



Revelation-Now

WHEN WAS THE CRUCIFIXION OF JESUS AND FIRST EASTER?

HISTORY, ASTRONOMY AND THE PROPHET DANIEL GIVE THE DATE

THE CRUCIFIXION WAS FRIDAY APRIL 3, 33 AD

Jesus waited to reveal that he was God until his time had come. While this had many purposes, one was to fulfill all Bible prophecy, including the date of his death. The crucifixion of Jesus Christ, the Son of God, and his resurrection are the two most important events in human history. Why is this so? Because of Jesus' death, every person has the opportunity for eternal salvation. Without it no one can be saved. The sin of mankind would require an atoning sacrifice. No human could atone for mankind's sin. Only God himself could do this.



But when was this great event? Of course, it is not necessary to know the precise date—all a believer must know is that it truly happened. Yet the Bible gives us this date when we examine the Daniels' prophecy.

There are many historical, astronomical, and calendar events connected with the crucifixion and resurrection of Jesus. **When combined only one crucifixion date perfectly fits all the criteria.** When we look at: 1) the ministry of John the Baptist, 2) the reign of Pontius Pilate, 3) the reign of Herod Antipas, 4) the writings of the historian Josephus, 5) the conversion of Paul, 6) the astronomical calculations of Isaac Newton, 7) the Jewish calendar, 8) the Roman calendar, 9) the Passover requirements, 10) the Jerusalem lunar eclipse and 11) the 69 sevens prophecy of Daniel, only the date of April 3, 33 AD perfectly fits all criteria to give the crucifixion date.

JESUS HAD AN APPOINTED TIME TO DECLARE HE WAS GOD--AND TO DIE



Jesus said more than once his time had not yet arrived. Jesus waited for the right time to declare he was God. This causes confusion to some, for example Muslims, who take text out of context.

Matthew 16:15-20 (NIV)

"But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Messiah, the Son of the living God."

Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he ordered his disciples not to tell anyone that he was the Messiah.

Muslims are taught Jesus was not God, was not crucified and did not rise from the dead. With this false teaching, they do not have a path to God. In the Koran, the Satanic spirit appearing to Mohammad gave a message that the crucifixion did not occur. (Koran 4:157 *And for their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah ." And they did not kill him, nor did they crucify him; but another was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.)*

**JESUS SAID: "DO NOT THINK THAT I HAVE COME TO ABOLISH THE LAW OR THE PROPHETS"
"MY TIME IS NOT YET HERE"**

It can be confusing when we read Bible passages where Jesus did not come right out and say he was God. (for example: Mark 10:18 “*Why do you call me good? No one is good, except God alone.*”) Everything Jesus said was part of God’s plan. Since Jesus is God, it was his plan, and Jesus knew the plan down to each minute.

These instances were early in his ministry, and his appointed time to reveal his divine nature too early to fulfill all prophecy. The other times were at the time of his death when he bore the sin of the world. (for example while on the cross: Matthew 27:46 “*My God, My God, why hast thou forsaken me?*”)

Why would Jesus wait to confirm he is God? Jesus knew that as soon as he confirmed he was the Son of God the Pharisees would kill him. So, his death date had to perfectly fulfill all prophecy of the prophets—including the precise date of his death given by the prophet Daniel (Daniel 9:25-26) some 550 years earlier.

Matthew 5:17-18 (NIV)

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."

John 7:6-9 (NIV)

Therefore Jesus told them, "My time is not yet here; for you any time will do. The world cannot hate you, but it hates me because I testify that its works are evil. You go to the festival. I am not going up to this festival, because my time has not yet fully come." After he had said this, he stayed in Galilee.

John 7:28-31 (NIV)

Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from. I am not here on my own authority, but he who sent me is true. You do not know him, but I know him because I am from him and he sent me."

At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come. Still, many in the crowd believed in him. They said, "When the Messiah comes, will he perform more signs than this man?"

