 New World Translation of the Holy Scriptures (1984, Reference Version)*)

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32a According to an extremely thorough research article by Mr. Jeffrey R. Chadwick (which offers 115 references):

> **A broad majority of scholars** maintain that AD 30 was the year in which Jesus was crucified at the season of Passover. It is not an exclusive consensus, to be sure, for there is a minority who suggest other dates. However, the ratio of New Testament scholars who prefer AD 30 over AD 33 as the year of Jesus's execution is **more than two to one.** [emphasis added, ed.]
> (*"Dating the Death of Jesus Christ," BYU Studies Quarterly, Volume 54:4 (2016), by Jeffrey R. Chadwick*)[1]

32b So, what could cause earnest scholars to favour 30 CE, when the civic date given of Tiberius Year 1 is 14 CE, and Luke 3:1 would imply a baptismal date of 28-29 CE? The same article by Mr. Chadwick shows how calendrical differences can result in a date as early as 27-28 CE, but what logic is there to find 26 CE for the baptism?

[1](*"Dating the Death of Jesus Christ," BYU Studies Quarterly, Volume 54:4 (2016), by Jeffrey R. Chadwick*)

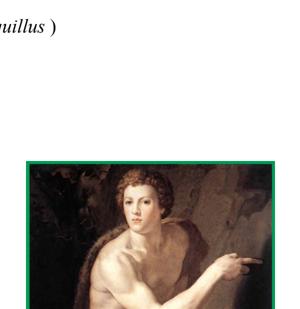
Above: Detail from Christ Carrying the Cross, Kunsthistorisches Museum, Vienna *(1564 painting by Pieter Bruegel The Elder, Oil on oak panel)*

33a Although the year 14 CE may be well-known as the start of the *sole* Rule of Tiberius, this doesn't mean that it is Year 1 of Tiberius in the writings of Luke. More especially considering that Luke is well-regarded for accuracy, and he himself claims as much, one might remember our previous discussion from paragraph 1-8 in the present article, where we find on this very point:[1,2]

> ...we find instead that the **earliest reported assumption of Royal Powers** for these foreign Kings **becomes Year 1,** despite differences possible due to accession years or Corule.
> (*Paragraph 1-8, above, emphasis added*)[2]

33b This method of determining Year 1 for foreign Kings as viewed by Jewish Bible writers may be seen as reducing uncertainty in Kings' ruling dates to one year at most where the multitude of different calendars is avoided. From this view, Tiberius had begun to Corule c. 12 CE, before the death of Augustus (according to Suetonius).[3]

[1](*Luke 1:3*)
[2](*Paragraph 1-8, above*)
[3](*The Life of Tiberius, 20-21, by C. Suetonius Tranquillus*)



Above: St. John the Baptist, Galleria Borghese, Rome *(1550-1555 painting by Agnolo Bronzino, Oil on wood, 120 x 92 cm)*

34a As with many civic dates, nothing certain may be known about the date when Tiberius assumed Royal Power along with Augustus, but Luke possibly knew more than we do. The apostle would not have known at the time how dates would be recorded or be transmitted to us in our days. So, without placing undue emphasis on the 15th year of Tiberius as recorded by Luke, we nonetheless follow up on the research to note that *Fasti Praenestini,* a well-known inscription, lists for October 23rd of 12 CE the triumphal chariot ride of Tiberius which can be interpreted as shortly **before or after** the rite of his appointment to Imperial Power, from Paterculus:[1,2]

> **After he had broken the force of the enemy by his expeditions on sea and land, had completed his difficult task in Gaul, and had settled by restraint rather than by punishment the dissensions that had broken out among the Viennenses, at the request of his father that he should have in all the provinces and armies a power equal to his own, the senate and Roman people so decreed. For indeed it was incongruous that the provinces which were being defended by him should not be under his jurisdiction, and that he who was foremost in bearing aid should not be considered an equal in the honour to be won. On his return to the city he celebrated the triumph over the Pannonians and Dalmatians, long since due him, but postponed by reason of a succession of wars.**
> **(*The Roman History, Book II, 121.1-2, by C. Velleius Paterculus*)[2]**

34b Even if Tiberius received his appointment to the Royal Office in early 13 CE, we know that the Jewish secular year is Fall-to-Fall, and begins about October anyway, so the 1st year of Tiberius might have begun in 12 CE.

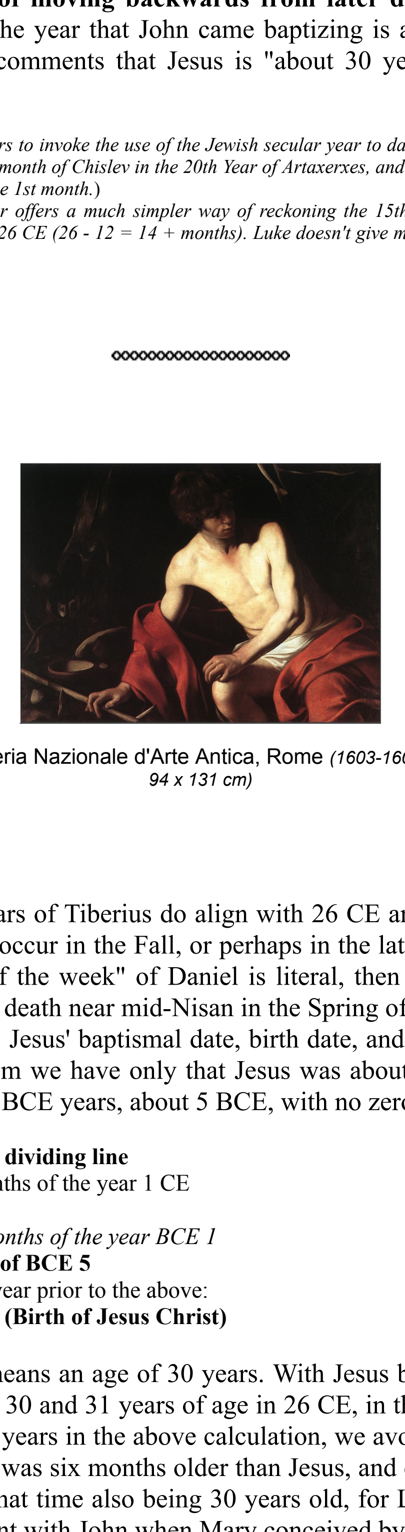
[1](*The Life of Tiberius, 20-21, by C. Suetonius Tranquillus*)
[2](*The Roman History, Book II, 121.1-2, by C. Velleius Paterculus*)

35a Augustus died on August 19 of 14 CE, and by this event the anniversary of the Regnal Years of Tiberius became shifted to this yearly date, allowing for the redating of his Year 1 to commence exactly on August 19, 12 CE. But we should be absolutely clear that no civic dating outranks Luke, when he uses the earliest, Jewish year, and the *actual* beginning of Corule, with Tishri 01 of 12 CE dated as beginning on September 05, and an assumption of the Corulership of Tiberius near Oct 23.[1,2] Thus, 26 CE is logical as the "15th Year of Tiberius":

12 + 15 - 1 = 26 CE (15th Year of Tiberius Caesar)

35b **The well-founded principle of moving backwards from later dates to establish earlier ones is retained.** The date of 26 CE as the year that John came baptizing is assumed to be the same year that Jesus is baptized.[3] Luke 3:23 comments that Jesus is "about 30 years old." Now we may begin to consider the year of Jesus' birth.

[1](*The Book of Nehemiah 1:1 and 2:1, appears to invoke the use of the Jewish secular year to date the years of Persian King Artaxerxes, since in this instance the month of Nisan follows the month of Chislev in the 20th Year of Artaxerxes, and Chislev is the 3rd month of the secular Jewish Year, with Nisan the 7th. Otherwise, Nisan is the 1st month.*)
[2](*Of course, using the Roman calendar year offers a much simpler way of reckoning the 15th Year, since a Year 1 in 12 CE beginning in January allows for a 15th year beginning Jan 26 CE (26 - 12 = 14 + months). Luke doesn't give months, however, for these events, so the choice of which calendar he uses remains obscure.*)
[3](*Luke 3:1-21*)



Above: St. John the Baptist, Galleria Nazionale d'Arte Antica, Rome *(1603-1604 painting by Caravaggio, Oil on canvas, 94 x 131 cm)*

36a Having established that the years of Tiberius do align with 26 CE and the Book of Luke, the baptism performed by John is assumed to occur in the Fall, or perhaps in the late summer, when the temperatures are favourable. When the "half of the week" of Daniel is literal, then Jesus' ministry is three years six months, calculating back from his death near mid-Nisan in the Spring of 30 CE to a baptism in mid-Tishri of 26 CE (or September). Clearly, Jesus' baptismal date, birth date, and age at baptism are all connected, and regarding Jesus' age at baptism we have only that Jesus was about thirty years old, which from the Fall of 26 CE takes us back to the BCE years, about 5 BCE, with no zero year, for age 30:

> **No zero year-- zero is just a dividing line**
> 0-0.75 CE is the first nine months of the year 1 CE
> **Fall of 26 CE = 25.75 CE**
> *BCE 1-0.25 is the first nine months of the year BCE 1*
> **25.75 - 30 = BCE 4.25 = Fall of BCE 5**
> The birth of Jesus is within a year prior to the above:
> **Late BCE 6 to Fall of BCE 5 (Birth of Jesus Christ)**

36b A birth in the Fall of BCE 5 means an age of 30 years. With Jesus born between Late BCE 6 and the Fall of BCE 5, he is then between 30 and 31 years of age in 26 CE, in the Fall of that year, and "about 30 years of age." By using fractional years in the above calculation, we avoided the subtraction of the "zero" additional year. John the Baptizer was six months older than Jesus, and could have begun baptizing in the Spring of 26 CE with his age at that time also being 30 years old, for Luke 1:26 says that John's mother Elizabeth was five months pregnant with John when Mary conceived by Holy Spirit.

37a John was the son of a Levite, Zechariah, who served as Priest at the Second Temple in Jerusalem at this time.[1] One of the requirements in the Law of Moses at Numbers 4:3 was that Levites begin official service at age 30. Jesus, though not a Levite, does service prophetically "according to the manner of Melchizedek," King-Priest.[2-4] This makes the age of 30 years the proper age for both John the Baptizer and Jesus Christ to begin preaching.[5,6]

37b The Fall of 26 CE for the baptism of Jesus makes birth in BCE 6 a definite possibility for him, as we already showed in paragraph 3-6a, above, and he can be between 30 and 31 years old in 26 CE, with a late BCE 6 birth. The next consideration is the death of King Herod, the King who ordered the killing of boys shortly after the birth of Jesus, specifying an age two years and under.[7]

[1](*Luke 1:5-8*)
[2](*Genesis 14:18*)
[3](*Psalms 110:4*)
[4](*Hebrews 5:6,10; 6:20, 7:1-17*)
[5](*Luke 3:3*)
[6](*Luke 3:23*)
[7](*Matthew 2:16-18*)

Above: Journey of the Three Magi to Bethlehem, New York Historical Society, New York *(1638-1640 painting by Leonaert Bramer, Oil on panel, 79 x 107 cm)*

38a The traditional date of death for King Herod is BCE 4.[1] Called Herod the Great, his death, dated April of that year (BCE 4) could not logically have preceded his own command to slaughter the young boys, and there appears to be an excellent correspondence between the birth of Jesus in late BCE 6 and Herod's death two years later. There were wise men from the East, who saw a "star" at about the time of Jesus' birth, and came to Jerusalem.[2] From Matthew 1:7-12, the gruesome order given by Herod to kill all boys in Bethlehem from **two years of age and under** is influenced by the information he gets from the astrologers or wise men, and so is influenced by the time it took them to travel to Jerusalem, also. Based on these circumstances, it doesn't appear that a birth date for Jesus after late BCE 6 is probable, nor that Herod can have died any sooner than April, BCE 4.

38b If these are the true dates for these events, there is not the least bit of room for variation, but they have taken place in such a way as to offer high provenance.[3] The death of Herod in BCE 4, as is widely held, offers to make the birth date of Jesus earlier than BCE 5, so that the crucifixion is not later than 34 years later, including Jesus' three and a half year ministry, which now clearly doesn't support a crucifixion after 30 CE![4] The 30 CE crucifixion year is thus reinforced by Herod having died in April of BCE 4, an accurate provenance. We may now examine the birthdate of Jesus, late BCE 6.

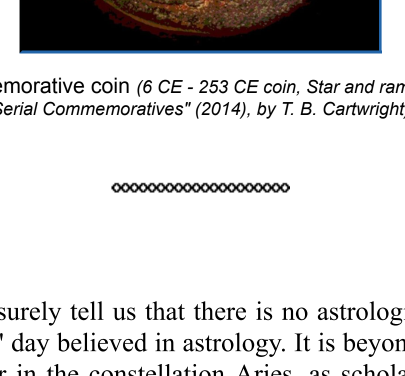
[1](*Antiquities, XIV, Ch. 16, sec. 4, by Josephus [The conquest of Jerusalem in BCE 37 is here described, and the death of Antigonus arranged by Herod at that time by bribing Antony.]; Antiquities, XVII, Ch. 6, sec. 4, last sentence, by Josephus [An eclipse of the Moon is mentioned by Josephus here, and according to his translator Mr. William Whiston it is the only eclipse of either "of the luminaries" that is mentioned by Josephus "in any of his writings." It was identified by Mr. Whiston as the lunar eclipse of Mar. 13, BCE 4, and has been also widely accepted as such]; Antiquities, XVII, Ch. 8, sec. 1, by Josephus [Herod dies in BCE 4 as confirmed by the eclipse of Mar 13 in Ch. 6, above, and it is given as being 34 years after Herod procured the death of Antigonus in BCE 37, which comes to BCE 4 (with years counted inclusively).]*)
[2](*Matthew 2:1-6*)
[3](*cf. Trojan War (2015), Chapter 4, paragraphs 7, 11, and Chapter 12, paragraph 4, by Ward Green et al., where we viewed provenance as related to the tightness and thus closer correlation of the chronology*)
[4](*Luke 3:23*)

39a In my article *Green,* I reported on new evidence for the BCE 6 birth of Jesus in the 1st century coins. Mr. Michael R. Molnar discovered in these coins a date denoted as a "Star" in the Jewish constellation Aries, and he correlated it to Jupiter with the Moon in BCE 6 and to the Moon eclipsing the "Star" Jupiter in Aries.[1] The planet Jupiter signifies a great King, since it is the third brightest, celestial object (after the Moon, and Venus) and moves in a much slower path than either the Moon or Venus, being after Saturn the most distant visible planet, moving faster against the fixed stars:

> **Johanes Kepler speculated in the early seventeenth century that the "star" was in fact a thrice-repeated conjunction of Jupiter and Saturn in the "sign" of Pisces that occurred in 7 B.C....**
>
> **...The planet Saturn in this cosmic drama represents Yahweh, while the planet Jupiter, called Sedeq, represents his "son", the Messiah.**
> **(*The "Star of the Messiah" Reconsidered, Biblica Vol. 53, No. 1 (1972), pp. 105-109, by Roy A. Rosenberg*)[2]**

39b Perhaps we should now consider the planetary and lunar configurations in these very years of BCE 7 and BCE 6, especially movements of the Moon, Jupiter, and Saturn.

[1](*"The evidence for Aries the Ram as the astrological sign of Judea," Journal for the History of Astronomy (ISSN 0021-8286), Vol. 34, Part 3, No. 116, p. 325 - 327 (2003), by Michael R. Molnar*)
[2](*The "Star of the Messiah" Reconsidered, Biblica Vol. 53, No. 1 (1972), pp. 105-109, by Roy A. Rosenberg*)



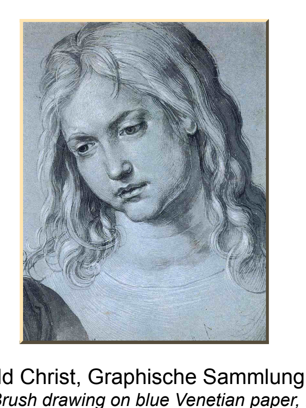
Above: Star of Bethlehem commemorative coin *(6 CE - 253 CE coin, Star and ram, see "Star of Bethlehem Coins - A Set of Serial Commemoratives" (2014), by T. B. Cartwright)*

310a Objectivity in science would surely tell us that there is no astrologically optimal time for someone's birth. However, the Magi of Jesus' day believed in astrology. It is beyond the scope of our present article, but the planets Saturn and Jupiter in the constellation Aries, as scholars have noted in 3-9 (above) are connected to Jehovah, the Messiah, and the Jewish nation of Israel. When we look for conjunctions of Saturn and Jupiter in conjunction with the Moon, we see that from BCE 7 to 6 there are multiple conjunctions of these three objects with each other in the constellation Aries, very much! Solex 12.00, Celestia 1.6.1, and SkyChart III Demo all show these phenomena, although Solex 12.00 is the only one of these three that I believe to be very accurate. **On Mar 20 of BCE 6 Jupiter is occulted by the Moon, in Aries, as shown by all three of these programs, and is less than one half the lunar radius from the Moon's center (in Solex from Jerusalem and the Persian Gulf)! If visible, it could be observed after sunset near the western horizon, by someone looking from the East!**[1]

310b This is even more rare, in that it is just after a new Moon that morning, so that the Moon is black and would occult Jupiter with the Moon's darkness, which is like Jupiter flickering and vanishing when in the west sky. This would relate to the conception of Jesus, when the heavenly Jesus went from heaven into the womb of Mary. On Apr 17 a lesser occultation occurred in Aries, this during daylight (invisible), **but an heliacal rising of Jupiter with the Moon earlier that day, in Aries on the east horizon at dawn, would be easily visible, and could have been something seen by the astrologers!**

310c **Nine months later, Dec 19 BCE 6, in Aries, the Moon passes close to Jupiter again, within 2.25 degrees (or less than five lunar diameters), and over it, near the western horizon again, but this time at about 3 am, as Saturn begins to go below the horizon (in Pisces).** At this point the conjunctions of Jupiter with Saturn, of which there were three in BCE 7, are also finished. This indicates the birth of the Messiah, in Dec BCE 6, as is taught by some scholars (as to the year), and by tradition (as to the month), an event heralded earlier by Jupiter (as Messiah) joining with Saturn (Jehovah). The difference is that **in BCE 6 the conjunctions do find Jupiter with the Moon in Aries, which signals the King of the Jews to the astrologers,** one now born. After Dec BCE 6, Saturn and Jupiter continue as usual, having conjunctions with the Moon, since all planetary orbits lie in roughly the same plane, but **by Feb 10 of BCE 5 (just 53 days after Dec 19 BCE 6), Jupiter is no longer seen in Aries, but has gone into Taurus.**[2]

[1](*Matthew 2:2, New World Translation (2013)*)
[2](*Celestia 1.6.1*)



Above: Head of the Twelve Year Old Christ, Graphische Sammlung Albertina, Vienna *(c. 1506 drawing by Albrecht Dürer, Brush drawing on blue Venetian paper, 275 x 211 mm)*

311a The conjunctions of Jupiter with Saturn in BCE 7, plus the occultation of Jupiter by the Moon on Mar 20 BCE 6 in Aries appear to indicate Jehovah's intention having to do with Christ Jesus and the Jewish nation, **this intention concluding before Feb 10 BCE 5, when Jupiter leaves Aries,** as could be observed by astrologers. **A December BCE 6 birth for Jesus fits well with the astronomical information which astrologers would note. It also fits Luke 3:23, that Jesus was "about 30 years old" in the year of his baptism, by us just 26 CE.** A Jewish King born in Dec BCE 6, barely before Jupiter departed from the Jewish constellation Aries, would be 30 years old in December of the year 25 CE (see 3-6a).

2:2c Thus the birth of Jesus as proposed by the "Star" coin works when the "Star" is the planet Jupiter, it seems. How the star stopped above where Jesus was (Mt 2:9) is impervious to astronomical observation, unless we take the view that the star preceded the astrologers in the chronological sense, and "stopped" following the visit of the astrologers to Jesus, after Jupiter left Aries. Of course other interpretations remain always welcome. **Those approaching Bethlehem from the east on Dec 19 BCE 6 would have seen Jupiter beneath a half-moon.** The astrologers may have arrived about one month after Jesus' birth on Jan 16 BCE 5, when Jupiter remained in Aries, which perhaps is what is meant by the statement at Matthew 2:9 that the star "went ahead of them," but it may just mean that the Moon was not following them.

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2:3a The birthdate of Jesus is associated with shepherds at their work of watching their flocks outdoors at night. The shepherds watching their flocks by night implies a birth during a warmer part of the year, which does not cause a problem, since Jesus could have been born in a warmer part of the year BCE 6, which would still allow for the astrologers to arrive later that year, and the age of Jesus would just be a bit older at his baptism. "About 30 years old" is possibly 31 years old, however we also certainly expect John the Baptizer as a Levite to have started his preaching at age 30, and he, being five (or six) months older than Jesus, puts some limit upon the age of Jesus, depending on how much time went by after John began to preach prior to Jesus' baptism. Then again, maybe the weather was unseasonally warm at the month of Jesus' birth, so the flocks were outside.

2:3b We have seen that there were apparent celestial events in the years 7-6 BCE which could very well account for the Bible's report about the astrologers who journeyed to Jerusalem in search of "one born King of the Jews,"[2] That strangers would journey from a distant land based on their having seen an impressive and mysterious phenomenon associated with the Jewish constellation Aries is such a clear criterion even for us who live in later times, that we were able to locate Jupiter in Aries in BCE 6. It is perhaps important to notice that neither Jupiter nor Saturn were in Aries the previous year, BCE 7, but both are in Pisces before Jupiter enters Aries just in time on Mar 09 BCE 6, while Saturn doesn't enter Aries until Mar 02 BCE 5, after Jupiter goes out from Aries. The expectation for BCE 6 as Jesus' birth year did not arise only astronomy, but with his age at baptism from Luke 3:23 and a back-calculated baptismal year, 26 CE. Astronomy, however, bears it out with strong evidence.

2:3c There are still many more studies that one could do in astronomy on this matter, and we will do them, Jehovah willing, at an appropriate time, but the length of our article will not allow the fullness which they demand, and the details revealed above will more than suffice, most especially since the facts strongly support them. For we determined Jesus' birthdate from the succeeding timeline of his baptism, ministry, crucifixion, Daniel 9:24-27, Peter welcoming the nations, Paul arriving at Jerusalem 14 years after his conversion and coinciding with the year that King Herod Agrippa I dies, the date of the Essene Passover, and the Second Temple problems during its final 40 years as documented by the Talmud. So far, everything fits well and without major trials. Of course, we will continue to be open to refinements.

2:3d This would seem to be a good time to review how Daniel 9:24-27 has been fulfilled by the eventual chronology.

[1]*Luke 2:9*
[2]*Matthew 2:2*

end of Chapter 3: Tiberius, Herod, Astronomy, Testimony

Chapter 4: Daniel As Numerically Internal Endpoints Learned

Into all the earth their measuring line has gone out, And to the extremity of the productive land their utterances. In them he has set a tent for the sun.
(Psalms 19:4Rus 18:5, *New World Translation (1984)*)

По всей земле проходит звук их, и до пределов вселенной слова их. Он поставил в них жилище солнцу.
(Псалтирь 18:5, *Синодальный перевод, Russian Synodal Translation (1876)*)

4:1 I was awakened from a most relaxing sleep by the sound of knocking-- who could this possibly be--what nerve! I opened my eyes to see the person knocking, and I was hit by the realization that I was stopped at a traffic light just north of Manotick, and the light was green! This was the result of long hours together with drives to Barrhaven to see my wife throughout her final days. My "rude awakening" had been more a life-saving event. My feelings of anger turned to a grateful "Thank you." The man outside my window turned back towards his car. How had I allowed myself to push out beyond my limits? This was the Fall of 2016, and I really felt Jehovah's presence, we fully depending, while feeling buttoned by his Power. In that sleep, my foot had been on the brake, but what if... I reflected briefly on what could have happened. It was just one case of Jehovah's undeserved kindness. I had been under stress dealing with my wife's health.

Above: The Raising of Lazarus, Museo Regionale, Messina *(1608-1609 painting by Caravaggio, Oil on canvas, 380 x 275 cm)*

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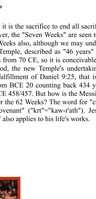
4:2 This incident illustrates how we can get an unbalanced viewpoint at times, so we should try to remain humble. Especially when dealing with prophecy, there is a lack of authority in human reason or scientific assertions. Where such is true of prophecy, then even more so with Messianic prophecy does it seem to be highly advisable for us to remain humble and to resist "forcing" facts. The examples are too many to count where those seeking the fulfillment of Daniel's 9:24-27 prophecy have gone to great lengths to find day-exact or year-exact dates that align with the seven-, 62-, 69-, or 70-week parts of that prophecy, with less than convincing agreement. When we considered that this prophecy was not meant to be viewed as exact, and assumed the "half of the week" to apply to every endpoint for these periods, we found that the results obtained agreed as actually expected. This leads us to humbly accept our own interpretation, and to also accept the Messiah, as being Jesus Christ. Let us pray examine the civic dates that support this.



Above: Entry of Christ into Jerusalem, Pinacoteca Stuard, Parma *(1435-1440 painting by Pietro Di Giovanni, Tempera on wood, 29 x 65 cm)*

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4:3 The commencement of the building of the Temple by King Herod the Great is remarkable, it should be noted now, because the prophecy of Daniel had mentioned the going forth of the word to restore and to rebuild Jerusalem. From the date of Herod's command to rebuild the Temple in his Year 18, according to Josephus (Antiq. Book XV, Ch. 11), until Messiah the Leader (Daniel 9:24), there were seven weeks or 49 years exactly, by civic dating. Here the crucification has been dated by the year of the destruction of Jerusalem (70 CE), the death of Agrippa I (44 CE) and Paul's 14 years, the death of Sejanus in 31 CE (which followed the crucifixion), and Year 15 of Tiberius from Luke, following the outline given above, all of which agreed with 30 CE for Messiah's offering. But these things are highly complex, which is probably the reason we had tried the baptism in Messiah's date.[1,2] Those who use the crucifixion as the end of the period of Weeks of Daniel cannot accommodate the "half of the week" (Da 9:27) as fulfilled by the timing of Messiah.

[1]*The Ark Of Ivaria (2010), Chapter 10 paragraph 1, Table 10, by Rolf Ward Green and A. R. Rutledge*
[2]*Preservation (2010), Chapter 11 paragraph 10, by Ward Green*

Above: The Virgin Mary, Christian Museum, Esztergom *(Painting by Pietro Di Giovanni, tempera on wood, 47 x 30 cm)*

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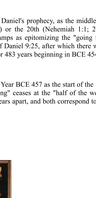
4:4 Messiah's sacrifice is seen at the "half of the week," since it is the sacrifice to end all sacrifices, which is the same as the prophet's statement at Daniel 9:27. However, the "Seven Weeks" are seen to fit both at the beginning of the 69 Weeks or at the end, as are the 62 Weeks also, although we may understand that the "Seven Weeks" fit the time after Herod's building the Temple, described as "46 years" when Jesus began his ministry.[1,2] Then, just as we worked backwards from 70 CE, so it is conceivable that the 62 Weeks works backwards from the 18th Year of King Herod, the new Temple's undertaking, where a "public square" was added to the Temple as one notable fulfillment of Daniel 9:25, that is: "She will return and be actually rebuilt, with a public square."[3] From BCE 20 counting back 434 years we get BCE 454, as the "half of the week" which commenced in BCE 458/457. But how is the Messiah "cut off" after the 62 Weeks if the Messiah is not even born until after the 62 Weeks? The word for "cut off" used in the Hebrew text has the meaning also of "make a covenant" ("כָּרַת"כָּרַת"כָּרַת"). Jesus made a covenant with his disciples (Luke 22:29), so the "cutting off" also applies to his life's works.

