The Chronology of Messiah

Birth, Baptism, and the Cutting Off

A Research Study in Biblical and Historical Chronology

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Research in progress — open questions noted throughout

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Preface: Method and Honesty

This study rests on a conviction: if Scripture is true, it can be tested. Biblical chronology is not merely an academic exercise — it serves as an apologetic. Daniel 9:24-27 alone, if properly understood, demonstrates Scripture's inspiration, because no human could have written it without divine foreknowledge. Therefore, every date in this study is significant.

The approach is simple: Scripture interprets Scripture; primary historical sources take priority over secondary commentary; and astronomical data—which any planetarium worldwide can verify— is allowed to speak for itself. When these sources converge on a single date, that date is considered definitive. When they disagree or evidence is incomplete, the uncertainty is clearly acknowledged rather than hidden.

Three tiers of confidence are used throughout this document:

ESTABLISHED — confirmed by independent agreement among Scripture, primary historical records, and verifiable astronomical data. These dates are regarded with high confidence.

WELL-SUPPORTED — aligned with the evidence and not contradicted by primary sources, though based on fewer independent confirmations. Maintains good confidence.

OPEN QUESTION — The evidence suggests a certain direction, but a missing piece prevents complete resolution. Honestly noted as unresolved until further research is done.

Revelation 10:7 indicates that in the days of the seventh angel's sounding, the mystery of God will be completed. However, this does not mean it finishes immediately when the angel begins to sound. Instead, verse 7 suggests that the mystery is to be completed over time, and until Chapter 10, some mysteries remain partially revealed or hidden until their designated time at the end of this age. This aligns with Paul's statement about "when the fullness of the Gentiles comes in." Paul also said of the Gentile age, "until we come to the fullness of knowledge." The extent of our understanding is limited, and we wait patiently for further revelation. Isaiah 28:13 guides this process with the principle: "precept upon precept, line upon line, here a little, and there a little." The wise accept this gradual learning; those who reject it fall behind and are ultimately broken.

Part I: The Birth of Messiah — September 11, 3 BC

The Revelation 12 Astronomical Alignment

The most precise chronological statement in the New Testament about the birth of Messiah may not be in the Gospels — it may be in Revelation.

"And there appeared a great wonder in heaven; a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars: And she, being with child, cried, travailing in birth, and pained to be delivered." — Revelation 12:1-2

The apostle John describes a specific celestial configuration: the constellation Virgo the Virgin, clothed with the sun, with the moon under her feet and a crown of twelve stars above her head. To readers in the ancient world, this was an immediately recognizable astronomical description — people in the first century who had no electric light lived by the stars and read the sky as naturally as we read a clock.

Dr. Ernest L. Martin, using data from the United States Naval Observatory and verified by modern planetarium software, demonstrated that this exact alignment — the sun mid-body to Virgo, the moon at her feet, the crown of twelve stars — occurred on only one day in 3 BC: the evening of September 11, 3 BC, just after sunset.

That sunset also marked the start of Tishri 1 on the Hebrew calendar — Rosh ha-Shanah, the Day of Trumpets, the Jewish New Year. Over 600 planetariums worldwide now present this astronomical material during their annual nativity programs. The astronomy itself is not disputed.

> [ESTABLISHED — the Revelation 12:1-2 alignment with September 11, 3 BC / Tishri 1 can be independently verified through astronomical calculations and is confirmed by Martin's research, which has become the standard reference for this material within the planetarium community.]

The Day of Trumpets — Tishri 1

The significance of Tishri 1 as the birth date of Messiah is not merely astronomical — it is deeply typological. The Day of Trumpets was marked by the blowing of the shofar, announcing the King's arrival. It marked the start of the civil new year, a day of memorial and awakening. That Yahshua was born on this day — as signified by the celestial alignment John recorded in Revelation 12 — aligns with every typological expectation embodied in the Hebrew calendar.

> "Jesus was born in a stable in the twilight period of September 11th, the Day of Trumpets, 3 BC... The apostle John presents something of profound significance to his readers. Revelation 12:1-3 shows a New Moon day that could only be observed from Earth just after sunset, and the day was September 11th." — Dr. Ernest L. Martin, The Star that Astonished the World

Herod the Great and the Slaughter of the Innocents

The traditional date for Herod the Great's death has long been set at 4 BC, based on a lunar eclipse identification made by earlier scholars. This dating caused a significant problem: it pushed the nativity back to 5-6 BC, before the Revelation 12 alignment in 3 BC, and squeezed the infancy narrative into an almost impossible narrow timeframe.

Martin's research, supported by scholars such as Andrew Steinmann, W.E. Filmer, and others, shows that the lunar eclipse linked to Herod's death was not the eclipse on March 13, 4 BC, but the one on January 10, 1 BC. Several independent pieces of evidence support this.