Daniel 9:25-26 (NIV)

"Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary.

HISTORICAL EVENTS POINT TO THE DATE RANGE OF THE CRUCIFIXION

1. REFERENCE TO JOHN THE BAPTIST [GIVES JESUS DEATH HISTORICAL RANGE 28-35 AD]

Both the Gospels and first-century historian Flavius Josephus, in his work *Antiquities of the Jews*, refer to Herod Antipas killing John the Baptist, and to the marriage of Herod and Herodias, establishing two key connections between Josephus and the biblical episodes. Josephus refers to the imprisonment and execution of John the Baptist by Herod Antipas and that Herodias left her husband to marry Herod Antipas, in defiance of Jewish law.

The exact year of the marriage of Herod Antipas and Herodias is subject to debate among scholars. Most scholars place the year of the marriage in the range AD 27-31. In his analysis of Herod's life (*Herod Antipas* by Harold W. Hoehner 1983 ISBN 0-310-42251-5 page 131), Harold Hoehner estimates that John the Baptist's imprisonment probably occurred around AD 30-31. The International Standard Bible Encyclopedia estimates the death of the Baptist to have occurred about AD 31-32.

Josephus stated (Ant 18.5.2) that the AD 36 defeat of Herod Antipas in the conflicts with Aretas IV of Nabatea was widely considered by the Jews of the time as misfortune brought about by Herod's unjust execution of John the Baptist. Given that John the Baptist was executed before the defeat of Herod by Aretas, and based on the scholarly estimates for the approximate date of the marriage of Herod Antipas and Herodias, the last part of the ministry of John the Baptist and hence parts of the ministry and death of Jesus fall within the historical time span of AD 28-35.

2. TIME OF PONTIUS PILATE [GIVES JESUS DEATH HISTORICAL RANGE 26-37 AD]

All four Bible Gospels state that Jesus was crucified during the prefecture of Pontius Pilate, the Roman governor of Roman Judaea. In the *Antiquities of the Jews* (written about AD 93), Josephus states (Ant 18.3) that Jesus was crucified on the orders of Pilate.

In the second century the Roman historian Tacitus in *The Annals* (c. AD 116), described the persecution of Christians by Nero and stated (Annals 15.44) that Jesus had been executed on the orders of Pilate during the reign of Tiberius (Emperor from 18 September AD 14 - 16 March AD 37).

According to Flavius Josephus, Pontius Pilate was governor of Judea from AD 26 until he was replaced by Marcellus, either in AD 36 or AD 37, establishing the date of the death of Jesus between AD 26 and AD 37.