[1]*Luke 2:20*
[2]*Paragraph 2-12a, above*
[3]*Paragraph 2-9, footnote [1], above*



Above: Massacre of the Innocents, Rijksmuseum, Amsterdam *(1590 painting by Cornelis Van Haarlem, Oil on canvas, 245 x 358 cm)*

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4:5 The date of King Herod's conquest of Jerusalem is from Josephus' *Antiquities, XIV, Ch. 16, sec. 4,* and given there from several reference points: Firstly, by the Roman Consuls for the year, given by Josephus here as Marcus Agrippa and Caninius Gallus, known as 37 BCE from the civic records of Rome, a very specific point. But were that not enough, Mr. Flavius Josephus adds to the consular year by giving that Pompey had also taken the Jews on the same day 27 years earlier, which in 63 BCE was 27 years (inclusively) earlier than 37 BCE, so what is given secondly agrees with that given firstly. Thirdly, Josephus dates the taking of Jerusalem as 126 years after the Hasmonean Dynasty began, which implies BCE 164-163 for an Hasmonean Dynasty start (126 = 37 = 163), within a year of the generally accepted year, or implying that Josephus used the same approximate start time for the Seleucid Dynasty (which is dated BCE 312, although a 50-year Jubilee Cycle would imply a date of BCE 314 for that, based on the few Sabbatical Years of note in Josephus and Maccabees), although less surely.[1] The 107 years of High Priests (inclusive) from Herod's capture of Jerusalem in BCE 37 until the Second Temple was destroyed in 70 CE gives us a fourth confirmation. A fifth confirmation is obtained from the statement of Josephus that Herod began to rebuild the Temple in his Year 18, and that John 2:20 that the Temple was, at the time of that first Passover of Jesus' ministry, 46 years in the making, which before 27 CE yields BCE 20. [2-4]

[1]*Antiquities, XIV, Ch. 16, sec. 4, by Josephus*
[2]*Antiquities, XV, Ch. 10, sec. 1, by Josephus*
[3]*See 2-12a*
[4]*Keeping in mind that there is not Year "0"*

Above: Christ at Simon the Pharisee *(1618-1620 painting by Peter Paul Rubens, Oil on canvas transferred from wood, 189 x 285 cm)*

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4:6 The 18th Year of King Herod as BCE 20 is based on Year 1 for him as BCE 37, which is the very widely accepted date of Herod's conquest of Jerusalem, although he may have been officially appointed as King in BCE 40-39, a dating which would only move his Year 18 back earlier. But the Jews certainly wouldn't likely accept Herod as King *prior to his conquering Jerusalem,* as also Herod himself and a Jew likewise wouldn't have reckoned his own Regnal Years as beginning before BCE 37, which is in perfect agreement with 27 CE in Jesus' day, with Herod's 18th Year in BCE 20, fulfilling Daniel's word.[1] Whether the Jews of Herod's and Jesus' time would have been able to accurately reckon back to the 20th or the 7th Year of Artaxerxes, so as to know that 62 Weeks in Daniel's prophecy corresponded to Herod's Year 18 when the Temple rebuilding began is hardly probable for us. But it is a brilliant thing for us today to see the 49 years (or seven Weeks, Dan. 9:25) **BCE 20-**30 CE!.[2]

[1]*Paragraph 6-5, last sentence, above*
[2]*Keeping in mind that there is not Year "0"*

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4:7a The year BCE 454 thus seems to be significant to us in Daniel's prophecy, as the middle of the first Week and corresponding to either the 7th (in Ezra 7:7-8) or the 20th (Nehemiah 1:1; 2:1) Year of Artaxerxes, which are variously considered by different camps as epitomizing the "going forth of the word to restore and to rebuild Jerusalem" in the prophecy of Daniel 9:25, after which there would ensue "Seven Weeks and 62 Weeks," which is a total of 69 Weeks or 483 years beginning in BCE 454:

483 - 454 = 1 = 30 CE (Crucifixion of Jesus) [1]

4:7b In both cases (Ezra and Nehemiah) we must consider the Year BCE 457 as the start of the 1st Week of Daniel if we are to allow that the "sacrifice and gift offering" ceases at the "half of the week," fitting Daniel 9:27. In other words, BCE 454 and 30 CE are 483 years apart, and both correspond to the middle of a prophetic Week.

[1]*See also paragraphs 2-10a,b and 2-11b, above*

Above: Descent from the Cross (centre panel), O.-L. Vrouwekathedraal, Antwerp *(1612-1614 painting by Peter Paul Rubens, Oil on panel, 421 x 311 cm)*

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4:8 All the attention is focussed on the Year BCE 454, the "half of the week" of the seven years beginning in BCE 458/457, the accuracy of which is not entirely crucial to our faith, though about the treatness of BCE 458 vs. BCE 457 seemingly endless treatises have been written. The meaning of the words of Daniel, "going forth," are sometimes applied to Ezra's reestablishment of service at the Temple in Jerusalem, commonly dated as BCE 457. However, since Ezra did not rebuild Jerusalem, another interpretation of the "going forth" that is also often proposed is the expedition to Jerusalem by Nehemiah in the 20th Year of Artaxerxes, dated BCE 454 or BCE 445.[1] In order to accommodate the lower dating BCE 445, some writers propose shortening a year to 360 days only and converting it into a reduced number, of 365-day years. This is because there is a general consensus about the date of the crucifixion of Jesus, and many do struggle to reveal the fulfillment of the prophecy of Daniel 9. It is wise to choose the middle path, that of justice.[2] We have due reason to see Daniel 9:24-27 as fulfilled.

[1]*BCE 445 is Year 20 of Artaxerxes based on Year 1 of BCE 464, the conventional dating, upon which the year BCE 458 as Year 7 of Artaxerxes is also based.*
[2]*Proverbs 8:12-20.*

Above: Simeon and Anna Recognize the Lord in Jesus, Kunsthalle, Hamburg *(c. 1629 painting by Rembrandt Harmenszoon Van Rijn, Oil on wood, 56 x 44 cm)*

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4[9] We have not yet considered the prophecy of Daniel 9 in great detail, but we have already seen its fulfillment in many ways by the ministry and crucifixion of Jesus. We may consider the "half of the week" in various ways besides those which we have already considered, seeing as a Week in prophetic language means simply any seven units of time, such as seven decades, seven times some other number of years, or seven of any other interval. In Daniel's prophecy, he doesn't specify whether it is the 70th Week or some other period of time which comes under the prophetic statement, "the half of the week." Thus, we may consider the period of 70 years of Common Era, the 74 years from Jesus' birth to 70 CE, and also the period from Jesus' birth to 66 CE, when the Romans and Jews first began to engage in war (from 66-73 CE). These are all periods of about 70 years, hence a Week, near to the middle of which Jesus was killed in 30 CE, causing sacrifice and gift offering to cease in 70 CE. Note that the Jewish word "week" means simply "seven."

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4[10] From BCE 6 to 30 CE there are only 35 years (with year "0" being non-existent), and from 30 CE to 66 CE, when the 1st Roman-Jewish War began, 36 years; so, 30 CE is near to the "half of the week" of these 70 years, too. Nero was the fifth Roman Emperor who ruled 54-68 CE, a fitting fulfillment of the "lawless one" prophesied at 2Thessalonians 2:1-9, who would arrive before the end. Then, "the one causing desolation" at Daniel 9:27 gets a fulfillment in 70 CE, when Titus destroys Jerusalem. Later outworkings of Daniel are expected in our times, since the prophecy is Messianic and we wait for Jesus. The period from BCE 6 (birth of Jesus) to 33 CE (start of Gentile invitation) is a period of 37 years that is nearly equal to the 37 years from 33 CE to 70 CE, thus we observe here another outworking of the "half of the week," with a "Week" of 74 or 75 years, for this case. Masada is believed to have been besieged from 73 to 74 CE, which gives another "Week" of 77 to 79 years, from the birth of Christ to Masada, with the "half" of this "Week" falling not long after 33 CE, near about 34 CE. So, even in the 1st century, we see many fulfillments.

Above: Adoration of the Magi, Musée des Beaux-Arts, Rennes
(c. 1650 painting by Bartolomeo Biscaino, Oil on canvas, 124 x 173 cm)

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4[11] It would be difficult to imagine any birth year of the Messiah fitting better with Daniel 9:24-27 than BCE 6. Of course, we noted above the astronomical alignments, with the planet Jupiter near Saturn and the Moon, too. The Jews were expecting their Messiah to arrive in the 6th millennium after Creation, which in our Greenealogy occurred in BCE 5550, thus Jesus arrives on time 5000+ years after Adam, something that we mentioned in prior work as having caused the Jews to alter the Holy Book. The events of the 1st century in the life of Jesus are a fulfillment of more than Daniel 9:24-27, but of that we have traced how civic dates do provide fulfillment. Thus has the prophecy of Daniel helped us to reconcile the civic history to the year 30 CE (the crucifixion), to BCE 6 (the birth of Christ), and to the termination of the Second Temple of Israel at Jerusalem, in 70 CE. Even the year of Gentile invitation (33 CE) is exactly half (in terms of Common Era numbers) of the number of the year of the start of the Roman-Jewish War (66 CE)! And the 40 years that the Urim and Thummim came up for Azazel before 70 CE gives us the crucifixion in 30 CE.[1]

[1](*Ezekiel 4:6, see Paragraph 4-12a, below*)

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4[12a] Daniel 9:2 mentions the 70 years prophesied concerning the devastations of Jerusalem, from Jeremiah's word at "the beginning of the Kingdom of Jehoiakim" in BCE 608 (BG), years fulfilled when Cyrus took Babylon BCE 539, and then began his official Year 1 as King in BCE 538.[1] It is most curious to note how the year of Jerusalem's destruction in 70 of the Common Era features the exact same number "70," showing the Creator's divine wisdom. Since the choice of the Common Era's beginning was the work of men long after 1 CE, only Jehovah could permit things to happen in such a way as to bring this about. The birth year of Christ is another example of how the later choices permitted by Jehovah cause numbers taken according to the Common Era to exhibit wisdom, for BCE 6 displays the number one less than the divine "7," as a numerical reminder of Jesus' being "the Son of man."[2-4] The 40 years from the crucifixion in 30 CE to 70 CE at Jerusalem's destruction also fulfills Ezekiel 4:6 with regard to the days of Judah being 40 years (see 1-11).[5] Thus, the prophecy of Daniel Chapter 9 is not the only one fulfilled by 1st century events, nor by "Messiah." Yet, Daniel 9 confirms our *Blessed Greenealogy,* as it applies to the 1st century, and to Jesus Christ.

4[12b] This is our first attempt to study Jesus in detail, as to his birth, baptism, ministry, death, and what their dates are relative to Herod's rebuilding of the Temple (BCE 20), Herod Agrippa I's death (44 CE), the killing of Sejanus by Tiberius Caesar (31 CE), the War between the Romans and Jews (66-70 CE), Masada (73-74 CE), and how the prophecy of Daniel casts light upon all of it.

[1](*Jeremiah 27:1,6,7*)
[2](*Revelation 5:6*)
[3](*Matthew 20:28*)
[4](*2Chronicles 21:20*)
[5](*Paragraph 1-11, above*)

end of Chapter 4: Daniel As Numerically Internal Endpoints Learned

Chapter 5: Principled Ramsay Offers Very Encouraging Story

Above: Nativity, Alte Pinakothek, Munich
(1520 painting by Hans Baldung Grien, Oil on wood, 105.5 x 70.4 cm)

And it is like a bridegroom when coming out of his nuptial chamber; It exults as a mighty man does to run in a path.
(*Psalms 19:5/Rus 18:6, New World Translation (1984)*)

и оно выходит, как жених из брачного чертога своего, радуется, как исполин, пробежать поприще.
(*Псалтирь 18:6, Синодальный перевод, Russian Synodal Translation (1876)*)

5[1] Now that we have reviewed Daniel's prophecy and gotten a sense of how it relates to the days of Jesus Christ, it might be a good idea to do some more to investigate the birth of Jesus and its historical, civic backdrop. The book *Was Christ Born at Bethlehem?--A Study on the Credibility of St. Luke,* by William M. Ramsay, is a fascinating study regarding Luke's witness in the Book of Luke (Chapter 2 Verses 1 to 4), wherein a name (Quirinius) associated with Syria is given as follows:[1]

> **Now in those days a decree went out from Caesar Augustus for all the inhabited earth to be registered. (This first registration took place when Quirinius was Governor of Syria.) And all the people went to be registered, each one to his own city. Of course, Joseph also went up from Galilee, from the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because of his being a member of the house and family of David.**
> (*Luke 2:1-4*)[2]

The above passage, as we know, is the beginning of the story about the birth of Jesus, and the mention of the Governor of Syria is the most fascinating part of all.

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), by Sir William Mitchell Ramsay*)
[2](*Luke 2:1-4, New World Translation (1984)*)

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5[2] The two interesting parts of this statement by Luke do pertain to Governor Quirinius and the 1st registration that happened at the time when Quirinius was Governor. The implication is that there was **not just one, but a series of registrations,** and Luke knew about it. We must keep in mind that there is a poor probability, with the civic records from these days not having been completely preserved, of anyone checking Luke's facts. So, when modern critics attack the credibility of Luke based upon this statement about Quirinius, we may hold fast our faith about Luke's knowledge of his own days. It would appear to be very irrational to evaluate Luke based on modern-day critics of less repute than he is. Still, we may benefit from examining the civil record. This is what Sir William M. Ramsay does in the book we have begun to discuss, as he scrutinizes by a thorough examination what he calls the Periodic Enrollments, as implied by the statement at Luke 2:2, and he offers an explanation of the difficulty caused by Luke's mention of the name of Quirinius as Governor, whereas it seems to be known that Varus ruled as Governor at that time.[1] Mr. Ramsay notes that another solution proposed by Mr. R. S. Bour was virtually identical to and simultaneous with what he himself proposed to solve the difficulty.

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 247, by Sir William Mitchell Ramsay*)

Above: The Adoration of the Shepherds, Galleria degli Uffizi, Florence *(1476-1479 painting by Hugo Van Der Goes, Oil on wood, 253 x 304 cm)*

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5[3] The reference in Luke 2:1, about a decree being issued by Caesar Augustus, occurs in the account very near to the time when Jesus is born, so we believe near BCE 6. It is a matter of public record that Augustus began to rule as first Emperor of the Roman Empire in BCE 27 as is attributed to him (not an honour he took), and that he died in 14 CE, after Tiberius became Joint Emperor. Since Jesus was baptized in the 15th Year of Tiberius, it is plain that he was born during the Rule of Caesar Augustus, since Jesus was 30 years old at his baptism. So the statement of Luke at Luke 2:1 about Augustus is clearly in harmony with his statement at Luke 3:1, and displays a clear knowledge of the times of Roman Rule. This is not something universally seen amongst ancient historians, and makes Luke's account appear authentic. Therefore, when he mentions Quirinius, Luke is seen to be making a significant statement about the government officials in Syria at the time of Jesus' birth, BCE 6. Mr. Ramsay's book is a logical and impressive treatise on the credibility of Luke on the year Jesus was born.

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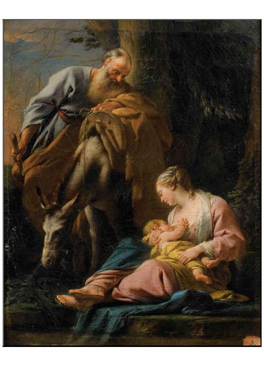
Quirinius As Governor Of Syria

5[4] It is possible, using known civic records contemporary with those times, to establish the likelihood of facts and to occasionally interpolate between various dates. The credibility of the source is of utmost importance, so whenever an unsupported fact is stated, such as the fact of Quirinius as Governor of Syria, it brings into question the reliability of the source, known as Luke. The question becomes, can we verify the factual claim? There is a well-known census in 6-7 CE, when Quirinius was Governor of Syria, but this is too late for Jesus. Luke 1:5 shows that it was while Herod was still alive (before BCE 4) that John the Baptizer was conceived by Zechariah's wife Elizabeth, and Jesus was implanted by Holy Spirit into the womb of Mary merely months later. So the census that occurred at the time Jesus was born occurred before the turn of the Common Era, not after. The question now is, Did Quirinius govern Syria twice? For Luke's knowledge does not justify a presumption of error by the substitution of one census for the other. On the other hand, if such is so, as Sir William says:

> **The writer who mistakes fable for fact, and tries to prop up his mistake by an error of the grossest kind, can retain no credit as an historical authority.**
> **(*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 21, by Sir William Mitchell Ramsay*)[1]**

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 21, by Sir William Mitchell Ramsay*)



Above: Rest on the Flight into Egypt, Private collection *(1755-1760 painting by Noël Hallé, Oil on canvas, 52 x 40 cm)*

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5[5] Essentially all scholars of this period, although many be the differences in the precise dates given, believe that King Herod died before the Common Era, and so the logical result of this accepted fact is that the birth of Jesus occurred before the Common Era also, but also as many as two years before the death of Herod, as the massacre of the innocent boys was during Herod's life. So really, the questions about Quirinius are not going to cast many doubts upon the year when Jesus was born. We have seen that year to be BCE 6, which is only four years and little more before Year 1 of our Common Era. The reasoning advanced by Mr. Ramsay in his marvellous discussion of this time period is that Caesar Augustus had begun a series of enrollments, as evidenced by the papyri preserved in Egypt of these registration lists. Paper did not preserve well in the wetter climates, or in the countries north of Egypt, and had all perished. Of course, closely guarded books such as Luke's didn't suffer the fate of many other public records, which is one more reason to put faith in these records of Luke.

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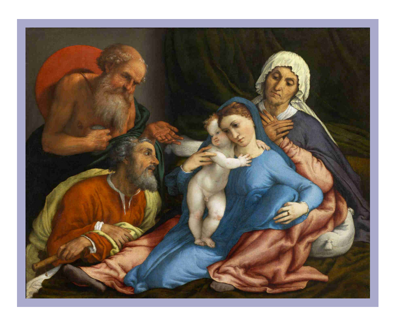
5[6] There is no doubt that Roman influence brought a great many refinements in the public perception of authority and its manifestations, both in law and in literature. Seeing as there was a very high degree of organization sought by the prevailing, Roman civilization, it seems appropriate that this be the time our Messiah is born. King Herod has before this time lost the favour of the Roman Emperor Augustus because of Herod's independence of action, and the wrath of Augustus is felt by Herod, who is like a boy who muddies his Sunday best clothes. When Herod made war on his own authority, Caesar wrote to Herod that "whereas hitherto he had treated [Herod] as a friend," he would be treating him "as a subject." [1] This letter's writing is estimated to date c. BCE 8-7.[2]

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 178, by Sir William Mitchell Ramsay*)
[2](*Ibid.*)



Above: Holy Family with St Jerome, Galleria degli Uffizi, Florence *(1534 painting by Lorenzo Lotto, Oil on canvas, 69 x 88 cm)*

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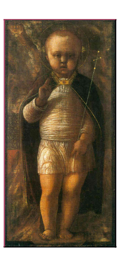
Quinctilius Varus

5[7] The name of Varus appears on the coins of Antioch, the dating of which was done by the Actian era on the same coins, starting BCE 31 at the *Battle of Actium,* which therefore makes it possible to date the Governor Varus of Syria, according to Mr. Ramsay, from BCE 7-4.[1] Now, if Jesus was born when Quirinius was Governor, as Luke tells us, and in BCE 6, as we have determined, it means that Quirinius was another sort of Governor, one possibility being that he was appointed by Augustus to carry out the census, and governed only in this sense.[2] However, the plausibility of Quirinius as Governor may we also investigate, as to its timing in his lifetime. In all of this we maintain the highest respect for the Book of Luke as God's inspired Word, without doubting. This Mr. Ramsay has done, noting that there are events in the life of Quirinius prior to his time as Governor of Syria, the 2nd time being his holding of the office in Syria as of 6 **CE,** which 2nd holding is years after any modern scholar dates the birth of Christ, so it would neccessitate further investigation, probably.

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 247, by Sir William Mitchell Ramsay*)
[2](*Ibid.*)

[?](Ibid.)



Above: The Infant Redeemer, National Gallery of Art, Washington *(1485-1495 painting by Andrea Mantegna, Tempera on unprepared canvas, 70 x 35 cm)*

Quirinius

58 The research of Mr. Ramsay reveals that the only dates *in the life of Quirinius viewed to be "certain" are four: First, consulship, in* ***B****CE 12; second, his 2nd Governorship of Syria which is known to have begun in 6 CE; third, his legal case in 20 CE, with a former wife; and fourth, his death and funeral, in 21 CE.* **Yet, important events were known in his life before Syria in 6 CE** (and after his consulship of BCE 12.[1] These are derived, I believe, from assuming that he is the person described in the *titulus Tiburtinus,* an assumption that also appears reasonable to others).[2,3] **These important events include holding prior office in Syria and waging war with the Homonadenses (earning two *supplicationes*** in the process) followed by a Governorship of Asia, which usually was one year. A *supplicatio* (sic) is a day or more of prayer, rendered in the Roman religion, in this case as a high honour to a victorious general for some great victory. Following his victories over the the Homonadenses, his first administration of Syria ended, and Quirinius was assigned as Governor of Asia, the dating of which post Mr. Ramsay approaches by eliminating years known to be occupied by the appointments of other known Governors.

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), pp. 230-237, by Sir William Mitchell Ramsay*)
[2](*Ibid., pp. 227-228*)
[3](*That Quirinius waged war with the Homonadenses, as stated in our next sentence, is in fact verified by Strabo in "Strabo's Geography," Book XII, 6.5 (wherein Quirinius is called "Cyrinius"), as stated also in the book* Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 243, by Sir William Mitchell Ramsay)

Above: Presentation of Jesus at the Temple, San Zaccaria, Venice *(c. 1710 painting by Andrea Celesti, Oil on canvas, 314 x 261 cm)*

59a By the process of elimination, then, as Asinius Gallus is Governor of Asia during the year **B**CE 6-5 and Cn. Lentulus Augur is Governor of Asia in BCE 2-1 plus BCE 1 to 1 CE, followed by M. Plautius Silvanus during 1-2 **CE** and Marcius Censorinus in 2-3 CE, noting additional likelihood that Quirinius was occupied with being in Armenia as the tutor of Gaius Caesar in 3 CE, there only remain for his one-year term as Governor of Asia: the years BCE 5-4, 4-3, 3-2 or (in CE) 4-5, 5-6. Then, in 6 **CE,** generally accepted for Quirinius as Governor of Syria during the census of that period, as stated above (in paragraphs 5-7 and 5-8), Quirinius is definitely associated to that census in particular. **The most serious question that one can formulate to assist in the accurate understanding of this situation (ie. an earlier Governorship by Quirinius) may be:**

> **Would any reasonable person conclude that the definite census by Quirinius in 6 CE has any bearing whatsoever upon whether Quirinius governed Syria at a prior time?**
> **(*Important question.*)**

59b This appears to me to be such an important topic as to require careful consideration, and such we give to it. A fascinating correlation now combines with that which we have presented to assist us with the timing aspect.

510a In this, Mr. Ramsay draws upon "the supreme authority" in such matters, whom he believes to be M. Waddington, and who (as Mr. Ramsay says) points out: **The normal interval between** the official titles **consulship and proconsulate** of Asia during Augustus' Rule was only **five or six years...The only long interval [of Augustus' Reign being] twelve years, viz., in the case Cn. Lentulus Augur, who was consul B.C. [viz., BCE] 14 and proconsul of Asia B.C. [viz., BCE] 2.** Thus, as Mr. Ramsay concludes: "It is therefore *not probable that* ***Quirinius's proconsulate*** *was postponed* **over such a long interval as sixteen years,"** *BCE 12 to 4 CE, but Quirinius "probably" governed Asia between BCE 5 and BCE 2: thus, at latest, BCE 3-2.*[1]

510b Since his *Asian* proconsulship probably is BCE 3 at the latest, and a second Governorship of both Syria and Phoenicia is indicated for the unnamed official in the *titulus Tiburtinus,* his first term in Syria also precedes BCE 3, if we permit Quirinius to be this unnamed official, thus his first term in Syria when he fights the **Homonadenses** may be dated BCE 5-3 or earlier, based on the two *supplicationes* as two years that Quirinius renews the Governorship of Syria.[2] But from his consulship in BCE 12 (see above), we have roughly BCE 12-3, agreeing with Luke 2:2 that the time when Quirinius governed Syria was when Jesus was born. The year BCE 6, our year for Jesus' birth, works well, despite the perplexity usually engendered by this war:

> **There is probably no war which in itself is of quite secondary importance that is connected with so many and so vital questions of historical interest as this Homanadensian war. This will appear in the sequel of the present article. The very name of the general in command, viz. Quirinius, brings up all the tangled and difficult questions that arise out of the historical allusion to him in the Gospel of Luke ii. 2. The literature bearing on that allusion is enormous in extent and extraordinary in respect of the difference of opinion** *among scholars of high standing.*
> (*"Studies in the Roman Province Galatia: I. The Homanadeis and the Homanadensian War," The Journal of Roman Studies Vol. 7 (1917), pp. 229-283, W. M. Ramsay [emphasis ours, Ed.]*)[3]

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), pp. 232-233, by Sir William Mitchell Ramsay*)
[2](*Ibid., p. 236*)
[3](*"Studies in the Roman Province Galatia: I. The Homanadeis and the Homanadensian War," The Journal of Roman Studies Vol. 7 (1917), pp. 229-283, W. M. Ramsay*)

Above: The Adoration of the Magi, Historisches Museum, Bamberg *(1674 painting by Jan De Bray, Oil on canvas, 41 x 159 cm)*

511a That there were two occasions on which a single person served as Governor of Syria at exactly this time is in fact suggested by some scholars, due to an inscription discovered in 1764 CE-- the *titulus Tiburtinus.*[1,2] The dignitary's name is missing from this inscription. However, Quirinius has here certainly been implicated. The arguments are too many and varied to be of any use to us, considering that we have the testimony of Luke. There is no doubt, historically, that Quirinius lived. Furthermore, few others can fit the inscription cited. Also, and as we have had occasion to remark before, it is a mistake to put damaged text in fragments of stone as superior to a complete, preserved Bible manuscript.[3]

511b The mere fact that the *titulus Tiburtinus* might be in any way a confirmation of Luke is a major point.[4] Of scholars, though, Mr. Ramsay is the only one to put the testimony of Luke as of the highest authority, and to also suggest dating the birth of Jesus as in BCE 6. He mentions, though, that M. R. S. Bour agreed in some of these points in a publication presented in 1897 CE.[5,6]

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 227, by Sir William Mitchell Ramsay*)
[2](*"The Honorand of the Titulus Tiburtinus: C. Sentius Saturninus?," Zeitschrift für Papyrologie und Epigraphik Bd. 105 (1995), pp. 21-36, by Nikos Kokkinos*)
[3](*The Crucible of Credible Creed (2012), Part 2, Ch. 11, paragraph 9-b, by Ward Green et al.*)
[4](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), pp. 227-230, by Sir William Mitchell Ramsay*)
[5](*Ibid., pp. 239-244*)
[6](*Ibid., p. 248, footnote **)

512a There is only one more point that one might believe to be logical in completing this examination, and this is a point made by Mr. Emil Schürer, that only a governor could carry on war in a province, and the provinces in which the Homonadensians were found were in the Taurus Mountains, engaging perhaps "Asia, Pamphylia, Galatia, Cilicia, or Syria," of which the first three could not qualify, having no legions with which to wage any war. Also, since Cilicia is in this period a part of Syria, or not a consular province (also true of Pamphylia and Galatia), and "a consul was never sent to a praetorian province," which is administered by a praetor, he says also here that, whereas "Quirinius led the war against the Homonadensians as one who had been consul," he was acting as consul in this war and as Governor of Syria.[1] Further, Mr. Schürer adds that, since the war precedes the year 3 CE, when Quirinius was appointed to Armenia as counsellor to C. (viz. Gaius) Caesar, it involves a Governorship of Syria prior to the famous one of 6 CE, when Quirinius governs Syria, as referred to Josephus.[2]

512b Quinctilius Varus governs Syria in BCE 7-4, but not as military leader, a post for which Quirinius is suited. We may reject the notion that Luke has named the wrong Governor by appealing to evidence already presented in concluding that Quirinius governed Syria as Mr. Ramsay proposes, at the same time as Varus (not after him, as Mr. Schürer concludes), *in a military capacity,* as observed in other cases of Roman Imperial practice.[3]

512c Most notably of all, we have found that the time given from the events of the life of Quirinius allow equally with any other date that he fights the Homonadenses in BCE 6, the very year that Jesus is born in our own BG. I would also add that an article by Mr. Mark Smith, in 2000 CE, dates "campaigns in Cyrenaica and against the Homonadenses in Asia Minor," by Quirinius, **sometime before 6 B.C.E.** (as BCE 6), citing for this dating both Tacitus *Annales* and Florus *Epitome,* plus two more modern works (namely R. E. Brown in "The Birth of the Messiah" (1993) 551; A. N. Sherwin-White, "Roman Society and Roman Law" (1960-61, 1963) 164-65).[4] This would agree with the census having been initiated by Rome just prior to the birth of Jesus, allowing for the census to have been done within a one-year period.[5] Finally, "The Purpose and Plan of the Gospel of Luke," by Ernest De Witt Burton, offers no "serious objection on the ground of other data" to the birth of Jesus, as stated by Mr. Ramsay along with us, in the year BCE 6.[6]

512d We may now begin to consider the problem of enrollment in the Roman Empire, and how it may be correlated here to our very year, as Mr. Ramsay discusses in his book. While the following Chapter of the present article may offer very considerable support for the preceding, and is useful to a dedicated, thorough discussion thereof, the reader may choose to skip the reading of Chapter 6 for the moment and go without prejudice, to Chapter 7. Time permitting, a thorough reading of Chapter 6 would be enlightening, in order to brace the earlier points.