The War of Varus — which broke out immediately after Herod's death — is recorded in Roman military archives as occurring in 1 BC, not 4 BC. Roman discharge records show a continuous period of peace from 7 to 2 BC, aligning with a Herod death in 1 BC but not 4 BC. Augustus received his fourteenth imperial acclamation in 8 BC and his fifteenth in AD 1 — a gap consistent with a 1 BC war but not a 4 BC war. The Passover, where 3,000 Jews died protesting the execution of two rabbis, indicates Herod's death took place in winter of 1 BC, not 4 BC.

If Herod died in 1 BC, the slaughter of male children two years old and under — commanded after the Magi failed to return — is entirely consistent with a 3 BC birth. On Hebrew reckoning, a child born on September 3 BC would have been counted as two years old by the time of Herod's order in early 2 BC. The birth year is the first year; the following year is the second. Herod's command to kill children two years old and under matches precisely.

> [ESTABLISHED — Herod's 1 BC death, confirmed by convergence of the lunar eclipse, Roman military records, imperial acclamation sequence, and Josephus read at face value. Consistent with the 3 BC birth and the Magi visit of December 2 BC.]

Part II: The Decree of Artaxerxes and Daniel's Mathematical Prophecy

444 BC — The Anchor Point

Daniel 9:24-27 is one of Scripture's most precisely dated prophecies. It describes a countdown from a specific decree to the Messiah's being cut off—and, when calculated correctly, the countdown lands exactly on the crucifixion date, as confirmed by independent historical evidence.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks… And after threescore and two weeks shall Messiah be cut off, but not for himself." — Daniel 9:25-26

The decree in question is Artaxerxes I Longimanus's command to Nehemiah, recorded in Nehemiah 2:1-8, approving the restoration and rebuilding of Jerusalem. Two independent sources confirm the date of the decree — March 13 (Nisan 1), 444 BC.

First, cuneiform tablets from the Achaemenid correspondence, including letters from Artaxerxes I's reign, have been archaeologically verified, and Ezra and Nehemiah record the events in their own accounts. Second, astronomical calculations precisely place Nisan 1, 444 BC, on March 13.

Daniel specifies 69 weeks of years (69 × 7 = 483 years) from the decree to the Messiah's being cut off. Using 360-day prophetic years — the standard in Daniel's prophetic calendar and consistent with Hebrew and Mesopotamian reckoning throughout the ancient Near East — 483 prophetic years from March 13, 444 BC, lands on April 3, AD 33. A Julian Day Calculator confirms the interval as exactly 173,880 days.

The March 13 date is based on a specific astronomical calculation dating to the nineteenth century. While researching The Coming Prince (1895), Sir Robert Anderson wrote directly to the Astronomer Royal at the Greenwich Observatory. Using Largeteau's Tables, the Astronomer Royal calculated the new moon times for the Nisan months relevant to the Daniel 9 countdown. For Nisan 1 in 445 BC (-444 in astronomical notation), the result was March 13 at 07:09. This is not an approximation but an astronomically calculated moment precise to the minute. Since Nehemiah 2:1 states only "the month of Nisan" without specifying a day, the Hebrew convention of defaulting to the first day of the month (the new moon day) applies. This makes March 13 the textually grounded and astronomically confirmed date of the decree.One complexity is worth stating clearly. Anderson used 445 BC as Artaxerxes' twentieth year (counting from accession in 465 BC) and arrived at April 6, AD 33 by manual arithmetic. Hoehner, recognizing that Medo-Persian kings used the accession-year system — the year of accession was not counted as year one, making the first regnal year 464 BC and the twentieth year 444 BC — also arrived at April 6 by manual arithmetic. Both used the same 360-day prophetic year. The Julian Day Calculator, counting forward exactly 173,880 days from March 13, 444 BC under Hoehner's year identification, confirms April 3, AD 33 as the precise endpoint. This study follows Hoehner's year (444 BC), the Greenwich Observatory's new moon calculation (March 13), and the Julian Day Calculator as the verification tool.

> [ESTABLISHED — the 444 BC decree date is verified by cuneiform tablets and astronomical evidence. The Daniel 9 countdown to April 3, AD 33, is precise and has been independently confirmed by multiple scholars across traditions. This is the strongest single pillar supporting the AD 33 crucifixion argument.]

The Cutting Off — April 3, AD 33

Astronomical calculations support aligning the Daniel 9 countdown with the April 33 AD crucifixion date: Nisan 14 of AD 33 fell on Friday, April 3—the same date the Julian Day Calculator marks as the 173,880th day from March 13, 444 BC. The preparation day (John 19:31), the Passover, and the Daniel 9 endpoint all fall on the same date. The triumphal entry (Palm Sunday, Nisan 10) occurred four days earlier, on Sunday, March 30, AD 33.