3. REIGN OF HEROD ANTIPAS [GIVES JESUS DEATH BEFORE 39 AD]

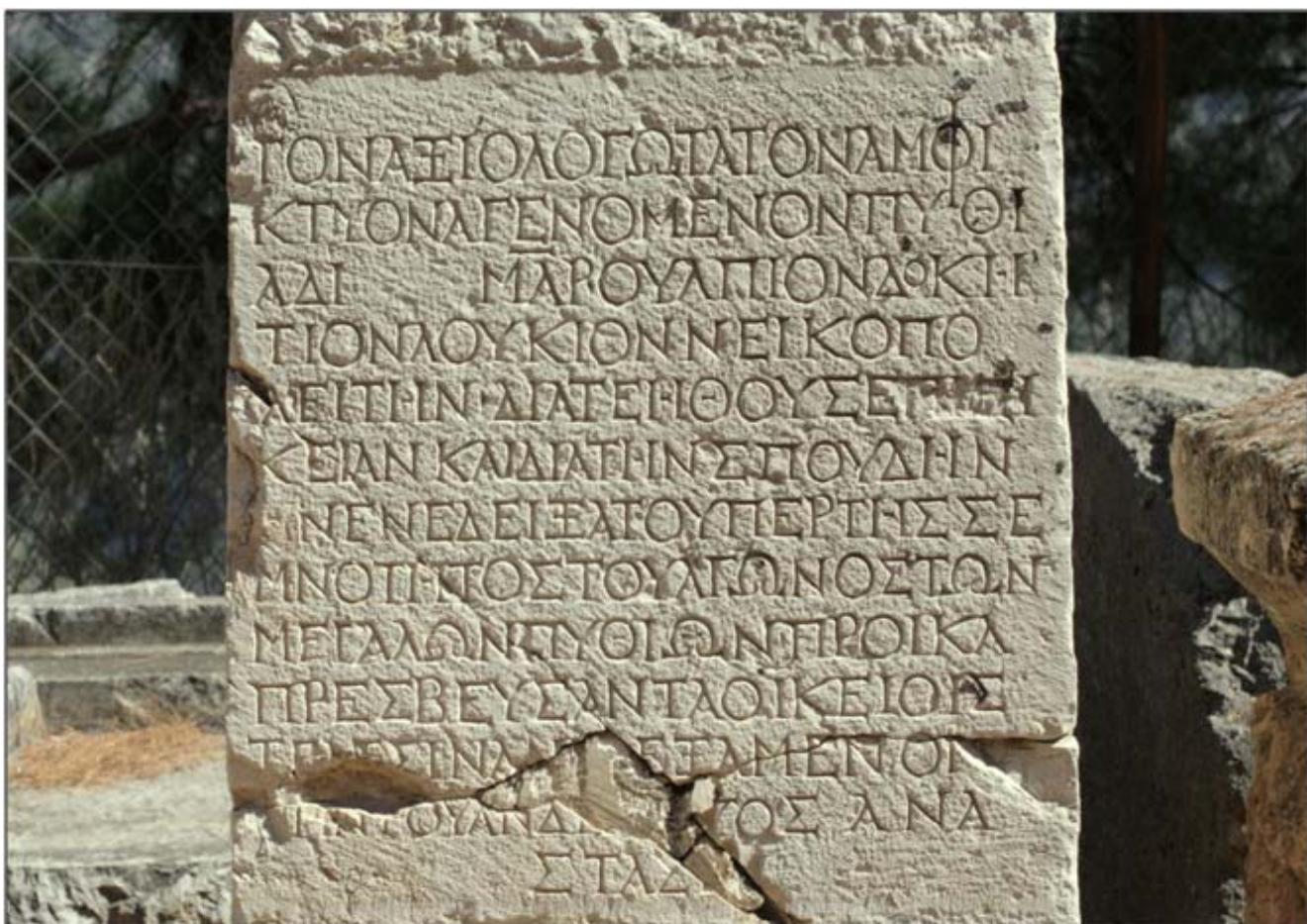
In the Gospel of Luke, while Jesus is in Pilate's court, Pilate realizes that Jesus is a Galilean and thus is under the jurisdiction of Herod Antipas. (Luke 23: 4-6 *Then Pilate announced to the chief priests and the crowd, "I find no basis for a charge against this man." But they insisted, "He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here." On hearing this, Pilate asked if the man was a Galilean. When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.)*

Given that Herod was in Jerusalem at that time, Pilate decided to send Jesus to Herod to be tried. Herod Antipas, a son of Herod the Great, was born before 20 BC and was exiled in the summer of AD 39 following a lengthy intrigue involving Caligula and Agrippa I, the grandson of his father. This episode indicates that Jesus' death took place before AD 39.

4. CONVERSION OF PAUL [GIVES LATEST DATE OF JESUS DEATH OF 33-36 AD]

Another approach to estimating an upper bound for the year of death of Jesus is the estimation of the date of conversion of Paul the Apostle. Paul's conversion was sometime after the death of Jesus. Paul's conversion is discussed in both the Letters of Paul and in the Acts of the Apostles. In the First Epistle to the Corinthians (15:3-8), Paul refers to his conversion. The Acts of the Apostles includes three separate references to his conversion experience, in Acts 9, Acts 22 and Acts 26.