[1](*A History of the Jewish People in the Time of Jesus Christ, Part 1, Volume 1 (1896), pp. 352-353, by Emil Schürer*)
[2](*Antiquities, XXVIII, Ch. 1, sec. 1, by Josephus. Here, "Cyrenius" is used for Quirinius.*)
[3](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), pp. 238-239, by Sir William Mitchell Ramsay*)
[4](*"Of Jesus and Quirinius," The Catholic Biblical Quarterly Vol. 62, No. 2 (April 2000), p. 279, by Mark D. Smith*)
[5](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 134, by Sir William Mitchell Ramsay*)
[6](*"The Purpose and Plan of the Gospel of Luke," The Biblical World Vol. 16, No. 5 (Nov., 1900), p. 350, by Ernest De Witt Burton*)

end of Chapter 5: Principled Ramsay Offers Very Encouraging Story

Chapter 6: Roman Enrolments, Augustus, Luke

Above: Augustus of Prima Porta, Vatican Museums *(1st century statue by unknown artist, white marble, height: 204 cm (80.3 in))*

From one extremity of the heavens is its going forth, And its [finished] circuit is to their [other] extremities; And there is nothing concealed from its heat.
(*Psalms 19:6/Rus 18:7, New World Translation (1984)*)

от края небес исход его, и шествие его до края их, и ничто не укрыто от теплоты его.
(*Псалтирь 18:7, Синодальный перевод, Russian Synodal Translation (1876)*)

61a It would be very easy to compromise our faith as those have done in their interpretation of Luke's Gospel, by admitting the possibility of his reference to Governor Quirinius of Syria as a reference to the later census. For the entire scholarly world recognizes that, in the year 6 CE, Quirinius is Governor of Syria and presides over a census sanctioned by the Roman Caesar Augustus.

61b The lack of surviving evidence of an earlier census in BCE 6 (11 years earlier) does not prove (since lack of proof is **not** a proof of lack) it did not occur. But there are many events for which no evidence is yet extant, but which we believe did take place, for there are records, we know, missing and not all is recorded. It is true that not every civic record is preserved as it is also true that many literary works are misplaced or have perished, despite being known from references. In the case where a literary work has not survived but is referred to in other ancient literature, do we ever maintain that the writer referring to it was mistaken? Clearly, this is the most absurd notion imaginable, as it denies the principle of communication as paramount. In the case of the Divine Word of God, however, it has been considered of such great Providence, and the ones commenting on it have seen such a great opportunity to further their own views, that the temptation to make a remark to reinforce every doubt has been irresistible.

62a We must resist any temptation of these sorts, since it cannot be repeated too many times that the Word of God has been vindicated time and time again by discoveries made subsequent to the doubts expressed in such cases. Of this is Pontius Pilate but one example, when he was doubted and later proven historical by such discovery.[1] Mr. Nelson Glueck appeared on the cover of *Time* Magazine in 1963 as the world-famous archaeologist who stated in his book *Rivers in the Desert* (1959):

> **No archaeological discovery has ever controverted a biblical reference.**
> (*Rivers in the Desert (1959), 1st Printing, p. 31, by Nelson Glueck, [emphasis ours, Ed.]*)[2]

62b Still, let us not be mistaken that it is very tempting to allow our pursuit of evidence which can corroborate the Bible to take on more than its merited importance. We tend to forget that the Bible was the reason why we began the very search for evidence in the first place.[3] Honestly, it is only because the Bible is the inspired Word of God that we have any interest in verifying it.[4] Humbly, it is a misplaced ambition that leads one into believing that any evidence can prove the Word of God.

[1](*The Pilate Stone is the only known contemporary inscription mentioning the name of "P[on]tius Pilate," who is otherwise known from the New Testament Bible as the Governor of Judea (eg., Luke 3:1, Matt 27:3).*)
[2](*Rivers in the Desert (1959), 1st Printing, p. 31, by Nelson Glueck, [emphasis ours, Ed.]*)
[3](*cf. Isaiah 49:15*)
[4](*2Timothy 3:16*)

Above: Garden of Eden, Galleria Doria Pamphilj, Rome *(1570-1573 painting by Jacopo Bassano, Oil on canvas, 77 x 109 cm)*

63a As dust on the scales, our arguments amount to little.[1] Yet we owe our existence to Jehovah our Creator, so do we not also owe to him our efforts to verify his Word? If Jesus had been born in 6 CE, he would not have been about 30 years old, as Luke tells us, but about age 20 years, when he was baptized (ie. Year 15 of Tiberius).[2] So we see that any reasoning along these lines appears to be a major departure from the Biblical text itself. Yet such a departure renders all future research moot. For if the

Bible is untrue, no more testing is needed. This is the reason why it is wrong to test God's Word.[3,4]

6-3b At the time Jesus was born, as appears to be unanimous among scholars, we have agreement that Caesar Augustus was the Roman Emperor in power, and that at some point during his Reign, he instituted mandatory enrollments.[5] Such enrollments were discovered by research from some time before 1898 CE, since Mr. Ramsay states it in his 1898 book, naming three different scholars who at this same time, **and independently,** had announced the **"discovery that periodical enrolments were made in Egypt under the Roman Empire,"** occurring regularly in a cycle *"not of 15 years, as in the later system of indictions, but"* rather one **of 14 years.**[6] Clement of Alexandria is one who lived in Egypt c. 150 to 215 CE and who is cited by Mr. Ramsay as giving the express opinion that the system of enrollment in Syria "began with the one" happening at the birth of Christ.[7]

[1](*Isaiah 40:15*)
[2](*Luke 3:1*)
[3](*Luke 4:12*)
[4](*Matthew 4:7*)
[5](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), pp. 123-130, by Sir William Mitchell Ramsay*)
[6](*Ibid., p. 131*)
[7](*Ibid., p. 129*)

Above: Adoration of the Magi, The Hermitage, St. Petersburg *(1567-1569 painting by Francesco Bassano, Oil on canvas, 98 x 129 cm)*

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6-4a The cycle years in Egypt, which may differ from Syria, are given by Mr. Ramsay as in BCE 23, BCE 9, 6 CE, 20, 34, 48, 62, 76, 90, 104, 118, 132, 146, 160... 328 CE.[1] They begin in the Reign of Augustus (BCE 27 to 14 CE). In the case of Syria, the enrollments begin later than BCE 23, as Clement suggests, and Mr. Ramsay notes that the fragments of Egyptian census papers discovered had at the time of his book not been dated before "20 CE."[2,3] But to the extent that Clement indicates or represents the opinion prevalent in Egypt at about the end of the 2nd century, Caesar Augustus was the one who began it.[4]

6-4b The earliest example of a census is also 20 CE, during the Reign of Tiberius Caesar, of the extant fragments, as cited above, although there is a coincidence of the projected beginning of the census cycle in BCE 23 also with the 1st year of Augustus' official Imperial title which began Jun 27 BCE 23, showing that the enrollment cycle was not initiated in Egypt, nor for Egypt alone.[5] This is more true since Augustus rules Egypt since Aug 29 BCE 30, and thus the 14-year cycle commencing seven years after that date is evidently not merely Egyptian in origin, but logically occurs throughout the Empire.[6]

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 134, by Sir William Mitchell Ramsay*)
[2](*Ibid., Preface, p. x, bottom, Postscript, by Sir William Mitchell Ramsay*)
[3](*Ibid., p. 129*)
[4](*Ibid., pp. 129-130*)
[5](*Ibid., p. 140*)
[6](*Ibid., p. 141*)

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6-5a **Based upon such inferences it appears probable that the first enrollment year of Augustus was commenced 14 years after his Imperial years begin the tenure of** *tribunicia potestas* in BCE 23, whose example is first in a series of Roman Emperors to so reckon their Regnal years, the Emperor being after this time imbued with power constituting him "Champion of the Commons."[1] The organization required for the first enrollment may be proposed (as Mr. Ramsay says) as the reason for the delay of 14 years from the beginning of tenured years, until the "decree went forth" in BCE 9 (see Luke 2:1).[2] Luke states, "this was the **first** registration."[3]

6-5b That BCE 9 was the first year of enrollment is seen by the use of a "different style" of enrollment paper for Egypt in the years BCE 19-18, which years are unusual.[4,5] Such unusualness is in the fact that the 14-year cycle years (23, 9 in the BCE years) do not coincide with 19 or 18 BCE, and such a census 10 years before BCE 9 can be reconciled easily, for it precedes the cycle start. By such logic does Mr. Ramsay arrive at the same point that Clement arrived at for a start in the year BCE 9, which is the cycle closest to the birthdate of Christ.[6]

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 140, by Sir William Mitchell Ramsay*)
[2](*Ibid., p. 141, by Sir William Mitchell Ramsay*)
[3](*Luke 2:1,2*)
[4](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 139, by Sir William Mitchell Ramsay*)
[5](*Ibid., p. 141, by Sir William Mitchell Ramsay*)
[6](*Paragraph 6-3 and 6-4a, above*)

Above: Landscape with the Parable of the Tares among the Wheat, Walters Art Museum, Baltimore *(1624 painting by Abraham Bloemaert, Oil on canvas, 100 x 133 cm)*

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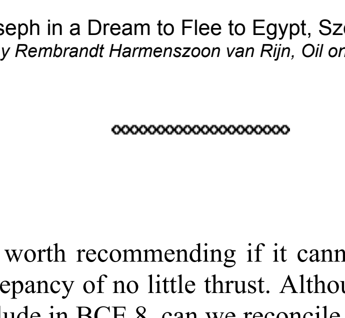
6-6 Since the date given for the first enrollment of BCE 9 is based soundly on the year BCE 23 for the first year in the official reckoning for the Roman constitutional Principate of Emperor Augustus and a 14-year cycle, it is "conclusive" that it was Augustus who initiated it.[1] It is consecutive in Egypt for the years 90 to 230 CE, with an example from the year 20 CE, as we note above.[2] **There is also an example from 62 CE, from Nero.**[3] The idea of household enrollment is, however, probably far older than Augustus in Egypt-- he only adopted it.[4] The 14-year cycle was something initiated by Augustus. The above conclusion is, indeed, quite consistent with the statement by Luke that the decree was by Augustus.[5] The only thing remaining to be determined is how it is that the enrollment took place in BCE 6 and not BCE 9.

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 140, by Sir William Mitchell Ramsay-- noting that the 1st official year of tribunician power began with Augustus, in BCE 23.*)
[2](*Paragraph 6-4a, above*)
[3](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), pp. 135-136, by Sir William Mitchell Ramsay*)
[4](*Ibid., pp. 138-139*)
[5](*Luke 2:1*)



Above: An Angel Telling Joseph in a Dream to Flee to Egypt, Szépművészeti Múzeum, Budapest *(c. 1650 painting by Rembrandt Harmenszoon van Rijn, Oil on canvas, 105 x 83 cm)*

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6-7 In the first place, no theory is worth recommending if it cannot account for essentially all observed events. Still, we have here a discrepancy of no little thrust. Although a decree by Caesar Augustus made in BCE 9 may be allowed to conclude in BCE 8, can we reconcile more than a one-year allowance for the registration itself? We are greatly indebted to Mr. Ramsay, a distinguished scholar, for his efforts to resolve this misalignment. Some scholars might be willing to concede that this is a small enough problem to be resolved without dispute. Other scholars commonly notice the work of Mr. Ramsay. His opinion is pre-eminent among them for good reason. Mr. Ramsay states that Palestine did not become a part of the Roman Empire until a **2nd Syrian Governorship by Quirinius in 6 CE (Anno Domini) incorporated it** (prior to the **2nd registration,** implied also by the reference made at Luke 2:2 to the "first" census).[1]

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 143, by Sir William Mitchell Ramsay*)

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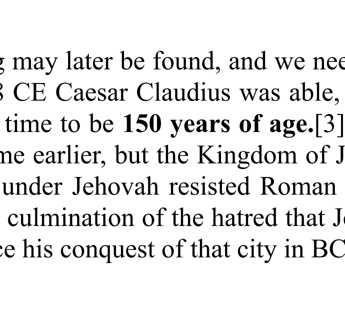
6-8a We would be faced, here, with an almost insurmountable difficulty, were it not for the fact that choosing any alternative interpretation of Luke 2:2 is troublesome.[1] **This first registration,** in the words of a most reliable witness, the physician Luke, **occurred when Quirinius was Governor of Syria,** which in order to avoid the difficulties caused by other interpretations we may take to mean only that Augustus ordered the 1st registration **for all the inhabited earth** during the time before Palestine had become part of the Roman Empire, hence Luke's words, "all the inhabited earth." Luke could not have realized in his day that the civic record of this "first registration," which possibly is known to many of his time, might be later lost, to us.

6-8b Many civic records yet missing may later be found, and we need to allow for all possibilities from our faith.[2] Pliny mentions that in 48 CE Caesar Claudius was able, using census records, to verify the age of one citizen who claimed at the time to be **150 years of age.**[3] Palestine was considered part of Syria in the years of Augustus, some time earlier, but the Kingdom of Judaea with its capital at Jerusalem was exceptional, in that the Israelites under Jehovah resisted Roman authority.[4] Eventually this led to the Roman-Jewish War, in 66 CE, the culmination of the hatred that Jews felt for Rome. King Herod was the King of the Jews at Jerusalem since his conquest of that city in BCE 37, as we have noted.[5]

[1](*Paragraph 6-3a, above*)
[2](*Romans 14:23*)
[3](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), pp. 156, 163-164, by Sir William Mitchell Ramsay*)
[4](*Ibid., p. 175*)
[5](*B4 Chronology- History of Babylon (2015), Ch. 3 paragraph 6b, by Ward Green et al.*)



Above: Claudius, Roman Emperor, Musée du Louvre, Paris *(c. 40 CE statue by unknown artist, marble, height 80.7 in)*

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6-9a Mr. Ramsay here reasons that since the year officially observed in the Province of Syria (of which Judaea was a part) "began in the spring, **the periodic year was probably 9-8 B.C., and the actual numbering would take place in the year 8-7 B.C.,"** but he qualifies this in light of events in Palestine that indicate a delay.[1,2] What is not considered by Mr. Ramsay in his splendidly thorough treatment of all aspects of this time period, is the effect caused by an initiation of a new census.

6-9b While we might expect this to be particularly true for Palestine, where a hatred for Roman administration was prevalent, it is always true that new legislation does require time for implementation, and leniency is often necessary for an encouragement of its full acceptance. For the Jews, it may be that forcing a Roman census on them could incite national pride and foment rebellion:

> **Provided Herod obeyed the orders of Augustus that an enrolment must be made, it would be entirely in accordance with the spirit in which these subject kingdoms were treated, that the manner of making the enrolment should be left to the discretion of the responsible authority, *viz.*, the king.**
> **(*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 186, by Sir William Mitchell Ramsay*)[3]**

6-9c It seems not at all out of the realm of possibility in view of the foregoing, that a delay occurred or that a greater length of time was allowed for the enrollment.

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 185, by Sir William Mitchell Ramsay*)
[2](*Ibid., p. 174-185*)
[3](*Ibid., p. 186*)

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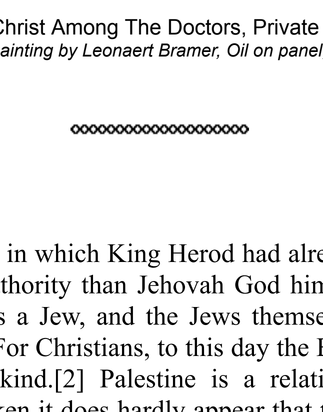
6-10a The Jews were not the only residents in Palestine, but the Romans under Augustus had to be aware of the need, in the case of foreign subjects, to make allowance for the national customs and various associated sentiment:

> **The marvellous success of Roman provincial administration was due to the skill and tact with which the officials accommodated themselves to the prejudices of the subject population; and this was clearly a case in which Jewish susceptibilities might be taken into account as regards the manner of numbering.**
> **(*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 186, by Sir William Mitchell Ramsay*)[1]**

6-10b Having narrowed down the time frame for this census to **BCE 8-7,** for its execution, we are two years in precedence of **BCE 6,** the birthdate of our Lord. But the Jewish people were unique in the detail of the **manner of numbering,** as Mr. Ramsay notes above. One difference was that an enrollment was always to be due **the proper city of their tribe and family.**[2] The inconvenience of having each family travel to that city of their family genealogy and the time taken then for them for such a journey, as well as any loss of wages, seem to validate the possibility of a delay of a few years.

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 186, by Sir William Mitchell Ramsay*)
[2](*Ibid., p. 188*)



Above: Christ Among The Doctors, Private collection *(1640-1645 painting by Leonaert Bramer, Oil on panel, 51 x 38 cm)*

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6-11a The circumstance of the difficulty in which King Herod had already found himself with Augustus we note above.[1] There is no higher authority than Jehovah God himself, and this is why a man such as King Herod, who had been raised as a Jew, and the Jews themselves, would suffer great grief at the thought of subjection to Roman law. For Christians, to this day the Bible remains our most high authority as to everything pertaining to mankind.[2] Palestine is a relatively small country, although when Augustus decreed that a census be taken it does hardly appear that the newness of the census would cost these tribal people an inconvenience less than that of being temporarily uprooted, suspended from their livelihood, such that had each tribe been assigned only two months in which to complete the task, two years would elapse.

6-11b Whether this enrollment was allowed to take place over the period of a few years, as seems reasonable for the sake of avoiding economic hardship, or whether a delay occurred in the carrying out of this first census, due to the desire to prevent rebellion, we may now see how **the birthdate of Jesus in BCE 6 appears to fit.**

[1](*Paragraph 5-6, above*)
[2](*Daniel 4:25*)

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6-12a While Saturninus may have been Syrian Governor near to the time of the decree of Augustus, as both Mr. Ramsay and Tertullian acknowledge, still as Quinctilius Varus succeeds Saturninus it may be that **Publius Sulpicus Quirinius** is fighting or soon to fight against the **Homonadenses** (as we investigated in Chapter 5).[1,2] Quirinius may thus have represented Syria as Governor, in this military capacity, at the time Jesus was born. **Still, this can not be proven with higher authority than the Word of God itself, given in Luke's Book.**[3] As Mr. Ramsay states, Quirinius could not have won his victories against the **Homonadenses** after BCE 3, according to p. 236, but could have done this earlier, which is entirely consistent with Luke 2:2, and BCE 6. Mr. Bour agrees that **Quirinius was fighting battles in BCE 7-6,** and held a position at that time equal to Syrian Governor, apparently, which makes the point.[4]

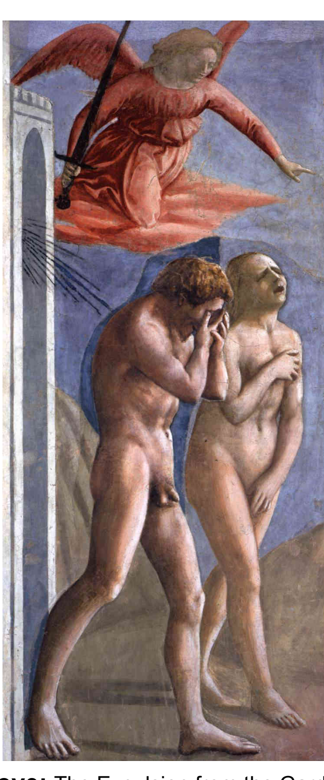
6-12b Once again is the Bible's authority found to harmonize very well with fragmentary civic records, and comes to receive yet more attention as God's unassailable Word! The work of Mr. Ramsay is a very extensive sign of it.[5] The time when Jesus is born we find even more certain!

[1](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), p. 182, by Sir William Mitchell Ramsay*)
[2](*Adversus Marcionem, Book 4, Chapter 19, v. 10, by Tertullian*)
[3](*Luke 2:2*)
[4](*Was Christ Born at Bethlehem?: A Study on the Credibility of St. Luke (1898), pp. 240-241, by Sir William Mitchell Ramsay*)
[5](*cf. Galatians 1:8*)

end of Chapter 6: Roman Enrolments, Augustus, Luke

Above: Rest during the Flight to Egypt, Pinacoteca, Vatican
(Painting by Francesco Mancini, Oil on canvas, 136 x 100 cm)

Chapter 7: Christians Handle Rome In Secure Testimony



Above: The Expulsion from the Garden of Eden, Cappella Brancacci, Santa Maria del Carmine, Florence *(1426-1427 painting by Masaccio, Fresco, 208 x 88 cm)*

> **The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise.**
> **(*Psalms 19:7/Rus 18:8, New World Translation (1984)*)**
>
> Закон Господа совершен, укрепляет душу; откровение Господа верно, умудряет простых.
> **(*Псалтирь 18:8, Синодальный перевод, Russian Synodal Translation (1876)*)**

71 We have seen how the year BCE 6 as the year when Jesus is born can accommodate what is known from the time of that first Roman census until Jerusalem's destruction. The census of 6-7 **CE,** which is well-known, does not reconcile Jesus' birth year with other known data. **Quirinius is Governor of Syria of record in 6-7 CE, yet** BCE 6 **we showed to be the correct date.** A prior census is correlated with Quirinius, in Syria, and thus in Bethlehem, at the time that Jesus is born. This is when Quirinius is involved in military duties. The birth of the Messiah helps to consolidate the date of the crucifixion, thus it affects Daniel's prophecy. It also affects the year of Jesus' baptism, because at the following Passover (John 2:20) we are told that 46 years of Temple building have passed, and **Jesus was at that period 30 years old (Luke 2:23), in 27 CE**. King Herod had begun building the Temple about BCE 20. But, in all of this, we have reckoned back from 70 CE.[1]

[1](*Paragraph 1-9, above*)

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72 We know astonishingly little about the 1st century CE, the time during which the Christian religion is begun. However, we have the Gospels and writers of the Bible. The Bible is concerned with prophecy and the Messianic promise of Jehovah to save mankind from sin and death. It claims to be God's Word and offers to be the truth.[1] There are no comparable secular works which claim such authority, and this draws a lot of spite to the Bible.[2] There is Tacitus the Roman historian, as a comparison. He was born in 56 CE and died c. 120 CE at age 64, and so he was born after Jesus had been raised from death. Orosius (c. 375 to after 418 CE) lives much later, and is a theologian and historian, a student of Augustine. Tertullian (c. 155-c. 240 CE) is a Christian apologist who writes in Latin, on theology and against heretics. Flavius Josephus is a 1st-century Romano-Jewish writer who records the Roman and Jewish history in Palestine.

[1](*John 17:17*)
[2](*1Peter 4:4*)

Above: Flavius Josephus
(Works Translated by William Whiston - 1879 - Frontispiece)

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73a Tacitus writes that Christians in the time of Nero are subjected to horrors by being "covered in wild beasts' skins and torn to death by dogs," fastened on crosses, then: **"were burned to serve as lamps by night."** Tacitus verifies the "sect" was founded by "Christus," who earlier had founded the name Christian and who had received the penalty of death in the days of Tiberius.[1] The dating convention **Common Era** (= AD as found in BC/AD notation) is established by Dionysius Exiguus of Scythia Minor in 525 CE, so that Orosius dates this sacrifice from the date of Rome's founding (ostensibly BCE 753) *ab urbe condita* to 767 AUC + 16 years:

767 - 753 + 16 = 14 + 16 = 30 CE (crucifixion of Jesus)

73b So from Paulus Orosius' writing that the Jews took the life of Jesus in the 17th year of Tiberius, dated from the death of Augustus in 767 AUC (14 CE), **30 CE** is (as we show also, above) thus the crucifixion date, from a conventional year of founding of Rome, BCE 753.[2] **Caesar Augustus dies in 14 CE (or 767 - 753), which also begins a Year 1 of the sole rule of Tiberius.** The 17th year after 14 CE (+ 16) = 30 CE (Common Era).