Hosea offers a second, independent confirmation of this timeline's eschatological arc. The promise is addressed specifically to Israel—Hosea 6:1-2 speaks in Israel's voice, 'He has torn us… He will heal us,' using language of separation and healing applied to the covenant nation. *"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." — Hosea 6:2*

Two prophetic days—two thousand years—after Messiah was cut off in 33 AD, Israel will be revived. The method of calculation matters: using the 360-day prophetic year, the same standard used throughout Daniel, two thousand prophetic years from 33 AD end around AD 2004. Using the solar year (365.2422 days), two thousand years from 33 AD correspond to about AD 2033. Both calculations fall within the same prophetic window. Israel's revival and the start of the 70th Week will occur after the Bridegroom's tarrying period in Matthew 25:1-9, whose length depends on YAHWEH's calendar. As Hosea 6:2 says: "After two days." This is an undefined period of time. An alternative starting point for Hosea's two days has been suggested: Paul's turn to the Gentiles in 52 AD (Acts 13:46-47), which would push both endpoints later. However, the starting point must be the moment of the cutting off itself—Hosea 6:1 describes YAHWEH's tearing and striking, language that clearly points to the crucifixion, not a missionary transition. The 33 AD starting point remains the correct one.

The cutting off of Messiah, meaning His crucifixion, marked the end of the 69th week. The church age—the age of the Gentiles described in Romans 11:17-25 and the fulfillment of Isaiah 42:6 and 49:6—is the gap between the 69th and 70th weeks. The Bridegroom's tarrying in Matthew 25 describes this interval exactly. We are in that gap now.

> [ESTABLISHED — the 33 AD crucifixion date is confirmed by the Daniel 9 countdown from 444 BC, the Friday Passover astronomical calculation, and the Hosea 6:2 two-thousand-year framework. The 70th week has not yet begun. Hosea's promise is specifically to Israel.]

Part III: The Baptism of Messiah — The Open Question

What Is Established

Two fixed points anchor the chronology:

The birth of the Messiah on September 11, 3 BC—Tishri 1, the Day of Trumpets—is supported by the Revelation 12 astronomical alignment, Herod's death in 1 BC, and the Hebrew reckoning of the slaughter of the two-year-olds.

Messiah was cut off on April 3, AD 33, as confirmed by the Daniel 9 countdown from Artaxerxes' 444 BC decree, the Friday Passover calculation, and the Hosea 6:2 framework.

Between these two fixed points came Yahshua's baptism and the beginning of His public ministry. Luke 3:23 says He was 'about thirty years of age' when His ministry began, while Luke 3:1 dates John the Baptist's ministry to the fifteenth year of Tiberius Caesar.

The Fifteenth Year of Tiberius — Three Positions

How scholars calculate the fifteenth year of Tiberius is the hinge on which the baptism date turns. Three main scholarly positions exist:

Position	Tiberius Year 1	Year 15 = Baptism	Crucifixion
Standard (from Augustus death)	AD 14	AD 28-29	AD 30 or 33
Co-regency (early)	AD 11-12	AD 25-26	AD 33
TorahTimes calculation	Sep 17, AD 14	AD 28-29	AD 34

The standard calculation begins with Augustus's death on August 19, AD 14. The Senate officially confirmed Tiberius on September 17-18, AD 14. Counting fifteen years from either date places the start of John's ministry in AD 28–29. On this timeline, a crucifixion in AD 33 suggests a ministry lasting about four to four and a half years, consistent with John's Gospel mentioning four Passovers.

But how many Passovers did Yahshua actually attend? The Gospels report what they report; they do not claim to be exhaustive. John closes his Gospel with a pointed caveat: "And there are also many other things which Jesus did, the which, if they should be written, everyone, I suppose, even the world itself could not contain the books that should be written" (John 21:25). What we have in the New Testament is, in Yahshua's own words, 'their word' — John 17:20: the word given to the apostles and passed down through them to us. Mark 4:34 tells us He explained all things to His disciples privately, while John 14:26 promises that the Comforter would bring all things to remembrance. We have what YAHWEH intended us to have, not a complete diary. Unrecorded Passovers do not prove an unrecorded ministry.