Estimating the year of Paul's conversion relies on working backwards from his trial before Junius Gallio in Achaea Greece (Acts 18:12-17) around AD 51–52, a date derived from the discovery and publication, in 1905, of four stone fragments as part of the Delphi Inscriptions, at Delphi across the Gulf from Corinth. The inscription preserves a letter from Claudius concerning Gallio dated during the 26th acclamation of Claudius, sometime between January 51 and August 52.



Delphi Inscriptions Found in 1905

On this basis, most historians estimate that Gallio (brother of Seneca the Younger) became proconsul between the spring of AD 51 and the summer of AD 52, and that his position ended no later than AD 53. The trial of Paul is generally assumed to be in the earlier part of Gallio's tenure, based on the reference (Acts 18:2) to his meeting in Corinth with Priscilla and Aquila, who had been recently expelled from Rome based on Emperor Claudius' expulsion of Jews from Rome, which is dated to AD 49-50.

Paul spent eighteen months in Corinth, approximately seventeen years after his conversion. Galatians 2:1-10 states that Paul went back to Jerusalem fourteen years after his conversion, and various missions (at times with Barnabas) such as those in Acts 11:25-26 and 2 Corinthians 11:23-33 appear in the Book of Acts. The generally accepted scholarly estimate for the date of conversion of Paul is AD 33-36, placing the death of Jesus before this date range, but it likely occurred in the same year as Paul's conversion, especially since the crucifixion was in the early part of the year--either March or April.

5. ISAAC NEWTON [GIVES DEATH OF JESUS DATE OF 33-34 AD]

All four Gospels agree the crucifixion of Jesus was at the time of Passover, and all four Gospels agree that Jesus died a few hours before the commencement of the Jewish Sabbath, i.e. he died before nightfall on a Friday (Matt 27:62, 28:1, Mark 15:42, Luke 23:54, John 19:31,42).

The consensus of modern scholarship agrees that the New Testament accounts represent a crucifixion occurring on a Friday. In the official festival calendar of Judaea, as used by the priests of the temple, Passover time was specified precisely. The slaughtering of the lambs for Passover occurred between 3 PM and 5 PM on the 14th day of the Jewish month Nisan (corresponding to March/April in our calendar). The Passover meal commenced at moonrise (necessarily a full moon) that evening, i.e., at the start of 15 Nisan (the Jewish day running from evening to evening) (Leviticus 23 v. 5; Numbers 28 v. 16).

There is an apparent discrepancy of one day in the Gospel accounts of the crucifixion which has been the subject of considerable debate. In John's Gospel, it is stated that the day of Jesus' trial and execution was the day before Passover (John 18 v. 28 and 19 v. 14), Hence John places the crucifixion on 14 Nisan. The correct interpretation of the Synoptics is less clear. Thus some scholars believe that all 4 Gospels place the crucifixion on Friday, 14 Nisan, others believe that according to the Synoptics it occurred on Friday, 15 Nisan. **The answer can be found by determining in which of the years of the reign of Pontius Pilate (AD 26-36) the 14th and 15th Nisan fell on a Friday.**

In 1733, Isaac Newton considered only the range AD 31-36 and calculated that the Friday requirement is met only on Friday 3 April AD 33, and 23 April AD 34. The AD 34 date can only have fallen on a Friday if an exceptional leap month had been introduced that year. Thus 34 AD is unlikely. 33 AD is the most likely year.

In the twentieth century, the standard view became that of J. K. Fotheringham, who in 1910 suggested 3 April AD 33 on the basis of its coincidence with a lunar eclipse. In the 1990s Bradley E. Schaefer and J. P. Pratt, following a similar method, arrived at the same date. The lunar Jewish calendar leaves only two plausible dates within the reign of Pontius Pilate for Jesus' death, and both of these would have been a 14 Nisan as specified in the Gospel of John: Friday 7 April AD 30, and Friday 3 April AD 33.