[1](*The Annals, 15.44, by Tacitus*)
[2](*The Seven Books of History Against The Pagans, Book 7, by Paulus Orosius, transl. by Roy J. Deferrari (1964), pp. 290-291*)

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74a Mr. F. F. Bruce (1910-1990), a prolific, New Testament scholar of more recent times, who wrote about the life and ministry of the apostle Paul, gives this same year in "all of his works," 30 CE, as that year Jesus dies.[1] Mr. Bruce is respected very much by Biblical scholars.[2] In 2-5 above, we relate how Mr. Bruce dates the famine prophesied by Agabus as "probably" dating to 44-48 CE.[3-6] The reference by Josephus to "procuratorships" (plural rather than singular) in dating this famine shows that the timing is as early as 44 CE, as pointed out above, and corresponds to the year King Herod Agrippa I died.[7,8] Mr. Rainer Riesner (1998) pens: **"Coins extending to the eighth year of the reign of Agrippa ([from 37 CE]) also confirm A.D. 44 [CE,]"** as the death of Herod.[9] Mr. Riesner, as we do, dates the crucifixion in 30 CE:

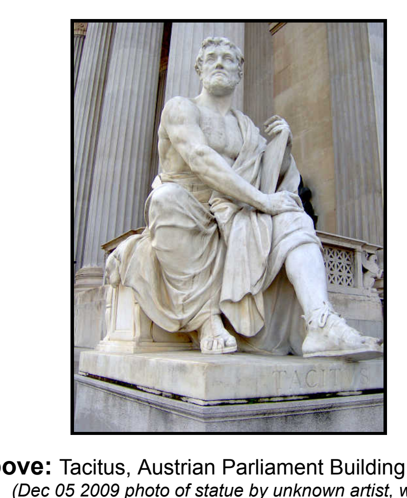
> **The year A.D. 30 [CE] is, apparently in the opinion of the majority of contemporary scholars as well, far and away the most likely date of the crucifixion of Jesus.**
> **(*Paul's Early Period: Chronology, Mission Strategy, Theology (1998), p. 58, by Rainer Riesner, transl. by Doug Stott*)[10]**

74b Mr. Riesner agrees with Mr. Bruce on the famine dating:

> **The strongest attestations for a time of severe stress in Judea point to the years A.D. 44-46 [CE].**
> **(*Ibid., p. 134*)[11]**

74c Praised as *a magisterial work that will long remain* ***the leading investigation of this heavily discussed subject,*** Mr. Riesner's book merits some study.[12]

[1](*"Dating the Death of Jesus Christ," BYU Studies Quarterly, Volume 54:4 (2016), by Jeffrey R. Chadwick*)
[2](*Ibid.*)
[3](*"Christianity Under Claudius," Bulletin of the John Rylands Library 44 (March 1962): 309-326. p. 309, by F.F. Bruce*)
[4](*Acts 11:28*)
[5](*Antiquities, XX, Ch. 5, sec. 2, by Josephus*)
[6](*Antiquities, XX, Ch. 1, sec. 1, by Josephus*)
[7](*The Cambridge History of Judaism, Volume 3, The Early Roman Period (2008), Chronological Table, p. xxxvi. It states the year of death of Herod Agrippa I as 44 CE.*)
[8](*Paragraph 2-5, above*)
[9](*Paul's Early Period: Chronology, Mission Strategy, Theology (1998), p. 117, by Rainer Riesner, transl. by Doug Stott*)
[10](*Ibid., p. 58*)
[11](*Ibid., p. 134*)
[12](*Statement by Martin Hengel on the front cover, as mentioned in the very positive review in: "Reviewed Work: Paul's Early Period: Chronology, Mission Strategy, Theology by R. Riesner," Review by: James D. G. Dunn, Novum Testamentum Vol. 42, Fasc. 3 (Jul., 2000), pp. 296-297*)



Above: Tacitus, Austrian Parliament Building, Vienna
(Dec 05 2009 photo of statue by unknown artist, white)

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75a I here cite Mr. Chadwick, who cites Mr. Brown, and Mr. Brown cites the 1969 study of Mr. Joseph Blinzler that found that: **53 of 100 scholars "maintain that AD 30 [CE] must be the date of Jesus's death."** [Of 100:]

> Between one and three respectively have opted for the years 26, 27, 28, 31, 32, and 36. Thirteen opted for AD 29 [CE], **fifty-three for 30,** and twenty-four for 33 [CE].
> (*"Dating the Death of Jesus Christ," BYU Studies Quarterly, Volume 54:4 (2016), by Jeffrey R. Chadwick,* ***who cites:****The Death of the Messiah, 2 vols. (New York: Doubleday, 1994), 2:1375, by Raymond E. Brown*)[1]

75b "It is clear that an absolute majority of the scholars surveyed support AD 30 [CE], and there is a ***more than two-to-one*** preference for AD 30 [CE] over AD 33 [CE]," comments Mr. Chadwick, with the "absolute majority" of scholars surveyed supporting 30 CE, and a ***four-to-one*** leaning to 30 CE over 29 CE.[2,3]

75c In the English translation of *Der Prozess Jesu,* by Mr. Blinzler, called *The Trial of Jesus,* and containing the 1959 study on pp. 72-73, there are some differences in the numbers, but the larger number (36) of scholars "declare themselves" for 30 CE, with 20 of them opting for 33 CE, and 10 of them for the year 29.[4] Nine elect for a year other than these, giving a total of 75 scholars (36 + 20 + 10 + 9 = 75), 36 of whom are in favour of 30 CE (or 48%), 20 (27%) favouring 33 CE. I haven't seen the 1969 study, but still my own review of the English translation just presented implies that 30 CE is in a slight minority (36/75), yet is 80% more favoured than 33 CE (36 = 1.8 x 20; 1.8 = 100% + 80%). The earlier edition is supportive, as in both cases an appreciably greater number of scholars hold for 30 CE.

[1](*"Dating the Death of Jesus Christ," BYU Studies Quarterly, Volume 54:4 (2016), by Jeffrey R. Chadwick,* **who cites:***The Death of the Messiah, 2 vols. (New York: Doubleday, 1994), 2:1375, by Raymond E. Brown*)
[2](*"Dating the Death of Jesus Christ," BYU Studies Quarterly, Volume 54:4 (2016), by Jeffrey R. Chadwick [emphasis ours, Ed.]*)
[3](*Der Prozess Jesu (1969), pp. 101-102, by Josef Blinzler,* **cited in:** *"Dating the Death of Jesus Christ," BYU Studies Quarterly, Volume 54:4 (2016), by Jeffrey R. Chadwick*)
[4](*The Trial of Jesus (1959), pp. 72-73, by Josef Blinzler, transl. from the second revised and enlarged edition by Isabel and Florence McHugh*)

Above: Elohim Creating Adam, Tate Gallery, London
(1795 painting by William Blake, Watercolour, 420 x 535 mm)

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76 The issue of the date of the crucifixion exacts import from the prophecy of Daniel 9:24-27, as we have found.[1-4] Thus, it is not merely nor in any way won by majority. Nonetheless is it reassuring to see scholarly support. As it is, scholars may not represent the popular view. This explains how 30 CE is not always presented to us, even though it appears the best date, or the one date. Mr. Blinzler himself also favours 30 CE for this date. Mr. Chadwick takes notice that since the study of this German scholar other prominent scholars have also been added to the list of those favouring 30 CE, as scholar Raymond Brown also was aware, which bolsters the case. As I mentioned in my article *True,* we need only find *"one" possible path to true history,* which allows us to confirm the historic truth of the events.[5]

[1](*Paragraph 4-11, above*)
[2](*Paragraph 4-8, above*)
[3](*Paragraph 2-11b, above*)
[4](*Paragraph 2-9, above*)
[5](*True (2018), Ch. 8 paragraph 5, by Ward Green*)

Above: Adam and Eve in the Garden of Eden, Royal Collection, Windsor
(1610s painting by Jan Brueghel The Elder, Oil on copper, 48.6 x 65.6 cm)

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77 In the case of Jesus, Josephus refers to him twice, in *Antiquities,* although his reference to Jesus as the Messiah is often suspected of Christian redaction. Josephus, like Tacitus, is born after the resurrection of Jesus, but he knows Scripture because he is Jewish. It is more noteworthy that a Jew refers to the Messiah seeing as the Jews were taught in the Old Testament to expect deliverance from a Messiah, successor to Moses.[1,2] Furthermore, it is absurd to accuse Christians or Jews of lying, since both are given the command against it.[3,4] It is far more usual that the liars are those who have not been trained by Scripture and have become selfish.[5] Human imperfection highlights the need for the Messiah and the sacrifice of his that took away sins from man.[6,7] Even without the Gospel accounts we do have testimony.[8] In 1838, it had been stated that the works of Josephus are the **"chief source,"** next to God's own Word, **"for the history and antiquities of Palestine."**[9]

[1](*Deuteronomy 18:15*)
[2](*Isaiah 9:6*)
[3](*Exodus 20:16*)
[4](*James 3:14*)
[5](*2Timothy 3:13*)
[6](*Job 33:24*)
[7](*2Corinthians 5:14-15*)
[8](*Revelation 5:6*)
[9](*Biblical Researches in Palestine, and in the Adjacent Regions (Journal of Travels in the Year 1838) (1838), Appendix I, vol. 2, p. 533, by E. Robinson and E. Smith*)

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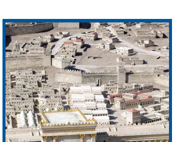
Above: Johannes Kepler *(1610 painting)*

78 The above remark is for the Bible, more than Josephus. It is actually saying that **the Bible is in fact the best source for all historical study of Palestine.** Two of the Gospel accounts of Jesus' life, Matthew and John, are actually eye-witness accounts of the events![1,2] From these accounts and the Books of Luke and Mark, as well as the first chapter of Acts (by Luke), we obtain the most accurate understanding to do with this Jesus. Our years of the Common Era are now 2020 CE, which Era itself is reckoned from a year near to his birth year; the year may err, but it was founded to mark his time. Dionysius Exiguus, in 525 CE, stated that very year to be 525 years **since the incarnation of our Lord.** To this day, we account years from that same estimate. This may be the best proof that Jesus was the Messiah. But the Bible offers many evidences of this same fact. Everything prophesied in the Bible had to be fulfilled about the Messiah, but all of which Jesus did fulfill, bringing an end to the Jewish Temple and its services.[3-5]

[1](*Matthew*)
[2](*John*)
[3](*Matthew 5:17*)
[4](*Romans 10:4*)
[5](*Matthew 24:2*)



Above: Model of Herod's Temple in Jerusalem, Shrine of the Book exhibit at the Israel Museum, Jerusalem
(Nov 09 2008 photo)

79a Of course, in the years since Jesus came to earth, the resisters of Christianity within the Jewish priesthood ventured to perpetuate faith in a Messiah yet-to-come. In 30 CE, after Jesus' resurrection, many Jews who saw the resurrected Jesus or heard of it became believers.[1] During the time of his ministry, Jesus had been making the offer to those believing to join in a New Covenant with him, to become Rulers in heaven, to judge Israel.[2] This extended to those of his disciples who stuck with Jesus during his difficulties, numbered in the Book of Revelation as some 144,000 who sing a **new song.**[3] In Revelation 4:4, 24 elders are seated on 24 thrones.[4] But there was also a **great crowd** prophesied, to be **beyond number,** out of all nations and tribes and peoples and tongues, recognized on earth, in 1935.[5,6]

79b Since then the "great crowd" has increased in numbers.[7] Unbelieving Jewish adherents are still favoured by God to return and to be his chosen people as at the first.[8] But other nations are also invited beginning in 33 CE.[9]

[1](*Acts 2:41; 4:4; 5:14; 6:7*)
[2](*Luke 22:29*)
[3](*Revelation 14:1-5*)
[4](*Revelation 4:4,10; 5:8; 11:16; 19:14*)
[5](*Revelation 7:9,10*)
[6](*Jehovah's Witnesses— Proclaimers of God's Kingdom (1993), Chapter 12, pp. 166-170, The "Great Crowd"-- Who Are They?*)
[7](*The Watchtower, Dec 15 1982, Love as a "Bond of Union", Proves to Be "Perfect," pp. 17-22, par. 6*)
[8](*Romans 11:24*)
[9](*Paragraph 2-10b, above*)

Above: St. John the Baptist, City Art Gallery, Manchester *(c. 1676 painting by Baciccio, Oil on canvas, 184 x 119 cm)*

710a Israel is the true root of Christianity, and only lost the opportunity of making up the entire tree when they failed as a whole nation to accept the Messiah, Jesus.[1] We should thus not be complacent about our "position."[2] For all have sinned and fall short of the glory of God (Romans 3:23), but Jehovah loves us so much that it is left up to us whether we will accept his loving gifts.[3] One of these gifts is that of the ransom sacrifice, if only we will accept it, that it remove all of our sin.[4] God gives to all, even to the ones who do not believe.[5,6] Similarly, we give to all, but especially to our kind.[7] We wish to be fellow citizens of the holy ones of God.[8] The Devil is the one who lies and accuses our brothers and who deviously misleads the entire inhabited earth.[9-11]

710b Hopefully we will succeed in rebuffing Satan's taunts.[12] Jehovah wants to bless all nations, by Abraham's seed.[13] Jesus offers those blessings to us as seed of Abraham.[14,15] Sometimes we may feel alone, but we may have brothers.[16,17] Elijah felt this way, and learned he was one of 7,000.

[1](*Romans 11:17-20*)
[2](*Romans 3:9*)
[3](*Romans 3:24*)
[4](*Romans 3:29*)
[5](*Matthew 5:45*)
[6](*Psalms 145:16*)
[7](*Galatians 6:10*)
[8](*Ephesians 2:19*)
[9](*Revelation 12:9-10*)
[10](*John 8:44*)
[11](*Matthew 4:1*)
[12](*James 4:7*)
[13](*Genesis 22:18*)
[14](*Galatians 3:16*)
[15](*Matthew 1:1-16*)
[16](*1Kings 19:18*)
[17](*Romans 11:5*)

711a Temporary gratification fails to give us greatest joy.[1-5] Paul was one who was willing to suffer much in his own ministry, because he got much pleasure serving Christ.[6] He did it to help others, not to get approval himself.[7]

711b Peter knew that it was better to suffer in doing good.[8] Many are the afflictions of the righteous one, and yet Jehovah delivers him or her out of all of these pains.[9]

711c Jesus said to his followers that they would experience tribulation in the world, but that he had overcome it.[10] As for Jehovah, he created the heavens; as dignity and splendour are before him, so strength and joy are his.[11]

[1](*Galatians 3:3*)
[2](*1Peter 4:2*)
[3](*Romans 13:14*)
[4](*Genesis 3:6*)
[5](*Acts 20:35*)
[6](*2Corinthians 11:23; 12:10*)
[7](*2Corinthians 13:7*)
[8](*1Peter 3:17*)
[9](*Psalms 34:19*)
[10](*John 16:33*)
[11](*1Chronicles 16:26-27*)

Above: Rest during the Flight to Egypt, Pinacoteca, Vatican
(Painting by Francesco Mancini, Oil on canvas, 136 x 100 cm)

712a The importance of the Messiah is as something provided to all mankind to recover from the sin of Adam and Eve what they lost, which is the hope of everlasting life. The time of Messiah's arrival was in addition to other means of identification provided in the earlier Bible. The prophecy of Daniel 9:24-27 assisted us in learning that the years 26 CE and 30 CE best fit the years that were expected for his baptism and crucifixion, but the views presented by other scholars are numerous, and do modify one or more of the dates that we have revealed.[1]

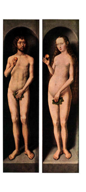
712b One example is that some scholars take the ministry of Jesus as being only two and a half years and prefer 46 full years for that period after Herod's Year 18 until the first Passover of Jesus' ministry, the latter date of which they place in 28 CE, meaning that they accept King Herod's 18th Year as late BCE 20 or early BCE 19. Among these we see both Mr. Chadwick and Mr. Blinzler.[2,3] Their reasoning doesn't affect the year 30 CE given by both them and us as the crucifixion year, but it gives the possibility of taking Year 1 of Tiberius as 14 CE.[4,5] The "half of the week" of Daniel is better in our view with 26 CE and 30 CE as start and end of his ministry, which puts the first Passover in 27 CE, and not 28 CE.

712c There appears to be no scientific argument either way, and still the need for the fulfillment of Daniel wants to be viewed as primary for the acceptance of Messiah, and the evidence is that Jesus was believed, actually. This is crucial to the Messianic story, and any reason to reject a contender prevails over one to accept him. Thus we think that Jehovah shares our viewpoint, here, because the "half of the week" is three and a half and not two and a half, so a believer opts for the former.

712d Ignoring Daniel's "half of the week" is not preferred, because a fulfillment of this prophecy, as also of all the Messianic prophecies, is for us believers crucial.[6] Attempting to say that the details don't matter fails. Scholars continue to study this, even when they agree. Scholarship coming from a doubting viewpoint is false, because doubters can't even believe their own results.[7,8] The "commonly accepted" view from the time of Eusebius (c. 260-c. 340 CE) until 1905 CE (or a millennium and a half) is a ministry of Jesus that exceeds three years.[9] It is neither reasonable nor possible to refute all of the potential or popular contrary views-- we have been given free will, all of us, whether we want it or not.[10,11] Occam's razor supports any view that is simply bright.[12,13]

[1](*"The Chronology of Jesus' Public Ministry," The Biblical World Vol. 26, No. 6 (Dec., 1905), pp. 425-430, p. 425, by Clyde Weber Votaw*)
[2](*"Dating the Death of Jesus Christ," BYU Studies Quarterly, Volume 54:4 (2016), by Jeffrey R. Chadwick*)
[3](*The Trial of Jesus (1959), p. 74, by Josef Blinzler, transl. from the second revised and enlarged edition by Isabel and Florence McHugh*)
[4](*"Dating the Death of Jesus Christ," BYU Studies Quarterly, Volume 54:4 (2016), by Jeffrey R. Chadwick*)
[5](*The Trial of Jesus (1959), p. 73, by Josef Blinzler, transl. from the second revised and enlarged edition by Isabel and Florence McHugh*)
[6](*Daniel 9:27*)
[7](*Romans 14:23*)
[8](*James 1:6*)
[9](*"The Chronology of Jesus' Public Ministry," The Biblical World Vol. 26, No. 6 (Dec., 1905), pp. 425-430, p. 428, by Clyde Weber Votaw*)
[10](*Joshua 24:15*)
[11](*John 7:17*)
[12](*Matthew 6:22*)
[13](*Luke 11:34*)

end of Chapter 7: Christians Handle Rome In Secure Testimony



Above: Adam and Eve, Kunsthistorisches Museum, Vienna *(c. 1485 painting by Hans Memling, Oil on oak, 69.3 x 17.3 cm (each))*

Chapter 8: God Reprieves Abraham's Newborn To Everlasting Days

The orders from Jehovah are upright, causing the heart to rejoice; The commandment of Jehovah is clean, making the eyes shine.
(*Psalms 19:8/Rus 18:9, New World Translation (1984)*)

Повеления Господа праведны, веселят сердце; заповедь Господа светла, просвещает очи.
(*Псалтирь 18:9, Синодальный перевод, Russian Synodal Translation (1876)*)

Above: The Sacrifice of Isaac, Private collection *(17th century painting by Philippe De Champaigne, oil on canvas, 70.7 x 58.8 in)*

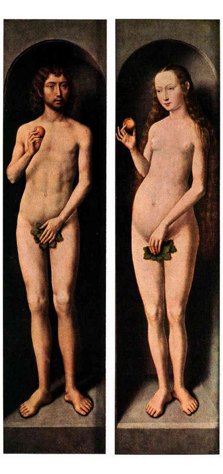
81 When Abraham was about to sacrifice his son Isaac, even though the command of Jehovah had told him to do so, it came about that he was granted a reprieve by the angel.[1] Jesus as a descendant of Abraham took up the sacrifice.[2-7] The resurrection of Jesus to heaven by Jehovah gave him eternal life, and awarded him Power second only to God.[8-15] John wrote that the Word became flesh, because Jesus is the Word of God who was born from Jehovah alone and the spirit creature from whom all other things are created.[16,17] The Bible teaches that Jesus humbled himself, to death, becoming a ransom for all mankind for the sin of Adam.[18-20] Like Matthew and John, Peter was another eyewitness of the magnificence of Jesus, as he notes in Epistle Two.[21] **"Prophecy was at no time brought by man's will, but men spoke from God as borne along by holy spirit."**[22] In the days of King David he remembered the promise to Abraham which included the gift of the land of Canaan.[23,24] David was a son of Abraham by whom the mother of Jesus descended, who had been promised a King from his line.[25-27] Jesse was the father of David from the stump of whom a **sprout** was prophesied by Isaiah to be fruitful.[28,29] The prophet Jeremiah agreed that a **sprout** would be raised up to David who would be just and righteous.[30]

[1](*Genesis 22:11-12*)
[2](*Genesis 21:12; 22:18*)
[3](*Romans 9:7*)
[4](*Hebrews 11:18*)
[5](*1Peter 3:18*)
[6](*Hebrews 9:28*)
[7](*Isaiah 53:6*)
[8](*1Peter 3:22*)
[9](*Matthew 28:18*)
[10](*1Corinthians 15:25*)
[11](*Ephesians 1:21*)
[12](*Philippians 2:9*)
[13](*1Corinthians 15:24-25*)
[14](*Psalms 110:2*)
[15](*Daniel 2:44*)
[16](*John 1:14*)
[17](*Colossians 1:16*)
[18](*Philippians 2:8*)
[19](*Matthew 20:28*)
[20](*1Corinthians 15:22*)
[21](*2Peter 1:16*)
[22](*2Peter 1:21*)
[23](*1Chronicles 16:15-18*)
[24](*Genesis 15:18*)
[25](*Psalms 89:4*)
[26](*Psalms 132:11*)
[27](*Luke 1:32*)
[28](*Isaiah 11:1,10*)
[29](*1Samuel 17:58*)
[30](*Jeremiah 23:5; 33:15*)

Above: The Virgin with the Infant Jesus and St. John the Baptist, Musée des Beaux-Arts, Rennes
(Painting by Lubin Baugin, Oil on canvas, 120 x 93 cm)

82 Zechariah prophetically named a servant **Sprout.**[1] In fulfillment of these Scriptures, Jesus is raised in the town of Nazareth, which means: **Sprout-town.**[2] The prophet Micah had indicated that the Messiah would come from Bethlehem, which is the birthplace of Jesus, and the apostle John wrote of confusion on this point.[3-5] Hosea 11:1 prophesied that Messiah was to be **called out of Egypt,** which came true for Jesus when Herod caused his parents to flee into Egypt when Jesus was a babe, returning later, when they heard Herod was dead.[6,7] Jeremiah had prophesied about the killing of children, which is fulfilled by the massacre done by King Herod.[8,9] By identifying Archelaus as the son of Herod, at 2:22, Matthew makes it clear that the "Herod" who was ruling at the time of Jesus' birth is **Herod the Great.** Jesus had been conceived by the holy spirit which came upon and overshadowed his mother Mary, still a virgin, as Isaiah also prophesied Messiah's birth to a maiden.[10,11] That Jesus could fulfill all of the prophecies such as these and also do miracles, identified him as Messiah.[12,13] We have also stated above that astrologers, travelling from the East, had seen a "Star" and come to Jerusalem near the time that Jesus was born and believed in him.[14]

[1](*Zechariah 3:8*)
[2](*Matthew 2:23*)
[3](*Micah 5:2*)
[4](*Matthew 2:1,6*)
[5](*John 7:42*)
[6](*Hosea 11:1*)
[7](*Matthew 2:15*)
[8](*Jeremiah 31:15*)
[9](*Matthew 2:17-18*)
[10](*Luke 1:34*)
[11](*Isaiah 7:14*)
[12](*Matthew 11:5*)
[13](*John 21:25*)
[14](*Paragraphs 3-8a; 3-10, 3-11; 3:12a,b*)



Above: Adam and Eve, Kunsthistorisches Museum, Vienna *(c. 1485 painting by Hans Memling, Oil on oak, 69.3 x 17.3 cm (each))*

83 That the Messiah did arrive in the 6th millennium after the Creation of Adam was something expected among Jews who understood the concept of a seven-day week, with a day equal to a thousand years (Psalms 90:4), but Jesus was rejected by the Jewish leaders despite his arrival at birth in BCE 6, in the BG 5544 years after Adam, or 77 x 72 years according to the way the years added up. These 5544 years are close to the expected time of the halfway point in the 6th millennium AM (Anno Mundi) for the Messiah to arrive in the "day" or millennium before the 7th day of the "week," which is the Lord's Day, or a "day" of rest, called the Sabbath of the usual week. Because the Jews rejected Jesus even though he was one of their people and showed all the signs prophesied of the Messiah, they were put in an awkward position with regard to the time of his arrival, which was also very close to when they expected Messiah to arrive, so they were forced in their minds to change their Scriptures, as also documented in the article

Preservation.[1] They did it by changing the years of the Patriarchs so as to shorten the generations, or the time between the birth of the sons in the successive series, so that in the *Masoretic Text* of the later Jews it differs from the *Greek Septuagint,* which is an accurate translation into Greek of the earlier, Hebrew version.

[1](*Preservation (2019), by Rolf Ward Green*)

Above: Summer (Ruth and Boaz), Musée du Louvre, Paris *(1660-1664 painting by Nicolas Poussin, Oil on canvas, 118 x 160 cm)*

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84 The year of Adam's Creation, BCE 5550, is equal to the startlingly divine product of 7 and 1/7 times 777, for a reason only Jehovah knows, since the designer of the Common Era had no knowledge of 5550, unless it was he. The new world which began with the Hapsburg Dynasty in the year 1452 CE, when Frederick III was crowned, gets without any dependence on this reference point of 1 CE to be 7000 years after Adam, with no year "zero" and a creation after Mar 19 BCE 5550 for Adam, giving us the completion of the divine "week" of 7000 years at about this time of 1452 CE, 1000 years after the invasion of Attila the Hun began the onslaught that led to the end of the Roman Empire when Constantinople fell, in 1453. The Fall of the Western Empire was beginning about the same year as Attila, in 452 CE, invaded Italy, and the last Emperor of Italy was soon then deposed in 476 CE. The Lord's Day, or Judgment Day, in the Bible is given as a period of 1000 years, the seventh day of the week of 7000 years, with Messiah arriving on the sixth day. The Lord's Day is considered Sunday in Christendom, as the first day of a new week after the Saturday Sabbath day ended the Jewish week as the seventh day, of rest. Jesus stated that his Father had kept working, so this is also consistent with this being before the Sabbath.[1] Jesus performed miracles on the Sabbath day, something which infuriated his enemies among the Jewish leaders. But for the larger 1000-year scale it was not Sabbath.