The Co-Regency Argument and the Seven-Year Ministry

The co-regency calculation holds that Tiberius was appointed co-regent with Augustus around AD 11–12. Luke, who elsewhere recognizes practical political realities rather than relying solely on formal titles (as in his dual reference to 'the high priesthood of Annas and Caiaphas' in Luke 3:2, although Annas had been formally deposed years earlier), may have dated Tiberius' reign from the co-regency, not from Augustus' death. On this view, Tiberius' fifteenth year falls in AD 25-26, placing Yahshua's baptism in the fall of AD 26—on Tishri 1, consistent with the Day of Trumpets typology of His birth.A baptism in AD 26 + a seven-year ministry reaches AD 33 —

precisely consistent with the Daniel 9 calculation. A baptism in AD 26 also means that Yahshua began His ministry after completing 28 full years since His 3 BC birth. On Hebrew reckoning — which counts the birth year as year one — He would have been counted as 29, entering His 30th year, which is precisely what Luke's 'about thirty' allows. Numbers 4:3 sets thirty as the age for priestly service; Luke's 'about thirty' signals that He had reached or was approaching that threshold.

The seven-year ministry is based on Daniel's own system of counting. Daniel divides prophetic time into sabbatical weeks—sevens—and the 70 weeks of Daniel 9 are part of this sevenfold system. The Seventy Weeks of years form the prophetic timeline of the salvation plan, as seen in Daniel 9:24. A ministry lasting seven years (about 6.5 years by strict counting, rounded to seven using the sabbatical method) places Yahshua's ministry within the same structural framework as Daniel's chronological prophecies. The number seven symbolizes completeness—the finished work and the perfect week—and is not an arbitrary overlay; it is the fundamental principle of Daniel's entire prophetic calendar. One final point: Yahshua's ministry was cut short in the seventh year because of sin, hence the 6.5 years. Paul teaches that Yahshua is the second Adam. Among the many patterns connecting the first and second Adam, we see another: the first Adam died on the seventh day, the day of rest after the garden's six creation days. He died during his ministry at age 930 because of sin, for himself. Messiah was cut off on His seventh day—the week of years—because of sin, but not for Himself.

> [WELL-SUPPORTED — the co-regency argument for a 26 AD baptism aligns with all established data points (3 BC birth, 33 AD crucifixion, Luke's 'about thirty,' the Day of Trumpets typology, the Daniel 9 timeline, and the sabbatical week structure of Daniel's prophecy) and is consistent with Luke's known practice of counting practical authority rather than strictly formal tenure. The primary Roman historical sources for the co-regency date still need to be compiled. The two fixed endpoints — 3 BC birth and 33 AD cutoff — remain unaffected by this uncertainty.]

The Second Adam and the Fulfilled Seventh Day:

Paul presents Yahshua as the second Adam (Romans 5:14; 1 Corinthians 15:45). Among the many parallels between the first and second Adam, the seven-year ministry framework reveals another: the first Adam fell on the seventh day of creation—the day of rest—when sin entered and brought the sentence of death, exiling him from YAHWEH's presence and from the garden. He lost the kingship and dominion given to him and Eve on that seventh day, forfeiting the headship YAHWEH had placed in their hands. He did not complete the thousand-year day of kingship; Genesis 5:5 records his death at 930 years, 70 years short of the full measure. The second Adam was cut off in His seventh year of ministry because of sin—but not for Himself (Daniel 9:26). The first Adam's exile from the garden and forfeiture of kingship on the seventh day opened the way to death; the second Adam's cutting off in the seventh year opened the way to life. And where the first Adam's seventh day ended incomplete, the second Adam's return will inaugurate the true seventh day—the Millennial reign—which will not be cut short. What Adam forfeited, Yahshua fulfills. Daniel 9:24 names that completion: 'to bring in everlasting righteousness.'

The Seventy Years, the 70th Week, and the Seven-Thousand-Year Template:

The 70 years Adam fell short of the first thousand-year day are not a random number. They are the first appearance of the seventy that governs Daniel's entire prophetic calendar—the same seventy found in Daniel's 70 weeks and the same unit spanning the gap between incomplete history and its divine completion. The seven days of creation are more than a creation account; they are the template for the full salvation plan, unfolding over seven thousand years. Days one through six represent the six thousand years of human history under sin, as labor, toil, exile, and redemption play out across the ages. Day seven—the Millennium—is the Sabbath rest of a thousand years: the true seventh day, when Yahshua's kingship is fully exercised.

The 70th week of Daniel marks the transition between the sixth and seventh days of this seven-thousand-year template. It is the final seven years that bring the sixth day of human history to a close and open the door to the seventh. The completion of the fullness of the Gentiles (Romans 11:25) marks the end of the sixth day's purpose; the 70th week follows, bringing Jacob's trouble, Messiah's return, and the inauguration of the Millennial Sabbath. The 70 years Adam forfeited at the beginning typologically anticipate the 70th week that closes the age at the end. Both represent the gap between an incomplete work and its divine completion, and both are governed by the number that runs from Genesis 5:5 to Daniel 9:24 to Revelation 20:4.