6. THE LUNAR ECLIPSE ON APRIL 3,33 AD [GIVES DEATH OF JESUS DATE OF APRIL 3, 33 AD]



The red hue of a lunar eclipse is caused by diffraction of sunlight through Earth's atmosphere. When Peter spoke to the crowd about Jesus, a lunar eclipse is potentially alluded to in Acts of the Apostles 2:14-21 ("The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come" and Acts 2:32-33 "God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.")

NASA confirms there was in fact a lunar eclipse visible in Israel late in the afternoon of April 3, 33 AD, a date which coincides with one of Newton's astronomically possible crucifixion dates. (Colin Humphreys, The Mystery of the Last Supper Cambridge University Press 2011 ISBN 978-0-521-73200-0, pages 53-58)

In ancient Jerusalem this eclipse would have been visible at moonrise at 6:20 PM as a partial eclipse (a full moon with a potentially red "bite" missing at the top left of the moon's disc). Thus, a large proportion of the Jewish population would have witnessed this eclipse as they would have been waiting for sunset in the west and immediately afterwards the rise of the anticipated full moon in the east as the prescribed signal to start their household Passover meals.

Humphreys and Waddington therefore suggest a scenario where Jesus was crucified and died at 3 PM on April 3, 33 AD, followed by a red partial lunar eclipse at moonrise at 6:20 PM observed by the Jewish population, and that Peter recalls this event when preaching the resurrection to the Jews (Acts of the Apostles 2:14-21).

The lunar eclipse would not cause the sky to darken. There was a three-hour period of darkness over the whole land on the day of the crucifixion (Luke 23:45 *the sun was darkened*). It could not have been a solar eclipse, since this could not take place during the crucifixion at Passover, and in any case solar eclipses take minutes, not hours. This was simply God causing darkness on the land!

7. THE PROPHESY OF DANIEL ABOUT THE ANOINTED ONE [GIVES DEATH OF JESUS DATE OF APRIL 3, 33 AD]



In the Book of Daniel chapter 1 the author (Daniel) states he was taken captive into Babylon in the third year of the reign of Jehoiakim, king of Judah. The Babylonian king Nebuchadnezzar was laying siege to Jerusalem. This occurred in the year 605 BC. Daniel finished his work around the year 530 BC, shortly after the capture of Babylon by Cyrus of Persia in 539 BC. Cyrus began to return Jews to Israel from the Babylonian Exile in 538 and most was completed by 536 BC.

One of the most remarkable and important prophecies in the Bible is found in Daniel 9:25-27. These verses are the cornerstone of Messianic prophecy because they establish the timing of the First appearance of the Messiah, Jesus Christ. The prophecy is usually referred to as "Daniels 70 Sevens." These passages are directed to the Jewish people. The focus of the prophecy is the nation of Israel and the city of Jerusalem. For the crucifixion date, we will examine the first 69 sevens of Daniel.

Daniel 9:25-26 (NIV)

"Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary.

Only the Bible contains accurate prophecy. Books that are not inspired by the true God, such as the Islamic Koran, cannot give any accurate prophecy.

The reason Daniel was so accurate is simply he was recording what God was telling him through his visions. From God's point of view the Bible is all in "past tense." God has already seen everything happen. Since the true God is outside of time, prophecy given by God is perfectly accurate since it is recorded as the events are seen by God on a real-time basis. The true God is an observer--not a lucky predictor.

The Book of Nehemiah gives us the starting date for the 69 sevens. In the fifth century BC a Hebrew named Nehemiah, then cup bearer to the Med-Persian king Artaxerxes, wrote of the command to restore and rebuild Jerusalem:

Nehemiah 2:1-5 (NIV)

In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before, so the king asked me, "Why does your face look so sad when you are not ill? This can be nothing but sadness of heart."