[1](*John 5:17*)

Above: Enea Silvio Piccolomini Presents Frederick III to Eleonora of Portugal, Fresco Piccolomini Library, Duomo, Siena, Italy *(1502-1508 painting by Pinturicchio, Fresco, detail)*

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85 In the prophetic sense, the Messiah was supposed to do some works of healing on the sixth day, before the end of the system of things could arrive or Sabbath begin. The Sabbath of 1000 years, or Judgment Day, could thus be considered (as we saw in *Joseph and On*) as a period beginning about four hundred years after Jesus. After that millennial Sabbath, the "Renaissance" began. In 1452 CE Leonardo Da Vinci was born, and he typified the Renaissance perhaps more than anyone of that time. Attila died in 453 CE, 1000 years before 1453 CE, when the city of Byzantium (Constantinople, Istanbul) fell. The Jewish system of Temple worship ended in 70 CE, as we have seen, and the general congruence of events and the timeline itself show us that Jesus is the Messiah. His resurrection, as importantly, is a guarantee to us that Jesus will be alive forever to help us and that a resurrection is coming after which all will be judged.[1,2] Just as the Jewish system ended, so will also the evil system of today's world pass away by a spiritual fire.[3] This hope strengthens and brings joy to us Christians.[4]

[1](*Acts 17:31*)
[2](*Acts 24:15*)
[3](*2Peter 3:12*)
[4](*2Corinthians 12:10*)

Above: Moses Striking the Rock, Metropolitan Museum of Art, New York *(1596 painting by Abraham Bloemaert, Oil on canvas, 80 x 108 cm)*

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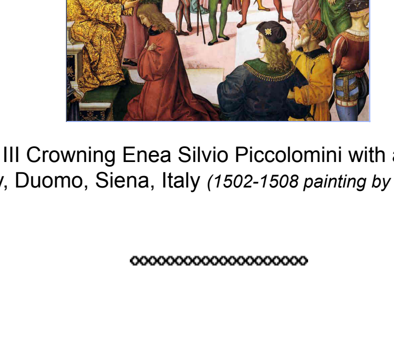
86 The Jewish Scriptures are full of things which have an equivalent event in the earthly life of Jesus, and the Greek Scriptures were written to document such truths. The fulfillment of the earlier, Hebrew Scriptures have a lot to do with how well Messiah could be identified. But this record itself, especially the Gospels, permit people of today to examine for themselves these facts. In the days of Moses when Israel wandered for 40 years in the wilderness, Jesus was there to lead them in the form of a "pillar of cloud" in the daytime and "pillar of fire" by night until they got to the Promised Land.[1-4] Even as Moses approached the end of his life this same pillar continued with them, serving as a guide through whom Jehovah spoke to them, both to pardon them and to execute "vengeance against their notorious deeds," and was a spiritual rock-mass representing Christ himself.[5-7] The wilderness wandering ended in BCE 1452, as we have presented previously in our BG chronology, and this is a point directly opposite the Common Era date for King Frederick III of the Hapsburgs who ruled from 1452 CE. In the "mirror" of the Common Era, then, Jesus becomes a leader who directly corresponds to Frederick III, in that Frederick dies in 1493 CE while Jesus as a pillar of cloud began leading Israel in BCE 1493, when in our BG chronology Moses led them out in *The Exodus.*[8-11]

[1](*Exodus 13:21,22*)
[2](*Exodus 14:24*)
[3](*Numbers 14:14*)
[4](*Nehemiah 9:12,19*)
[5](*Deuteronomy 31:15,16*)
[6](*Psalms 99:7,8*)
[7](*1Corinthians 10:4*)
[8](*The Crucible of Credible Creed (2012), Ch. 11 paragraph 7, by Ward Green et al.*)
[9](*Joseph and On (a.k.a. On, a.k.a. Poseidon) (2010), by Ward Green*)
[10](*Phoenix (a.k.a. Redemption of the Phoenix), by Ward Green and A. R. Rutledge*)
[11](*Joseph (a.k.a. Joseph, Ruler of Egypt) (2009), by Rolf Ward Green*)



Above: Frederick III Crowning Enea Silvio Piccolomini with a Laurel Wreath, Fresco Piccolomini Library, Duomo, Siena, Italy *(1502-1508 painting by Pinturicchio, Fresco, detail)*

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87 The above shows that it is important for faithful ones to realize how Jesus in his pre-human existence played a significant role in Jehovah's dealings with mankind. According to Proverbs 8:30, the pre-human Jesus had an even more important role long before Israel existed as a nation, and before even Adam was created, serving as a master builder with Jehovah and creating all things.[1,2] Proverbs 8:22 together with Colossians 1:15 shows that Jesus is the *first-born of all creation,* and he is the earliest of Jehovah's achievements of long ago. He received the name "Jesus," or its Hebrew equivalent "Yehoshua," only when he was born to his human mother. Also, he is known as Michael the Archangel who defeats the Devil at Revelation 12:7, and is mentioned also in Daniel and Jude as being foremost of Jehovah's angels.[3,4] He is the anti-typical King for whom Solomon served as the type, and with King Solomon being a very wise King over Israel at the height of Israel's earthly glory (a time of great significance for God's people because it is the time when the 1st Temple of Jehovah was built), it is clear that he prefigures the Messiah in a sense.[5,6] In other words, King Solomon is a prophetic type for a greater, anti-typical King who was the hope of Israel.

[1](*Proverbs 8:22-30*)
[2](*Colossians 1:16*)
[3](*Daniel 12:1*)
[4](*Jude 9*)
[5](*1Kings 3:8-4:34*)
[6](*1Kings 6:1*)

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Above: Holy Family with St. Elisabeth and the Infant St. John the Baptist, Christian Museum, Esztergom, Hungary *(c. 1550 painting by unknown master, Oil on canvas, 170 x 106 cm)*

88 The birth of Jesus, as we have seen above, occurred at a time very close to BCE 6, which is in our *Blessed Greenealogy* also some 1000 years after the year of the completion of the 1st Temple by King Solomon (from 1Kings 6:37,38, Solomon's Temple was finished in month 8 of Year 11 of the King, with BCE 1017 being his Year 1 in our BG chronology, so that BCE 1007 is the Year). The Hebrew secular calendar has a year starting in the 7th month (Tishri), so that the year BCE 1007 can also be taken as ending in Tishri of the year BCE 1006, and this puts the year of Jesus' birth 1000 years clear of the year of the 1st Temple's completion, very exactly. The importance of the period being 1000 years is given to us, as already discussed, from the idea of the week of seven days consisting of 1000 years each, where the Messiah is expected to rule for one of those days, but is not expected to arrive until the sixth of the week. So, Solomon, arriving as he does (in BCE 1007) roughly 4500 years after Adam in our chronology is clearly not the Messiah, but he still typifies the Messiah's Rule. In the article *Green* I wrote about the Kings of Ethiopia who sprang from Solomon's marriage union with the Queen of Sheba, which is dated in BCE 975 for King Menelik the son of Solomon, the dating being seen from the *Ethiopian Kings List,* a list "complete down to the time of Christ" (averaging 16 years per Reign).[1,2] The precise timing of Solomon's Reign is fixed, as was also mentioned in previous articles (since as early as *Joseph*) by the Temple axis alignment (according to the work of Mr. Reidinger), but also using the date of the Temple's destruction (BCE 587, *B4 Chronology Chapter 1*) to do dead reckoning by the exact years of the Kings of Israel and Judah as seen in Scripture.[3]

[1](*1Kings 10:1-13 and 2Chronicles 9:1-12 The Queen of Sheba is mentioned, but not with any indication about Menelik*)
[2](*Green (2009), by Rolf Ward Green*)
[3](*1Kings 11:42-2Kings 25:10; 1Chronicles 28:6, 2Chronicles 9:30-36:11*)

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89a The timing of Jesus' arrival as the Messiah is thus in many ways seen to fit the chronology expected for him. Yet there is another way in which the timing of Jesus' arrival as Messiah was shown to believers in prophecy. This is the prophecy of "seven times," a prophecy from Chapter 4 of the Book of Daniel (yes, another prophecy from that Book), based upon a dream of Nebuchadnezzar. When a "time" is taken to be a prophetic year of "360" days, and a "day" is taken to be a year, "seven times" becomes 7 times 360 years, which is just "2520 years," representing the "times of the Gentiles" as the period of time when Jehovah's people suffered "Gentile Rule." This period of Gentile Rule is a political concept and means a period of great hardship for Jehovah's people. In Nebuchadnezzar's day, however, it applied to "seven times" (likely "years") during which he lost power and became like a beast, eating vegetation and letting his hair and nails grow uncontrolled, away from humankind.

89b But the bigger fulfillment of this prophecy applied to God Jehovah's own people and their governmental power. The Kingship of Israel that began with King Saul as an autonomous Israelite King for Jehovah in 1100 BCE came to an end some 490 years later, when King Josiah, by a loss in battle to Pharaoh Necho II of Egypt at Megiddo in Palestine in BCE 609, lost that Israelite autonomy. The timing of this event is very well known, both from the date of Jerusalem's destruction in BCE 587 as well as from the Egyptian chronology, while its import came to be a beginning of the *Times of the Gentiles.*

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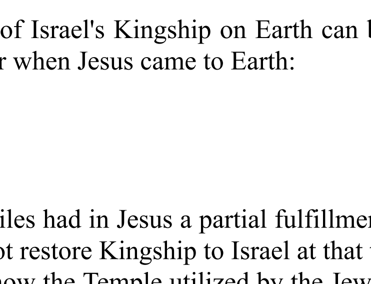

Above: The Garden of Eden, Städelsches Kunstinstitut, Frankfurt *(c. 1410 painting by unknown master, German, Tempera on wood, 26 x 33 cm)*

810a If the "death" of the autonomy of Israel's Kingship on Earth can be signified by the number "86," it was also 7 times 86 (602) years later when Jesus came to Earth:

609 - 7 x 86 = BCE 7
("seven times" 86)

Thus, the "seven times" of the Gentiles had in Jesus a partial fulfillment at the time of the Messiah's birth or conception, although Jesus did not restore Kingship to Israel at that time (as he explained to followers).[1] We have seen, on the contrary, how the Temple utilized by the Jews in Jesus' time was destroyed only 40 years after his crucifixion and resurrection, leaving Jewish hopes for an Earthly Kingdom in disarray at that time. Jerusalem was destroyed in 70 CE, this coming 40 years after the resurrection of Jesus Christ given as 30 CE.

810b The first destruction of Jerusalem had occurred in BCE 587, or 616 years before the crucifixion in 30 CE, and here we may see one more fulfillment of "seven times." "Seven times" eighty-eight is six hundred and sixteen.

7 x 88 = 616 = 587 + 30 - 1
("seven times" 88)

When Jesus ascended to heaven in 30 CE, there occurred a very real restoration of Kingdom power to believers. So the "seven times" of the Gentiles may be seen to be fulfilled in more ways than one, as prophecy often is.

[1](*Acts 1:6*)

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811a Further to this prophetic word, Jehovah's people noted a great way in which the "seven times" could come true during the decades preceding 1914 when it was noted in *The Watchtower* magazine that the fulfillment of the *Gentile Times* came due by the year 1914 CE.[1,2] *The Great War,* as it was known at the time, was a remarkable fulfillment when it broke out in 1914, in that it implied that the world then "known" had ended.[2] Since that time, mass annihilation has loomed over us. To Christians, though, it meant the end of the system.[3] But there has been yet another fulfillment of the same prophecy, as noted in article 17, *Preservation.*[4]

811b The Jewish nation of Israel was restored to a position of worldly power on May 14, 1948, an event marking the first time since BCE 608, an interval of "seven times" 365 (= 2,555 days) years, that Israel had world power.[4] After Josiah was killed by Pharaoh Necho II, Egypt was in control of Israel's Kingship, until Nebuchadnezzar of Babylon took control in Year 3 of Jehoiakim, and later Cyrus and successive Persian Kings controlled Israel's Governors, then Seleucid Kings (except for the Rule of the Hasmoneans briefly), followed by Rome, the Islamic Caliphates, Ottomans (all prior to Israel in 1948 CE).

811c The exception within this period of 2,555 years is the approximately 47 years from BCE 110 to 63 during which the Hasmonean Dynasty gained independence subject only to the approval of the Roman Empire, and so the period may not be viewed as independent, under Jehovah alone. However, neither was Israel's declaration of 1948 such as to be without earthly assistance, when in 1917 CE a British statement known as the Balfour Declaration was issued to support a Jewish national home in Palestine. When we count the time from BCE 608 to Hasmonean Ruler John Hyrcanus in BCE 111, this comes to "seven times":

608 - 7 x 71 = 608 - 497 = 111
("seven times" 71)

("seven times" 71)

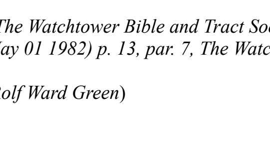
The period from BCE 111 to 1948 CE is 2058 years, such a number as is triply divine in factors "seven times":

7 x 7 x 7 x 6 - 111 + 1 = 2058 - 110 = 1948 CE
("seven times" [cubed] times 6)

8[11d] One sees the entire period from BCE 608 to 1948 CE as:

7 x 365 - 608 + 1 = 2555 - 607 = 1948 CE
("seven times" 365)

[1](*God's Kingdom Rules! (2014) p. 15, paragraph 10, The Watchtower Bible and Tract Society*)
[2](*The Watchtower Announcing Jehovah's Kingdom (May 01 1982) p. 13, par. 7, The Watchtower Bible and Tract Society*)
[3](*Matthew 24:3*)
[4](*Be. 'Preservation' (2019), Ch. 11 paragraph 11, by Rolf Ward Green*)



Above: A morte de Judas Macabeu, Bahia Museum of Art, Salvador, Bahia, Brazil *(18th-19th century painting by José Teófilo de Jesus, Oil on canvas, 48 x 64 cm)*

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8[12a] With the 'prophetic year' of 360 (12 months of 30 days each) days, "seven times" calculated from BCE 608 was:

7 x 360 - 608 + 1 = 2520 - 607 = 1913 CE
("seven times" 360)

Our certainty about the year BCE 608 is not so certain so as to completely exclude BCE 607 from consideration as our beginning for the *Times of the Gentiles.* So, we may see the years as sufficiently in agreement.

8[12b] With World War I breaking out in July of 1914, many of the faithful ones or Bible Students of the time saw it as evidence that Jesus had begun to reign from heaven. As Revelation 12:9 explains, the "great dragon," Satan himself, was at some point cast down from heaven to be a bad influence so as to mislead the nations on Earth. The Great War could be seen as evidence of this event.

8[12c] As Messiah and King of Jehovah's heavenly Kingdom, the resurrected Jesus has an important role to play in the prophecy of the *Times of the Gentiles,* we note. The commencement of these *Times of the Gentiles* in BCE 608 was the 1st Year of Jehoiakim, the prophecy of Jeremiah having indicated that 70 years would begin therefrom for Israel's servitude to the Gentiles which would be a time of desolation to Israel of those days, because Israel's Divine King had been taken from them.[1-3] It is thus evident that the *Gentile Times* began or may be considered to have begun in this year, also. Just 69 years later, Cyrus captured Babylon, making an end to the 70 years of Jeremiah's prophecy with Year 1 of Cyrus commencing in BCE 538 (608 - 70 = 538), and a declaration by him in his Year 1 BCE 538 freed Israel, ending a miniature Gentile Times (70 years as 7 x 10).

8[12d] As noted by the apostle Paul at Romans 9:8, the intent of the promise by Jehovah to Abraham was for a purpose of God's choosing so that the "children of the promise are counted as the seed" (not merely his descendants).[4] Although the Messiah came as a literal descendant from the seed of Abraham through the line of Mary mother of Jesus Christ, the blessing was to be to "all nations."[5] Jehovah showed this by his choosing of the line of the seed leading to Christ, allowing the younger son Jacob to trick Esau out of his birthright, as also foretold.[6] So it was only by Jehovah's undeserved kindness that a seed was provided in Christ, to bless all the nations. It is not only the seed of Abraham that are blessed by the promise to Abraham, but all the nations, as today. King David as a son of Abraham spoke about its growth:[7]

> **For is not my household like that with God? Because it is an indefinitely lasting covenant that he has assigned to me, Nicely put in order in everything and secured. Because it is all my salvation and all my delight, Is that not why he will make it grow?**
> **(*2Samuel 23:5*)[7]**

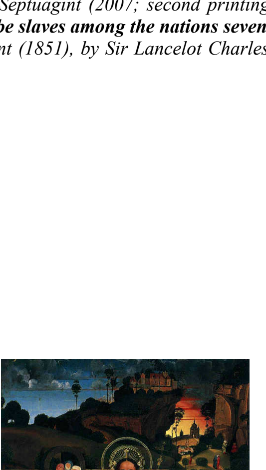
8[12e] Isaiah later prophesied about the growth in numbers of faithful such as we have seen in the years since 1914:[8]

> **The little one himself will become a thousand, and the small one a mighty nation. I myself, Jehovah, shall speed it up in its own time.**
> **(*Isaiah 60:22*)[8]**

8[12f] Power is given to God's people, as again Isaiah wrote:[9]

> **But those who are hoping in Jehovah will regain power. They will mount up with wings like eagles. They will run and not grow weary; they will walk and not tire out.**
> **(*Isaiah 40:31*)[9]**

[1](*Jeremiah 25:11, A New English Translation of the Septuagint (2007; second printing with corrections and emendations, 2009), Edited by Albert Pietersma and Benjamin G. Wright:* ***"They shall be slaves among the nations seventy years."***)
[2](*Jeremiah 25:11, English translation of the Septuagint (1851), by Sir Lancelot Charles Lee Brenton (1807-1862):* ***"They shall serve among the Gentiles seventy years."***)
[3](*Paragraphs 9-2b and 9-5, below*)
[4](*Romans 9:8, New World Translation (1984)*)
[5](*Genesis 12:3; 22:18; 26:4; 28:14*)
[6](*Genesis 25:23*)
[7](*2Samuel 23:5, New World Translation (1984)*)
[8](*Isaiah 60:22, New World Translation (1984)*)
[9](*Isaiah 40:31, New World Translation (1984)*)



Above: Resurrection of the Hof Altarpiece, Alte Pinakothek, Munich
(1465 painting by Hans Pleydenwurff, Mixed technique on pine panel, 177 x 112 cm)

end of Chapter 8: God Reprieves Abraham's Newborn To Everlasting Days

Above: The Adoration of the Magi (Bargello Diptych), Museo Nazionale del Bargello, Florence *(1380s painting by unknown master, Tempera on wood, 50 x 31 cm)*

Chapter 9: Gentile Observed Dating Summarized

Above: Presentation of Jesus at the Temple, Pinacoteca di Brera, Milan *(1529 painting by Girolamo Romanino, Oil on canvas, 188 x 140 cm)*

> **The fear of Jehovah is pure, standing forever. The judicial decisions of Jehovah are true; they have proved altogether righteous.**
> **(*Psalms 19:9/Rus 18:10, New World Translation (1984)*)**

> Страх Господень чист, пребывает вовек. Суды Господни истина, все праведны.
> **(*Псалтирь 18:10, Синодальный перевод, Russian Synodal Translation (1876)*)**

9[1] By the time of Year 4 of King Jehoiakim, or BCE 605 in our BG chronology, the prophet Jeremiah had prophesied for 23 years, and Nebuchadnezzar King of Babylon began to rule in that same year, according to Jeremiah 25:1. From *History of Babylon,* our 2015 article, King Nebuchadnezzar's Year 1 has been established by all of the business records and also by astronomy as BCE 604. Year 1 of King Josiah of Judah we took as BCE 639, and thus at Jeremiah 25:3 the Year 13 of Josiah is BCE 627 and this is also very near to 23 years before BCE 604. Since the accession of a King occurred one year before his 1st official year of Rule, there is no difficulty. If 639 is exact for Josiah, it may be that Jeremiah is preaching for 22 years and some months, and this would still not cause any problem, as the use of the ordinal (23rd) was often replaced by the cardinal (23), in the language of the ancient Hebrew, as one commonly finds.

Above: Prophet Jeremiah, Museo dell'Opera del Duomo, Florence, Italy *(1423-1426 statue by Donatello, Marble, height 191 cm)*

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9[2a] The insistence on exactness is not necessarily wise in the consideration of ancient calendar systems of which we do not possess exact knowledge, but it would appear to be important to look rather for *consistency.* In the *Gentiles Times* prophecy, we have shown a date very near to BCE 608 for the beginning of it with the resulting dates of 1913 and 1948 CE being ultimate later fulfillments corresponding to the start of World War I 1914 CE and Israel's own Declaration in 1948 CE.[1] It is simpler to consider the difference from an exact calculation than to call all numbers an approximation. After the *Gentile Times* began in BCE 608, as we reckon it in our *Blessed Greenealogy,* there was a beginning of trouble for Judah at Jerusalem, in full accord with what Jeremiah had prophesied (2Ki 24:2) in Year 4 of Jehoiakim at Jeremiah 25:11, about 70 years.[2]

9[2b] The Royal Records of Babylon show that Babylon's King, Nebuchadnezzar II, captured Jerusalem in BCE 597, with King Zedekiah (not yet seen by name in those records), from the Biblical texts, being placed upon the throne. This was called Year 7 of Nebuchadnezzar, in agreement with Nebuchadnezzar's Year 1 having been BCE 604 (with his accession in BCE 605, at the death of his father). Since Jeremiah had prophesied at Jeremiah 25:11 in BCE 605 regarding the 70 years of domination by foreign or Gentile nations coming to an end at Babylon, and since the Persian King Cyrus conquered Babylon in BCE 539, a few years less than 70 years after BCE 605, we may see that the period of Gentile domination began in BCE 608 after the King of Judah, Josiah, was killed in battle. Although his son Jehoahaz succeeded him on the throne, the Egyptians intervened after three months and placed Jehoiakim on the throne at Jerusalem as King of Judah. So Jehoiakim was essentially a Gentile King and served as King of Judah while the *Gentile Times* began. Jehoiakim was succeeded by his son Jehoiachin, who was the King evidently captured by Nebuchadnezzar, in 597.[3]

[1](*Paragraphs 4-12a, 8-11, and 8-12, above*)
[2](*2Kings 24:2*)
[3](*2Chronicles 36:5-10*)

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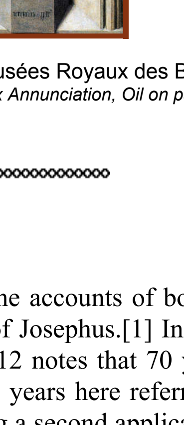
9[3] Thus are the Bible's records perfectly complemented by the Babylonian Royal Records during this period, while the destruction of Jerusalem came in BCE 587, which is Nebuchadnezzar's Year 18 (604 - 17 = 587), marking the beginning of what Josephus accounted as a period of 50 years in which the Temple at Jerusalem stood desolate.[1] At 2Chronicles 36:21 we read that Jeremiah's statement about the 70 years was fulfilled, with verse 22 adding that King Cyrus helped to facilitate that fulfillment, when in his 1st Year as Babylon's King he commissioned that the Temple of Jerusalem be rebuilt upon its site. However, it would not be completed until the Year 6 of Darius (about BCE 517), 70 years after its desolation.[2] Josephus acknowledges that Jerusalem was desolate from the time of its destruction "during the interval of 70 years," before mentioning the "obscurity" of 50 years.[3,1] So the account of Josephus helps us to harmonize these pieces of evidence with the inspired Biblical account. The Persian and Babylonian histories are detailed here and so accurate as to confirm many Scriptural details.

[1](*Against Apion, Book I, Section 21, by Flavius Josephus, from The Genuine Works of Flavius Josephus the Jewish Historian, translated from the original Greek, according to Havercamp's accurate Edition, containing Twenty Books of the 'Jewish' Antiquities, with the Appendix or Life of Josephus, written by himself: Seven Books of the Jewish War: and Two Books against Apion, by William Whiston (1737)*)
[2](*Ezra 6:15*)
[3](*Against Apion, Book I, Section 19, by Flavius Josephus, from The Genuine Works of Flavius Josephus the Jewish Historian, translated from the original Greek, according to Havercamp's accurate Edition, containing Twenty Books of the 'Jewish' Antiquities, with the Appendix or Life of Josephus, written by himself: Seven Books of the Jewish War: and Two Books against Apion, by William Whiston (1737)*)



Above: The Prophet Jeremiah, Musées Royaux des Beaux-Arts, Brussels
(c 1445 painting by Master of the Aix Annunciation, Oil on panel, 152 x 86 cm)

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9[4] As related in *B4 Chronology* paragraph 1-8a, the accounts of both Ptolemy and Berossus agree with these dates for Babylon's Kings and the account of Josephus.[1] In the 2nd year of Darius I, which was BCE 521 or very near to it, Zechariah 1:1,7 and 12 notes that 70 years of Jehovah's denouncing of his people was yet ongoing, which means that the 70 years here referred to had not begun until after or in BCE 591, and hence implies the 70 years as having a second application after BCE 591. Ezra 6:15 shows that the Temple was completed later in the 6th year of Darius I, which was near to BCE 517 so as to coincide with such 70 years as began in BCE 587. Israel was not subject to Babylon during the last part of this period from BCE 539 onward, but was attempting to rebuild the Temple in Jerusalem and having trouble. Mr. Jonson discusses these things in his book as well, where he proposes that the fall of Assyria to Babylon, in BCE 609, possibly began the 70 years "for Babylon."[2,3] There are thus at least two instances of the 70 years.