The total will not reach exactly seven thousand years from Adam's commission, because sin compressed the human story from the beginning. But Matthew 24:22's 'shortened days' does not mean Daniel's prophetic numbers are altered: the 1,260 days, the 1,290 days, and the 1,335 days of Daniel 12 remain fixed. What is shortened is the scope and intensity of destruction—the divine limits placed on judgment, so humanity is not entirely annihilated. The seven-thousand-year pattern remains intact as the template; the arithmetic falls slightly short of the full measure because of what sin cost at the beginning. The seventh day will come. It will not be cut short as Adam's was.

> [WELL-SUPPORTED — The Adam/Millennium parallel and the seven-thousand-year template are typological frameworks derived from Genesis 1–2, Genesis 5:5, Daniel 9:24, Romans 5:14, 1 Corinthians 15:45, 2 Peter 3:8, and Revelation 20:4-6. They are presented as theological interpretation rather than direct textual statement, consistent with the method of this study throughout.]

What the Co-Regency Argument Needs

To confirm the proposed AD 26 baptism date thoroughly, the following evidence is needed:

A primary source establishing the exact date Tiberius was officially appointed co-regent by Augustus. The most likely period is around AD 11-12, when Tiberius received tribunician power and effectively became co-ruler of the Roman provinces. Velleius Paterculus, Suetonius, and Tacitus are the key primary Roman historians.

Evidence that counting from co-regency was a recognized practice in the ancient world—not a modern scholarly invention intended to support a preferred date. Examples of how co-regent

years were counted in Roman and Jewish historical records would provide the foundation for this argument.

A focused examination of Luke 3:1-2 suggests that Luke's mention of both Annas and Caiaphas, although only Caiaphas held the official position, reflects attention to practical authority rather than strict formal office. If this interpretation is valid for the high priesthood, it may also apply to imperial reckoning.

This research is ongoing. Until these lines of evidence are brought together, the baptism year remains well supported as AD 26 under the co-regency reading, but it has not yet been independently confirmed.

Part IV: The 70th Week — Future and Awaited

A point of clarity about the timeline: Messiah's being cut off in 33 AD brought Daniel's 69th week to an end. The 70th week did not begin immediately afterward; it has not yet begun. We are now living in the interval between the 69th and 70th weeks—the age of the Gentiles described in Romans 11:17-25, the fulfillment of Isaiah 42:6 and 49:6, and the era Yahshua describes in Matthew 25 as the Bridegroom's tarrying.

Hosea 6:2 is a promise specifically for Israel, not the Gentile church age or Paul's mission. The language of Hosea 6:1 unmistakably speaks in Israel's own voice: 'He has torn us… He will heal us.' The two days represent Israel's waiting period—the time from being cut off until the gospel returns to the covenant people and the 70th week begins. The Gentile church age is the interval in which, as Paul writes, 'blindness in part is happened to Israel, until the fullness of the Gentiles be come in' (Romans 11:25). "Then shall the kingdom of heaven be like unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish… While the bridegroom tarried, they all slumbered and slept." — Matthew 25:1-5

The delay, or tarrying, is not an accident or a postponement in YAHWEH's plan—it is the plan. Hosea 6:2 says Israel would be revived 'after two days.' Two thousand years from 33 AD places that revival around AD 2033 by the solar year. Using the 360-day prophetic year—the same calendar Daniel uses throughout—two thousand prophetic years from 33 AD come to about AD 2004. Both dates point to the same prophetic window. We are currently within it, roughly 1,993 solar years after the crucifixion, and are seeing the signs of the 70th week come together: Israel's borders, the political systems of the revived Roman empire, and the preparations described in Daniel 11 and Revelation 8.

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."
— Hosea 6:2

The third day — the third thousand-year period after the cutoff — marks the Millennial reign of Messiah. The 70th week is the birth pang preceding it. The final seven years of Daniel's prophecy — including the ministry of the two olive tree prophets (Revelation 11:3-4), the rise of the false

prophet (Daniel 11:21-22), the time of Jacob's trouble, and the return of Messiah in judgment (Revelation 19:11-14) — follow that revival.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." — 2 Peter 3:8

This is not a new theology created to fit a specific date. It reflects what the texts of Daniel, Hosea, Matthew, and Revelation say when their numbers are read at face value and interpreted alongside one another. YAHWEH's prophetic calendar is not approximate—it is exact. The precision of the countdown from 444 BC to 33 AD proves it.

> [ESTABLISHED — the 33 AD crucifixion date is confirmed by the Daniel 9 countdown from 444 BC, the Friday Passover astronomical calculation, and the Hosea 6:2 two-thousand-year framework. The 70th week has not yet begun. Hosea 6:2 is Israel's promise, not the church's.]