I was very much afraid, but I said to the king, "May the king live forever! Why should my face not look sad when the city where my ancestors are buried lies in ruins, and its gates have been destroyed by fire?"

The king said to me, "What is it you want?" Then I prayed to the God of heaven, and I answered the king, "If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my ancestors are buried so that I can rebuild it."

Nehemiah requested that he be allowed to go back to Jerusalem and rebuild the city. King Artaxerxes granted his wish on the spot and gave him official "letters" or documents for easy passage. This occurred, we are told in the month of Nisan, in the twentieth year of Artaxerxes Longimanus' reign. Artaxerxes Longimanus ascended to the throne of the Medo-Persian empire in July 464 BC. The twentieth year of his reign would have begun in July 445 B.C.

The decree occurred approximately nine months later in the month of Nisan (March/April on our calendar).
The exact date of the decree is March 5, 444 BC.

BC	Reign Year	BC	Reign Year
464	1	452	13
463	2	451	14
462	3	450	15
461	4	449	16
460	5	448	17
459	6	447	18
458	7	446	19
457	8	445	20
456	9	444	20+9
455	10		
454	11		
453	12		

Therefore, Nisan 444 BC marks the starting point of the 7 and 62 sevens of Daniel. Daniel says the 69 sevens (7 + 62) were to expire shortly before Christ's death. Hence the ending point for the 69th seven (69 x 7 years) is shortly before Christ's death. To do this calculation correctly, we must first understand a Hebrew Old Testament prophetic year. The Hebrew prophetic year had fewer days than the Roman year of 365.24 days. The Hebrew Old Testament year was 360 days. This gives us the date of April 3, 33 AD.

The fact that the prophets understood a year as 360 days is well attested. God created the sun to mark the seasons and years. He made the moon to mark the days. There are 354.37 days in a lunar year (of 12 moons/months), and 365.24 days in a solar year; together they average 360 days. For a detailed analysis of the Old Testament prophetic years equaling 360 days--see the Appendix.

$$69 \times 360 = 173,880 \text{ days}$$

March 5, 444 BC to April 3, 33 AD is 173,880 days

Christ was crucified on Friday April 3, 33 AD. He arose from the dead on the third day, Sunday April 5, 33 AD.



8. CONFIRMING THE 33 AD PASSOVER DATE BY ASTRONOMICAL CALCULATIONS

Jewish Passover is based on an ancient lunar calendar using the calculation for Passover, the 14th day of Nisan, the month Spring begins. Jewish months start with a new moon. The full moon is 14 days later. The Nisan full moon is called the “Pascal Full Moon”, and begins the Passover celebration. For the year 33 AD, the Passover was Saturday April 4, exactly matching the crucifixion day of April 3 being the day before Passover.

Year	Vernal Equinox	Astronomical New Moon Conjunction	First evening of visible crescent	Date of the first of Nisan	14th day of Nisan (Passover)
		(Near or first after vernal Equinox)	(Gregorian calendar. Midnight to midnight)	(Beginning at sundown the evening before...)	(Beginning at sundown the evening before...)
26 A.D.	Fri. Mar. 22, 0*	Sat. Apr. 6, 7 a.m.	Sun. Apr. 7	Mon. Apr. 8	Sun. Apr. 21
27 A.D.	Sun. Mar. 23, 6 a.m.	Wed. Mar. 26, 7 p.m.**	Fri. Mar. 28	Sat. Mar. 29	Fri. Apr. 11
28 A.D.	Mon. Mar. 22, noon	Tues. Apr. 13, 2 p.m.	Wed. Apr. 14	Thurs. Apr. 15	Wed. Apr. 28
29 A.D.	Tues. Mar. 22, 6 p.m.	Sat. Apr. 2, 7 p.m.**	Mon. Apr. 4	Tues. Apr. 5	Mon. Apr. 18
30 A.D.	Wed. Mar. 22, 0*	Wed. Mar. 22, 8 p.m.	Fri. Mar. 24	Sat. Mar. 25	Fri. Apr. 7
31 A.D.	Fri. Mar. 23, 5 a.m.	Tues. Apr. 10, 2 p.m.	Wed. Apr. 11	Thurs. Apr. 12	Wed. Apr. 25
32 A.D.	Sat. Mar. 22, 11 a.m.	Sat. Mar. 29, 10 p.m.**	Mon. Mar. 31	Tues. Apr. 1	Mon. Apr. 14
33 A.D.	Sun. Mar. 22, 5 p.m.	Fri. Mar. 20, 9 a.m.	Sat. Mar. 21	Sun. Mar. 22	Sat. Apr. 4
34 A.D.	Mon. Mar. 22, 11 p.m.	Wed. Apr. 7, 2 p.m.	Thurs. Apr. 8	Fri. Apr. 9	Thurs. Apr. 22