[1](*See also B4 Chronology, paragraph 1-5*)
[2](*The Gentile Times Reconsidered (2004), Fourth Edition, pp. 191-233, by Carl Olof Jonson*)
[3](*The Gentile Times Reconsidered (2004), Fourth Edition, p. 233, by Carl Olof Jonson*)

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9[5] Shortly after Persian King Cyrus captured the city and Kingdom of Babylon in BCE 539, the prophet Daniel took note of the fulfillment of the "70 years" of Jeremiah, who we noted foretold the 70 years ending at Babylon. This prophecy of Daniel's was mentioned above at 4-12a of the present article, and is quoted from Daniel 9:2. There Daniel calls the 70 years the fulfillment of the "devastations" or "desolation" of Jerusalem, something appropriate to describe the period BCE 587-517, though his mention of the prophet Jeremiah shows that he sees the end of the 70 years that began BCE 608 or BCE 605.[1] "Devastations" can thus be interpreted as a subjection of Jerusalem to the Gentile Powers, and the end of the "devastations" as BCE 539/538 when Cyrus took Babylon, 70 years after Babylon had got dominance over Assyria. Daniel saw that the devastations were due to end soon, and this caused him to seek Jehovah in prayer for help to bring Israel back into the condition of his favour. It would be another 20 years or more before the Temple at Jerusalem was fully rebuilt, although it would only be a short time before Jews would undertake that work.[2]

[1](*Jeremiah 25:1,11; 27:1,6,7*)
[2](*Ezra 1:1-3; 3:8*)

Above: Daniel In The Lions' Den

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9[6] The prophecy of Jeremiah in the 4th Year of Jehoiakim, BCE 605, can be dated as spanning 70 years BCE 608-538 provided that one may date Year 1 of Cyrus as BCE 538.[1] Since these dates are derived from secular history and not solely from the Bible itself, BG chronology or the most reliable secular dating has to be our chronology. The Babylonian Kings from Nebuchadnezzar onward are in great detail elaborated and dated, as is conventional, only because the conventional dates were well-founded. The

conventional dates for King Solomon are not agreed to by one who understands our BG chronology, since the Regnal Years of the Bible are corrupted by convention. The date of BCE 608 is agreeable, and Solomon has been best reckoned using the Bible and its detailed Reigns. There are 430 years of Kings that go back from BCE 587 (Jerusalem's destruction) to Solomon Year 1, BCE 1017.[2] There are also 850 years, or 17 Jubilees each 50 years in duration from Israel's "entrance" into Palestine as they left Egypt to Jerusalem's destruction in BCE 587.[3] From this we date their entrance into Palestine as BCE 1437, about 15 years after they got across the Jordan, comparable to the 14 years of that Talmudic tradition.[4]

[1](*Jeremiah 25:11; 27:1,6,7*)
[2](*1Samuel, 2Samuel, 1Kings, 2Kings, 1Chronicles, 2Chronicles*)
[3](*Jewish Encyclopedia (1906), Sabbatical Year and Jubilee, subsection "Talmudic and Samaritan Calculation of Jubilees"*)
[4](*Ibid.*)

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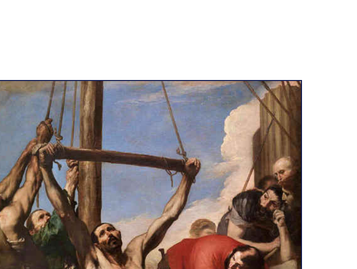
9-7 Year 4 of King Solomon is linked to the date of *The Exodus* by the 480th year, mentioned at 1Kings 6:1. The Year of *The Exodus* is thereby determined to be BCE 1493 (1014 + 479 = 1493), and the establishment of the 1st Sabbath Day found at Exodus 16:1,22 set for a Saturday in the year of *The Exodus* is a match in the year BCE 1493 for Jun 01 and Jun 08 (Saturday).[1] Furthermore, the Egyptian chronology had independently established a date of BCE 1493 for the death of one of the Pharaohs (Thutmose I), a detail necessary from the Bible's account that a Pharaoh drowned in the Red Sea.[2] Erwin Reidinger's theory that Solomon's Temple aligned with the Sun on Apr 18 in the year of its founding was found to be consistent with a date Nisan 15, BCE 1014.[3] King Solomon's Year 1 BCE 1017 is 430 years before BCE 587, thus agrees with the Biblical years of the Kings.[4] The year BCE 587 for the destruction of Jerusalem thus determines the Year 1 of King Solomon quite accurately as being BCE 1017, and the year of 587 itself is known with a very high degree of precision from the business documents of Babylon, which number in the thousands to prove that precisely 83 years elapsed between the Year 1 of Nebuchadnezzar and Year 1 of Persian King Darius:[5,6]

587 + 430 = BCE 1017
(Year 1 Solomon)

604 - 17 = BCE 587
(Year 18 Nebuchadnezzar, Jerusalem destroyed)[6]

604 - 83 = BCE 521
(Year 1 Darius I)[5]

[1](*Rita Gautschy (gautschy.ch), 1st visibility May 18, BCE 1493, Heliopolis, Egypt, from which we arrive at Iyyar 22 as 31 - 18 + 8 = 21 days later, with May 18 as Saturday, Iyyar 01 and Apr 19 as Friday, Nisan 01, and Vernal Equinox being Apr 03 in BCE 1493.*)
[2](*Exodus 14:23,28*)
[3](*Joseph (2009), 'Alignment of the 1st Temple axis,' by Rolf Ward Green. Using Rita Gautschy (gautschy.ch) for Heliopolis, Egypt, Apr 04 BCE 1014 is 1st visibility and thus Apr 18 is Nisan 15, and Vernal Equinox being Mar 31 in BCE 1014.*)
[4](*This 430 years is the sum of the total years given for each King's Reign in the Bible books of Samuel, Kings, and Chronicles, as shown in the article "Moses Part 1 (2010), by Rolf Ward Green and A. R. Rutledge," where the text reads: "Solomon's rule to the siege of Jerusalem."*)
[5](*B4 Chronology, paragraph 3-4b*)
[6](*Paragraphs 1-8, 9-1, and 9-2b, above*)



Above: Martyrdom of St. Philip, Museo del Prado, Madrid, Spain *(1639 painting by Jusepe De Ribera, Oil on canvas, 234 x 234 cm)*

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9-8 Of these business documents from Babylon, for the time period BCE 627-539 they are believed to number 50,000. From these datable tablets, it is estimated that every single year is covered by as many as hundreds of them, so that then *Every year of every King is known.*[1] Over 10,000 of these tablets from the time period from Nabopolassar to Darius (BCE 627-485) were published in textual form before 1991, meaning there can simply not be any doubt that Cyrus conquered Babylon but 48 years after the destruction of Jerusalem, by Nebuchadnezzar.[2] It was a few years after Cyrus took Babylon that those 50 years of obscurity mentioned by Josephus were ended for the Jewish Temple as the Jews moved to rebuild it.[3] But Josephus can never be considered so trustworthy as the Babylonian business documents, so great in number. By both is the Neo-Babylonian chronology made certain, and so we accept conventional chronology in this time. The certainty of secular history is what enables us to check the fulfillment of prophecy with great accuracy. Therefore it is important to have accurate chronology. Conventional chronology is not divided for this period of time as it is for earlier time periods, and is also in perfect harmony with Scripture, as we showed above.

[1](*B4 Chronology, paragraph 3-4b*)
[2](*587 - 539 = 48*)
[3](*Paragraph 9-3, above*)

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9-9 Unless it can give us an astronomical event to provide alignment, or some other absolutely datable event with which to align events, no Scripture can offer to us an independent confirmation of its own chronological era. So, if it is independent confirmation that we seek, we are required to find it from within a secular history. The problem is thus that we are asking to confirm true words (the Word of God) using much less certain facts. In this study, we must always be careful to believe in the truth of God's Word when it differs from some less reliable source of information, and give God priority. Some brothers have had difficulty in believing secular conventional chronology, because they found more truth in a particular understanding of one Scripture itself. They are not less interested in the truth than we are. Nobody accepts the same chronology in all its details, unless they accept the same secular history generally. Such history is full of disagreement amongst scholars. Considering others as superior to us, and knowing that two are better than one, we may be wise to be guarded.[1-3] The main thing is that Scriptural values take primacy.[4] One knows prophets "by their fruits," as Jesus taught.[5]

[1](*Philippians 2:3*)
[2](*Ecclesiastes 4:9*)
[3](*Ecclesiastes 7:9*)
[4](*2Timothy 3:16*)
[5](*Matthew 7:16*)

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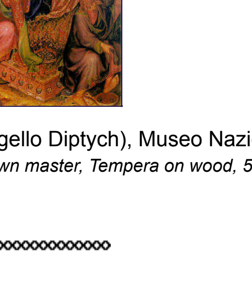
Above: The Garden of Eden with the Fall of Man, Mauritshuis, The Hague *(c. 1615 painting by Jan Brueghel The Elder, Oil on panel, 74 x 115 cm)*

9-10 Trying to understand the Scriptures in terms of a full chronology, we founded the *Blessed Greenealogy,* which is based on the Scriptures back to Adam and Eve. This has been covered in articles released previously.[1] One can only pray that others will read these articles and agree that the chronology presented is convincing. The reader should keep in mind that all chronographers typically differ in matters of chronology, and that in the BG the Greek Septuagint has been used for numbers. In the article *The Ark of Urartu* in 1-2 we note that *The Deluge* (of Noah) is dated to BCE 3282. This agrees best with all of the facts better than any other chronology that can be found, and is convincing. That is not to say that it is the only interpretation. However, if it is correct, it will bear good fruitage. Such fruitage is demonstrated by what was found in the article *True* at 2-6, where the lunar phases can be shown to correspond well with the Egyptian calendar and with the legendary date of Hathyr 17 (for Osiris). The good consequences of accepting the Septuagint over the Masoretic text, for they are very many, prove that said Masoretic text has been corrupted in its numbers.[2]

[1](*Joseph (2009) through Preservation (2019)*)
[2](*Preservation (2019), "corruption"*)



Above: The Adoration of the Magi (Bargello Diptych), Museo Nazionale del Bargello, Florence *(1380s painting by unknown master, Tempera on wood, 50 x 31 cm)*

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9-11 We know in faith that the reason for the corruption of the Masoretic text by the Jews, who by doing this were corrupting their most holy text, was to deny Jesus his proper place as the Messiah in their system of belief. It is only in the Septuagint version that one may find a complete explanation of all of history from Adam on. Humbly, it would not be doing justice to Jesus Christ, hence, were one to deny that such corruption occurred. It is a very painful realization, seeing as the Sacred Scriptures have always been viewed as inerrant, yet we must acknowledge that there is a number of manuscripts of the Bible, in which different chronologies prevail. Humble people are only interested in the true version, and not in avoiding the consequences for some Messiah. On the contrary, are not humble seekers of truth eager to give the Messiah his rightful place in our history? The Jews who clearly hated Jesus are not to be trusted in making the best decisions on this important matter.

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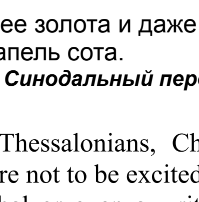
9-12 While the dates for the birth and crucifixion of Jesus are connected to the Biblical prophecies (70 Weeks) by means of numbers contained in those prophecies, and to the secular historical dates as well, the dates of the secular history are seen to be most problematic, while the prophetic numbers themselves are seen as inspired. One of the major difficulties is the temptation to use the prophetic Scriptures themselves to revise history. The secular histories themselves are not often written by inspired prophets who record everything truthfully. Because of this, secular history is typically debated. By this, I mean that the dates themselves are doubted. On the other hand, although Bible versions such as the Septuagint, Masoretic, and Samaritan exhibit numerical differences for patriarchal ages as one has discussed, there is also the real problem of textual translation.[1] Even for Jeremiah's prophecy (Jer 25:11) we have found that it depended on the understanding of the beginning of the time period of 70 years and on national powers, and the versions differed in the nations being served.[2] Thus, subtle differences in translation can definitely make a difference in how prophecy is seen or intended. This is why it is essential to hold to truthful words.[3]

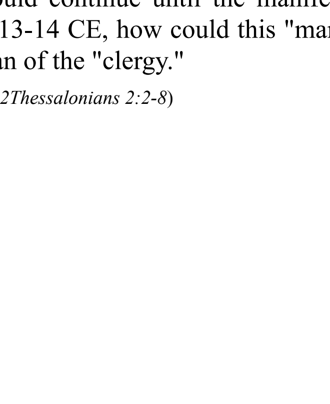
[1](*Preservation (2019), Chapter 1, by Ward Green*)
[2](*Paragraph 9-2b, above*)
[3](*Titus 1:9*)

end of Chapter 9: Gentile Observed Dating Summarized



Above: The Expulsion of Hagar and Ishmael, Private Collection *(1638 painting by Abraham Bloemaert, Oil on canvas, 150 x 184 cm)*

Chapter 10: Foretold A Violation Of Universal Righteousness



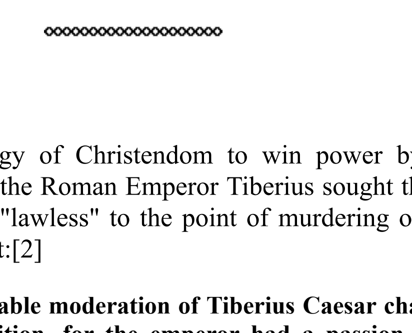
Above: Nave vault, Fresco Il Gesu, Rome *(1672-1685 painting by Baciccio, Fresco, ceiling)*

They are more to be desired than gold, yes, than much refined gold;
And sweeter than honey and the flowing honey of the combs.
(*Psalms 19:10/Rus 18:11, New World Translation (1984)*)

они вожделеннее золота и даже множества золота чистого,
слаще меда и капель сота.
(*Псалтирь 18:11, Синодальный перевод, Russian Synodal Translation (1876)*)

10-1 The Book of Thessalonians, Chapter 2, verses 2-3 tells faithful Christians that we are not to be excited, nor to be quickly shaken from our reasoning by a verbal or even a written message such as a letter from purported Christian overseers that "the day of Jehovah is here." Verse 4 explains the reason for this: We are not to be excited for the reason that the day of Jehovah will be preceded by the apostate "man of lawlessness" who will lift himself up over every person considered holy, and will publicly show himself in God's Temple as "a god." In the Feb 01 1990 Watchtower magazine article, p. 11, the article "Identifying 'the Man of Lawlessness'" let one know the lawless one is the clergy of Christendom. At 2Th 2:7-8 we notice that "the mystery" of this evil was "already at work" in Paul's day, and that it would continue until the manifestation of Christ's presence.[1] But if Christ's presence was not until 1913-14 CE, how could this "man of lawlessness" be just a literal man? So, he is apparently a figurative man of the "clergy."

[1](*2Thessalonians 2:2-8*)



Above: Triptych with the Adoration of the Magi (central panel), Rijksmuseum, Amsterdam *(c. 1560 painting by Pieter Aertsen, Oil on panel, 190 x 73 cm)*

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10-2a Much has been done by the clergy of Christendom to win power by "lawlessness" since the crucifixion of Jesus. We discussed how the Roman Emperor Tiberius sought the "deification" of Jesus at Rome after the resurrection, becoming "lawless" to the point of murdering opposers.[1] Orosius writes about how Tiberius became more violent:[2]

> **Then, gradually, that most laudable moderation of Tiberius Caesar changed to a desire to punish the Senate for its opposition, for the emperor had a passion to do whatever he wished, and from a most mild ruler, he burst forth as a most cruel beast.**
> **(*The Seven Books of History Against The Pagans, Book 7, by Paulus Orosius, transl. by Roy J. Deferrari (1964), p. 291, top*)[2]**

10-2b Now, it appears that Tiberius may be our first example of Christendom, for the truth of Christ's resurrection impassions imperfect humans, who without a Bible-based conscience defend Christianity by even violent attacks on Christ's opposers, in corruption and "lawlessness."

[1](*Paragraphs 2-6, 2-7a, above*)
[2](*The Seven Books of History Against The Pagans, Book 7, by Paulus Orosius, transl. by Roy J. Deferrari (1964), p. 291, top*)

Above: The Great Flood, Private collection *(Painting by Bonaventura Peeters I, Oil on oak panel, 19 x 34 cm)*

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10-3 Thus, even from the earliest example of Christendom in Roman Emperor Tiberius, we see terrible "lawlessness," and we see Tiberius as the "man of lawlessness" who in his particular case "gets revealed" for the first time just now, fulfilling what the apostle Paul wrote, viz. that the day of Jehovah would not come until after the man of lawlessness is revealed, as son of destruction.[1] Tiberius is particularly fitting of this prophecy, for the Roman armies were highly efficient at annihilating everything in their path, as Daniel 2:40 had foretold, describing the "4th" world power after Nebuchadnezzar.[2] Of course, Tiberius was revealed even at the time as a violent person who had, we saw, been moderate earlier.[3] However, the "man of lawlessness" of Scripture has had a more typical identification with Nero because of the violent persecutions which he dealt out to Christians, and because Jerusalem was destroyed shortly

after him.[4-6] The revelation of the past hour concerning Tiberius is in harmony with the ongoing revelation from Scripture.[7,8]

[1](*2Thessalonians 2:3*)
[2](*Paragraph 10-2, above*)
[3](*Daniel 2:40*)
[4](*Paragraph 7-3a, above*)
[5](*The Reign of Antichrist (1974), quoting various work: p. 4 (Prat (1927)), p. 8 (attr. LeFrois (1951)), p. 113 (attr. Lactantius (c. 310)), p. 115 (attr. Sulpicius Severus (396)), p. 136 (attr. John of the Cleft Rock (1340)), pp. 202, 209-210 (Berry (1921)), by Gerald Culleton*)
[6](*The Apocalypse of St. John (1921), [page numbers lacking], by E. Sylvester Berry*)
[7](*Psalms 19:2*)
[8](*Proverbs 4:18*)

Above: The Alba Madonna, National Gallery of Art, Washington *(1511 painting by Sanzio Raffaello, Oil on canvas, diameter 98 cm)*

104 In *The Apocalypse of St. John,* Mr. Berry wrote:[1]

> **Nero has ever been considered one of the principal Antichrists.**
> **(*The Apocalypse of St. John (1921), [page numbers lacking], by E. Sylvester Berry*)[1]**

The apostle John, at 1John 2:18 and 2John 7, writes to those in his care of deceivers he calls "antichrists." He states in both of these verses that there were many deceivers or antichrists already at the time he wrote. The "man of lawlessness" of 2Thessalonians, about whom the apostle Paul wrote, opposes Jehovah and so is also an "antichrist," because Jesus Christ is with Jehovah![2] The "man of lawlessness," though, stems from apostasy, meaning that he as a composite "man" was in the truth. This is how we know that he is Christendom, generally.

[1](*The Apocalypse of St. John (1921), [page numbers lacking], by E. Sylvester Berry*)
[2](*God's Kingdom of a Thousand Years Has Approached (1973), p. 371, the Watchtower Bible and Tract Society*)

Above: Flemish Nativity, Museum Mayer van den Bergh, Antwerp *(c. 1400 painting by unknown master, Tempera on wood, 33 x 21 cm)*

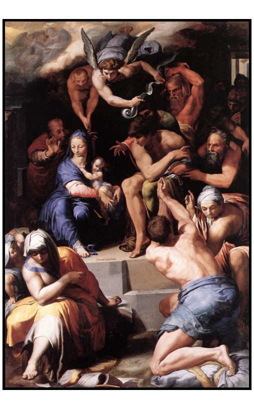
105 The applicability of this prophecy concerning the "man of lawlessness" over a long period of time is certain, since Scripture tends to have multiple fulfillment and Christendom is present today with its false teachings. The "man" is a composite man, since one man's lifespan is shorter than the time since Jesus walked the earth. The "lawless one's presence" is *by the operation of Satan with every powerful work, and* ***lying signs and wonders,*** as Paul writes at 2Thessalonians 2:9. Today we have the churches of Christendom, adhering to unscriptural doctrines such as hellfire, celibacy, the Trinity, titles for priests (called Reverend, Father). These ones must be "revealed" before Jehovah's day can arrive, as Paul says, and before that the one who acts as a "restraint" must also get "to be out of the way."[1] Yet, Paul advised fellow Christians not to be "quickly shaken" as though the day of Jehovah had already come.[2] The thing "acting as a restraint" in Paul's day, which prevented the revealing of the "man of lawlessness" of Christendom, was the body of living apostles of Jesus. Through his faithful apostles, Jesus was the restraint preventing the signs of false worship, in other words.

[1](*2Thessalonians 2:7*)
[2](*Paragraph 10-1, above*)

106a While Jesus was yet living he was a powerful restraint indeed against false teaching, with his true teaching. Jesus taught that the road leading to life was narrow, while the road leading to destruction was a broad one.[1] This would indeed be an encouragement toward restraint in one's choices in life, toward being very selective. Avoiding wrong choices in life meant choosing the path that led to life while being energetic in its pursuit. This is seen from the sermon on the mount given by our Lord Jesus, where he prefaced his words about the road to life being narrow with the advice: "Keep on asking, and it will be given to you.. keep on knocking, and it will be opened to you-- for everyone asking receives."[2] Before that, he said of hypocrisy: "How can you say to your brother, 'Allow me to extract the straw from your eye,' when-- look! There is a rafter in your own eye?"[3] While he was teaching the crowds, they were astounded, because he was speaking as a person who had authority.[4] A shorter record of this sermon is found at Luke 6:20.

106b One of the concepts in both accounts of this sermon is that of building a house upon bedrock rather than sand so that a rainstorm will not wash away the foundation.[5,6] In a spiritual sense, Christ is himself the foundation or the bedrock upon which believers build their faith.[7] By this and many other illustrations Jesus instructed.[8,9] The lawlessness of Christendom may be understood using the illustration Jesus taught about an enemy who sowed weeds amongst a man's fine wheat seed, and when it was sprouted it became known that an enemy had sown weeds. Still, after he was told, the householder's request to his servants was to let both grow together right up to the harvest, and then to separate them and destroy the weeds, lest any earlier weeding damage the fine wheat.[10]

[1](*Matthew 7:13,14*)
[2](*Matthew 7:7,8*)
[3](*Matthew 7:4,5*)
[4](*Matthew 7:28,29*)
[5](*Luke 6:48-49*)
[6](*Proverbs 2:18*)
[7](*Luke 6:46-47*)
[8](*Matthew 13:34*)
[9](*Mark 4:34*)
[10](*Matthew 13:24-30*)



Above: Adoration of the Christ Child, Galleria Borghese, Rome *(1548 painting by Pellegrino Tibaldi, Oil on canvas, 159 x 106 cm)*

107a The illustration of the wheat and the weeds is applied well to Christendom as the "man of lawlessness" sowing weeds in amidst the fine wheat crop of true believers, so that we may take from it that our job as Christians is not to root out the false adherents of Christendom, but to cultivate faith in the field until the harvest. The faithful and discreet slave is providing spiritual food for that purpose, from the sowing until this day. Jesus asked his disciples: "Who really is the faithful and discreet slave, whom his master appointed over his domestics, to supply food to them at the proper time?"[1,2]

107b The Governing Body of elders in Jerusalem was the body of Christians who fed the flock after Jesus ascended. The regulations they approved for the new congregation were to abstain from blood, things strangled, what was sacrificed to idols, and to keep avoiding fornication.[3,4] This was a greatly reduced set of regulations compared with the Mosaic Law, contained in five Books of Moses. Christians were thereby entrusted with a higher degree of responsibility under the New Covenant, but were now free from the Law Covenant through the death of Jesus. When Jesus died, he did away with the former Covenant.[5,6] In so doing, he fulfilled that which was prophesied by Jeremiah at Jeremiah 31:31, regarding a "new covenant" which would not be like the former covenant which they had received when they were coming forth out of Egypt.

[1](*Matthew 24:45*)
[2](*Luke 12:42*)
[3](*Acts 15:28,29*)
[4](*Acts 21:25*)
[5](*Hebrews 10:10*)
[6](*Romans 10:4*)

108 The Law Covenant given through Moses was like a curse, since it was hardly possible to keep all of the rules.[1] The only solution was to have a perfect man who was to fulfill the Law and then be killed to do away with it, which would open the door to other nations to come in.[2] The New Covenant did not insist on Jewish nationality.[3,4] Jesus also served as a ransom for Adam and all humans.[5] He lives forever so as to administer the New Covenant, and there is no longer a need to offer any sacrifices.[6] This is because the ransom sacrifice of Jesus has paid in full for all sin, by his death "once for all time."[7-10] True freedom from sin hence comes from faith in Jesus.[11] The offering for sin has been made once, as needed for the payment of Adam's sin, so that Christians from the time of the crucifixion until now have special status, which is a condition of remaining free from their sin. This offers believers a joy of the greatest magnitude. Belief in Christ brings the glorious freedom from sin.[12] This is even before the day of Jehovah has arrived, at the same time as serious corruption exists upon Earth. This faith in Jesus shores up believers for endurance.[13] The New Covenant is thus more a blessing than a curse.

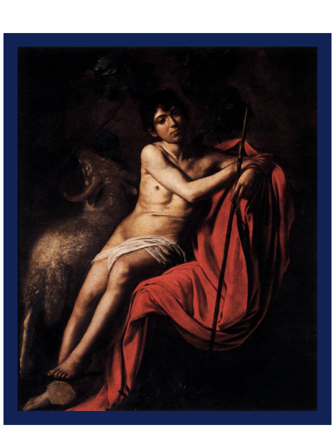
[1](*Galatians 3:10*)
[2](*Ephesians 2:15,16*)
[3](*Genesis 22:18*)
[4](*Galatians 3:8*)
[5](*John 3:17*)
[6](*Hebrews 10:12; 7:25-27*)
[7](*Hebrews 7:27*)
[8](*1Peter 3:18*)
[9](*Romans 6:10*)
[10](*Hebrews 9:28*)
[11](*John 8:36*)
[12](*Romans 8:21*)
[13](*2Corinthians 12:10*)

Above: The Expulsion of Hagar and Ishmael, Private Collection *(1638 painting by Abraham Bloemaert, Oil on canvas, 150 x 184 cm)*

109 Based on the success of the New Covenant regarding the number of congregations within Christendom as compared to different faiths around the world, how absurd is it to claim that Jesus is not the Messiah offered by God? Unfortunately, the vast majority of such congregations are not the fine wheat, but were sown with corruption. We know this, because the things they teach are not in harmony with the Scriptures at all, but violate proper understanding of the Holy Word, and bear bad fruitage. The clergy's involvement with big business is one case in point, and there are others of lesser significance. Armaments has been the biggest business for some time, and we know how the clergy has rallied men in warfare. Another huge business is drugs, and our society of the western world is evidently under the control of these. Drug companies advertise everywhere in a reprehensible attempt to trick people into thinking drugs are smart. In reality, these are dangerous substances that do not cure any disease insofar as they are unnatural poison. The proponents of such treatments evidently believe in their own intellect as superior to the human organism. This arrogance makes them believe they can improve it.

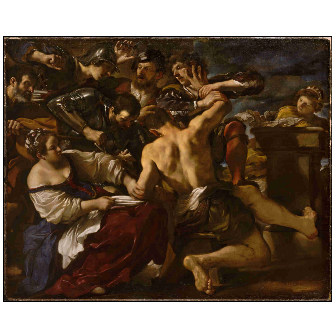
Above: St. John Preaching in the Wilderness, Private collection *(c. 1600 painting by Jan Brueghel The Elder, Oil on copper, 26 x 35 cm)*

1010 Since 1914, Jehovah's people have believed that we are living in the time of the harvest for true Christians. This has caused the undertaking of a worldwide work of preaching the good news of Jehovah's Kingdom in faith. Millions of faithful ones have been taught by Jehovah. They symbolize their dedication by baptism in water as Jesus did at the commencement of his earthly ministry. Just as Jesus had both followers and persecutors, true Christians today undergo persecution from wicked ones. Often such persecution comes from family or clergymen. Those learning to make positive changes in their lives put pressure on cultural values in the eyes of others. Because these are afraid to depart from the traditions of their forefathers, or stubborn, they exert pressure back on faithful ones in an attempt to make them quit. The fine example of the true teaching of Jesus will be appreciated by many as being a highly desirable thing. Honesty is but one of the many "good fruits" it bears. Employers often appreciate this quality, even if it is true that Christian employees cannot be caused to lie. Theft by honest-hearted believers just doesn't happen.



Above: St. John the Baptist, Galleria Borghese, Rome *(1610 painting by Caravaggio, Oil on canvas, 159 x 124 cm)*

1011 Humble people recognize that the creation is Jehovah's and by his wisdom is superior to anything man devises. The best that man can do is to subjugate himself under the mighty hand of Jehovah God and try to learn how to harmonize as much as possible with all true teachings. Man didn't create the human body and can't improve it. One can, however, improve one's health with God's help through prayer and study, if the body lacks something, or if one is taking in toxins in significant quantity. Prayer assists in the adjustment of dietary practises. Humility is required in order to learn what to adjust. The body communicates its needs when one is attentive. The attentiveness must continue every day and persist. A person has the capability to know one's own body far better than anybody else can ever know another's body. This is why it is so important to learn about oneself. No two bodies are exactly alike, either, so we need to study but then also to experiment with our own bodies. The complexity of the human organism is so subtle that it ensures that no one else can study our own organism better than we, and that we will have varied problems. Therefore, the sooner we begin studying it the better.



Above: Samson Captured by the Philistines, Metropolitan Museum, New York *(1619 painting by Guercino (Giovanni Francesco Barbieri))*

10[12a] Our bodies are figurative fields under cultivation, as also are our minds cultivable by using spiritual food. Quality is more important than quantity in the pursuit of both of these fields of cultivation, as is logical. With nutrients, we think of Vitamins and minerals (and elements) that are essential to the body, organic food grown in the best quality soil, and of avoiding toxin. In spiritual matters we think of God's Word, for there is no better food than that of inspired Holy Scripure. Those who eat food that is unnatural and less than the healthiest are on the broad road to destruction as the "man of lawlessness" of Christendom is also, who takes his guidance from sources other than God's Holy Bible. Ultimately it means death, as physical or everlasting. Whereas the physical food of the body generally hasn't produced a solution to the problem of death, the Bible offers spiritual food which is of an everlasting kind.

10[12b] For many centuries after the resurrection of Jesus did the clergy of Christendom keep the Bible inaccessible, keeping it only in ancient languages known to priests. The common people were thus starved of spiritual food. With the Trojan war ending in BCE 888, the "7th summer that [bore Aeneas] a wanderer" after that, in Virgil's *Aeneid,* dates therefrom to c. BCE 881, in which year Dido is reputed to have spoken these words, which is 7^4 years before the Reformation of 1521.[1] Martin Luther was excommunicated in Jan 03 1521 CE (in the Julian calendar) at a time when Bible translations had just begun to be mass-printed in modern languages, after the invention of the printing press dating 1440. The nutritional value of God's Word has always ensured that witnesses take an interest in modern technologies which can assist them in better reaching their public. William Tyndale's English New Testament was translated to completion in 1525 CE and was published in 1526 CE. This is its first-ever, published English translation, for which Mr. Tyndale was executed by being strangled, his body then being burned (both publicly) in 1536 CE.

[1](*For this is now the seventh summer that bears thee a wanderer over all the earth and sea. (Aenid, by Virgil, 1885 edition, first written 29-19 BCE, translated by J. W. Mackail)*)

end of Chapter 10: Foretold A Violation Of Universal Righteousness

Chapter 11: The History In Reformative Total Years

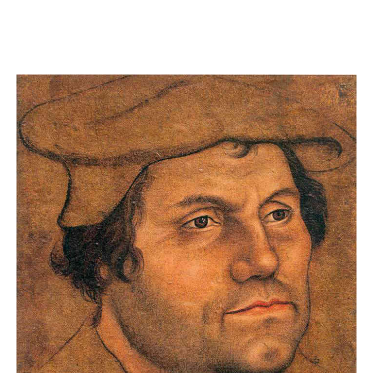
Above: Amenemhat III *(12th Dynasty Egypt)*

Also, your own servant has been warned by them; In the keeping of them there is a large reward.
(*Psalms 19:11/Rus 18:12, New World Translation (1984)*)

и раб Твой охраняется ими, в соблюдении их великая награда.
(*Псалтирь 18:12, Синодальный перевод, Russian Synodal Translation (1876)*)

11[1] Do we fully appreciate the opportunity that we are now afforded, to read the Bible in our own language today? During the Reformation, which was a time of change for technology with the invention of the printing press, a major translation work was begun by faithful ones such as Martin Luther (German) and William Tyndale (we note above, English) to translate the Bible into the modern languages of the common men of that time, although the work they did was without the approval of most clergy. But what was the precedent for this work, if there may be one, and how does this "precedent" affect us today? When we are honest, we appreciate the truth and people who love the truth enough to subjugate all else to it. In the same spirit, we hate what is bad, not truthful.[1,2] At the same time, we must love the "enemies" of truth.[3] The command to love our enemies was given by Jesus and does not imply compromise, but using Bible principles. For example, going away before an argument breaks out.[4]

[1](*Amos 5:15*)
[2](*Psalms 97:10*)
[3](*Luke 6:27*)
[4](*Proverbs 17:14*)



Above: Martin Luther, Buccleuch Collection, Boughton House, Kettering *(c. 1532 painting by Lucas Cranach The Elder, Watercolour on parchment, 219 x 191 mm)*

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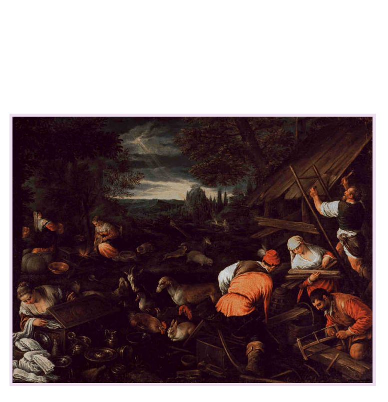
11[2] Jesus lived some 1500 years before Protestant reformer Martin Luther published his New Testament in German, a work that in 1522 CE was the first German Bible mainly based on the original Hebrew and Greek, and not Latin. The persecution against Luther's work by the clergy of the Catholic Church ensured his commitment to his work of Bible translation was necessarily of a sufficiently high order so as to succeed despite church opposition.[1] Mr. Luther believed that faith alone was necessary for salvation, which faith was not dependent on works, and he did not seek to stop the papacy, nor the proponents of Islam, from being allowed to pursue their teaching.[2] It was a few years after the publication by Mr. Luther of the German New Testament in 1522 CE that in 1526 CE Mr. Tyndale first published his English New Testament. The invention of the printing press around the time of the birth of Leonardo Da Vinci had made the publishing of such newly translated Bibles a massive opportunity. The year was 1452 CE, when Mr. Da Vinci was born and a Holy Roman Emperor by the name of Frederick III became the first Emperor of the House of Hapsburg, a Dynasty.

[1](*cf. Hebrews 12:3,8*)
[2](*Romans 3:28 cf. James 2:20*)



Above: God speaks to Noah after the Flood, Galleria Palatina (Palazzo Pitti), Florence, Italy *(c. 1578 painting by Jacopo Bassano, Oil on canvas, 93 x 124 cm)*

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11[3] From the crucifixion of Jesus to the beginning of King Frederick III's Reign there are 1421 or 49 x 29 years, a number holding two divine factors of 7 (7 x 7 = 49). If Mr. Luther's New Testament publication (1522 CE) is taken as the start of the Protestant Reformation, then this is 7 x 10 = 70 years after Frederick was crowned, and 1522 CE is also 1526 years after Oct BCE 6 (no '0' year), which equals 2 x 7 x 109 years (factor of '7'). From Solomon's Temple completed (BCE 1007) (in the 8th month of Year 11 of Solomon with Year 1 as 1017) until Jesus born (BCE 6) there elapsed 1001 = 143 x 7 years.[1] Again note, from Solomon's Temple (Nov BCE 1007) until Luther (Sep 1522 CE) elapsed 2527 = 7 x 19 x 19 years. From the beginning of the New Year BCE 1006, after the year that Solomon's Temple was completed, until Christ was born in BCE 6, there are 1000 years, which seems a typical representation of the 1000 years (of Judgment) given in the Book of Revelation Chapter 20 and meaning the Judgment Day during the resurrection of humankind, after which time Satan and unbelievers will be judged. So, the type occurring with Jesus being born and dying for the sins of mankind is also a fitting illustration for the intended conquest of Satan in the latter time.

[1](*To the conception of Jesus by his mother Mary, however, it was 1000 years from late in BCE 1007.*)

Above: St. John the Baptist in the Wilderness, Museo Lazaro Galdiano, Madrid *(Painting by Hieronymous Bosch, Oil on panel, 48 x 40 cm)*

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11[4a] When King Solomon departed from the faith contained in God's Word by his accumulating horses very much and by taking many wives for himself from foreign nations, by which deeds he also left Jehovah's Law, there happened to come about after him a dividing of the Kingdom into two parts, Israel and Judah, separated and not united.[1-5] So, the measuring of a Day of Judgment against Israel, as having begun at the completion of Solomon's Temple, seems appropriate due to the problems that came later. But there is another period of 1000 years which we who read the articles *Phoenix* and *Joseph and On, Redemption of the Phoenix* have already read about, which is the period from 452-1452 CE, which was called the Fall of the Western Roman Empire, quite fittingly.

11[4b] The Hapsburg Dynasty which began in 1452 CE, amazingly as the Western Roman Empire was ending, came itself to an end with the non-abdication of Charles I of Austria on Nov 11 1918, which was also the end of World War I. As we note in the *Moses* article, this date 1452 CE has a mirror date in the BCE 1452 date, the BG date of Joshua at Jericho as Israel took the Promised Land. The 40 years and some months that Israel was wandering in the wilderness connects BCE 1452 to the date of BCE 1493, the date of *The Exodus,* 40 years earlier.[6]

[1](*1Kings 10:26,28*)
[2](*1Kings 11:1*)
[3](*Deuteronomy 17:16*)
[4](*Deuteronomy 7:3,4*)
[5](*1Kings 12:16-18*)
[6](*Joseph and On (a.k.a. On, a.k.a. Poseidon) (2010), by Ward Green*)

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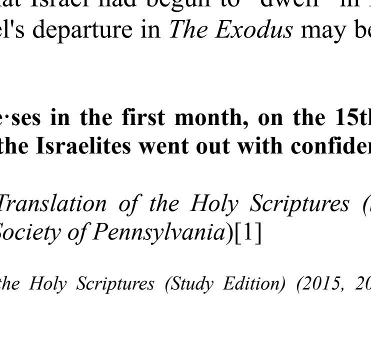
11[5] Solomon's date, which was linked (by the Kings' Reigns of Scripture) to Jerusalem's destruction in BCE 587 (a date given in the Bible as Nebuchadnezzar Year 18), from 1Kings 6:1 is linked to the date of *The Exodus.* Thus, BCE 1493 (*The Exodus*) is connected to BCE 1017 (*Year 1 of Solomon,*) which is connected in turn to BCE 587 (*The Destruction of Jerusalem.*) Further back than *The Exodus,* the indication of Exodus 12:40,41 is that Israel had begun to "dwell" in Egypt 430 years earlier (Ex 12:41, "on the very day"). The day of Israel's departure in *The Exodus* may be seen directly from Numbers 33:3, where we read how:[1]

> **They departed from Ram′e·ses in the first month, on the 15th day of the month. On the very day after the Passover, the Israelites went out with confidence before the eyes of all the Egyptians.**
> (*Numbers 33:3, New World Translation of the Holy Scriptures (Study Edition) (2015, 2021), Watch Tower Bible and Tract Society of Pennsylvania*)[1]

[1](*Numbers 33:3, New World Translation of the Holy Scriptures (Study Edition) (2015, 2021), Watch Tower Bible and Tract Society of Pennsylvania*)



Above: Lot and his Daughters, Museo Thyssen-Bornemisza, Madrid *(c. 1621 painting by Orazio Gentileschi, Oil on canvas)*

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11[6] In Egypt at Heliopolis, which is close to where Israel was residing at the time of *The Exodus,* the 1st day of lunar visibility (firmly believed to be the 1st day of the Jewish month, also) may be calculated using modern methods, and occurs typically between a day and two days after the new moon, 1st visibility (according to Ms. Gautschy) being found to be Apr 19 in BCE 1493.[1] Our own Le-Ap Lunar Ephemeris Access Panel gives lunar conjunction (ie. new moon) as falling early on Apr 18.[2] These things are adjusted for the locality of Egypt in this case, but please note that lunar visibility is in general not very sensitive to east/west (or longitude) except for any time zone adjustment which is required.[2] Adjusted for Heliopolis, Le-Ap 15.3.7.1 gives 00:40:37 for the early morning conjunction for Apr 18 BCE 1493.[3] This is called Lunar Day 1 in the Egyptian calendar as defined by Richard Parker, whereas the Jewish calendar uses the 1st visibility, as already mentioned, and for the particular month under discussion is Apr 19 Day 1. It so happens that this day is a Friday Apr 19 Julian.

[1](*http://www.gautschy.ch/~rita/archast/mond/*)
[2](*Of course, 1st visibility does depend upon atmospheric conditions like clouds, haze, etc... Notably, vernal equinox is Apr 03 in BCE 1493.*)
[3](*http://willofjehovah.com/main.htm, Le-Ap v. 15.3.7.1, Oct 12, 2020*)

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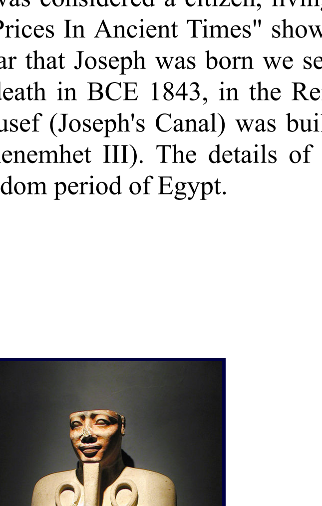
11[7] We can repeat this calculation over and over, and find the same result, that for Nisan 15 of BCE 1493, Israel departed on this same day, which we compute as Friday. Now, when Joseph stood before Pharaoh 430 years before this date, he was 30 years old (Genesis 41:46), and he was a slave brought from the jail (of the house of the chief of the guard), thus had no official citizenship. When Pharaoh appointed Joseph 2nd in command of all of Egypt, Joseph then began to dwell officially in Egypt. At 30 years of age, then, we may be absolutely certain that Joseph was considered a citizen, living in Egypt. In Chapter 8 of the *Crucible* article, the graph entitled "Slave Prices In Ancient Times" shows a slave of Joseph's day, at 20 shekels, seems to fit BCE 1936.[1] The year that Joseph was born we see was determined in the article *Joseph* to be late in BCE 1954, with his death in BCE 1843, in the Reign of Pharaoh Moeris. This is particularly important, because the Bahr Yusef (Joseph's Canal) was built to supply Lake Moeris water from the Nile River at just this time (Amenemhet III). The details of Joseph's time in Genesis seem therefore a very good fit to the Middle Kingdom period of Egypt.

[1](*Genesis 37:28*)



Above: Egyptian Pharaoh Senusret I Osiride Pillar, 12th Dynasty Egypt *(c. BCE 1950)*

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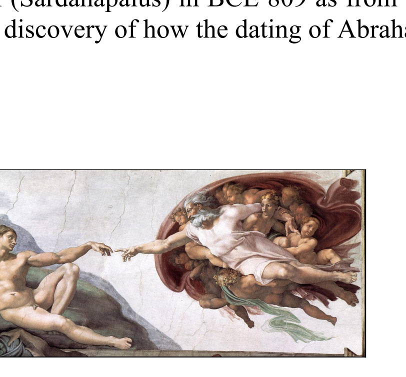
11[8] With BCE 1923 as the year that Joseph became 2nd Ruler over all Egypt, this precedes *The Exodus* by 430 years exactly, and the vernal equinox of Apr 07 Julian in BCE 1923 seems to mean Nisan 15 is Fri May 16, with 1st visibility according to Gautschy coming on May 02. This means that **Friday Nisan 15** occurs twice on dates separated by 430 years, as Exodus 12:41 implies. Joseph being 30 years old in BCE 1923, we then compute backwards using the Bible's patriarchal generations to arrive at Abraham born in BCE 2206, and Noah BCE 3882. The dating of Abraham's life is connected to the dates derived from the Book of Jasher for Chedorlaomer (from Genesis 14), who conquers Elam in his year 6, and thus seems to be identifiable as the historical Gudea, also recorded as conquering Anshan in Elam in his 6th year, which from Abraham's dates in the BG is just BCE 2141. This is the beginning of Assyria, and identifies Ninus as both Chedorlaomer and Gudea-- all one and the same. The 1360 years of Assyrian Kings from Diodorus Siculus from BCE 2141 end in BCE 781, in the BG the end of the Reign of Arbaces (Eriba-Marduk) who defeated Asher-Dan III (Sardanapalus) in BCE 809 as from *Crucible.* The date 2141 BCE was derived independently before the discovery of how the dating of Abraham aligns with it.



Above: Creation of Adam, Cappella Sistina, Vatican *(1510 painting by Michelangelo Buonarroti, Fresco, ceiling)*

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11[9a] The Book of Jasher shows that Abraham was 65 years old when Chedorlaomer conquered Elam, which makes the date of that conquest BCE 2141 and the date of Genesis 14:4 BCE 2146, (from Jasher) when Abraham was 60 years old.[1] The rebellion of Chedorlaomer against Amraphel King of Shinar after the events of Genesis 14 in the very year of Abraham's life that coincides with the commencement of the Kingdom of Assyria, combined with the personage of Gudea who also conquers Elam in his "6th

year," and the strong, identifying character of both with "Ninus" the founder of the Assyrian Empire are hard to ignore.[2] Sir Walter Raleigh seems to say Chedorlaomer was Ninus.[3]

10:1 From Genesis 14, it was Chedorlaomer who with Amraphel and two other Kings was victorious in a great battle against five other Kings, so to count this in Year 1 seems how appropriate for Chedorlaomer, who rebelled against his Lord Amraphel only five years later and took Elam. The coincidence that Gadea took Elam in his own Year 6 seems too great to overlook, considering the fact that both are dated to Year 1 and that "Nanar" was a moon god (the worshipped by Gadea), Gudea's father was "Ninalla," his son was "Ur-**Nin**girsu," Nin' was a word for 'lady,' lord,' **firstborn son,**" and that Ninus the founder of Assyria was said to be 'son' of Belus (Belus ruled 5 years and is identified as an Akkadian King, Sargon I, who overthrew the Arabians to become founder of the Dynasty of Akkad), who ("Ninus") conquered the Akkadians to found the Assyrian Dynasty.[4] Mr. Russell writes: "It is well known that Chedorlaomer's campaigns were nearly unanimous in their opinion" that Abraham was a contemporary of the 'son' of Belus.[7,8] Thus, Chedorlaomer as the servant of Amraphel seems to imply that Gudea was a prior 'prince' of Shar-kali-sharri, the last King (Grandfather) of the Dynasty of Akkad.[11]

10:1a The identity of Sargon I with Belus is also consistent with Mr. Jackson's comment that Belus was succeeded by four of his descendants before 'son' Ninus took power.[6] These records prove that Abraham lived in the times of the Akkadian Kings Naram-Sin and Shar-kali-sharri, and also of their successors in Ur and Gudea (Chedorlaomer). The reign of Sargon I is determined independently using the 1903 years of astronomical records obtained by the servant of Alexander the Great at Babylon, in BCE 330, thus yielding the year BCE 2233 (1903 + 330 = 2233) as starting date of these important astronomical records, a year corresponding closely to the Reign of Sargon I.[12] Even with Sargon I Year 1 dated as BCE 2282-2281 (with the range of dates used by us in previous articles for Sargon Year 1 having been BCE 2302 to 2268), his year of Reign even if only 50 puts his last in BCE 2231, or 2 years after BCE 2233 *The Observations of Bel*.[9-15]

10:1c It cannot be stressed too much how well the chronology of Abraham aligns with what is known about the secular Kings of Akkad (also with dates of meteorite showers).[16,12] This confirms our dating of Joseph to BCE 1923. Egypt. But even more than this, it offers a starting date for the calculation back to the *The Deluge* of Noah. Using the Septuagint patriarchal generations, Noah was born in BCE 3882 while *The Deluge* was BCE 3282. The date of Noah is confirmed by the *Bronze Age* dating, of early metalworking after *The Deluge*. From *The Deluge,* the Septuagint generations are again used to calculate dates to the creation of Adam.[17-20] Adam's creation, or Year 1, is BCE 5550 = 7 1/7 x 777. There are 72 x 77 years from Adam to Jesus being born.

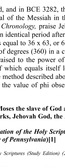
[1]*The Ark Of Ururu (2010), Chapter 9 paragraph 1, by Rolf Ward Green and A. R. Rutledge*
[2]*The History of the World: In Five Books, to which is added Sir Walter Raleigh's Essayes of Discovery to Guiana (1820), in six volumes, Vol. I, Book I, Chap. V, Sec. 1, Paragraph 1*
[3]*The Ark Of Ururu (2010), Chapter 9 paragraph 5, by Rolf Ward Green and A. R. Rutledge*
[4]*Ibid., Chapter 9 paragraphs 6 and 10*
[5]*Adam Clarke, the name 'Nin' seems to have the meaning of 'posterity, offspring, great-grandson,' as well as 'grace.' From this it seems likely that 'Nin' is the origin of the English name 'Anne,' and the Hebrew name 'Hannah,' which mean 'grace.'*
[6]*Chronological Antiquities (1726), vol. I, p. 128, by John Jackson*
[7]*The Ark Of Ururu (2010), Chapter 9 paragraph 6, by Rolf Ward Green and A. R. Rutledge*
[8]*Universal Etymological and Proper Dictionary (1860), Vol. I, p. 357, by Michael Bassett*
[9]*Book of Jasher (1-11)*
[10]*Preservation (2010), Chapter 6 paragraph 11, by Ward Green*
[11]*Wild Road Ahead To History (2016), Chapter 5 paragraphs 2 and 3, by Ward Green*
[12]*The Ark Of Ururu (2010), Chapter 3 paragraph 10, by Rolf Ward Green and A. R. Rutledge*
[13]*Ibid., Chapter 3 paragraph 11*
[14]*Ibid., Chapter 3 paragraph 16*
[15]*Wild Road Ahead To History (2016), Chapter 5 paragraph 9, by Ward Green*
[16]*The current paragraph 15 Sec. above*
[17]*Joseph (2009), by Rolf Ward Green, "Adam breathes"*
[18]*Moses Part 1 (2010), by Rolf Ward Green and A. R. Rutledge.*
"Arpachshad, the father of Cainan, is born 2 years after The Deluge, say, 3280 BCE):
Arpachshad 35 years old begets Shelah (3280-35=3245 BCE);
2300-1231-30=1036 (1A-1B=2)2,1036/76.706=60.03 A-BCE = 1953 BCE
[Arpachshad b. 3280, Cainan, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram (Abraham), Isaac, Jacob (Israel), Joseph, 6 extra years]
Joseph (1854-1943) 30 years old in 1923 BCE.
These agree sufficiently."
[19]*A Dissertation on Sacred Chronology (1856), by Nathan Rouse, p.6:*
"Adam to the Flood, Septuagint:
2262 years"
[20]*1-1-2 generations Adam to Arpachshad, with six months allowance or half a year added for each of them gives 6 additional years to add to Mr. Rouse's 2262, thus: 2262 + 6 = 2268 years, Adam to the Deluge)*

Above: Construction of the Tower of Babel, Villa Corraro, Pombono Dese, Italy *(1717-1718 painting by Mattia Bortolotto; Frescos)*

11:1a When we cannot improve on the Egyptian Old Kingdom BCE 2686 start date, we may calculate the Year Dates in Years, with him ruling 27 years, as 2686 + 27 = 2713, and in Hebrew Years, with ruler for 60 years, which gives Year 1 for Menes as 2713 + 60 = BCE 2773, which is a number close to what we found was the Sothic Cycle beginning. The reason we may believe that the Old Kingdom started in BCE 2686 is further strengthened by subtracting the 2265 years of the Old Chronicle, but starting not from Year 1 of Mestraim, who was a pre-Egyptian King Nimrod in Shinar, but from Year 1 of Thoth in BCE 2951, which gives 2713 - 2265 = BCE 348 as the Reign of Nectanebo, which is some 15 years before Alexander ruled Egypt as stated in the Old Chronicle in excellent agreement. By the way, Alexander ruled Egypt from nearly BCE 332.

11:1b From Thoth Year 1, which is really the start of Egypt, we may calculate Sargon Year 1, by using the 3 kings of the Old Chronicle 'generations' of the Sothic Cycle of 1460 and subtracting this number from year 1 of Thoth, then adding 12 years (according to Mr. Jackson on page 327) to give 2713 - 443 + 12 = BCE 2282 Year 1 of Sargon I. Thus does Thoth Year 1 BCE 2713 agree with Akkad also. The *Kitab Al-Magall* says that Mitnod died after 69 years, which from the death of Shem in BCE 2780, in BG, would be a death in BCE 2711, agreeing roughly with the Year 1 BCE 2713 for Thoth, and neither number differs much from the BCE 2716 date used by us before.[1] There are other important probable solutions for this period of time, so early in the Kingdoms of Shinar and Egypt,[2] If we keep the *Dispersion* at the Tower of Babel at BCE 2745, there are 2745 - 2686 = 59 years, exactly the number of years given in Eratosthenes for Athothes the 2nd King of "Thebes," Egypt (1st Menes, 62 years).[3,4]

[1]*The death of Shem is obtained using the Septuagint patriarchal numbers back from Abraham.*
[2]*Wild Road Ahead To History (2016), Chapter 6 paragraph 13, by Ward Green*
[3]*Eratosthenes, Greek Mythographers Osiris, Appendix II, p.233, by Frazer (R. Walduff)*
[4]*Wild Road Ahead To History (2016), Chapter 6 paragraph 1, by Ward Green*



Above: Djoser, Third Dynasty Egypt *(c. 2686 Old Kingdom, limestone)*

11:1 The time before *The Deluge* was a time of higher technological advancement than we may date to imagine, which explains how Noah could build the *Ark* and die in using metal alloys for rivets that go far beyond the technology recreated soon after *The Deluge*. The reason for the disappearance of that technology is clearly more to do with the mining required to obtain, and the refining plants required to process, minerals. Noah and his sons found a way to process bronze, which is possible at a much lower temperature than for iron. The timber used to build the *Ark* was wood grown before rain had fallen on Earth, and before changes in seasonal temperatures made tree rings as we see today. The design of the *Ark* included a 'moon pool' to minimize the stresses caused by waves acting on centre parts of the hull which could raise the ship and break it in half without a place to accept the waves safely. Men of ancient times were not primitive, but possessed very advanced technology that was lost when most died. Only Noah and his sons and their wives, eight faithful humans, survived to found *The Village of Eight*. Nearly lie the anchorstones ditched before the landing of the *Ark* near the nearby twin peaks of Masha.[1]

[1]*Various anchorstones were found between Kazan and Satsuu, which are respectively the place where Noah began to cut the anchorstones loose and the place they came to inhabit, near where the Ark landed.*

Above: The Holy Bible *(1840 painting by Carlo Maratti, Oil on canvas, 99 x 75 cm)*

11:1 Had *The Deluge* not come when it did, and in BCE 3282, the date of Adam and of Noah would not have come at a time permitting the arrival of the Messiah in the 6th millennium, after the creation of Adam in BCE 5550. This is our *Blessed Chronology*, praise Jehovah! It works out that there are 2268 years from Adam until *The Deluge*; then an identical period after that of 2268 years until King Solomon's Temple in BCE 1014. The number 2268 is equal to 36 x 63, or 6.3 x 360, the number of radians (roughly 6.3) in a circle multiplied by the number of degrees (360) in a circle, and taking the number 6.3 divided by 3 x pi yields a number which when squared to the power of 360 gives a value for phi: "Pi" is the "golden ratio," the number the inverse of which equals itself less one; roughly phi = 1.61803400. The value of this obtained using the alternative method described below is 6.3 / (2 x pi) ^ 360 = 1.6172499. This differs by 16 parts per million from the value of phi observed in the Great Pyramid's height-base ratio:[1]

And they are singing the song of Moses the slave of God and the song of the Lamb, saying: "Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity."
(Revelation 15:3, New World Translation of the Holy Scriptures (Study Edition) (2015, 2021), Watch Tower Bible and Tract Society of Pennsylvania)

end of Chapter 11: The History in Revelation Total Years

Chapter 12: Considering Esseines

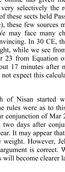
Above: Holy Family, Statens Museum for Kunst, Copenhagen *(1818-1820 painting by Carl Gustav Carus, Oil on panel, 145 x 83 cm)*

Mistakes—who can discern? From concealed sins pronounce me innocent.
(Psalms 19:12/Rus 18:13, New World Translation (1984))

Кто усмотрит погрешности свои? От тайных моих очистминя.
(Псалмы. 18:13, Синодальный перевод), Russian Synodal Translation (1876)

12: A thorough examination of the Gospel accounts leads to an apparently contradictory situation regarding events during the important week of the crucifixion of Jesus. No wise person would attempt to use the Bible alone to determine chronological dating, nor did Jehovah intend his Word to give exact dates, as seen by Genesis 1:14. However, an open-minded and faithful person is rightly justified in expecting that an account inspired by God Jehovah the Almighty will agree always with astronomy. If not, the astronomy would come into question, rather than the inspired Word of God, which is more reliable. We humans have the mind of Christ, and not God's mind.[1] The truth that we must not ignore is that prophecy has no power at all unless confirmed by objective reality, and astronomy is one of the first objective realities.[2] This is not to say that prophecy depends on chronology for validation, although clearly it does involve human interests that logically had a secular component. It is possible in faith for prophecy to come true even when the chronology is a different one and a number of years was specifically mentioned in that prophecy, for all things are possible with Jehovah, and he knows it.[3-7] Without an objective reality there may be no prophecy.[8-10] When prophecy is inspired, the evidence should confirm it *independently,* which is what evidence means.[11,12]

[1]*1Corinthians 2:16*
[2]*Genesis 1:1,14,15*
[3]*Matthew 19:26*
[4]*Mark 10:27*
[5]*2Peter 1:21*
[6]*Kings 19:25*
[7]*Isaiah 46:10*
[8]*Isaiah 55:11*
[9]*Joshua 21:41*
[10]*Isaiah 45:23*
[11]*Ezekiel 11:33*
[12]*Solutions 5:10*



Above: Christ at the Sea of Galilee *(Painting by Jacopo Tintoretto)*

12:a Anyone who mentions a specific year in history who has not studied that chronology cannot be taken seriously. Nebuchadnezzar Year 1 is BCE 604, an undeniable reality. The 70 years prophesied to be fulfilled in Babylon by and to do with Babylon's world dominion began in BCE 608, and announced as fulfilled in Year 1 BCE 538 of Cyrus.[1-3] These dates are of course related to the dates of King Solomon and dates of Jesus, so we read already, above. Now not only do the Scriptures agree with history, but they are also in agreement with culture and custom, or at least a faithful one is justified in expecting that cultural realities be manifested in an honest account. The writers of the Gospel accounts must have known the Jewish customs very well, the Pharisees differing from the Sadducees, and both of them also from the Essenes. These sects had, as we believe, vehement disagreements with one another, and Jesus argued with the first two. To be clear, there is nothing in the Gospels about the Essenes in any explicit way upon which we can comment. Does this mean that Jesus was an Essene, or that Jesus shared some of his beliefs with them? We might wonder.

12:b At the risk of being accused of neglect, we should now ignore any differences between these sects that do not illuminate our topic, which is the *Crucifixion*. More specifically, we are interested in The Passion of Christ, connected with the *Week of Crucifixion*. By this we are not implying that *The Passion* is a full week in length, but that the week in which this period occurred may possibly be uniquely determinable. We are interested in this, because, if this week is in fact **uniquely determinable,** then we can happily uniquely exactly identify the year of the crucifixion! Having already considered it at length, I thought it wise to mention it, because it is an merely seeking to ascertain the "delightful and accurate words of truth."[4] Just as we seek the advice of chronologers when making a chronology out of secular history, one perpetually seeks Jehovah's insight into Biblical matters.

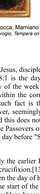
[1]*Jeremiah 25:1-13; 27:1-8; 29:1-13;*
[2]*Chronicles 36:21,22;*
[3]*Ezra 1:1-4;*
[4]*Ecclesiastes 12:10;*

12:c The extensive survey of the literature online has given me a wealth of different opinions on the dates of the Passion of Christ, which I have had to draw very selectively the results.[1-3] The emergent fact that was drawn from very few sources is that one of these sects held Passover differently. When the result is seen to confirm our previous dating (see above), these few sources may be held to be as true. Most importantly, the Scriptures are kept as inspired.[4] We may have challenging interpretations in understanding this, but the simplicity of the explanation might be convincing. In 30 CE, the vernal equinox in our own Le-Ap app from Mar 23 Julian, 5 hours after midnight, we see from Solex 12.0 a result within 30 min after midnight, Mar 23, by Johnson 03:28 Mar 23 from Equation of Time. The average vernal equinox by Solex 12.0, in 25-36 CE, however, is about 17 minutes after midnight of Mar 23. These numbers are given for local time of Jerusalem. We do not expect this calculation to be very accurate, so that the date of Mar 22 would be equally as likely.[5]

12:c We also do not know if the month of Nisan started when the equinox coincided with lunar conjunction, with 1st visibility or what the rules were as to this decision. There was something unique about the year 30 CE, which was that lunar conjunction of Mar 22 was near equinox. Lunar 1st visibility for 30 CE (from Gautschy) was Mar 24, two days after conjunction, and seems to guarantee that the month of Nisan began in March, for this year. It may appear that a borderline case like this may not offer us any evidence that can hold persuasive weight. However, Jehovah knows all things, and his Sacred Word is what will determine whether an argument is correct. We have enough confidence in 30 CE to proceed for now. I believe that these things will become clearer later.

[1]*Proverbs 15:22;*
[2]*Proverbs 11:14;*
[3]*Proverbs 24:6;*
[4]*Timothy 3:16;*
[5]*NASA gives the vernal equinox for all of the years 25 CE to 36 CE as Mar 20. The vernal equinox is not an easy thing to calculate, because the year and thus the date depends upon the slowing of the Earth's rotation, which is not precisely known. It is believed accurate enough based on the eclipse reports with regard to time of day of these events which are spread over many centuries, and would not align unless Delta T were correct (Delta T is the estimate of the slowing).*

12: With Nisan 01 as Mar 24 in 30 CE, Mar 31 was Nisan 08, and Nisan 13 was five days later, on Wednesday Apr 05. For the Mosaic Law and the Sadducees, Passover evening began at the end of Nisan 13, and Passover Sabbath was Nisan 14, which in 30 CE was Thursday, Apr 06, we see. The Pharisees began Passover one day later than Apr 05 since they began it at the start of (Friday) Nisan 15. For the Essenes, the feast of one day began the next one. No Sadducee thought that it was meant to be very precise, for they used the moment of total sunset, and the Sadducees used total darkness or dusk as their end point for the day, which led to the one-day difference in the concept "between the two evenings," as follows: Since the Pharisees saw the end of the day (also known as the "2nd evening") as the exact moment when the Sun vanished completely, and the "1st evening" as the time when the Sun first touched the horizon, the meaning of "between the two evenings" to them was the end of day. On the other hand, since the Sadducees were based more on Scripture, they saw the "1st evening" as sunset and also the end of the day, and the "2nd evening" as dusk (which was already part of the next day), "between the two evenings" to the Sadducees was the start of a day. So "Nisan 14 between the two evenings" came at the end of Nisan 14 for the Pharisees and it came at the start of Nisan 14 for the Sadducees, so differed by one day. Passover was a holy day to both sects and the Passover took place Nisan 14 or Nisan 15 depending on the Sect.

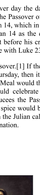


Above: Virgin of Humility, Fondazione Magnani Rocca, Mamiano di Traversetolo *(1435-1440 painting by Pietro Di Giovanni D'Ambrogio, Tempera on panel)*

12a: On the Sunday morning after the resurrection of Jesus, disciples found the resurrected Jesus (near the tomb).[1-4] The Sabbath mentioned at Matthew 28:1 is the day prior to "the first day of the week" (Sunday), as specified. That Sunday is the day of the week offered in the Gospel accounts in the entire week of the crucifixion. If we are looking within the correct year in 30 CE, we should see no contradiction in any of the known facts.[5] One such fact is that John 19:14 places the day of the crucifixion on the day of Preparation of the Passover, seemingly at odds with Jesus having eaten the Passover the previous night with his 12 apostles, and this does not depend on the year it occurred, but is Scriptural. One explanation we saw above, is that the Passovers of the different sects were celebrated on different days.[6-11] Mark puts the crucifixion as the day before "Sabbath," yet, as we saw already above, Passover is a "Sabbath."[12]

12a: We see that the disciples of Jesus celebrated only the earlier Passover from Luke 23:54-56, because they were able to prepare spices on that day of the crucifixion.[13] But if Jesus had truly celebrated the Passover on that night previous to the crucifixion, then the day of his crucifixion, being the same day, was the Passover day, as evening of one Jewish day is the start of the next. So, his disciples would not have had preparing spice. This is an evidently serious problem because the event of Passover prohibits this work of preparing spice and the disciples prepared spice, which implies that Jesus did not eat Passover the night before, and yet he did. John 19:31 shows us that the day after the crucifixion was not merely a weekly Sabbath (also John 19:14, 42).

[1]*Matthew 28:1*
[2]*Mark 16:2-9*
[3]*Luke 24:1*
[4]*John 20:1*
[5]*Amos 5:13*
[6]*Matthew 26:17*
[7]*John 18:28*
[8]*Luke 22:15*
[9]*Mark 14:14,18*
[10]*Matthew 26:17,20*
[11]*Cf. John 13:1,2*
[12]*Mark 15:42*
[13]*Many forms of work were forbidden on Sabbath days and on Festival Days like Passover, which was called a High Sabbath or Great Sabbath.*



Above: Madonna and Child, Gemäldegalerie, Dresden, Germany *(c. 1470 painting by Bartolomo Esteban Murillo, Oil on canvas, 166 x 115 cm)*

12b: In fact, John 19:14 shows that it was the Passover day the day after crucifixion and the Jews were preparing. If the day after the crucifixion had been the Passover of the Pharisees, then it would be Nisan 15, resulting in the day of the crucifixion being Nisan 14, which in 30 CE is a Thursday and was Passover of the Sadducees. Many people take Thursday Nisan 14 as the crucifixion. The problem is that Jesus celebrated Passover with his disciples the very night before his crucifixion, so in this view the disciples were allowed to work Nisan 15, which does not agree with Luke 23:54-56— so it fails.

12b: The day after the crucifixion had to be some Passover.[1] If the day after the crucifixion had been the Passover of the Sadducees, which in 30 CE was Thursday, then it would mean that the crucifixion itself was Nisan 13, a Wednesday, and the Lord's Evening Meal would then have begun after the end of the day of Tuesday, Nisan 12. The disciples of Jesus would celebrate Passover on the Thursday, after the Wednesday crucifixion on Nisan 13. For the Sadducees the Passover was Thursday, Nisan 14, which would then be the Passover for Jesus' disciples. The spice would be prepared on Wednesday in this case. The Lord's Evening Meal would have taken place, in the Julian calendar, on Tuesday evening, which was Apr 04. This could work, but it requires a little explanation.

[1]*Luke 19:14)*

Above: The Adoration of the Magi, Gemäldegalerie, Dresden, Germany *(c. 1530 painting by Master of AB Monogram, Oil on lime wood panel, 42 x 39 cm)*

12c: One logical way to determine the day of crucifixion is to calculate backwards from Sunday, Nisan 17 (Apr 09). The number of days that Jesus spent in the grave often is presented as one and a half, two and a half, or not so often, *as three days and three nights*, which had been what was prophesied by Jonah, and also Jesus,[1,2] Three days earlier than Sunday morning comes Thursday, or Wednesday afternoon, which allows three entire days (Thursday - Saturday inclusive) death to resurrection. So the Wednesday crucifixion fits the prophecies well.

12c: The encouragement to be gained from the fulfillment of prophecies about the time Jesus spent in the grave may increase our faith in the ideal Wednesday crucifixion. This can be reinforced by our knowing that the Gospels do not explicitly give the day of the month that week. However, some questions may be justifiably raised when interpreting the meaning of a crucifixion on Nisan 13. Because, if Jesus did not offer his sacrifice on Nisan 14, or Passover Evening, how does it serve the purpose of replacing the Passover sacrifice rendered for sins? Before we endeavour to answer this question, we may be enlightened by considering some supportive viewpoints.

[1]*Jonah 1:17*
[2]*Matthew 12:40)*

Above: Christ in the Garden of Gethsemane, Pinacoteca, Vatican *(c. 1650 painting by Giacinto Brandi, Oil on canvas, 99 x 75 cm)*

12d: The Sadducees ruled the Temple, and Sadducees were known for a difficult realization to achieve, as it is in fact true but equally so it is believable. Yet I believe that it came not without fervent prayer.[1] Thank you to everyone who assisted in prayer and love.

[1]*Ecclesiastes 12:10)*

end of Chapter 12: Considering Essenes

Born And Raised —Messiah

Rolf Ward Green
Rolf Ward Green

Historical Notes:

Some images may have been restored.

BN: How could the Year 2 of Darius, known as BCE 520 (with Year 1 BCE 522/521), be 70 years after the indignation of Jehovah had been unfolded on the city of Jerusalem?[1] Well, 520 + 70 = BCE 590, and the siege of the city in BCE 588 ended in BCE 587, being of 20 months duration.[2] Here are 69 years *inclusive* 588 - 520 + 1 = 69. But the Jewish calendar has a secular year by means of which foreign Rulers were dated by the Jews, and based on this calendar the Siege of Jerusalem began within a calendar year that itself started in BCE 589 (autumn). This makes 70 years inclusive instead of 69, as given. So, the Book of Zechariah confirms that Jerusalem must have had some troubles that came upon it near BCE 590. Since this is very close to the beginning of the Siege of Jerusalem by King Nebuchadnezzar, it confirms BCE 587 therefore as the year of the destruction of Jerusalem!

[1]*Zechariah 1:12)*
[2]*Kings 25:1-2)*

BN: In Year 6 of Darius, or BCE 517, Israel completed this the 2nd Temple (Solomon's was 1st) at Jerusalem, and a period of 70 years from its destruction was fulfilled.[1,2]

[1]*Ezra 6:15)*
[2]*That destruction was BCE 587, as documented in this article, and thoroughly consistent with the Holy Scriptures.)*

BN: When was *Messiah* due to arrive according to the prophecy from Daniel 9:24-27, at his baptism or death? Only his death actually proved that he is the Messiah. For those who believe that Jesus came forth of the Word (Logos) at the start of Year 1 BCE, this date is identical with the 70th Year of

that the going forth of the word to restore and rebuild Jerusalem is identical with the 20th Year of Artaxerxes, they sometimes date Year 1 of Artaxerxes as BCE 475-474, with consequence of putting his Year 20 in BCE 455, and the 69 Weeks of Daniel are then ending (69 x 7 = 483) in 30 CE, assuming that the event of Nehemiah 2:1 occurred after Nisan 13, so that there are a whole 483 years from BCE 455 to 30 CE (the total of which is 485 years less 'year 0' now less 1).[1] That cannot work, for the death of Messiah from Daniel is at the 'half of the week' and which in this case is seen to so require a crucifixion different from 30 CE. Unless the 'half of the week' can be 33 CE, when those of all nations were brought into the New Covenant with Jewish believers, the end of sacrifice was Nisan 30 CE at the crucifixion of Jesus Christ, and the end of the last Week of the 70-Week prophecy falls in 33 CE, when all other nations were welcomed into the New Covenant.[2]

HN3b The current article (above) has indicated based on the historical and cultural evidence that **30 CE was the true year of the crucifixion of Jesus Christ,** such that it can *confirm the prophecy's fulfillment.* The crucifixion year cannot be made to "fit prophecy," but rather could it serve to confirm or deny prophecy.

[1](*That BCE 475 is not the Year 1 of Artaxerxes is shown clearly in an article by Carl Olof Jonsson, 1989 (revised 1999, 2003), "The 20th Year of Artaxerxes and the 'Seventy Weeks' of Daniel." In that article, it was also shown that BCE 465 was Year 1 of Artaxerxes. Here we do not adopt Mr. Jonsson's views about Daniel.*)
[2](*Paragraphs 2-9 through 2-12, above*)

HN4 One should be extremely careful about finding problems with the census of 6 **CE** as coinciding in number with the earlier year, **B**CE "6," as far as there being any correlation between these dates at the times these events occurred, insofar as the point where 1 CE begins is completely arbitrary, having being decided a significant number of centuries after the very events.[1,2]

[1](*Paragraphs 5-4 through 5-12, above*)
[2](*Paragraphs 7-3a and 7-8, above*)

HN5a There is good reason for believing that neither of the sects, Pharisees nor Sadducees, would execute a man on the day of Passover (Mark 14:2), which would eliminate Nisan 14 and 15 in 30 CE or Thu Apr 06 and Fri Apr 07. They weren't allowed to work on a Sabbath or Passover. But it was also a sacred day-- not one for executions.

HN5b There is another school of thought, also, which allows that the Galileans had a practise of eating a meal one day before the Passover meal called 'The Last Supper.'[1] This implies that Jesus and his disciples usually were accustomed to eat the Passover when the Sadducees did, which does not differ from the discussion above, where the Essene Passover coincides in 30 CE, with this meal eaten by the Galileans (end of Tue Apr 04 / Nisan 12).

[1](*Mishnah Pesachim 4:5 states: "...And the Rabbis say: In Judea, people would perform labor on Passover eves until midday, and in the Galilee people would not perform labor on Passover eve at all...*)

Table Supplementary: Proposed Titles For This Article

(Feb 19, 2021 — Feb 27, 2021 CE) Note 39 p. 244 — Note 39 p. 247		
1.	Vindication	Vigilance
3.	Crucifixion	Dating Jesus
5.	Convergence	Thirty
7.	Holding Pattern	Conviction
9.	Convenience	Proof
11.	Preponderance	Providence
13.	Realization	Prophecy
15.	Determination	Observation
17.	Manifestation	Perfection
19.	Qualification	Propitiation
21.	Reconciliation	Resurrection
23.	Outcome	Period
25.	Glory	Provision
27.	Punctuality	Reality
29.	Foreordination	Destiny
31.	Protection	Glory (2Co 3:11)
33.	Collateral	Way
35.	Path	Narrow Path
37.	Exceptional	Jesus is Lord
39.	Culmination	Messiah
41.	Saviour	Absolution
43.	Moment	Exultation
45.	Precedent	Possibility
47.	Born and Raised	
48.	**Born And Raised —Messiah**	

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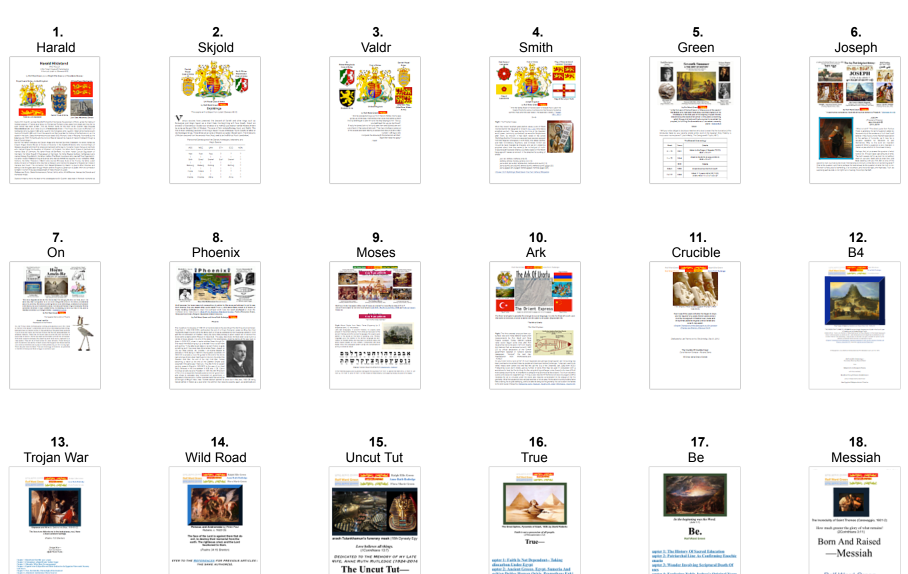

1. Harald Hildetand and Rollo in the Trojan House of Charlemagne (Dec 25, 2007)
2. Skjöldings (Sep 17, 2008)
3. Valdr (Oct 09, 2008)
4. Smith (Nov 1-6, 2008)
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15. The Uncut Tut (with R. E. Green, M. F. Green (Skanes), and A. R. Rutledge; Dec 05, 2016–Jan 02, 2017) (Dedicated To A. R. Rutledge (1924-2016)) [She is the late wife of Rolf Ward Green and coauthor]
16. True-- May 22, 2018–May 22, 2018)
17. Be. Oct 25, 2019–Aug 28, 2020)

18.
Feb 28, 2021–May 11, 2022)
(the present article, 'Born And Raised—Messiah')
Date of first publication: Feb 28, 2021

- Mar 01, 2021 2-7a [14 + 17 - 1 = 30 CE (Baptism...] to correct word [[14 + 17 - 1 = 30 CE (Crucifixion...)]]; 3-12a [preach, ... Jesus...] [[preach ... Jesus'...]]; 4-4 verse [... of Daniel 9:26] [[... of Daniel 9:25]].
- Mar 02, 2021 3-9a 'celestrial': [brightest celestrial] fixed spelling and punctuat. [[brightest, celestial]]; 6-2a Mr. Nelson Glueck appeared on the cover of *Time* [Magazine in 1963 as a world-famous archaeologist, said in his book, *Rivers in the Desert* (1959) p. 31:] [[Magazine in 1963 as the world-famous archaeologist who stated in his book *Rivers in the Desert* (1959):]] 7-1 s7 start of sentence 7 'it' [it also] [[It also]]; 8-12d footnote numbers [8] and [9] fixed after quotes.
- Mar 03, 2021 12-4 [For the Mosaic Law and the Sadducees, Passover evening began at the end of Nisan 13, and Passover Sabbath was Nisan 15, which in 30 CE was a Friday, Apr 07, we see.] [[For the Mosaic Law and the Sadducees, Passover evening began at the end of Nisan 13, and Passover Sabbath was Nisan 14, which in 30 CE was Thursday, Apr 06, we see.]]
- Mar 04, 2021 6-5a fix gram. [his Reign as the] [[whose example is]]; better [and being imbued as theirs would also be] [[the Emperor being after this time imbued]].
- Mar 06, 2021 9-6 [as the left Egypt... destruction, in BCE] now [[as they left Egypt... destruction in BCE]].
- Mar 08, 2021 2-11b edit: 'before' into 'after' [and... years before BCE 458] [[thus... years after BCE 458]]; 5-2 [M. R. S... was almost] [[R. S... was virtually]]; 5-1 footnote [2] corrected: [Luke 2:2] [[Luke 2:1-4]].
- Mar 09, 2021 9-2a [1914... the Israel's Declaration in 1948] to [[1914... Israel's own Declaration in 1948]]; 9-7 edit: "between" [the very Year 1 of Nebuchadnezzar to the Year 1 of King Darius] fix grammar [[the Year 1 of Nebuchadnezzar and Year 1 of Persian King Darius]]; 2-8b fix grammatical [reminiscent or similar to Daniel 7:25] to be [[reminiscent of or akin to Daniel 7:25]]; 2:2 [it being when they] to be [[which is when they]]; 2:4a footnote [1] added Acts 13:9 reference Paul=Saul; 4-3 added footnotes [1] and [2] for 69 weeks, baptism.
- Mar 10, 2021 1-7 sp. [small utiity] [[small utility]]; 1-7 + [[pipes for easy inter-process communication,]].
- Mar 11, 2021 1-2 fix gram. [has] [[had]]; 3-10a [could noted just after sunset, near the] [[could be observed after sunset near the]]; 10-2b add footnote [2], as #; 3-8a insert a new footnote [1], re the death of Herod.
- Mar 12, 2021 3-12a [five or six months younger] [[five (or six) months older]], John being born before Jesus; 5-1 " ["Was... Bethlehem?: ...Luke (by... Ramsay)] : [[Was... Bethlehem?-- ... Luke, by... Ramsay,]]; 5-3 in: [thus we... in BCE 6] [[so we... near BCE 6]]; 1-1 to 12-12 fixed sp. as to "millennial, millennium".
- Mar 13, 2021 5-8 added footnote [3], regarding Strabo; add Hist Notes par. #'s, add HN 5-b footnote [1] about Galileans (Mishnah Pesachim 4:5) not working Pass Eve.
- Mar 14, 2021 4-4 Hebrew anglicized to read: [["krt"]].
- Mar 15, 1-12b caption [Metrololitan] [[Metropolitan]].
- Mar 17, 7-9b footnote [7]: [Dec 15,] [[Dec 15 1982,]]; 8-11a footnote [1] p. [(2014) p. 13] [[(2014) p. 15]]; 11-9 remove footnote [18], renumber [17] through [20]; 3-8a footnote [1] start sentence: [it was] [[It was]]; 4-4 add footnote [3] to ref. back to 2-9 footnote [1].
- Mar 18, 2021 HN-3a footnote [1]: fix: quotation marks.
- Mar 19, 2021 1-3 illustr. caption: ["Nazca] [[Nazca]]; 2-10a grammar [Mr. Jones in the] [[Mr. Jones in his]].
- Mar 24, 2021 10-7b gr. [after Jesus'] [[after Jesus]].
- Apr 03, 2021 3-4a: footnotes reference: [1-3] [[1,2]].
- Apr 04, 2021 5-11b: added missing 'b' index to "5-11".
- Apr 05, 2021 9-5 gr. [whom we noted] [[who we noted]].
- Apr 06, 2021 12-7b [end of... Wednesday, Nisan 12] fix day of week as Julian [[end of... Tuesday, Nisan 12]].
- Apr 15, 2021 4-6 footnote [2] label corrected to: [2].
- Apr 20, 2021 12-6 fix footnote [3]-[13] left brackets; 12-10a-s3 correct meaning: [after the Essene Nisan 14] now is most accurately [[before the Essene Nisan 14]].
- Apr 28, 2021 1-10-s3: footnote [1] added (sentence 3).
- May 10, 2021 8-11b, 11-5, HN1: sp: Ne[[bu]]chadnezzar.
- Jun 23, 2021 2-12a: fix case: [passover] [[Passover]].
- May 10, 2022 12-5: fixed: [would made] [[would make]].
- May 11, 2022 12-9a: [slowing down] : [[slowing rate]].

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(15) ('The Uncut Tut', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(14) ('Wild Road Ahead To History', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(13) ('Trojan War', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(12) ('B4 Chronology', by Rolf Ward Green, Ralph Ellis Green, Anne Ruth Rutledge and Flora Marie Green)
(11) ('The Crucible of Credible Creed', by Rolf Ward Green, Ralph Ellis Green, and Anne Ruth Rutledge)
(10) ('The Ark of Urartu', by Rolf Ward Green and Anne Ruth Rutledge)
(9) ('Moses', by Rolf Ward Green and Anne Ruth Rutledge)
(8) ('Phoenix', by Rolf Ward Green and Anne Ruth Rutledge)
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(5) ('Green', by Rolf Ward Green)
(4) ('Smith', by Rolf Ward Green)
(3) ('Valdr', by Rolf Ward Green)
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(4) (The chronology of the Old Testament, by Fotheringham)
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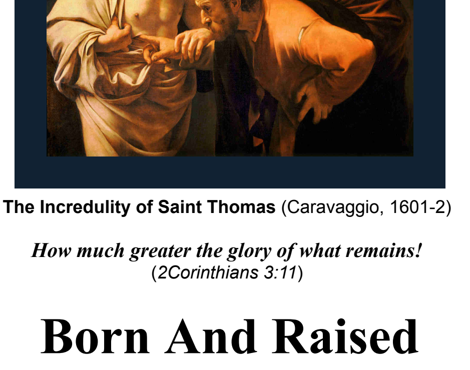
(1) (Synchronology, 1839, Cambridge University Press, by Charles Crosthwaite)



The Incredulity of Saint Thomas (Caravaggio, 1601-2)

How much greater the glory of what remains!
(*2Corinthians 3:11*)

Born And Raised —Messiah

Rolf Ward Green

Chapter 1: Astronomical Dating And True Earth
Chapter 2: Back-dating Yesterdays
Chapter 3: Tiberius, Herod, Astronomy, Testimony
Chapter 4: Daniel As Numerically Internal Endpoints Learned
Chapter 5: Principled Ramsay Offers Very Encouraging Story
Chapter 6: Roman Enrolments, Augustus, Luke
Chapter 7: Christians Handle Rome In Secure Testimony
Chapter 8: God Reprieves Abraham's Newborn To Everlasting Days
Chapter 9: Gentile Observed Dating Summarized
Chapter 10: Foretold A Violation Of Universal Righteousness
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