Part V: Summary Chronology

Date	Event	Confidence	Primary Evidence
September 11, 3 BC	Birth of Messiah — Tishri 1, Day of Trumpets	Established	Rev 12:1-2 astronomical alignment; Martin's research confirmed by 600+ planetariums
September 18, 3 BC	Circumcision of Messiah (8th day)	Established	Luke 2:21 + 3 BC birth date
October 20-21, 3 BC	Dedication in the temple	Established	Luke 2:22-38 + 3 BC birth date
December 25, 2 BC	Magi visit — Jupiter stationary over Bethlehem	Established	Martin's astronomical research; Matthew 2:9-11
January 10, 1 BC	Lunar eclipse associated with Herod's death	Established	Roman records, Josephus at face value, Martin
Spring/Summer 1 BC	Herod's death; War of Varus	Established	Roman military records, Augustus acclamation XV, Josephus

Fall 26 AD (Tishri 1)	Baptism of Messiah — beginning of ministry	Well-supported	Luke 3:1 co-regency calculation; Luke 3:23 'about thirty'; Daniel sabbatical week structure
March 13 (Nisan 1), 444 BC	Decree of Artaxerxes to rebuild Jerusalem	Established	Nehemiah 2:1-8; Achaemenid cuneiform tablets; astronomical verification
Sunday March 30, AD 33	Triumphal Entry — Palm Sunday, Nisan 10; four days before the crucifixion	Well-supported	Matthew 21:1-11; Zechariah 9:9; four days before April 3 crucifixion
Friday April 3, AD 33	Crucifixion — Messiah cut off; Daniel's 69th week completes	Established	Daniel 9:26; Julian Day Calculator: 173,880 days from 444 BC; Friday Passover astronomical confirmation
AD 33 to present	The tarrying — 69th to 70th week interval; the Gentile age	Established	Matthew 25:1-5; Hosea 6:2; Romans 11:25; 2 Peter 3:8
~AD 2004 (prophetic years)	Hosea's two days complete — 360-day calculation	Well-supported	Hosea 6:2 + 2,000 × 360 days from April 33 AD
~AD 2033 (solar years)	Hosea's two days complete — solar year calculation	Well-supported	Hosea 6:2 + 2,000 solar years from 33 AD
After Hosea's two days	Israel revived; 70th week opens — seventh seal breaks in heaven (Rev 8:1); Two Prophets' ministry begins soon after (Rev 8:6), ahead of the trumpets	Well-supported	Hosea 6:2; Romans 11:25-26; Daniel 9:24; Revelation 8:1, 8:6

Open Questions — Research Continuing

The Luke 3:1 Co-Regency Problem

The unresolved issue in this timeline is how Luke reckons the 'fifteenth year of Tiberius Caesar.' If he counts from Augustus' death in AD 14, the fifteenth year falls in AD 28–29. That would require

the baptism to have occurred then, making AD 26 impossible unless another adjustment is made. If he counts from an earlier co-regency appointment, around AD 11–12, the fifteenth year falls in AD 25-26, making an AD 26 baptism consistent with the other data points.

The co-regency reading is logical and consistent with Luke's practices elsewhere in the same passage. For example, Luke mentions both Annas and Caiaphas, although only Caiaphas officially held the position. However, the key Roman historical sources needed to establish the precise date of the co-regency must be gathered and documented before this theory can be confirmed.

Research needed: Velleius Paterculus 2.121; Suetonius, Life of Tiberius 20-21; Tacitus, Annals 1.3; and whether Syrian provincial calendars counted Tiberius' reign from the co-regency rather than from Augustus' death.

The Seven-Year Ministry and Daniel 9:27

If the co-regency reading is correct and the baptism took place in 26 AD, about seven years elapsed between the baptism and the crucifixion. Daniel 9:27 says, 'in the midst of the week he shall cause the sacrifice and the oblation to cease.' This passage is commonly understood as referring to a three-and-a-half-year messianic ministry. Under this view, however, the 'midst of the week' in Daniel 9:27 refers not to the middle of Messiah's ministry, but to the middle of a future 70th week—consistent with the view that the 70th week has not yet begun. Messiah 'confirmed the covenant with many' throughout His ministry and was cut off at the crucifixion; the phrase 'midst of the week' in 9:27 refers to the future 70th week and the false prince, not to the present ministry period.

> This reading needs further development and engagement with the grammar of Daniel 9:27. I note it here as an open theological question related to the chronological issue. That said, this is my theological position, and I will continue to investigate this teaching, line by line.

The Thursday/Friday Question — Resolved by Calendar System Analysis

What seemed to be a contradiction between the Julian Day Calculator's designation of April 3, AD 33, as Friday and Matthew 12:40's requirement for three complete days and three complete nights disappears once the relationship between two ancient calendar systems is understood.