Calendar for April 33 (Israel)

April						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Nisan 12	2 Nisan 13	3 Nisan 14	4 Nisan 15
5 Nisan 16	6 Nisan 17	7 Nisan 18	8 Nisan 19	9 Nisan 20	10 Nisan 21	11 Nisan 22
12 Nisan 23	13 Nisan 24	14 Nisan 25	15 Nisan 26	16 Nisan 27	17 Nisan 28	18 Nisan 29
19 Nisan 30	20 Iyar 1	21 Iyar 2	22 Iyar 3	23 Iyar 4	24 Iyar 5	25 Iyar 6
26 Iyar 7	27 Iyar 8	28 Iyar 9	29 Iyar 10	30 Iyar 11		
Phases of the Moon: 3:○ 11:● 18:● 25:○						

9. JESUS DIED AT THE EXACT TIME AS THE PASSOVER LAMB WAS SLAIN

Matthew, Mark, and Luke each record that Jesus died about "the ninth hour" (Matthew 27:45-50, Mark 15:34-37, Luke 23:44-46). "The ninth hour" is what we, today, would refer to as 3:00 PM. This allows us to narrow down the time of Jesus' death to a very specific point in history: around 3:00 PM on Friday, April 3, A.D. 33. The Passover Lamb was also scarified at around the ninth hour that day.



Jesus is seen as the ultimate fulfillment of the Passover. Jesus is seen as the lamb slain for the sins of the world. Just as the blood on the doorposts protected the Israelites from having their firstborn killed, the blood of Jesus is seen as protecting us from eternal death.

We know that the Hebrew calendar has days beginning at sunset and ending at sunset. The Passover lambs were to be kept until the 14th day and killed at twilight. When is twilight? Twilight is defined by some as the period of time between when the sun goes down and complete darkness occurs. This period of time is sometimes referred to as "between the two evenings."

The view adopted by the Pharisees and the Talmudists is that the first evening is when the heat of the sun begins to decrease; roughly a period from 3-5 P.M. and the second evening begins at sunset. The Mishnah indicates the lambs were killed about 3:00 P.M. in the afternoon of the 14th day. The 14th day began at sundown on the night before. Jesus died during the 14th day on Friday, April 3, 33 AD. This would have been shortly before the actual Passover day of the 15th day on April 4.

10. WHEN THE TIME WAS RIGHT JESUS MADE CLEAR HE WAS GOD AND WAS WORSHIPPED

1. AT HIS TRIAL JESUS ACKNOWLEDGED TO THE HIGH PRIEST HE WAS GOD

Matthew 26:64-66 (NIV)

The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.” “You have said so,” Jesus replied. “But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”

Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?” “He is worthy of death,” they answered.

2. THE RISEN JESUS WAS WORSHIPPED BY THE DISCIPLES

Matthew 28:16-20 (NIV)

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

3. THE RISEN JESUS WAS WORSHIPPED AS A GOD BY THOMAS

John 20:26-30 (NIV)

A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, “Peace be with you!” Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.”