The Julian Day Calculator uses the Roman calendar, in which each new day begins at midnight. By that reckoning, April 3, AD 33, is a Friday because the day runs from midnight Thursday to midnight Friday. The Hebrew calendar follows a different boundary: each new day begins at sunset. Nisan 14 began at sunset on what Rome called Thursday and ended at sunset on what Rome called Friday.

Yahshua died at approximately the ninth hour—3 pm Thursday afternoon (Matthew 27:46-50). In Roman reckoning, Thursday had not yet ended; midnight was still nine hours away. In Hebrew reckoning, Nisan 14 had already begun at the previous sunset. The Julian Day Calculator registers the date as Friday, April 3, because the Hebrew day of Nisan 14 crossed the Roman midnight boundary and continued into Friday morning before ending at Friday sunset.

Both designations are accurate and do not conflict. They describe the same Nisan 14 from two different reference points, offset by approximately twelve hours.

With this distinction in mind, Matthew 12:40's three days and three complete nights can be counted clearly:• Thursday afternoon: Burial. Nisan 14, already begun at Thursday sunset in Hebrew reckoning.

- Thursday night (Night 1) / Friday (Day 2) / Friday night (Night 2) / Saturday (Day 3) / Saturday night (Night 3).
- Resurrection before dawn Sunday — before Day 4 begins.

Three full days and three full nights, just as Yahshua stated. No arithmetic gymnastics are needed, and no partial days are stretched to complete the count.

The dual Sabbath in Matthew 28:1 (sabbatōn, plural) is also resolved: the Passover holiday Sabbath (Nisan 15, beginning at Friday sunset) and the weekly Sabbath (Saturday) are the two consecutive Sabbaths. Both fall within Nisan 14's calendar day in Roman reckoning. This explains John 19:31's designation of the immediately following Sabbath as a High Day: it was the Passover Sabbath—not the regular weekly Sabbath—that began at sunset on what the Romans called Friday.

The typological confirmation is equally precise: if the crucifixion was on Thursday, Nisan 14, then Palm Sunday (Nisan 10) fell on Sunday, March 30—the exact day the original Passover law specified for selecting the lamb (Exodus 12:3). As the Lamb of YAHWEH rode into Jerusalem and the crowd cried "Hosanna," they were enacting the Passover selection without understanding it.

> [RESOLVED — The Julian Day Calculator's designation of April 3, AD 33 as Friday and the Thursday crucifixion required by Matthew 12:40 are not in conflict. They reflect the same Nisan 14 described by two calendar systems with different day-boundary conventions: the Hebrew day beginning at sunset, the Roman day beginning at midnight. Yahshua died Thursday afternoon, within Nisan 14, which crossed the Roman midnight boundary and continued as Friday April 3 in the Julian Day Calculator's reckoning. All evidence — Matthew 12:40, Matthew 28:1 (sabbatōn plural), John 19:31 (High Day), Exodus 12:3 (Passover lamb selection), and the Julian Day Calculator — is internally consistent under this resolution. Isaiah 28:10: precept upon precept, line upon line, here a little, there a little.]

Sources and Further Reading

The following works served as the primary research foundation for this study. They are organized by the section of the document they support. When sources are available in both print and online formats, both are noted where known.

The Birth of Messiah and the Revelation 12 Alignment

Martin, Ernest L. The Star that Astonished the World. 2nd ed. Portland, OR: ASK Publications, 1996. This foundational work establishes the September 11, 3 BC astronomical alignment of Revelation 12:1-2. Martin's calculations have been independently verified by the United States Naval Observatory and are now displayed in over 600 planetariums worldwide. The full text is available at askelm.com.

United States Naval Observatory, Astronomical Applications Department. Astronomical calculations used by Martin are independently verifiable through USNO resources and modern planetarium software such as Stellarium, SkySafari, and Cartes du Ciel.

Kidger, Mark. The Star of Bethlehem: An Astronomer's View. Princeton: Princeton University Press, 1999. A supplementary astronomical study exploring various theories of the Bethlehem star, including evidence from planetary conjunctions.

Herod the Great and the 1 BC Death

Filmer, W.E. "The Chronology of the Reign of Herod the Great." Journal of Theological Studies 17 (1966): 283–298. This foundational academic paper argues for Herod's death in 1 BC rather than 4 BC. It is the first modern scholarly challenge to the traditional date.

Steinmann, Andrew E. From Abraham to Paul: A Biblical Chronology. St. Louis: Concordia Publishing House, 2011. It corroborates the 1 BC death date and provides a detailed treatment of the Roman historical evidence, including the Augustus acclamation sequence and the War of Varus.

Josephus, Flavius. Antiquities of the Jews and The Jewish War (1st century AD). The main ancient source for Herod's reign and death. Available in the William Whiston translation (1737) at ccel.org and in many print editions.

Martin, Ernest L. The Nativity and Herod's Death. Portland, OR: ASK Publications, 2003. A concise, focused discussion of the lunar eclipse evidence and the case for 1 BC.

The Decree of Artaxerxes and Daniel's 69 Weeks

Anderson, Sir Robert. *The Coming Prince*. London: Hodder and Stoughton, 1895. Anderson's original calculation of the 173,880-day period from a decree of Artaxerxes used 445 BC as the twentieth year and March 14 as the starting date, arriving at April 6, AD 33 through manual arithmetic. He wrote to the Astronomer Royal at the Greenwich Observatory, who used Largeteau's Tables to

calculate that the new moon of Nisan fell on March 13, 445 BC, at 07:09 hours. Available in the public domain at ccel.org.

Greenwich Observatory / Largeteau's Tables. In correspondence with Sir Robert Anderson, the Astronomer Royal at Greenwich provided the precise time of the new moon for Nisan 1 in 445 BC (-444 AD in astronomical notation): March 13 at 07:09 hours, as calculated using Largeteau's lunar tables. This nineteenth-century calculation remains the foundational anchor for the March 13 date. The same tables provided the new moon time for Nisan during Passion Week, which Anderson used in his end-point calculation.

Hoehner, Harold W. Chronological Aspects of the Life of Christ. Grand Rapids: Zondervan, 1977. This is the most thorough scholarly refinement of Anderson's work, offering a detailed analysis of the 444 BC decree, the prophetic year, and the Daniel 9 countdown. It also arrived at April 6 through manual calculation.

Nehemiah 2:1–8 and the Achaemenid cuneiform tablets are primary biblical and archaeological sources for Artaxerxes I Longimanus's decree in 444 BC. Tablets from Artaxerxes I's reign are held at the British Museum and published in A.T. Olmstead, *History of the Persian Empire* (Chicago: University of Chicago Press, 1948).

Julian Day Calculator. This astronomical tool accurately determines the 173,880-day span from March 13, 444 BC, to April 3, AD 33. It is available through various online resources, including the USNO Julian Date Converter (aa.usno.navy.mil) and timeanddate.com.

The Tiberius Co-Regency Question

Velleius Paterculus. Historia Romana 2.121. (circa AD 30.) A primary Roman source describing Tiberius's appointment to co-regency with Augustus. Available in the F.W. Shipley translation in the Loeb Classical Library series.

Suetonius. The Life of Tiberius, chapters 20–21. (c. AD 121.) A primary Roman source on Tiberius's tribunician power and co-regency. Available in the J.C. Rolfe translation in the Loeb Classical Library and online at penelope.uchicago.edu.

Tacitus. Annals, Book 1, chapter 3. (c. AD 117.) A primary Roman source on the transition of power from Augustus to Tiberius and the co-regency period. Available in the A.J. Church and W.J. Brodribb translation at classics.mit.edu.

Note: The co-regency argument for a 26 AD baptism date requires more thorough engagement with these primary sources, which remains the outstanding research thread identified in Part III of this study.

The Thursday or Friday Crucifixion Question

Myers, Jeremy. "The Case for a Thursday Crucifixion." Redeeming God (blog). redeeminggod.com/case-for-thursday-crucifixion/. Accessed July 2026. A clear, popular-level treatment of the Matthew

12:40 three days and three nights argument, the dual Sabbath evidence from Matthew 28:1 (sabbatōn, plural), and the Exodus 12:3 Passover lamb typology.

Matthew 12:40; Matthew 28:1; John 19:31; Mark 15:42; Luke 23:54; Exodus 12:3. These are the main scriptural references for the crucifixion day question, each fully cited in Part V of this study.

Hosea 6:2 and the Two-Day Framework

Hosea 6:1–2. The main scriptural basis for the two-thousand-year period between Messiah's rejection and Israel's revival. Read in its plain sense alongside Daniel 9:24-27 and 2 Peter 3:8.

2 Peter 3:8; Romans 11:17–25; Isaiah 42:6; 49:6; Matthew 25:1–5. Supporting New Testament and prophetic passages that establish the Gentile interval between the 69th and 70th weeks.

The Torah Times Messianic Ministry's chronological study (uploaded research reference, author unnamed) presents an alternative Tiberius calculation and an AD 34 crucifixion date. Although its conclusion differs from the 33 AD date, the study's Tiberius calculation methods are useful for comparison.

Research in progress — Revelation 10:7: 'the mystery of God should be finished, as he hath declared to his servants the prophets'

Brian Neill — November 2026