Thomas said to him, “My Lord and my God!” Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed.”

4. AFTER HIS CONVERSION PAUL KNEW JESUS WAS GOD

Romans 10:11-13 (NIV)

As Scripture says, “Anyone who believes in him will never be put to shame.” For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, for, “Everyone who calls on the name of the Lord will be saved.”

APPENDIX: IS AN OLD TESTAMENT PROPHETIC YEAR 360 DAYS?

Those that oppose the Messiah being Jesus, such as Jews for Judaism, strongly argue against an Old Testament prophet year as 360 days. They claim the 360 day prophetic year is a recent Christian invention to make certain Bible prophetic dates “fit” into the life of Jesus.

The fact that the prophets understood a year as 360 days is well attested. We can see this in the Great Flood. God created the sun to mark the seasons and years. He made the moon to mark the days. There are 354.37 days in a lunar year (of 12 moons/months), and 365.24 days in a solar year; together they average 360 days.

Genesis 7: 11-12 (NIV)

In the six hundredth year of Noah's life, on the seventeenth day of the second month—on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights.

Genesis 8: 1-5 (NIV)

But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded. Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky.

The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

We are told that the flood covered the land from the 17th of the 2nd month to the 17th of the 7th month. This would amount to about 147 days of the lunar calendar. Instead the Bible clearly tells us this 5-month period totals 150 days. This implies that the median 30-day-month of the prophetic year is here being used, (i.e., $30 \times 5 = 150$ days).

God has merged the three major calendar systems into one complex clock, with the 360-prophetic year as the average year of the lunar and the solar.

$$365.24 \text{ (solar)} + 354.37 \text{ (lunar)} = 719.61 \div 2 = 359.8 \text{ days.}$$

(I.e., approx. 360 of prophetic.)

All three calendars---(the solar, prophetic, and lunar)---inter-work with astounding precision. Moreover, the 360 year and the lunar year operate with and without the intercalary months added. Likewise, the leap days of the 365-solar are optionally counted. Hence there are four radically different calendars; the major adjusted ones being led by the solar, and the minor unadjusted solar, lunar, and prophetic.

The lunar calendar was commonly used in ancient times. However, the ancients had to add an extra (intercalary) month every once and a while to adjust to the position of the sun since the lunar calendar lagged behind approximately 11 days per solar year, (365 - 354 = 11 days).

The moon revolves around the Earth in 29.26 to 29.80 days (the variation occurring due to the perturbing effects of the Sun's gravity on the Moon's eccentric orbit). It turns out that the Hebrew months as determined by the priests were either 29 days in length or 30 days in length as visually determined by the priests. That produced a 12-month lunar year of 354 days.

The Jewish calendar today is a luni-solar one based on 28-year-solar and 19-year-lunar cycles. This complex calendar system adds a second 12th month every two or three years (called "Second Adar"); thus there are 13 months in a modern Jewish calendar year every second or third year, (i.e., 384 days).

The Islamic religious calendar does not adjust to the sun at all. The Islamic calendar was established by Umar--the "King will do as he pleases" in Daniel chapter 11. It has a fixed 12-month lunar-year. Hence, it lags behind our solar year about 11 days in a year with the effect that every few decades it lags behind an entire year!

We get a better understanding of the 360 day prophetic years from other Daniel prophecy. The consensus of scholarship understands "a time, times, and half a time" to signify "a year, two years, and half a year." In other words, "a time, times, and half a time" consists of "360 days, 720 days, and 180 days," for a total of 1260 days or 3½ years of days. The varying Hebrew lunar year does not fit. Since Daniel is Old Testament prophecy, it would correspond to 360 day prophetic years.

In this instance of Daniel prophecy for the three and one half times, the 360 days are 360 Old Testament years of 360 days per year. This equal to 3.5×360 or 1,260 Old Testament years.

Daniel 12: 5-8 (NIV)

Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?"

The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed."