

In This document we are going to attempt to clarify what Year Christ died based on strongest witnesses in History, Scripture, and prophecy. Jesus made a promise to us in scripture. He said if we build our foundation on solid ground, we will not be easily shaken. It's time to trust in Jesus words to see what we come up with.

Defining the Passover

Before we can talk intelligently about the Passover and determine what year he died we must learn a little bit about the Passover and about the Sabbath day.

Here is the law regarding the Passover Sabbaths

Leviticus 23:4-8

4 'These *are* the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. 5 On the fourteenth *day* of the first month at **twilight** *is* the Lord's Passover. 6 And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. 7 *On the first day you shall have a holy convocation; you shall do no customary work on it.* 8 But you shall offer an offering made by fire to the LORD for seven days. *The seventh day shall be a holy convocation; you shall do no customary work on it.*"

When the Passover Sabbath started, the first and last day of this week celebration are regarded like an actual 7th day Commandment Sabbath that no work is to be done. As you can see this is confirmed in scripture. There are two things to consider here. First being that the Passover Sabbath would have been preceded by a preparation day since it was regarded like a seventh day Sabbath. A seventh Day Sabbath too would have been preceded by a preparation day so that no work would be done on the Sabbath day. Here are scriptures to verify this claim.

Matthew 27:62

[*Pilate Sets a Guard*] On the next **day**, which followed the **Day of Preparation**, the chief priests and Pharisees gathered together to Pilate,

Mark 15:42

[*Jesus Buried in Joseph's Tomb*] Now when evening had come, because it was the **Preparation Day**, that is, the **day** before the Sabbath,

Luke 23:54

That **day** was the **Preparation**, and the Sabbath drew near.

John 19:14

Now it was the **Preparation Day of the Passover**, and about the sixth hour. And he said to the Jews, "Behold your King!"

John 19:31

[*Jesus' Side Is Pierced*] Therefore, because it was the **Preparation Day**, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high **day**), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

John 19:42

So there they laid Jesus, because of the Jews' **Preparation Day**, for the tomb was nearby.

2 Chronicles 35:6

So slaughter the **Passover** offerings, consecrate yourselves, and **prepare** them for your brethren, that they may do according to the word of the LORD by the hand of Moses."

2 Chronicles 35:16

So all the service of the LORD was **prepared** the same day, to keep the **Passover** and to offer burnt offerings on the altar of the LORD, according to the command of King Josiah.

Matthew 26:17

[*Jesus Celebrates Passover with His Disciples*] Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to **prepare** for You to eat the **Passover**?"

Matthew 26:19

So the disciples did as Jesus had directed them; and they **prepared** the **Passover**.

Mark 14:12

[*Jesus Celebrates the Passover with His Disciples*] Now on the first day of Unleavened Bread, when they killed the **Passover** lamb, His disciples said to Him, “Where do You want us to go and **prepare**, that You may eat the **Passover**?”

The scripture you just read seems to contradict what Leviticus 23:4-8 says about the Passover. The first day of unleavened bread is the 15th day of the first month. Jesus died on the 14th day.

Mark 14:16

So His disciples went out, and came into the city, and found it just as He had said to them; and they **prepared** the **Passover**.

Luke 22:7-8

Then came the Day of Unleavened Bread, when the **Passover** must be killed. And He sent Peter and John, saying, “Go and **prepare** the **Passover** for us, that we may eat.”

Here we have another possible contradiction to the way the Passover was described in Leviticus 23:4-8 This implies the day of Unleavened bread had arrived or he was being Figurative.

Luke 22:13

So they went and found it just as He had said to them, and they **prepared** the **Passover**.

I'm mainly showing that Scripture does show that the 14th day of the first month is a preparation day which is the day of the Lord's Passover which precedes the Ceremonial Sabbath where no work is to be done. This next scripture is in reference to preparing for the Seventh day Sabbath. There are many more but they are long and drawn out. As long as we realize that the 7th Day Sabbath is also preceded by a preparation Day. We will do well in this study.

Exodus 16:5

And it shall be on the sixth day that they shall **prepare** what they bring in, and it shall be twice as much as they gather daily.”

Now that we have learned the basics about the Passover Here is the forth commandment that shows why the 7th Day Sabbath is so I'm portent and why it would be preceded by a preparation day.

Exodus 20:8

8 “ Remember the Sabbath day, to keep it holy. **9** Six days you shall labor and do all your work, **10** but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. **11** For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

To summarize this Section; you have a seventh day Sabbath that the Lord our Creator made for us in Genesis during creation week, defined in the Ten Commandments. In this commandment you find God's signature Seal signing his law just as our president would sign law today. Look for name, title, and property. (Lord, Made=creator, Heaven and earth)

We also learned that the Passover was an 8 day event starting with the Passover preparation meal, followed by Seven days of Feasting where the first and last day of the feast are a holy convocation to the lord where no work is to be done on them. They are much like that of the Seventh day Sabbath.

Two more important things to point out about the Passover, is that it would occur on the 14th day of the first month of the Jewish year (day before the full moon). Jewish months started with the new moon and the 15th of Nissan (first Passover Sabbath) would fall in conjunction with the **full moon**.

The last point to make regarding Passover is that it started at twilight. The reason for the twilight starting point has to do with the creation week. When God created the Earth the Evening and the Morning were the first day. Scripture repeats this for all 7 days of creation so in Jewish times the new day started in the evening hours at sunset.

This tradition still continues today in Jerusalem and also for the Christians who keep God's Commandments and Sabbath day.

What Year Did Christ Die?

This is where we are going to hold Jesus to his promise about building a foundation on solid Ground. Let's see what testimonies can be shaken.

33 AD Witnesses

The year that most people agree on is 33 AD since it supports a Friday Death and Sunday Resurrection. Does this testimony have solid ground to back it? The bible says that Christ was 30 years old when He started his ministry

Luke 3:23 NKJV

Now Jesus Himself began His ministry at about **thirty years** of age, being (as was supposed) the son of Joseph, the son of Heli,

Bible Scholars place Christ at the age of 33 ½ years old when He died. If 33 AD is the correct year which is the only year to support a Friday Death and Sunday Resurrection based on Jewish traditions of how the Passover was held in accordance with the lunar cycle.

Lets start by looking at some Calendar Evidence illustrating this point.

On this Calendar the Passover would have started at sunset the Day before 1 April 33 based on the way the Jewish people Kept time according to Genesis Where God said the Evening and morning make the day. In Jewish time the Evening was the start of a new day.

« April 0033 »						
change view: [event list calendar grid] [month entire year]						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Erev Pesach	2 Pesach I
3 Pesach II	4 Pesach III (CH'M)	5 Pesach IV (CH'M)	6 Pesach V (CH'M)	7 Pesach VI (CH'M)	8 Pesach VII	9 Pesach VIII
10	11	12	13	14	15	16
17 Rosh Chodesh Iyyar	18 Rosh Chodesh Iyyar	19	20	21	22	23
24	25	26	27	28	29	30

So far At this point we see nothing wrong with this theory if Christ died on a Friday. Scripture however lists Kings in power both at the time of Christ's Birth, Baptism, and death.

Matthew 2:1

Now after Jesus was born in Bethlehem of Judea in the days of **Herod** the king, behold, wise men from the East came to Jerusalem,

By this testimony we know that Jesus was born before Herod Died. What does history tell us about the death of King Herod?

The scholarly consensus, based on [Josephus' *Antiquities of the Jews*](#) is that Herod died at the end of March or early April in 4 BC. Josephus wrote that Herod died 37 years after being named as King by the Romans, and 34 years after the death of Antigonus.^[10] This would imply that he died in 4 BC. This is confirmed by the fact that his three sons, between whom his kingdom was divided, dated their rule from 4 BC. For instance, he states that [Herod Philip II's](#) death took place after a 37-year reign in the 20th year of [Tiberius](#), which would imply that he took over on Herod's death in 4 BC.^[11] In addition, Josephus wrote that Herod died after a [lunar eclipse](#),^[12] and a partial eclipse^[13] took place in 4 BC. It has been suggested that 5 BC might be a more likely date^[14] — there were two total eclipses in that year.^{[15][16]} However, the 4 B.C. date is almost universally accepted.^[17]

Josephus wrote that Herod's final illness was excruciating ([Ant. 17.6.5](#)). From Josephus' descriptions, some medical experts propose that Herod had [chronic kidney](#) disease complicated by [Fournier's gangrene](#).^[18] Modern scholars agree he suffered throughout his lifetime from depression and paranoia.^[19]

After Herod's death, his kingdom was divided among three of his sons, namely [Herod Archelaus](#), [Herod Antipas](#), and [Herod Philip II](#), who ruled as [tetrarchs](#) rather than kings.

Here we seem to have a pretty Good account of history Backed by lunar events which are quite accurate at narrowing down certain time periods. Knowing that Herod Died in 4 BC we know Christ had to have been born sometime either during this year or sometime before this year 5 BC. If this is So Then Christ would have had to be almost 36-37 years of age when he died. 33 AD cannot be the Year Christ died just based on this evidence. What is interesting is that this is the only year that supports a Friday Death and Sunday resurrection which all denominations on earth teach today! You could try for 36AD but then Christ is hitting 40 years old. Not likely either.

Understanding BC to AD Calculations

If your probably wondering why I added a + 1 in the math computation? One must do this when calculating accurately from a BC date to an AD date since the Gregorian calendar does not have a zero year. If you took the same Equation and did not put a – sign before the 4 BC it would be calculated like this: $-4BC + 33\text{years} = 29 + 1 = 30AD$. Some theorize Christ to be 34 years old

when he died. $-5BC + 34 = 29 + 1 = 30$ AD If Christ was 34 and born in 4 BC then 31 AD would be the year of Death. We will examine 31 AD after explaining BC to AD calculations.

If you're wondering why a + one numerical value needs to be added to the end result, it is because the Gregorian calendar does not have a zero year.

To illustrate this: 3BC 2BC 1BC 1AD 2AD 3AD 4AD 5AD 6AD 7AD

0 1 2 3 4 5 6 7 8 9

If I were born in 3 BC and lived to be 7 years old what year did I die? First count this out with your finger and see what you come up with. You should have gotten 5 AD since 3 BC is your zero year of birth, or start year. Now let's use our Calculator and see if we get 5 AD.

$-3BC + 7 \text{ years} = 4AD?$ This is why a plus one must be added when calculating from BC to AD. Now let's see it with all the correct steps. $-3BC + 7 = 4AD + 1 = 5$ AD

There is a reason why I'm sharing this with you so you can see and Validate for yourself the Prophecy time line charts that will be referenced later in this study.

31 AD Witnesses

Moving on to 31 AD since it is a disputed year by theologians. If this year is built on the testimony of Jesus as the correct year, It will not be easily disproven. Since some theologians agree or dispute that Christ was possibly 34 years old when he died this could be a credible year. Let's Start with Calendar evidence to see if it is supported by the lunar cycle based on the traditions of the Passover. To define the Passover we will look to scripture.

Here is the law regarding the Passover Sabbaths
Leviticus 23:4-8

4 'These *are* the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. 5 On the fourteenth *day* of the first month at **twilight** *is* the Lord's Passover. 6 And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. 7 *On the first day you shall have a holy convocation; you shall do no customary work on it.* 8 But you shall offer an offering made by fire to the LORD for seven days. *The seventh day shall be a holy convocation; you shall do no customary work on it.*'"

Keep in mind that Even though the 24th by account of this calendar is the 14th of Nissan the Passover meal would have began at Sunset on the 23rd.

<p style="text-align: center;">« March 0031 »</p> <p style="text-align: center;">change view: [event list calendar grid] [month entire year]</p>						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Shabbat Parah
2	3	4	5	6	7	8 Shabbat

						HaChodesh
9	10 New Moon	11 Rosh Chodesh Nisan	12 2nd Nissan	13 3rd Nissan	14 4th Nissan	15 5th Nissan
16 6th Nissan	17 7th Nissan	18 8th Nissan	19 9th Nissan	20 10th Nissan	21 11th Nissan	22 Shabbat HaGadol
23 13th Nissan	24 14th Nissan Ta'anit Bechorot Erev Pesach	25 15th Nissan Full moon Pesach I	26 Pesach II (CH"M)	27 Pesach III (CH"M)	28 Pesach IV (CH"M)	29 Pesach V (CH"M)
30 Pesach VI (CH"M)	31 Pesach VII					

Immediately I See A major problem with this year. One being that the Passover does not Fall on Friday as it should if Christ died on a Friday and rose on a Sunday as all churches teach today. Just in Case this Calendar is just plain wrong, Lets look at a Lunar Calendar.

Calendar for year 31 (Israel)

January

Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

5:☉ 12:☀ 19:☾ 27:☾

February

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28			

3:☉ 10:☀ 18:☾ 26:☾

March

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

5:☉ 12:☀ 19:☾ 27:☾

**14th of Nissan on a Monday
In 31 AD How did Christ Die
On a Friday?**

April

Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

3:☉ 10:☀ 18:☾ 25:☾

May

Su	Mo	Tu	We	Th	Fr	Sa
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

2:☉ 10:☀ 18:☾ 25:☾ 31:☉

June

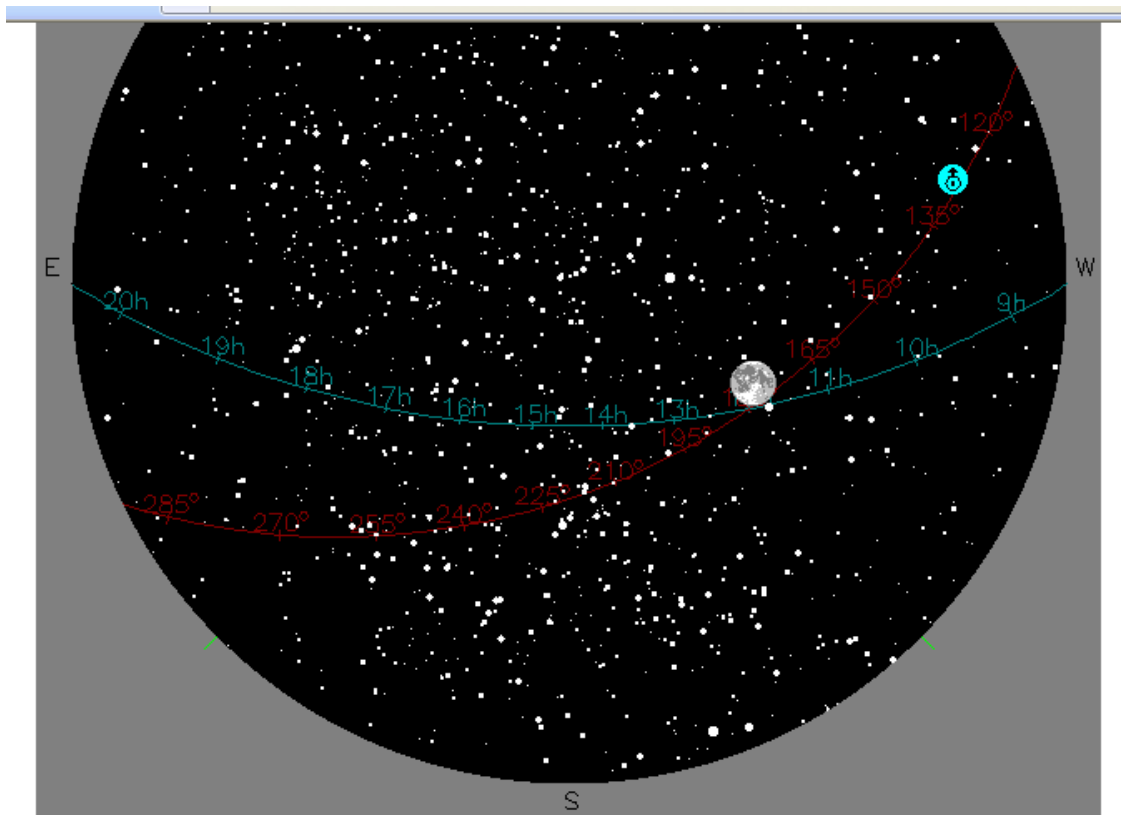
Su	Mo	Tu	We	Th	Fr	Sa
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

8:☀ 16:☾ 23:☾ 30:☾

The only discrepancy between the lunar calendars and the Hebrew calendar is the placement of the Numerical dates. The weekly cycle and lunar cycle are unaffected by the Gregorian medaling of the calendar since the Full moon occurs on a Tuesday for each calendar leaving the 14th of Nissan falling on a Monday. The 15th of Nissan always fell on the day of the Full moon. The 14th of Nissan is exactly 14 Days Passed the New moon.

Here is a sky view picture of what the Moon would have looked like in the early morning hours of 27 March 31. The view is a snapshot as seen from Virtual Telescope View of Jerusalem in 31 AD. The link for this site is as seen below. It accurately portrays the positions of the planets and phases of the moon for any year, day with in a year and location on the earth.

<http://www.fourmilab.ch/cgi-bin/Yoursky>



Click in map to aim telescope.

[View horizon at this observing site.](#)

Update

Explain controls in the following panel.

<p><u>Date and Time</u></p>	<p><input type="radio"/> Now</p> <p><input checked="" type="radio"/> Universal time: <input type="text" value="31-03-27 0:00:15"/></p> <p><input type="radio"/> Julian day: <input type="text" value="1732465.50017"/></p>
<p><u>Observing Site</u></p>	<p>Latitude: <input type="text" value="31°46'48"/> <input checked="" type="radio"/> North <input type="radio"/> South</p> <p>Longitude: <input type="text" value="35°13'12"/> <input checked="" type="radio"/> East <input type="radio"/> West</p>

The screen shot Validates that the lunar Calendar is a more accurate calendar in accordance with the way time is kept today. Per the Gregorian calendar days on the lunar calendar VS the calendar days listed on the Jewish calendar. Main point to remember is that the week cycle and where the position of the moon is placed are both in agreement. The week cycle and lunar cycle are in agreement on both calendars.

The point being made here is this. Lunar cycle accuracy and week cycle not being compromised since the time of Christ Death shows that 31 AD is not the correct year of Christ's death. We know why people look to 33 AD as the Year of Death since it supports a Friday Death and

Sunday Resurrection based on the lunar cycle in accordance with the way the Passover Celebration was held. So if the lunar Cycle does not Fit 31 AD why so much persistence that it is the correct year?

Some Say Scripture and prophecy place it in this year. If so Then why is this testimony Shaky? Let's take a look at the person who placed it in this year and see why he says prophecy places it in 31 AD.

Examining William Miller's 2300 day prophecy calculations

I had to review William Millers work regarding the 2300 day prophecy since the start date of this prophecy would also determine the correct start date of the 70 Weeks prophecy which foretold the year of the Coming of the Messiah as well as the Death and resurrection year.

What I find interesting about this Testimony is that he basis the 457 BC date on the Testimony of the Cannon of Ptolemy. The Cannon of Ptolemy's accuracy is based on lunar accuracy and if this is solid evidence then Millers testimony should be sound including 31 AD. Why is there A discrepancy of lunar evidence regarding the week cycle for 31 AD concerning how it's believed the Passover played out? We will answer this question further on.

What I find interesting about Millers Testimony is that when he Calculated, He did not use the BC to AD math formula one must use to correctly go from BC to AD. You will see an example of this after reading this testimony. More than that He started on the wrong year for King Artixerxes Rise to power. I'll explain more on this when we get to the Canon of Ptolemy.

Note: The testimony highlighted in red is the testimony of the site where I pulled Millers study My commentary will be in Blue color font.

William Miller's 2300 Day Prophecy

The Spirit of Prophecy Volume Four pg. 493

Note 1. Page 206.--William Miller's views as to the exact time of the Second Advent were based on the prophecy of Dan. 8:14: "unto two thousand and three hundred days; then shall the sanctuary be cleansed." that a day in symbolic prophecy represents a year, see Num. 14:34; Eze. 4:6. As the period of 2300 prophetic days, or literal years, extended far beyond the close of the Jewish dispensation, it could not refer to the sanctuary of that dispensation. Mr. Miller held the generally received view that in the Christian age the earth is the sanctuary, and hence concluded that the cleansing of the sanctuary brought to view in Dan. 8:14 represented the purification of the earth by fire at the second coming of Christ. The point from which to reckon the 2300 days is found in Dan. 9:24-27, which is an explanation of the vision of chapter 8. It is stated that 70 weeks, or 490 years, are determined, literally, cut off, as specially pertaining to the Jews. The only period from which the 70 weeks could be cut off is the 2300 days, that being the only period of time mentioned in the vision of chapter 8. The 70 weeks must therefore be a part of the 2300 days, and the two periods must begin together. The 70 weeks are declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If, then, we can correctly locate this commandment, we have the starting-point for the great period of the 2300 days. The Bible furnishes us with four tests by which we may determine when the true date is found:--

1. From the time the commandment was given, 49 years were to witness the completion of the street and wall of Jerusalem. Dan. 9:25.
2. Threescore and two weeks from this time, or, in all, 69 weeks, 483 years, were to extend to Messiah the prince, or to the anointing of Christ by the Holy Spirit at his baptism, the word Messiah signifying anointed.
3. Sixty-nine and a half weeks were to extend to the crucifixion,--the cessation of sacrifice and oblation in the midst of the week. Verse 27.
4. The full period of 70 weeks was to witness the complete confirmation of the covenant with Daniel's people. At the termination of this period, the Jews having ceased to be God's chosen people, the gospel would be preached to the gentiles.

In the seventh of Ezra we find the decree which we seek. It was issued by Artaxerxes, king of Persia, B.C. 457. In Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "According to the commandment [margin, decree] of Cyrus, and Darius, and Artaxerxes king of Persia." the three kings did the one work; it was begun by Cyrus, carried forward by Darius, and completed by Artaxerxes. The scripture counts this action one decree. That the later decrees were a continuation or completion of that of Cyrus, see Ezra 6:1-14. Taking B.C. 457 as the date of the commandment, every specification of the prophecy concerning the 70 weeks is fulfilled. That the reader may see the reasonableness of Mr. Miller's position on the prophetic periods, we copy the following, which was published in the Advent Herald, Boston, in March, 1850, in answer to a correspondent:--

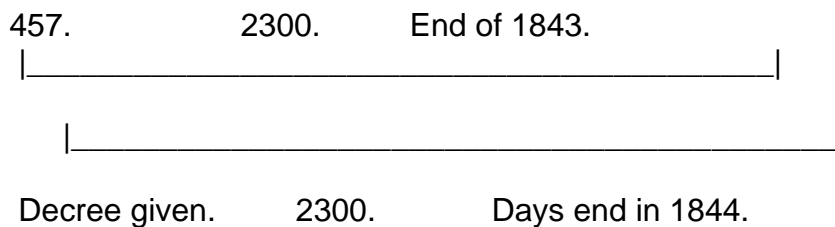
"It is by the canon of Ptolemy that the great prophetic period of the seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B.C. 457; and the accuracy of the canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B.C. 457, and end in A. D. 34. Commencing in the twentieth, they must commence in B.C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the twentieth; we must therefore look to the seventh of Artaxerxes. This date we cannot change from B.C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of Eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, what evidence marked that termination? The time when the Apostles turned to the

gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated

As the 70 weeks and the 2300 days have a common starting-point, the calculation of Mr. Miller is verified at a glance by subtracting the 457 years B.C. from the 2300. Thus,

$$\begin{array}{r} 2300 \\ 457 \\ \hline 1843 \text{ A. D.} \end{array}$$

But it requires 457 full years before Christ, and 1843 full years after Christ, to make the 2300. Now the decree of Artaxerxes did not go into effect at the beginning of the year 457 B.C., but in the autumn of that year; it follows that the 2300 days would not terminate in 1843, but would extend to the autumn of 1844. This is plainly seen by the following simple diagram:--



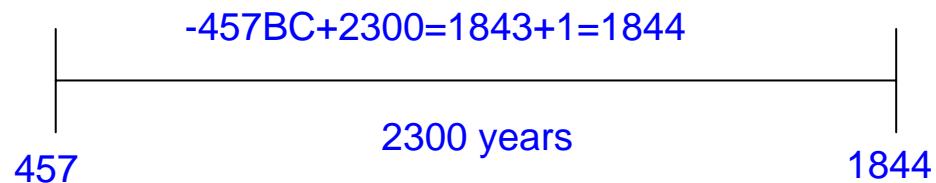
My testimony in Blue color Font.

Did anybody else notice he did not use the BC to AD calculator formula?

This is how his figures should look according to what the correct way to calculate from BC to AD to compensate for the lack of a zero year in the Gregorian Calendar. The Time line he is presenting if Calculated correctly would put you in 1844 for the first time line he presents. The second time line if he is able to get a whole other year by simply starting in the fall of the same year, then his second time line would be 1845. This looked shady to me. If this error could go unchecked for this many years then maybe he also made an error in determining 457 BC out of the Cannon of Ptolemy. We will cover that soon enough. If the above formula was the formula used by William Miller He would have been incorrect since he did not compensate for the lack of a zero year in the Gregorian Calendar. This is what his calculations should have looked like

2300
457

1843 A. D Looks like he forgot to give himself a plus one.



Looks like William Miller should have Gotten 1844 in the first place and based on his theory of the fall season adds one year, this would have led him to 1845. This is not where the root of the problem lies. It's in the Testimony of Ptolemy which he used to Calculate a start date of 457 BC for His calculations. I'm not saying the Canon of Ptolemy is incorrect just that he didn't interpret it correctly. We will cover the Cannon of Ptolemy soon. So far the information for 1844 and 31 AD are looking like shaky testimony not built on a solid foundation.

[His testimony continues below.](#)

This fact not being at first perceived by Mr. Miller and his associates, they looked for the coming of Christ in 1843; hence the first disappointment and the seeming delay. It was the discovery of the correct time, in connection with other scripture testimony, that led to the movement known as the Midnight Cry of 1844. And to this day the computation of the prophetic periods placing the close of the 2300 days in the autumn of 1844, stands without impeachment.

Then the question arises, if Wm. Miller's calculation of time was correct, whence his disappointment? This was due to his mistake as to the event. The prophecy says, "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Mr. Miller and his associates failed to understand the subject of the sanctuary and its cleansing. Here was the secret of their disappointment. For a brief explanation of this important point, showing what is the sanctuary, and how its cleansing--beginning at the termination of the 2300 days in 1844--fulfills the prophecy of Dan. 8:14, see Chapter xviii., entitled "The Sanctuary."

Another question then arises: "If he was mistaken in the event, was not his whole work an error?" that does not follow. The disciples of Christ were utterly mistaken when he rode into Jerusalem, and they hailed him as a king with tokens of victory. They thought he was then to be crowned a king on David's throne. But it was not an error in them to act according to their belief; in so doing they fulfilled the prophecy of Zech. 9:9, which they would not have done if they had realized that he was going to judgment and to death. But that scripture must be fulfilled, if it were necessary to make the stones cry out. Luke 19:37-40. In like manner it appears that Mr. Miller and his associates fulfilled prophecy, and gave a proclamation (see Rev. 14:6, 7) which they would not have given had they

understood that yet other proclamations were to be made before the Lord should come. Rev. 14:8-14.

Note 2. Page 225.--That a wrong use is often made of the text (Matt. 24:36), is evident from the context. One question of the disciples was concerning the sign of Christ's coming and of the end of the world. This question Jesus answered. In verse 29 he gave signs, and said, "when ye shall see all these things, know that it is near, even at the doors." verse 33. One saying of the savior must not be made to destroy another. Though no man knoweth the day nor the hour, we are instructed and required (for it is in the imperative) to know when it is near, even at the doors. And we are further taught that it will be as fatal to us to disregard his warning, and refuse or neglect to know, as it was for those who lived in the days of Noah not to know when the flood was coming. Verses 37-39. And Verses 44-51 show in what light Christ, when he comes, will regard and reward those whom he finds watching and teaching his coming, and those denying it. "Blessed are those servants, whom the Lord when he cometh shall find watching." Luke 12:37.

Note 3. Page 228.--the story that the Adventists made robes with which to ascend "to meet the Lord in the air," was invented by those who wished to reproach the cause. It was circulated so industriously that many believed it; but careful inquiry proved its falsity. For many years a large reward has been offered for proof that one such instance ever occurred; but the proof has not been produced. None who loved the appearing of the savior were so ignorant of the teachings of the scriptures as to suppose that robes which they could make would be necessary for that occasion. The only robe which the saints will need to meet the Lord will be that of the righteousness of Christ. See Rev. 19:8.

Note 4. Page 241.-- The year 1843, during which Adventists at first expected the coming of Christ, was regarded as extending to the spring of 1844. The reason for this, briefly stated, is as follows: anciently the year did not commence in mid-winter, as now, but at the first new moon after the vernal equinox. Therefore, as the period of 2300 days was begun in a year reckoned by the ancient method, it was considered necessary to conform to that method to its close. Hence, 1843 was counted as ending in the spring, and not in the winter.

Now that we have reviewed what is taught in Adventist Theology we need to take a look at the Testimony of Ptolemy's Cannon.

Area of interest Highlighted in red; **pay close attention to what is written in the red.** This documents own testimony declares that a kings year of Dating could be off by up to a year since a king who died would have had his name carried until the new year. Ezra would not have included the testimony of Ptolemy when saying the decree of Artaxerxes Went forth in the 7th Year of his rein. Ezra knew the correct year Artaxerxes rein began and said correctly that the decree went forth in the seventh year. A year of Speculation does exist by this documents own admission. It is possible that the decree went forth in 458 BC. Now lets see why; keeping in mind that this list has incredible accuracy validated based on lunar events making it strong testimony to what will be the correct year for the decree of Artaxerxes.

Ptolemy's Canon



Fantasy Portrait of Ptolemy of Alexandria.

Ptolemy's Canon: list of rulers of ancient [Babylonia](#) and the Near East, used by the astronomer [Ptolemy of Alexandria](#) to date astronomical phenomena.

Before the Christians, who wanted a correct computation of the Easter date, created a common era for the study of chronology, people used regnal years or lists of eponymous magistrates to date events. For example, the Bible mentions that the [Babylonian](#) king Nebuchadnezzar captured Jerusalem 'in his eighteenth year as king', and [Julius Caesar](#) defeated the Helvetians when Lucius Calpurnius Piso and Aulus Gabinius were [consuls](#). Modern scholars, employing the common era, call these years 587/586 and 58 BCE (or BCE).

The astronomer [Ptolemy of Alexandria](#), who lived in the second century CE (or AD), used the system of regnal years and has handed down to us an important list of kings. It is called the *Canon* and has been preserved in several astronomical texts by later authors, which usually continue the list up to their own time. Because they were only interested in dating astronomical phenomena, kings who died during a certain year were usually allowed to give their name to the entire year, and the next ruler is supposed to have ascended to the Babylonian throne on the first day of the new year. (Kings who reigned for less than one year are ignored.)

This brief document, which is based on [astronomical information](#) from ancient [Babylon](#), is still the backbone of the chronology of the ancient Near East. Its essential correctness has been corroborated

by the [Uruk King List](#), the [Astronomical Diaries](#), and Egyptian data (like dated papyri). Here are the forty-three first names of Ptolemy's list (different colors indicate the Assyrian, Babylonian, Persian, [Macedonian](#), and [Ptolemaic](#) kings):

	Name (Ptolemy)	Name (modern)	Regnal years	Dates in our era (simplified)	Dates in our era
1	Nabonassaros	Nabû-Nasir	14	747-734	27 February 747 - 22 February 733
2	Nadios	Nabû-nadin-zer	2	733-732	23 February 733 - 21 February 731
3	Chinzer and Poros	Tiglath-Pileser III	5	731-727	22 February 731 - 20 February 726
4	Iloulaios	Šalmaneser V	5	726-722	21 February 726 - 19 February 721
5	Mardokempados	Marduk-apla-iddina II	12	721-710	20 February 721 - 16 February 709
6	Arkeanos	Sargon II	6	709-704	17 February 709 - 14 February 704
7	Without kings	[1]	2	704-703	15 February 704 - 14 February 702
8	Bilibos	Bêl-ipni	3	702-700	15 February 702 - 13 February 699
9	Aparanadios	Aššur-nadin-šumni	6	699-694	14 February 699 - 12 February 693
10	Rhegebelos	Nergal-ušeziḫ	1	693	13 February 693 - 11 February 692
11	Mesesimordakos	Mušeziḫ-Marduk	4	692-689	12 February 692 - 10 February 688
12	Without kings	[2]	8	688-681	11 February 688 - 8 February 680
13	Asaradinos	Esarhaddon	13	680-668	9 February 680 - 5 February 667
14	Saoudouchinos	Šamaš-šuma-ukin	20	667-648	6 February 667 - 31 January 647
15	Kineladanos	Kandalanu	22	647-626	1 February 647 - 26 January 625
16	Nabopolassaros	Nabopolassar	21	625-605	27 January 625 - 20 January 604
17	Nabokolassaros	Nebuchadnezzar II	43	604-562	21 January 604 - 10 January 561
18	Illoaroudamos	Amel-Marduk	2	561-560	11 January 561 - 9 January 559

19	Nerigasolassaros	Neriglissar	4	559-556	10 January 559 - 8 January 555
20	Nabonadios	Nabonidus	17	555-539	9 January 555 - 4 January 538
21	Kyros	Cyrus the Great	9	538-530	5 January 538 - 2 January 529
22	Kambysos	Cambyses II	8	529-522	3 January 529 - 31 December 522
23	Dareios the First	Darius I the Great	36	521-486	1 January 521 - 22 December 486
24	Xerxes	Xerxes I	21	485-465	23 December 486 - 16 December 465
25	Artaxerxes the First	Artaxerxes I Makrocheir	41	464-424	17 December 465 - 7 December 424
26	Dareios the Second	Darius II Nothus	19	423-405	8 December 424 - 1 December 405
27	Artaxerxes the Second	Artaxerxes II Mnemon	46	404-359	2 December 405 - 20 November 359
28	Ochos	Artaxerxes III Ochus	21	358-338	21 November 359 - 15 November 338
29	Arogos	Artaxerxes IV Arses	2	337-336	16 November 338 - 14 November 336
30	Dareios the Third	Darius III Codomannus	4	335-332	15 November 336 - 13 November 332
31	Alexandros the Macedonian	Alexander the Great	8	331-324	14 November 332 - 11 November 324
32	Philippos [3]	Philip III Arridaeus	7	323-317	12 November 324 - 9 November 317
33	The other Alexandros	Alexander IV	12	316-305	10 November 317 - 6 November 305
34	Ptolemaios, son of Lagos	Ptolemy I Soter	20	304-285	7 November 305 - 1 November 285
35	Philadelphos	Ptolemy II Philadelphus	38	284-247	2 November 285 - 23 October 247
36	Euergetes	Ptolemy III Euergetes	25	246-222	24 October 247 - 17 October 222
37	Philopator	Ptolemy IV Philopator	17	221-205	18 October 222 - 12 October 205
38	Epiphanes	Ptolemy V Epiphanes	24	204-181	13 October 205 - 6 October 180
39	Philometor	Ptolemy VI Philometor	35	180-146	7 October 180 - 28 September 146
40	Euergetes the Second	Ptolemy VIII Euergetes	29	145-117	29 September 146 - 20 September 117
41	Soter	Ptolemy IX Soter	36	116-81	21 September 117 - 11 September 81

42	Dionysos Neos	Ptolemy XII Auletes	29	80-52	12 September 81 - 4 September 52
43	Kleopatra	Cleopatra VII Philopator	22	51-30	5 September 52 - 30 August 30

Note 1:

Marduk-zakir-šumi and Marduk-bêl-iddin were not recognized by the Babylonians.

Note 2:

Sennacherib, who had destroyed Babylon, was not recognized.

Note 3:

Ptolemy writes: "the Philip who came after the Alexander who founded

By this documents testimony you can have almost up to a numerical year date placement error since the dying king would claim the continuation of his rein until the new year; even though the next king would have been in power that same numerical date year. If [Xerxes I](#) died in 465 then the Rein of Artaxerxes would have began that same year, even though he was not credited this year. Interesting note: It appears the column on the Far right does give him credit for 17 Dec 465 BC. See below

24	Xerxes	Xerxes I	21	485-465	23 December 486 - 16 December 465
25	Artaxerxes the First	Artaxerxes I Makrocheir	41	464-424	17 December 465 - 7 December 424

The years presented in the Cannon state that Artaxerxes remained in power from 464-424 BC. The book of Ezra states that the decree of Artaxerxes went forth in the 7th year of Artaxerxes rein. $464\text{BC} - 7 = 457\text{BC}$. This is what The Adventist church has in Doctrine today.

If King Artaxerxes came to power in 465 BC upon the death of the prior king, but was not credited this year since it was still given to the prior king, then the 465BC date -7 years = 458 BC. This would be the correct year to calculate both the 70 weeks prophecy and the 2300 Day prophecy. This is what is stated in the Canon that I highlighted in Red.

Now lets use the Correct formula to calculate the 2300 day prophecy of Daniel.
 $-458 + 2300 = 1842 + 1 = 1843$. This by all prophetic accounts would be the year the 2300 day prophecy was fulfilled and the Sanctuary was cleansed. See prophecy time line 30 AD power point presentation slide 6 and 7.

Let's use the same calculator formula with the Correct 458 BC date to calculate the first 69 weeks when the Messiah was said to come.

$-458\text{BC} + 483 \text{ years} = 25 + 1 = 26 \text{ AD}$. This would be the year the Messiah was baptized.

Let's calculate the Year of birth based off this date and the scripture that stated Christ was about 30 when he started his ministry.

$26 \text{ AD} - 30 = -4 -1 = -5 \text{ BC}$ If your wondering why I calculated a minus one on this calculation is due to calculating from AD to BC in reverse of the formula we talked about at the beginning. In the beginning we were calculating from BC to AD. Since we calculated into the negative years (BC) you have to subtract a negative numeral to gain one year.

The Messiah was to be cut off in the midst of the 70th week; 3 ½ years later bringing us to 30 AD. The 70th week would have ended in 33 AD giving you the Year of Stephens Stoning and the time that the Message of the Messiah would be delivered to the Gentiles. See Prophecy Time Line 30.5AD slide 3-6 for an illustration of this. We will attempt to calculate the day of Baptism when we get to 30 AD.

William Miller either missed this possibility or when he first calculated came to a year that had already passed. Since the Messiah had not come, He speculated as we see in the above document. This would have thrown off many if they trusted that his calculations were not in error. At the time William Miller thought the 2300 day prophecy foretold the Second coming of the Messiah and if the Date had passed with out the Messiah's coming; He left the testimony as is and reasoned on the symbolism of the heavenly sanctuary.

I'm not sure if any one after him has gone back to check not only his work but review the Cannon of Ptolemy since the Cannon makes it clear that a king would have risen to power in the year of the prior kings death. It seems clear that there is no truth in prophecy, lunar accuracy, math computation or scripture to support 31 AD.

If one is to consider the lunar accuracy of dates based on well documented lunar events verifying the placement of dates in the cannon of Ptolemy, but also recognize that there is room for up to a year of Error since a king's name took title to that year until the New Year even after he died. It appears the testimony presented regarding 31 AD and 1844 are not as solid as previously thought. 31 AD not being the correct year since the 14th of Nissan, neither falling on a Friday or Wednesday, based on lunar cycle and week cycle as strong testimony that this is not the correct year.

There is nothing concrete to state other wise and accuracy of Prophecy does not place it in 31 AD. To say that the lunar cycle or the week cycle is compromised, would be to say that Satan has power over what God instituted. Since God established both the week cycle and lunar cycle; Satan only has the power to change the perception of the things God has instituted by diluting truth with error. This is what makes the bible a light unto the world. It defines our perception which in turns our reality of what is happening in the world around us.

To present this testimony in this manner is surprising to me since I was baptized in an Adventist Church in my youth. I was however baptized in the name of Jesus Christ and therefore I must worship God in spirit and in truth as God said his people would worship him. I do want to say that it is only this study so far that I find flaw in; regarding William Miller's theological studies. Because his testimony on the 2300 day prophecy ending in 1844, and the 70 weeks prophecy placing the death of the Messiah in 31 AD are shaky, it is not built on the testimony of Jesus Christ or there would be no flaw.

In this next section we will attempt to show with out a shadow of doubt that prophecy points to 30 Ad and it will be witnessed by another Old Testament Prophet.

Examining witnesses for 30 AD

This Section is going to delve into a lot of scripture and I will be very critical of this year since this is the year that seemed to have the soundest foundation so far, since calculated prophecy and the lunar accuracy of the Cannon of Ptolemy from the last section pointed us to this year. The Ezekiel prophecy also points us to 30AD by symbolically turning over in the Siege of Jerusalem Prophecy. See 30 AD prophecy time line slide 2,3,4,5 and 6 for this section of study. The slide show week prior to death also goes along with this section.

Before we get to the scriptures lets take a look at the Calendar year in question.

« March 0030 »						
change view: [event list calendar grid] [month entire year]						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2 Shabbat Zachor
3	4 Ta'anit Esther	5 Purim	6 Shushan Purim	7	8	9 Shabbat Parah
10	11	12	13	14	15	16 Shabbat HaChodesh
17	18	19	20 New Moon	21 Rosh Chodesh Nisan	22 2nd Nissan	23 3rd Nissan
24 4th Nissan	25 5th Nissan	26 6th Nissan	27 7th Nissan	28 8th Nissan	29 9th Nissan	30 Shabbat HaGadol
31 11th Nissan						
« April 0030 »						
change view: [event list calendar grid] [month entire year]						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 12th Nissan	2 13th Nissan	3 Ta'anit Bechorot Erev Pesach	4 Pesach I	5 Pesach II (CH"M)	6 Pesach III (CH"M)
7 Pesach IV (CH"M)	8 Pesach V (CH"M)	9 Pesach VI (CH"M)	10 Pesach VII	11	12	13
14	15	16	17	18	19 Rosh Chodesh Iyar	20 Rosh Chodesh Iyar

21	22	23	24	25	26	27
28	29	30				

This Calendar shows the 14th of Nissan falling on a Wednesday, Not a Friday. Could this be a Calendar Error? Lets See the lunar Calendar that was used to show the week cycle and lunar cycle preserved in the last section.

Calendar for year 30 (Israel)

January

Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

8:☉ 15:☾ 22:☀ 30:☾

February

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
	5	6	7	8	9	10
	11	12	13	14	15	16
	17	18	19	20	21	22
	23	24	25	26	27	28

7:☉ 13:☾ 21:☀

March

Su	Mo	Tu	We	Th	Fr	Sa
			1	2	3	4
	5	6	7	8	9	10
	11	12	13	14	15	16
	17	18	19	20	21	22
	23	24	25	26	27	28
	29	30	31			

1:☉ 8:☾ 15:☀ 22:☀ 31:☾

April

Su	Mo	Tu	We	Th	Fr	Sa
						1
	2	3	4	5	6	7
	8	9	10	11	12	13
	14	15	16	17	18	19
	20	21	22	23	24	25
	26	27	28	29	30	

6:☉ 13:☾ 21:☀ 29:☾

14th Of Nissan on Wednesday
How did Christ Die on a Friday? This day allows for Messiah to be in tomb for 3 days and nights per scripture ,prophecy and lunar cycle Evidence.

May

Su	Mo	Tu	We	Th	Fr	Sa
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

6:☉ 13:☾ 21:☀ 28:☾

June

Su	Mo	Tu	We	Th	Fr	Sa
				1	2	3
	4	5	6	7	8	9
	10	11	12	13	14	15
	16	17	18	19	20	21
	22	23	24	25	26	27
	28	29	30			

4:☉ 11:☾ 19:☀ 27:☾

This Lunar Calendar Seems to Validate the Jewish calendar that was just presented. As before the numerical dates differ, but the week cycle and lunar cycle are preserved perfectly between the Jewish calendar and Lunar Calendar in reference with the lunar cycle. The interesting thing to note is that this year also does not have the 14th of Nissan Falling on a Friday? Is this a problem? Not really, this is why!

All the scriptures talking about the day Jesus Died state very clearly that Jesus Died on a preparation day, NOT a Friday. What is amazing about this year is that you have two Sabbaths that would have occurred during the time Jesus was in the tomb. What you have with this year is a Preparation day/High Sabbath/Preparation Day/7th day Sabbath/first day of the week. See week prior to Death time line for illustration of this on slide 5.

I am aware that many have stated in the Past that a High day was a seventh day Sabbath falling in conjunction with a Ceremonial Passover Sabbath but this interpretation is only supported if Christ died on a Friday. The problem is that this scenario would have only occurred in 33 AD. We sufficiently ruled out 33 AD. Based on the Fact, that Mathematically, Christ would have been 37 years old when he died.

Some have claimed that the bible does not give any other scripture that defines the High day, but they are mistaken. The High Sabbath according to the Gospels was the 15th of Nissan. Looking to Old Testament Scripture, This is what I found.

Numbers 33:3 KJV

And they departed from Rameses in the first month, on the fifteenth **day** of the first month; on the morrow after the Passover the children of Israel went out with an **high hand** in the sight of all the Egyptians.

Exodus 14:8 KJV

And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an **high hand**.

Here you have a symbolic term being used in direct reference to the day commemorated by the Passover celebration regarding the 15th of Nissan. There are other verses of this type in reference to the 15th of Nissan in the KJV but they use the same word as all modern day bibles today. They use the phrase “mighty hand of God”.

Was this symbolism almost lost to history, but by the power of God’s influence preserved to be discovered in this study? Quite Possibly! Do these two Verses define the only Verse in the Entire bible that talks of a HIGH DAY?

John 19:31

Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the **Sabbath** (for that **Sabbath** was a **high day**), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

If this is the correct definition of a High Day being symbolic of the HIGH hand of God to deliver his people from bondage and slavery; then a HIGH day would have occurred every year on the 15th of Nissan; first full moon of the Jewish Calendar year.

Looks like it’s time to get deep into the scripture portion of this study to show that this year actually has a solid foundation. You will need the time line titled week prior to death containing the 4 slides showing a time line of events leading to the Passover from each of the four Gospels. The 5th slide will show an accurate account of the Death and resurrection as it would have occurred in 30 AD allowing for the Messiah to be in the Tomb 3 days and 3 nights.

Week Prior To Death

I remembered reading from Scripture that prior to the Passover 6 days had transpired and were recorded in the 4 gospels. I realized that if this were the case there should be evidence of a Sabbath day sometime in that six days of recorded events. As I searched all four gospels I found no mention of a Sabbath day occurring in the week of records prior to the death of Christ even though there should have been.

I decided to Plot the events from Each Gospel as accurately as I could on the week prior to death time line. Knowing for Fact that Christ died on the Passover preparation Day, I

was able to correctly place the days of the week according to the day of Nissan that each event would have fallen on for the disputed years of 30,31,33 AD per the lunar calendars and Jewish calendars.

If 33 AD was the correct year of Christ death. This would have allowed for a Friday Death and Sunday resurrection. Christ would have been in the Tomb for one day time period and one and a half night time periods. This does not fulfill prophecy.

If 31 AD Was the Correct year then the Seventh day Sabbath would be on a Tuesday if you believe the day Christ died was on a Friday. This would also be to say that the lunar cycle has changed and the week cycle as well. Basically the bible is lying to you, the calendars are lying to you, and the moon is lying to you and there is nothing consistent that God instituted so one would have to claim that Satan has power over God to change what God made. Satan only has the ability to change perception. Causing us to believe the lie. This is exactly what has happened since for many centuries now we have thought that Jesus Fell short of his prophecy and thought this was ok.

If 30 AD is the correct year then truth in perception is now being restored since Christ spent 3 days and 3 nights in the tomb not falling short of his promise by so much as a half of a night cycle. The 70 weeks prophecy of Daniel puts the death and resurrection in this year and the Jewish Passover tradition allows for the Messiah to have been in the tomb for the full duration of the Prophecy concerning his death.

Chronological order; time missing between events.

My other findings while doing the time line was that even though the apostles listed events in a chronological order. In some testimonies the passage of time was left out.

The example I like to give is the cursing of the fig tree. One apostle has the group of men on their way to Jerusalem from Bethany. Christ wanted a Fig and the tree was barren. So God cursed the tree. The next day they were passing by the same way and the apostles noticed that the tree had withered.

Another Apostle tells the story like this. Jesus cursed the fig tree and immediately it withered.

This is important because it shows the figurative nature of the men who testified as they were recalling the events they could remember. What is also significant about the fig tree testimony is that it illustrates that two separate events divided by a day by one apostles account, could appear as though they happened on the same day immediately, by another apostles account.

The reason I'm bringing this up is this.

Luke 23:54-56 NJKV

54 That day was the Preparation, and the Sabbath drew near.

55 And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. **56** Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

This Three verses of Scripture have been used for centuries to declare that there is no way Christ was in the tomb for more time than Friday to Sunday. Now knowing that duration of Time between chronological events is missing from apostles testimony and this being the only testimony of the 4 gospels of it's kind. You can see verse 54 and 55 happening on the first preparation day (Wednesday). Verse 56 would have occurred on the Friday preparation day just before the Seventh day Sabbath. On the Friday preparation day, the ladies would have returned to the tomb to finish preparing the left over spices that did not get used out of Nicodemus 100LBS Bag since the body was buried in such a hurry.

Lets take a look at each account according to the 4 gospels.

Matt

57 Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. **58** This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. **59** When Joseph had taken the body, he wrapped it in a clean linen cloth, **60** and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. **61** And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

They were at the tomb when it was closed. Surely they knew the body had some spices placed with it. As the book of John testifies.

Mark:

42 Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath, **43** Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. **44** Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. **45** So when he found out from the centurion, he granted the body to Joseph. **46** Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. **47** And Mary Magdalene and Mary *the mother* of Joses observed where He was laid.

Luke:

50 Now behold, *there was* a man named Joseph, a council member, a good and just man. **51** He had not consented to their decision and deed. *He was* from Arimathea, a city of the Jews, who himself was also waiting^[o] for the kingdom of God. **52** This man went to Pilate and asked for the body of Jesus. **53** Then he took it down, wrapped it in linen, and laid it in a tomb *that was* hewn out of the rock, where no one had ever lain before. **54** That day was the Preparation, and the Sabbath drew near. **55** And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. **56** Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

John:

38 After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus. **39** And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a

hundred pounds. **40** Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. **41** Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. **42** So there they laid Jesus, because of the Jews' Preparation *Day*, for the tomb was nearby.

The Matthew Account implies that the ladies were at the Tomb at the time the Stone had been rolled into place so surely they had seen the Body being wrapped in linen with some of the spices that Nicodemus brought to the tomb. Could it be that it was so close to sunset that they did not get to do the spice job they wanted to do? If so then the ladies would have returned on the preparation day after resting on the High day; Prepared the spices and oils there at the tomb or purchased spices on the Friday preparation day since this would have been lawful to do. Then resting before the Sabbath as commanded (7th day Sabbath)

In knowing there were two preparation days and two Sabbaths in 30 AD, I can see where Gentiles not being familiar with Jewish Customs would have not understood this and lost this to history very quickly. Even worse cause them to delete portions of the holy testimony It's for this very reason that the book of Nicodemus is not in the bible, but we will review his first person account of these events later in this document.

New Addition: I was researching further the lost/banned books of the bible and while reading the [The Gospel of The Perfect Life / Holy \(12\) Twelve](#) which can be found at this link.

http://reluctant-messenger.com/lost_forgotten_books.htm

I found a powerful testimony in scripture that was allegedly preserved in a monastery in the far east. This testimony is as follows.

- Lektion LXXXIII
- The Burial Of Jesus
- 1. NOW, when the even was come, Joseph of Arimathea, an honourable councillor, who also waited for the Kingdom of God, came and went in boldly unto Pilate and craved the body of Jesus. (He was a good man and just, and had not consented to the council and deed of them).
- 2. And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. He came therefore, and took the body of Jesus.
- 3. And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred weight. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury.
- 4. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, and it was about the beginning of the second watch when they buried him, because of the Jews' preparation day, for the sepulchre was nigh at hand.

- 5. And Mary Magdalene and the other Mary, and Mary the mother of Joses beheld where he was laid. There at the tomb they **kept watch for three days and three nights.**
- 6. And the women also, who came with him from Galilee, followed after, bearing lamps in their hands and beheld the sepulchre and how his body was laid, and they made lamentation over him.
- 7. And they returned and rested the next clay, being a high day, and on the day following they bought and prepared spices and ointments and waited for the end of the Sabbath.
- 8. Now the next day that followed, the chief priests and Pharisees came together unto Pilate, saying, Sir we remember that deceiver said, while he was yet alive, After three days I will rise again.
- 9. Command therefore that the sepulchre be made sure until the third day be past, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead, so the last error shall be worse than the first.
- 10. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch till the third day should be past.

This information has been updated on the “week prior to death” time line and is presented on slide 7

Who was figurative Prophecy or Apostles?

Now that a sufficient explanation exists for one testimony that has been credited to be the strongest testimony regarding a Friday Death and Sunday Resurrection lets examine these scriptures.

Most people pick and choose through these scriptures Below to see what Apostle had the stronger testimony completely ignoring the Testimony of Jesus and accuracy of prophecy. The reason I am presenting all scriptures is to definitively discern that there are minor discrepancies in apostles testimony and prophecy cannot have discrepancy.

Matthew 12:40

For as Jonah was **three days** and **three nights** in the belly of the great fish, so will the Son of Man be **three days** and **three nights** in the heart of the earth.

Matthew 17:22

22 Now while they were staying^[f] in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, 23 and they will kill Him, and the **third day** He will be raised up.” And they were exceedingly sorrowful.

Matthew 20:18-20

18 “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, 19 and deliver Him to the Gentiles to mock and to scourge and to crucify. And **the third day** He will rise again.”

Matthew 26:61

and said, “This fellow said, ‘I am able to destroy the temple of God and to build it in **three days.**’”

Matthew 27:40

and saying, “You who destroy the temple and build it in **three days**, save Yourself! If You are the Son of God, come down from the cross.”

[Matthew 27:63](#)

saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After **three days** I will rise.’”

[Matthew 27:64](#)

Therefore command that the tomb be made secure until the **third day**, lest His disciples come by night and steal Him away, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.”

[Mark 8:31](#)

And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after **three days** rise again.

[Mark 15:29](#)

And those who passed by blasphemed Him, wagging their heads and saying, “Aha! You who destroy the temple and build it in **three days**,

[Mark 14:58](#)

“We heard Him say, ‘I will destroy this temple made with hands, and within **three days** I will build another made without hands.’”

[Mark 9:31](#)

For He taught His disciples and said to them, “The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the **third day**.”

[Mark 10:34](#)

and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the **third day** He will rise again.”

[Luke 9:22](#)

saying, “The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the **third day**.”

[Luke 13:32](#)

And He said to them, “Go, tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the **third day** I shall be perfected.’”

[Luke 18:33](#)

They will scourge Him and kill Him. And the **third day** He will rise again.”

[Luke 24:7](#)

saying, “The Son of Man must be delivered into the hands of sinful men, and be crucified, and the **third day** rise again.””

[Luke 24:21](#)

But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the **third day** since these things happened.

[Luke 24:46](#)

Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the **third day**,

[John 2:19](#)

Jesus answered and said to them, “Destroy this temple, and in **three days** I will raise it up.”

[John 2:20](#)

Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in **three days**?”

[Acts 10:40](#)

Him God raised up on the **third day**, and showed Him openly,

1 Corinthians 15:4

and that He was buried, and that He rose again the **third day** according to the Scriptures,

I am agreeing with all denominations that the Apostles testimony was being figurative; only Denominations in support of a Friday death claim prophecy was figurative as well. I'm not ruling out the possibility That translations from Greek to English have been translated incorrectly since most authors making the translations are Friday Biased .

First rule of prophecy: No prophecy is open to personal interpretation. With this in mind we have but to look at the story of Jonah since God told us exactly where to look.

Here is the prophecy of his death.

Matthew 12:40

For as Jonah was **three days** and **three nights** in the belly of the great fish, so will the Son of Man be **three days** and **three nights** in the heart of the earth.

Jonah 1:17

17 Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish **three days** and **three nights**.

Jonah 2:6

6 I went down to the moorings of the mountains;
The earth with its bars *closed* behind me forever;
Yet You have brought up my life from the pit,
O LORD, my God.

Numbers 23:19

God is not a man, that he should **lie**, nor a son of man, that he should change his mind. Does he speak and then not act? Does he **promise** and not **fulfill**?

John 11:9

9 Jesus answered, “**Are there not twelve hours in the day?** If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 But if one walks in the night, he stumbles, because the light is not in him.”

Whose Testimony is Greater?

John 5:31-37

31 “If I bear witness of Myself, My witness is not true. **32** **There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.** **33** You have sent to John, and he has borne witness to the truth. **34** Yet I do not receive testimony from man, but I say these things that you may be saved. **35** He was the burning and shining lamp, and you were willing for a time to rejoice in his light. **36** **But I have a greater witness than John’s; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me.** **37** And the Father Himself, who sent Me, has testified of Me.

What is interesting is Christ is illustrating that though John’s testimony is true even though it is the testimony of a man just as the apostles testimony is testimony of men. Actual Prophecy is testimony of Jesus and is to be held to a higher standard. In prophecy you will

find no flaw if you keep the testimony of Jesus Higher. This is how you build your foundation on solid ground.

Revelation 19:10

And I fell at his feet to worship him. But he said to me, “See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the **spirit** of **prophecy**.”

I get two important things from this:

First:

Only Jesus is worthy of our worship for he is God. To have the testimony of Jesus is to understand prophecy and how it testifies of the messiah in truth.

Second:

The words that make Prophecy are actually the testimony of Jesus Christ Literally. Everything else in the bible is the testimony of men testifying of Jesus Christ, what he said, things he did, what they as men saw with their eyes, and heard with their ears. This would explain why there are little discrepancies between the same events listed in the 4 gospels that exist today. I'm not ruling out Friday death and resurrection bias when the words of God were translated or even when they were re-written by scribes shortly after the death of the Apostles. Here is why:

Did the bible suffer Friday death and resurrection translational bias?

Road to **Emmaus: From Gospel of holy 12.**

5. And they said unto him, Concerning Jesus of Nazareth who was a Prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; **and beside all this three days have passed since these things were done.**

Road to **Emmaus: From holy bible**

Luke 24

19 And He said to them, “What things?”

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, **20** and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. **21** But we were hoping that it was He who was going to redeem Israel. Indeed, **besides all this, today is the third day since these things happened.**

These two verses are almost word for word except the last sentence? Why is all the evidence that I am finding after I came to the conclusion of 3 days and 3 nights being confirmed that the bible we have today has had the testimony of men, Omitted, or twisted to support less than what God promised? Only Satan would try to diminish what God accomplished.

Here are the words about Jesus legs not being broken to fulfill prophecy from the holy bible.

John 19:35-37

35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. **36** For these things were done that the Scripture should be fulfilled, “*Not one of His bones shall be broken.*”^[f] **37** And again another Scripture says, “*They shall look on Him whom they pierced.*”^[g]

[From the Gospel of the Holy 12.](#)

32. And he that saw it bare record and his record is true, and he knoweth that he saith true, that ye might believe. For these things were done that the Scriptures might be fulfilled—A bone of him shall not be broken, and again—**In the midst of the week the Messiah shall be cut off.**

Only The last line is different. The last line from the Gospel of the Holy 12 makes a true statement that; at that moment, the Daniel midst of the week prophecy was fulfilled, but did it also fulfill because the day was the middle of the week? (Wednesday) This would have been a double prophecy fulfillment and allowed for the Messiah to be in the Tomb 3 days and 3 nights as the prophecy stated he would be.

Is this message for those who already believe in God? I would have to Say yes.
More over God says who this message would be for.

[Matthew 12:39](#)

But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet **Jonah**.

[Matthew 12:40](#)

For as **Jonah** was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

[Matthew 16:4](#)

A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet **Jonah**.” And He left them and departed.

[Luke 11:29](#)

[*Seeking a Sign*] And while the crowds were thickly gathered together, He began to say, “This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of **Jonah** the prophet.

[Luke 11:29-31](#)

29 And while the crowds were thickly gathered together, He began to say, “This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet.^[a] 30 For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. 31 The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

We are living in the evil Generation, wicked adulterous generation, this message is for them who deny Christ. They will have no legitimate excuse other than they just did not want to follow him.

Knowing that this book contains the words of God it too is gospel. God protected this work Just as the bible we have today is protected. This book being found in the Far East outside of the clutches of the influence of Rome.

Is it merely coincidence that this very book verifies the prophecy time line I have worked on. Is it mere coincidence that it has our savior in the tomb for 3 days and nights? This being a conclusion i had come to with out reading this Book of the holy 12. This is a conclusion I had come to by merely taking the prophetic testimony of Jesus Higher than the recorded testimony of men which now appears to have been altered and tampered with while the bible was in the Clutches of Satan during the period of the witnesses being clothed in sack cloth.

Here is the Chapter on the burial of Christ one more time. Keep in mind that it has word for word every "WORD" that exists in our bible today. Would someone have known to add these very words to deceive us in the last days to think God fulfilled his promise? Or does the bible we have today contain less that what God promised by causing one to think God fell short of 3 days and 3 nights allowing for prophecy to be figurative?

Remember, The bible does contain to this date all that we need for salvation. The end times are upon us and a great deception is coming that will deceive if possible the elect. We need to know with out a shadow of doubt that God will keep his promise.

Is this the words of Heresy or the unadulterated, unmolested, unaltered words of God concerning his burial?

You Decide.

Lection LXXXIII

The Burial Of Jesus

1. NOW, when the even was come, Joseph of Arimathea, an honorable councilor, who also waited for the Kingdom of God, came and went in boldly unto Pilate and craved the body of Jesus. (He was a good man and just, and had not consented to the council and deed of them).

2. And Pilate marveled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. He came therefore, and took the body of Jesus.

3. And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred weight. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

4. Now in the place where he was crucified there was a garden, and in the garden a new sepulcher, wherein was never man yet laid. There laid they Jesus therefore, and it was about the beginning of the second watch when they buried him, because of the Jews' preparation day, for the sepulcher was nigh at hand.

5. And Mary Magdalene and the other Mary, and Mary the mother of Joses beheld where he was laid. There at the tomb they kept watch for three days and three nights.

6. And the women also, who came with him from Galilee, followed after, bearing lamps in their hands and beheld the sepulcher and how his body was laid, and they made lamentation over him.

7. And they returned and rested the next clay, being a high day, and on the day following they bought and prepared spices and ointments and waited for the end of the Sabbath.

8. Now the next day that followed, the chief priests and Pharisees came together unto Pilate, saying, Sir we remember that deceiver said, while he was yet alive, After three days I will rise again.

9. Command therefore that the sepulcher be made sure until the third day be past, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead, so the last error shall be worse than the first.

10. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulcher sure, sealing the stone and setting a watch till the third day should be past.

Not only does this passage confirm the numbers 33:3 KJV scripture that the first day of the week celebration is the High day but confirms that the messiah kept his promise. This gives God glory to the fullest.

Now knowing the correct year, having time line prophecy bare witness to time line prophecy, having double fulfillment of the midst of the week prophecy, Having the Seventh day Sabbath confirmed as the true 7th day since some speculate other wise because of the 31 AD false year; this matter can truthfully be closed. This foundation cannot be shaken.

Calculating day of Christ Baptism based on prophecy time line

Isaiah 10:23

23 For the Lord GOD of hosts will make a determined end In the **midst** of all the land.

The Isaiah Prophecy is in reference to the midst of the week prophecy concerning Jesus Death. We know this since Paul interprets this for us here:

[Romans 9:27-28](#)

27 Isaiah also cries out concerning Israel :^[a]“ *Though the number of the children of Israel be as the sand of the sea, The remnant will be saved. 28 For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth.*”^[b]

We can determine a short work by Dividing the 70th week in half which = 7 years or we can define a short work even more.

On the 30 AD prophecy time line we illustrated how the times, time and Dividing of Time = 3 ½ years. This would be 42 months or 1260 days since Jewish months were approximately 30 Days long.

After looking at the lunar Calendars I calculated back 1260 Days from the Day of Christ Death and got 24 Oct 0026 AD That is including calculating the Leap year day added for the Lunar Calendar. This is the only way I see Feasible to calculate this date.

This parallels the prophecy of the Beast coming to power. We know the beast rose to power in 538 AD and received it's mortal wound after 1260 years in 1798 AD. Christ Came to his ministry on 24 Oct 26AD and received his mortal wound 1260 days later on 5 Apr 30AD. See prophecy time line slide 7 for illustration. Not only was this the midst of the 70th week of Daniel prophecy; it was literally the middle of the Week (Wednesday)

Now knowing that 30 AD is the correct year for the Death and resurrection we may possible be able to correctly date his birth based on the information listed in scripture. Since no one knows the Exact year of Birth, at least I don't know this information at this time, it would be hard for me to say if Christ was 33 or 34 on the date of his death which leaves the birth year in 4 or 5 BC.

[Luke 3:23](#) NKJV

Now Jesus Himself began His ministry at about **thirty years** of age, being (as was supposed) the son of Joseph, the son of Heli,

This scripture leaving it vague as to whether he was actually thirty or just past 30 years old. It could be implying that he was not quite 30. The beginning of the Gospels do get descriptive and the date may actually be able to be determined. I'll Leave that Task up to you!

My Conclusion

No scripture was changed to come to this conclusion only the perception of interpretation has changed the understanding of Christ being in the tomb for 3 days and 3 nights. Helps to be able to see the lunar cycle in correlation with the week cycle. Tools that have only recently been available to us.

There are many scriptures that have been lost in confusion due to Babylon the Mother Harlot and the Spirit that leads her to destruction. There are epistles in the bible that strayed from the testimony of Jesus. Peter the apostles warns of these writings in 2 Peter 3. It's only by keeping the testimony of Jesus Higher that you will understand why this warning was given. It has to do with Babylon.(the Harlot is a mother who has given birth many time and has many grand children). See Old and New Testament for understanding.

Being that a 14th of Nissan fell on a Wednesday in 30 AD per the week cycle and lunar cycle. This would be the year that Accurate prophecy states would be a correct date since it allows for the Messiah to be in the Heart of the Earth for 3 days and 3 nights. It allows for time line prophecy to bear witness to time line prophecy by aligning at a start date, stop date, or intersection date. See prophecy time line 30 AD slide 6 and 7 for illustration of this.

Prophecy has to be perfect or it is not a prophecy from God. If there is a flaw in bible prophecy, or figurative speech, then it is no better off than the testimony of Nostradamus, Who some claim give more accurate prophecy than the bible. Guess those people don't read their bible much. Do not confuse symbolism with figurative speech. Symbolism prophecy like that of Revelation is defined by scripture and understood with history.

There is room for error in the testimony of men. If there is Error in this testimony it is because I am a man and this is what I feel I have learned from the word. This is why we have 4 gospels. If all truth could be ascertained by one Gospel there would be no need for multiple witnesses to confirm a truth. No one can come to a complete truth on New Testament alone. Old Testament Defines our understanding of the New Testament. Without the Old Testament, the New testament is just a collection of stories that would not make much sense. The old Testament contains more Testimony of Jesus than the New Testament. The Spirit of Prophecy is the testimony of Jesus.

When Daniel prophecy said Christ would die in the midst of the week. Not only does this point to 30 AD which is the only year for a 3 day 3 night stay in the tomb; but take a literal week, plot it out on paper or open your calendar. Now tell me what day is the midst of the week. This prophecy not only stated he would die in 30 AD but also on a Wednesday.

<http://www.biblegateway.com/>

Type in the search bar “word” and you will find 1245 results with all the same answers to that question.

Good luck and God Bless,
Todd M. Vetter

P.S. Turns out there is a first Century Witness mentioned in the bible who wrote a book that is not in the bible because of the Friday Death and Sunday resurrection misconception.

Here is that book and I have made reference in red from this book on slide 5 of the week prior to death time line. Enjoy the read

More evidence in support of 3 Days and 3 nights in the Tomb!!!! Powerful Testimony from an Eye witness who was there for the events. Please use week prior to death time line when reviewing the testimony of Nicodemus. This book was kept out of the bible for what was thought or perceived to be an error in testimony, but in actuality give strong evidence that the Apostles quoted from this testimony and also give strong evidence that there were two Sabbaths that occurred from the time of Christ Death to the time of His resurrection in 30 AD. The testimony of strong evidence is in two parts of this document. I highlighted those parts in red to make them stand out. I recommend reading this in Full but pay close attention to the testimony Highlighted.

I have inserted Comments in blue font after the areas of interest. All else is original testimony

Epistle of Nicodemus

MEMORIALS OF OUR LORD JESUS CHRIST DONE IN THE TIME OF PONTIUS PILATE

Prologue

(Absent from some manuscripts and versions).

I Ananias (Aeneas Copt., Emaus Lat.), the Protector, of praetorian rank, learned in the law, did from the divine scriptures recognize our Lord Jesus Christ and came near to him by faith and was accounted worthy of holy baptism: and I sought out the memorials that were made at that season in the time of our master Jesus Christ, which the Jews deposited with Pontius Pilate, and found the memorials in Hebrew (letters), and by the good pleasure of God I translated them into Greek (letters) for the informing of all them that call upon the name of our Lord Jesus Christ: in the reign of our Lord Flavius Theodosius, in the seventeenth year, and of Flavius Valentinianus the sixth, in the ninth indiction [corrupt: Lat. has the eighteenth year of Theodosius, when Valentinian was proclaimed Augustus, i. e. A. D. 425].

All ye therefore that read this and translate (or copy) it into other books, remember me and pray for me that God will be gracious unto me and be merciful unto my sins which I have sinned against him.

Peace be to them that read and that hear these things and to their servants. Amen.

In the fifteenth (al. nineteenth) year of the governance of Tiberius Caesar, emperor of the Romans, and of Herod, king of Galilee, in the nineteenth year of his rule, on the eighth of the Calends of April, which is the 25th of March, in the consulate of Rufus and Rubellio, in the fourth year of the two hundred and second Olympiad, Joseph who is Caiaphas being high priest of the Jews:

These be the things which after the cross and passion of the Lord Nicodemus recorded and delivered unto the high priest and the rest of the Jews: and the same Nicodemus set them forth in Hebrew (letters).

I

1 For the chief priests and scribes assembled in council, even Annas and Caiaphas and Somne (Senes) and Dothaim (Dothael, Dathaes, Datam) and Gamaliel, Judas, Levi and Neptholim, Alexander and Jairus and the rest of the Jews, and came unto Pilate accusing Jesus for many deeds, saying: We know this man, that he is the son of Joseph the

carpenter, begotten of Mary, and he saith that he is the Son of God and a king; more-over he doth pollute the sabbaths and he would destroy the law of our fathers.

Pilate saith: And what things are they that he doeth, and would destroy the law?

The Jews say: We have a law that we should not heal any man on the sabbath: but this man of his evil deeds hath healed the lame and the bent, the withered and the blind and the paralytic, the dumb and them that were possessed, on the sabbath day!

Pilate saith unto them: By what evil deeds?

They say unto him: He is a sorcerer, and by Beelzebub the prince of the devils he casteth out devils, and they are all subject unto him.

Pilate saith unto them: This is not to cast out devils by an unclean spirit, but by the god Asclepius.

2 The Jews say unto Pilate: We beseech thy majesty that he appear before thy judgement-seat and be heard. And Pilate called them unto him and said: Tell me, how can I that am a governor examine a king? They say unto him: We say not that he is a king, but he saith it of himself.

And Pilate called the messenger (cursor) and said unto him: Let Jesus be brought hither, but with gentleness. And the messenger went forth, and when he perceived Jesus he worshipped him and took the kerchief that was on his hand and spread it upon the earth and saith unto him: Lord, walk hereon and enter in, for the governor calleth thee. And when the Jews saw what the messenger had done, they cried out against Pilate saying: Wherefore didst thou not summon him by an herald to enter in, but by a messenger? for the messenger when he saw him worshipped him and spread out his kerchief upon the ground and hath made him walk upon it like a king!

3 Then Pilate called for the messenger and said unto him: Wherefore hast thou done this, and hast spread thy kerchief upon the ground and made Jesus to walk upon it? The messenger saith unto him: Lord governor, when thou sentest me to Jerusalem unto Alexander, I saw Jesus sitting upon an ass, and the children of the Hebrews held branches in their hands and cried out, and others spread their garments beneath him, saying: Save now, thou that art in the highest: blessed is he that cometh in the name of the Lord.

4 The Jews cried out and said unto the messenger: The children of the Hebrews cried out in Hebrew: how then hast thou it in the Greek? The messenger saith to them: I did ask one of the Jews and said: What is it that they cry out in Hebrew? and he interpreted it unto me.

Pilate saith unto them: And how cried they in Hebrew? The Jews say unto him: Hosanna membrome barouchamma adonai. Pilate saith unto them: And the Hosanna and the rest, how is it interpreted? The Jews say unto him: Save now, thou that art in the highest:

blessed is he that cometh in the name of the Lord. Pilate saith unto them: If you yourselves bear witness of the words which were said of the children, wherein hath the messenger sinned? and they held their peace.

The governor saith unto the messenger: Go forth and bring him in after what manner thou wilt. And the messenger went forth and did after the former manner and said unto Jesus: Lord, enter in: the governor calleth thee.

5 Now when Jesus entered in, and the ensigns were holding the standards, the images (busts) of the standards bowed and did reverence to Jesus. And when the Jews saw the carriage of the standards, how they bowed themselves and did reverence unto Jesus, they cried out above measure against the ensigns. But Pilate said unto the Jews: Marvel ye not that the images bowed themselves and did reverence unto Jesus. The Jews say unto Pilate: We saw how the ensigns made them to bow and did reverence to him. And the governor called for the ensigns and saith unto them: Wherefore did ye so? They say unto Pilate: We are Greeks and servers of temples, and how could we do him reverence? for indeed, whilst we held the images they bowed of themselves and did reverence unto him.

6 Then saith Pilate unto the rulers of the synagogue and the elders of the people: Choose you out able and strong men and let them hold the standards, and let us see if they bow of themselves. And the elders of the Jews took twelve men strong and able and made them to hold the standards by sixes, and they were set before the judgement-seat of the governor; and Pilate said to the messenger: Take him out of the judgement hall (praetorium) and bring him in again after what manner thou wilt. And Jesus went out of the judgement hall, he and the messenger. And Pilate called unto him them that before held the image and said unto them: I have sworn by the safety of Caesar that if the standards bow not when Jesus entereth in, I will cut off your heads.

And the governor commanded Jesus to enter in the second time. And the messenger did after the former manner and besought Jesus much that he would walk upon his kerchief; and he walked upon it and entered in. And when he had entered, the standards bowed themselves again and did reverence unto Jesus.

II

1 Now when Pilate saw it he was afraid, and sought to rise up from the judgement-seat. And while he yet thought to rise up, his wife sent unto him, saying: Have thou nothing to do with this just man, for I have suffered many things because of him by night. And Pilate called unto him all the Jews, and said unto them: Ye know that my wife feareth God and favoureth rather the customs of the Jews, with you? They say unto him: Yea, we know it. Pilate saith unto them: Lo, my wife hath sent unto me, saying: Have thou nothing to do with this just man: for I have suffered many things because of him by night. But the Jews answered and said unto Pilate: Said we not unto thee that he is a sorcerer? behold, he hath sent a vision of a dream unto thy wife.

2 And Pilate called Jesus unto him and said to him: What is it that these witness against thee? speakest thou nothing? But Jesus said: If they had not had power they would have spoken nothing; for every man hath power over his own mouth, to speak good or evil: they shall see to it.

3 The elders of the Jews answered and said unto Jesus: What shall we see? Firstly, that thou wast born of fornication; secondly, that thy birth in Bethlehem was the cause of the slaying of children; thirdly, that thy father Joseph and thy mother Mary fled into Egypt because they had no confidence before the people.

4 Then said certain of them that stood by, devout men of the Jews: We say not that he came of fornication; but we know that Joseph was betrothed unto Mary, and he was not born of fornication. Pilate saith unto those Jews which said that he came of fornication: This your saying is not true for there were espousals, as these also say which are of your nation. Annas and Caiaphas say unto Pilate: The whole multitude of us cry out that he was born of fornication, and we are not believed: but these are proselytes and disciples of his. And Pilate called Annas and Caiaphas unto him and said to them: What be proselytes? They say unto him: They were born children of Greeks, and now are they become Jews. Then said they which said I that he was not born of fornication, even Lazarus, Asterius, Antonius, Jacob, Amnes, Zenas, Samuel, Isaac, Phinees, Crispus, Agrippa and Judas: We were not born proselytes (are not Greeks, Copt.), but we are children of Jews and we speak the truth; for verily we were present at the espousals of Joseph and Mary.

5 And Pilate called unto him those twelve men which said that he was not born of fornication, and saith unto them: I adjure you by the safety of Caesar, are these things true which ye have said, that he was not born of fornication? They say unto Pilate: We have a law that we swear not, because it is sin: But let them swear by the safety of Caesar that it is not as we have said, and we will be guilty of death. Pilate saith to Annas and Caiaphas: Answer ye nothing to these things? Annas and Caiaphas say unto Pilate: These twelve men are believed which say that he was not born of fornication, but the whole multitude of us cry out that he was born of fornication, and is a sorcerer, and saith that he is the Son of God and a king, and we are not believed.

6 And Pilate commanded the whole multitude to go out, saving the twelve men which said that he was not born of fornication and he commanded Jesus to be set apart: and Pilate saith unto them: For what cause do they desire to put him to death? They say unto Pilate: They have jealousy, because he healeth on the sabbath day. Pilate saith: For a good work do they desire to put him to death? They say unto him: Yea.

III

1 And Pilate was filled with indignation and went forth without the judgement hall and saith unto them: I call the Sun to witness that I find no fault in this man. The Jews

answered and said to the governor: If this man were not a malefactor we would not have delivered him unto thee. And Pilate said: Take ye him and judge him according to your law. The Jews said unto Pilate: It is not lawful for us to put any man to death. Pilate said: Hath God forbidden you to slay, and allowed me?

2 And Pilate went in again into the judgement hall and called Jesus apart and said unto him: Art thou the King of the Jews? Jesus answered and said to Pilate: Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered Jesus: Am I also a Jew? thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered: My kingdom is not of this world; for if my kingdom were of this world, my servants would have striven that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate said unto him: Art thou a king, then? Jesus answered him: Thou sayest that I am a king; for this cause was I born and am come, that every one that is of the truth should hear my voice. Pilate saith unto him: What is truth? Jesus saith unto him: Truth is of heaven. Pilate saith: Is there not truth upon earth? Jesus saith unto Pilate: Thou seest how that they which speak the truth are judged of them that have authority upon earth.

IV

1 And Pilate left Jesus in the judgement hall and went forth to the Jews and said unto them: I find no fault in him. The Jews say unto him: This man said: I am able to destroy this temple and in three days to build it up. Pilate saith: What temple? The Jews say: That which Solomon built in forty and six years but which this man saith he will destroy and build it in three days. Pilate saith unto them: I am guiltless of the blood of this just man: see ye to it. The Jews say: His blood be upon us and on our children.

2 And Pilate called the elders and the priests and Levites unto him and said to them secretly: Do not so: for there is nothing worthy of death whereof ye have accused him, for your accusation is concerning healing and profaning of the sabbath. The elders and the priests and Levites say: If a man blaspheme against Caesar, is he worthy of death or no? Pilate saith: He is worthy of death. The Jews say unto Pilate: If a man be worthy of death if he blaspheme against Caesar, this man hath blasphemed against God.

3 Then the governor commanded all the Jews to go out from the judgement hall, and he called Jesus to him and saith unto him: What shall I do with thee? Jesus saith unto Pilate: Do as it hath been given thee. Pilate saith: How hath it been given? Jesus saith: Moses and the prophets did foretell concerning my death and rising again. Now the Jews inquired by stealth and heard, and they say unto Pilate: What needest thou to hear further of this blasphemy? Pilate saith unto the Jews: If this word be of blasphemy, take ye him for his blasphemy, and bring him into your synagogue and judge him according to your law. The Jews say unto Pilate: It is contained in our law, that if a man sin against a man,

he is worthy to receive forty stripes save one: but he that blasphemeth against God, that he should be stoned with stoning.

4 Pilate saith unto them: Take ye him and avenge yourselves of him in what manner ye will. The Jews say unto Pilate: We will that he be crucified. Pilate saith: He deserveth not to be crucified.

5 Now as the governor looked round about upon the multitude of the Jews which stood by, he beheld many of the Jews weeping, and said: Not all the multitude desire that he should be put to death. The elder of the Jews said: To this end have the whole multitude of us come Hither, that he should be put to death. Pilate saith to the Jews: Wherefore should he die? The Jews said: Because he called himself the Son of God, and a king.

V

1 But a certain man, Nicodemus, a Jew, came and stood before the governor and said: I beseech thee, good (pious) lord, bid me speak a few words. Pilate saith: Say on. Nicodemus saith: I said unto the elders and the priests and Levites and unto all the multitude of the Jews in the synagogue: Wherefore contend ye with this man? This man doeth many and wonderful signs, which no man hath done, neither will do: let him alone and contrive not any evil against him: if the signs which he doeth are of God, they will stand, but if they be of men, they will come to nought. For verily Moses, when he was sent of God into Egypt did many signs, which God commanded him to do before Pharaoh, king of Egypt; and there were there certain men servants of Pharaoh, Jannes and Jambres, and they also did signs not a few, of them which Moses did, and the Egyptians held them as gods, even Jannes and Jambres: and whereas the signs which they did were not of God, they perished and those also that believed on them. And now let this man go, for he is not worthy of death.

2 The Jews say unto Nicodemus: Thou didst become his disciple and thou speakest on his behalf. Nicodemus saith unto them: Is the governor also become his disciple, that he speaketh on his behalf? did not Caesar appoint him unto this dignity? And the Jews were raging and gnashing their teeth against Nicodemus. Pilate saith unto them: Wherefore gnash ye your teeth against him, wherens ye have heard the truth? The Jews say unto Nicodemus: Mayest thou receive his truth and his portion. Nicodemus saith: Amen, Amen: may I receive it as ye have said.

VI

1 Now one of the Jews came forward and besought the governor that he might speak a word. The governor saith: If thou wilt say aught, speak on. And the Jew said: Thirty and eight years lay I on a bed in suffering of pains, and at the coming of Jesus many that were possessed and laid with divers diseases were healed by him, and certain (faithful) young men took pity on me and carried me with my bed and brought me unto him; and when

Jesus saw me he had compassion, and spake a word unto me: Take up thy bed and walk. And I took up my bed and walked. The Jews say unto Pilate: Ask of him what day it was whereon he was healed? He that was healed saith: On the sabbath. The Jews say: Did we not inform thee so, that upon the sabbath he healeth and casteth out devils?

2 And another Jew came forward and said: I was born blind: I heard words but I saw no man's face: and as Jesus passed by I cried with a loud voice: Have mercy on me, O son of David. And he took pity on me and put his hands upon mine eyes and I received sight immediately. And another Jew came forward and said: I was bowed and he made me straight with a word. And another said: I was a leper, and he healed me with a word.

VII

And a certain woman named Bernice (Beronica Copt., Veronica Lat.) crying out from afar off said: I had an issue of blood and touched the hem of his garment, and the flowing of my blood was stayed which I had twelve years. The Jews say: We have a law that a woman shall not come to give testimony.

VIII

And certain others, even a multitude both of men and women cried out, saying: This man is a prophet and the devils are subject unto him. Pilate saith to them which said: The devils are subject unto him: Wherefore were not your teachers also subject unto him? They say unto Pilate: We know not. Others also said: He raised up Lazarus which was dead out of his tomb after four days. And the governor was afraid and said unto all the multitude of the Jews: Wherefore will ye shed innocent blood?

IX

1 And he called unto him Nicodemus and those twelve men which said that he was not born of fornication, and said unto them: What shall I do, for there riseth sedition among the people? They say unto him: We know not, let them see to it. Again Pilate called for all the multitude of the Jews and saith: Ye know that ye have a custom that at the feast of unleavened bread I should release unto you a prisoner. Now I have a prisoner under condemnation in the prison, a murderer, Barabbas by name, and this Jesus also which standeth before you, in whom I find no fault: Whom will ye that I release unto you? But they cried out: Barabbas. Pilate saith: What shall I do then with Jesus who is called Christ? The Jews say: Let him be crucified. But certain of the Jews answered: Thou art not a friend of Caesar's if thou let this man go; for he called himself the Son of God and a king: thou wilt therefore have him for king, and not Caesar.

2 And Pilate was wroth and said unto the Jews: Your nation is always seditious and ye rebel against your benefactors. The Jews say: Against what benefactors? Pilate saith: According as I have heard, your God brought you out of Egypt out of hard bondage, and led you safe through the sea as by dry land, and in the wilderness he nourished you with

manna and gave you quails, and gave you water to drink out of a rock, and gave unto you a law. And in all these things ye provoked your God to anger, and sought out a molten calf, and angered your God and he sought to slay you: and Moses made supplication for you and ye were not put to death. And now ye do accuse me that I hate the king (emperor).

3 And he rose up from the judgement-seat and sought to go forth. And the Jews cried out, saying: We know our king, even Caesar and not Jesus. For indeed the wise men brought gifts from the east unto him as unto a king, and when Herod heard from the wise men that a king was born, he sought to slay him, and when his father Joseph knew that, he took him and his mother and they fled into Egypt. And when Herod heard it he destroyed the children of the Hebrews that were born in Bethlehem.

4 And when Pilate heard these words he was afraid. And Pilate silenced the multitude, because they cried still, and said unto them: So, then, this is he whom Herod sought? The Jews say: Yea, this is he. And Pilate took water and washed his hands before the sun, saying: I am innocent of the blood of this just man: see ye to it. Again the Jews cried out: His blood be upon us and upon our children.

5 Then Pilate commanded the veil to be drawn before the judgement-seat whereon he sat, and saith unto Jesus: Thy nation hath convicted thee (accused thee) as being a king: therefore have I decreed that thou shouldest first be scourged according to the law of the pious emperors, and thereafter hanged upon the cross in the garden wherein thou wast taken: and let Dysmas and Gestas the two malefactors be crucified with thee.

X

1 And Jesus went forth of the judgement hall and the two malefactors with him. And when they were come to the place they stripped him of his garments and girt him with a linen cloth and put a crown of thorns about his head: likewise also they hanged up the two malefactors. But Jesus said: Father forgive them, for they know not what they do. And the soldiers divided his garments among them.

And the people stood looking upon him, and the chief priests and the rulers with them derided him, saying: He saved others let him save himself: if he be the son of God [let him come down from the cross]. And the soldiers also mocked him, coming and offering him vinegar with gall; and they said: If thou be the King of the Jews, save thyself.

And Pilate after the sentence commanded his accusation to be written for a title in letters of Greek and Latin and Hebrew according to the saying of the Jews: that he was the King of the Jews.

2 And one of the malefactors that were hanged [by name Gestas] spake unto him, saying: If thou be the Christ, save thyself, and us. But Dysmas answering rebuked him, saying: Dost thou not at all fear God, seeing thou art in the same condemnation? and we indeed

justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus: Remember me, Lord, in thy kingdom. And Jesus said unto him: Verily, verily, I say unto thee, that today thou shalt be (art) with me in paradise.

XI

1 And it was about the sixth hour, and there was darkness over the land until the ninth hour, for the sun was darkened: and the veil of the temple was rent asunder in the midst. And Jesus called with a loud voice and said: Father, baddach ephkid rouel, which is interpreted: Into thy hands I commend my spirit. And having thus said he gave up the ghost. And when the centurion saw what was done, he glorified God, saying: This man was righteous. And all the multitudes that had come to the sight, when they beheld what was done smote their breasts and returned.

2 But the centurion reported unto the governor the things that had come to pass: and when the governor and his wife heard, they were sore vexed, and neither ate nor drank that day. And Pilate sent for the Jews and said unto them: Did ye see that which came to pass? But they said: There was an eclipse of the sun after the accustomed sort.

3 And his acquaintance had stood afar off, and the women which came with him from Galilee, beholding these things. But a certain man named Joseph, being a counselor, of the city of Arimathaea, who also himself looked for the kingdom of God this man went to Pilate and begged the body of Jesus. And he took it down and wrapped it in a clean linen cloth and laid it in a hewn sepulcher wherein was never man yet laid.

XII

1 Now when the Jews heard that Joseph had begged the body of Jesus, they sought for him and for the twelve men which said that Jesus was not born of fornication, and for Nicodemus and many others which had come forth before Pilate and declared his good works. But all they hid themselves, and Nicodemus only was seen of them, for he was a ruler of the Jews. And Nicodemus said unto them: How came ye into the synagogue? The Jews say unto him: How didst thou come into the synagogue? for thou art confederate with him, and his portion shall be with thee in the life to come. Nicodemus saith: Amen, Amen. Likewise Joseph also came forth and said unto them: Why is it that ye are vexed against me, for that I begged the body of Jesus? behold I have laid it in my new tomb, having wrapped it in clean linen, and I rolled a stone over the door of the cave. And ye have not dealt well with the just one, for ye repented not when ye had crucified him, but ye also pierced him with a spear.

But the Jews took hold on Joseph and commanded him to be put in safeguard until the first day of the week: and they said unto him: **Know thou that the time alloweth us not to do anything against thee, because the Sabbath dawneth:** but knew that thou shalt not obtain burial, but we will give thy flesh unto the fowls of the heaven. Joseph saith

unto them: This is the word of Goliath the boastful which reproached the living God and the holy David. For God said by the prophet: Vengeance is mine, and I will recompense, saith the Lord. And now, lo, one that was uncircumcised, but circumcised in heart, took water and washed his hands before the sun, saying: I am Innocent of the blood of this just person: see ye to it. And ye answered Pilate and said: His blood be upon us and upon our children. And now I fear lest the wrath of the Lord come upon you and upon your children, as ye have said. But when the Jews heard these words they waxed bitter in soul, and caught hold on Joseph and took him and shut him up in an house wherein was no window, and guards were set at the door: and they sealed the door of the place where Joseph was shut up.

2 And upon the Sabbath day the rulers of the synagogue and the priests and the Levites made an ordinance that all men should appear in the synagogue on the first day of the week. And all the multitude rose up early and took council in the synagogue by what death they should kill him. And when the council was set they commanded him to be brought with great dishonor. And when they had opened the door they found him not. And all the people were beside themselves and amazed, because they found the seals closed, and Caiaphas had the key. And they durst not any more lay hands upon them that had spoken in the behalf of Jesus before Pilate.

XIII

1 And while they yet sat in the synagogue and marveled because of Joseph, there came certain of the guard which the Jews had asked of Pilate to keep the sepulcher of Jesus lest peradventure his disciples should come and steal him away. And they spake and declared unto the rulers of the synagogue and the priests and the Levites that which had come to pass: how that there was a great earthquake, and we saw an angel descend from heaven, and he rolled away the stone from the mouth of the cave, and sat upon it. And he did shine like snow and like lightning, and we were sore afraid and lay as dead men. And we heard the voice of the angel speaking with the women which waited at the sepulcher, saying: Fear ye not: for I know that ye seek Jesus which was crucified. He is not here: he is risen, as he said. Come, see the place where the Lord lay, and go quickly and say unto his disciples that he is risen from the dead, and is in Galilee.

2 The Jews say: With what women spake he? They of the guard say: We know not who they were. The Jews say: At what hour was it? They of the guard say: At midnight. The Jews say: And wherefore did ye not take the women? They of the guard say: We were become as dead men through fear, and we looked not to see the light of the day; how then could we take them? The Jews say: As the Lord liveth, we believe you not. They of the guard say unto the Jews: So many signs saw ye in that man, and ye believed not, how then should ye believe us? verily ye swear rightly 'as the Lord liveth', for he liveth indeed. Again they of the guard say: We have heard that ye shut up him that begged the

body of Jesus, and that ye sealed the door; and when ye had opened it ye found him not. Give ye therefore Joseph and we will give you Jesus. The Jews say: Joseph is departed unto his own city. They of the guard say unto the Jews: Jesus also is risen, as we have heard of the angel, and he is in Galilee.

3 And when the Jews heard these words they were sore afraid, saying: Take heed lest this report be heard and all men incline unto Jesus. And the Jews took counsel and laid down much money and gave it to the soldiers, saying: Say ye: While we slept his disciples came by night and stole him away. And if this come to the governor's hearing we will persuade him and secure you. And they took the money and did as they were instructed. [And this their saying was published abroad among all men. lat.]

XIV

1 Now a certain priest named Phinees and Addas a teacher and Aggaeus (Ogias Copt., Egias lat.) a Levite came down from Galilee unto Jerusalem and told the rulers of the synagogue and the priests and the Levites, saying: We saw Jesus and his disciples sitting upon the mountain which is called Mamilch (Mambre or Malech lat., Mabrech Copt.), and he said unto his disciples: Go into all the world and preach unto every creature (the whole creation): he that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned. [And these signs shall follow upon them that believe: in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them: they shall lay hands upon the sick and they shall recover.] And while Jesus yet spake unto his disciples we saw him taken up into heaven.

2 The elders and the priests and Levites say: Give glory to the God of Israel and make confession unto him: did ye indeed (or that ye did) hear and see those things which ye have told us? They that told them say: As the Lord God of our fathers Abraham, Isaac, and Jacob liveth, we did hear these things and we saw him taken up into heaven. The elders and the priests and the Levites say unto them: Came ye for this end, that ye might tell us, or came ye to pay your vows unto God? And they say: To pay our vows unto God. The elders and the chief priests and the Levites say unto them: If ye came to pay your vows unto God, to what purpose is this idle tale which ye have babbled before all the people? Phinees the priest and Addas the teacher and Aggaeus the Levite say unto the rulers of the synagogue and priests and Levites: If these words which ye have spoken and seen be sin, lo, we are before you: do unto us as seemeth good in your eyes. And they took the book of the law and adjured them that they should no more tell any man these words: and they gave them to eat and to drink, and put them out of the city: moreover they gave them money, and three men to go with them, and they set them on their way as far as Galilee, and they departed in peace.

3 Now when these men were departed into Galilee, the chief priests and the rulers of the synagogue and the elders gathered together in the synagogue, and shut the gate, and lamented with a great lamentation, saying: What is this sign which is come to pass in Israel? But Amlas and Caiaphas said: Wherefore are ye troubled? why weep ye? Know ye not that his disciples gave much gold unto them that kept the sepulchre and taught them to say that an angel came down and rolled away the stone from the door of the sepulchre? But the priests and the elders said: Be it so, that his disciples did steal away his body; but how is his soul entered into his body, and how abideth he in Galilee? But they could not answer these things, and hardly in the end said: It is not lawful for us to believe the uncircumcised. [Lat. (and Copt., and Arm.): Ought we to believe the soldiers, that an angel came down from heaven and rolled away the stone from the door of the sepulchre? but in truth his disciples gave . . . sepulchre. Know ye not that it is not lawful for Jews to believe any word of the uncircumcised, knowing that they who received much good from us have spoken according as we taught them.]

XV

And Nicodemus rose up and stood before the council, saying: Ye say well. Know ye not, O people of the Lord, the men that came down out of Galilee, that they fear God and are men of substance, hating covetousness (a lie, Lat.), men of peace? And they have told you with an oath, saying: We saw Jesus upon the mount Mamilch with his disciples and that he taught them all things that ye heard of them, and, say they, we saw him taken up into heaven. And no man asked them in what manner he was taken up. For like as the book of the holy scriptures hath taught us that Elias also was taken up into heaven, and Eliseus cried out with a loud voice, and Elias cast his hairy cloak upon Eliseus, and Eliseus cast the cloak upon Jordan and passed over and went unto Jericho. And the sons of the prophets met him and said: Eliseus, where is thy lord Elias? and he said that he was taken up into heaven. And they said unto Eliseus: Hath not a spirit caught him up and cast him upon one of the mountains? but let us take our servants with us and seek after him. And they persuaded Eliseus and he went with them, and they sought him three days and found him not: and they knew that he had been taken up. And now hearken unto me, and let us send into all the coasts (al. mountains) of Israel and see whether the Christ were not taken up by a spirit and cast upon one of the mountains. And this saying pleased them all: and they sent into all the coasts (mountains, Lat.) and sought Jesus and found him not. But they found Joseph in Arimathaea, and no man durst lay hands upon him.

2 And they told the elders and the priests and the Levites, saying: We went about throughout all the coasts of Israel, and we found not Jesus; but Joseph we found in Arimathaea. And when they heard of Joseph they rejoiced and gave glory to the God of Israel. And the rulers of the synagogue and the priests and the Levites took counsel how they should meet with Joseph, and they took a volume of paper and wrote unto Joseph these words:

Peace be unto thee. We know that we have sinned against God and against thee, and we have prayed unto the God of Israel that thou shouldst vouchsafe to come unto thy fathers and unto thy children (Lat. But thou didst pray unto the God of Israel, and he delivered thee out of our hands. Now therefore vouchsafe, &c.) for we are all troubled, because when we opened the door we found thee not: and we know that we devised an evil counsel against thee, but the Lord helped thee. And the Lord himself made of none effect (scattered) our counsel against thee, O father Joseph, thou that art honourable among all the people.

3 And they chose out of all Israel seven men that were friends of Joseph, whom Joseph also himself accounted his friends, and the rulers of the synagogue and the priests and the Levites said unto them: See: if he receive our epistle and read it, know that he will come with you unto us: but if he read it not, know that he is vexed with us, and salute ye him in peace and return unto us. And they blessed the men and let them go.

And the men came unto Joseph and did him reverence, and said unto him: Peace be unto thee. And he said: Peace be unto you and unto all the people of Israel. And they gave him the book of the epistle, and Joseph received it and read it and embraced (or kissed) the epistle and blessed God and said: Blessed be the Lord God, which hath redeemed Israel from shedding innocent blood; and blessed be the Lord, which sent his angel and sheltered me under his wings. (And he kissed them) and set a table before them, and they did eat and drink and lay there.

4 And they rose up early and prayed: and Joseph saddled his she-ass and went with the men, and they came unto the holy city, even Jerusalem. And all the people came to meet Joseph and cried: Peace be to thine entering-in. And he said unto all the people: Peace be unto you, and all the people kissed him. And the people prayed with Joseph, and they were astonished at the sight of him.

And Nicodemus received him into his house and made a great feast, and called Annas and Caiaphas and the elders and the priests and the Levites unto his house. And they made merry eating and drinking with Joseph. And when they had sung an hymn (or blessed God) every man went unto his house. But Joseph abode in the house of Nicodemus.

5 And on the morrow, which was the preparation, the rulers of the synagogue and the priests and the Levites rose up early and came to the house of Nicodemus, and Nicodemus met them and said: Peace be unto you. And they said: Peace be unto thee and to Joseph and unto all thy house and to all the house of Joseph. And he brought them into his house. And the whole council was set, and Joseph sat between Annas and Caiaphas and no man durst speak unto him a word. And Joseph said: Why is it that ye have called me? And they beckoned unto Nicodemus that he should speak unto Joseph. **And Nicodemus opened his mouth and said unto Joseph: Father, thou knowest that the**

reverend doctors and the priests and the Levites seek to learn a matter of thee. And Joseph said: Inquire ye. And Annas and Caiaphas took the book of the law and adjured Joseph saying: Give glory to the God of Israel and make confession unto him: [for Achar, when he was adjured of the prophet Jesus(Joshua), foresware not himself but declared unto him all things and hid not a word from him: thou therefore also hide not from us so much as a word. And Joseph: I will not hide one word from you.] And they said unto him: We were greatly vexed because thou didst beg the body of Jesus and wrappedst it in a clean linen cloth and didst lay him in a tomb. And for this cause we put thee in safeguard in an house wherein was no window, and we put keys and seals upon the doors, and guards did keep the place wherein thou wast shut up. And on the first day of the week we opened it and found thee not, and we were sore troubled, and amazement fell upon all the people of the Lord until yesterday. Now, therefore, declare unto us what befell thee.

6 And Joseph said: **On the preparation day about the tenth hour ye did shut me up,** and I continued there the whole sabbath. And at midnight as I stood and prayed the house wherein ye shut me up was taken up by the four corners, and I saw as it were a flashing of light in mine eyes, and being filled with fear I fell to the earth. And one took me by the hand and removed me from the place whereon I had fallen; and moisture of water was shed on me from my head unto my feet, and an odour of ointment came about my nostrils. And he wiped my face and kissed me and said unto me: Fear not, Joseph: open thine eyes and see who it is that speaketh with thee. And I looked up and saw Jesus and I trembled, and supposed that it was a spirit: and I said the commandments: and he said them with me. And [as] ye are not ignorant that a spirit, if it meet any man and hear the commandments, straightway fleeth. And when I perceived that he said them with me, I said unto him: Rabbi Elias? And he said unto me: I am not Elias. And I said unto him: Who art thou, Lord? And he said unto me: I am Jesus, whose body thou didst beg of Pilate, and didst clothe me in clean linen and cover my face with a napkin, and lay me in thy new cave and roll a great stone upon the door of the cave. And I said to him that spake with me: Show me the place where I laid thee. And he brought me and showed me the place where I laid him, and the linen cloth lay therein, and the napkin that was upon his face. And I knew that it was Jesus. And he took me by the hand and set me in the midst of mine house, the doors being shut, and laid me upon my bed and said unto me: Peace be unto thee. And he kissed me and said unto me: Until forty days be ended go not out of thine house: for behold I go unto my brethren into Galilee.

About the underlined passage! If he was burying Christ until sunset on the High Sabbath. There had to be another Preparation day and Sabbath day that occurred While Christ was in the tomb. This would be the only reason this testimony would have been kept out of the bible. Based on the perception of a Friday Death and Sunday resurrection this testimony would have been in conflict of the time of events. Now we know it is not.

Testimony continues:

XVI

1 And when the rulers of the synagogue and the priests and the Levites heard these words of Joseph they became as dead men and fell to the ground, and they fasted until the ninth hour. And Nicodemus with Joseph comforted Annas and Caiaphas and the priests and the Levites, saying: Rise up and stand on your feet and taste bread and strengthen your souls, for tomorrow is the sabbath of the Lord. And they rose up and prayed unto God and did eat and drink, and departed every man to his house.

2 And on the sabbath the (al. our) teachers and the priests and Levites sat and questioned one another and said: What is this wrath that is come upon us? for we know his father and his mother. Levi the teacher saith: I know that his parents feared God and kept not back their vows and paid tithes three times a year. And when Jesus was born, his parents brought him up unto this place and gave sacrifices and burnt-offerings to God. And [when] the great teacher Symeon took him into his arms and said: Now lettest thou thy servant, Lord, depart in peace for mine eyes have seen thy salvation which thou hast prepared before the face of all peoples, a light to lighten the Gentiles and the glory of thy people Israel. And Symeon blessed them and said unto Mary his mother: I give thee good tidings concerning this child. And Mary said: Good, my lord? And Symeon said to her : Good. Behold, he is set for the fall and rising again of many in Israel, and for a sign spoken against: and a sword shall pierce through thine own heart also, that the thoughts of many hearts may be revealed.

3 They say unto Levi the teacher: How knowest thou these things? Levi saith unto them: Know ye not that from him I did learn the law? The council say unto him: We would see thy father. And they sent after his father, and asked of him, and he said to them: Why believed ye not my son? the blessed and righteous Symeon, he did teach him the law. The council saith: Rabbi Levi, is the word true which thou hast spoken? And he said: It is true.

Then the rulers of the synagogue and the priests and the Levites said among themselves: Come, let us send into Galilee unto the three men which came and told us of his teaching and his taking-up, and let them tell us how they saw him taken up. And this word pleased them all, and they sent the three men which before had gone with them into Galilee and said to them: Say unto Rabbi Addas and Rabbi Phinees and Rabbi Aggaeus: peace be to you and to all that are with you. Inasmuch as great questioning hath arisen in the council, we have sent unto you to call you unto this holy place of Jerusalem.

4 And the men went into Galilee and found them sitting and meditating upon the law, and saluted them in peace. And the men that were in Galilee said unto them that were come to them: Peace be upon all Israel. And they said: Peace be unto you. Again they said unto them: Wherefore are ye come? And they that were sent said: The council calleth you unto

the holy city Jerusalem. And when the men heard that they were bidden by the council, they prayed to God and sat down to meat with the men and did eat and drink, and rose up and came in peace unto Jerusalem.

5 And on the morrow the council was set in the synagogue, and they examined them, saying: Did ye in very deed see Jesus sitting upon the mount Mamilch, as he taught his eleven disciples, and saw ye him taken up? And the men answered them and said: Even as we saw him taken up, even so did we tell it unto you.

6 Annas saith: Set them apart from one another, and let us see if their word agreeth. And they set them apart one from another, and they call Addas first and say unto him: How sawest thou Jesus taken up? Addas saith: While he yet sat upon the Mount Mamilch and taught his disciples, we saw a cloud that overshadowed him and his disciples: and the cloud carried him up into heaven, and his disciples lay (al. prayed, lying) on their faces upon the earth. And they called Phinees the priest, and questioned him also, saying: How sawest thou Jesus taken up? And he spake in like manner. And again they asked Aggaeus, and he also spake in like manner. And the council said: It is contained in the law of Moses: At the mouth of two or three shall every word be established.

Abuthem (Bouthem Gr., Abudem lat., Abuden, Abuthen Arm.,om. Copt.) the teacher saith: It is written in the law: Enoch walked with God and is not, because God took him. Jaeirus the teacher said: Also we have heard of the death of the holy Moses and have not seen him; for it is written in the law of the Lord: And Moses died at the mouth of the Lord, and no man knew of his sepulchre unto this day. And Rabbi Levi said: Wherefore was it that Rabbi Symeon said when he saw Jesus: Behold, this child is set for the fall and rising again of many in Israel and for a sign spoken against? And Rabbi Isaac said: It is written in the law: Behold I send my messenger before thy face, which shall go before thee to keep thee in every good way, for my name is named thereon.

7 Then said Annas and Caiaphas: Ye have well said those things which are written in the law of Moses, that no man saw the death of Enoch, and no man hath named the death of Moses. But Jesus spake before Pilate, and we know that we saw him receive buffets and spittings upon his face, and that the soldiers put on him a crown of thorns and that he was scourged and received condemnation from Pilate, and that he was crucified at the place of a skull and two thieves with him, and that they gave him vinegar to drink with gall, and that Longinus the soldier pierced his side with a spear, and that Joseph our honourable father begged his body, and that, as he saith, he rose again, and that (lit. as) the three teachers say: We saw him taken up into heaven, and that Rabbi Levi spake and testified to the things which were spoken by Rabbi Symeon, and that he said: Behold this child is set for the fall and rising again of many in Israel and for a sign spoken against.

And all the teachers said unto all the people of the Lord: If this hath come to pass from the Lord, and it is marvelous in our eyes, ye shall surely know, O house of Jacob, that it

is written: Cursed is every one that hangeth upon a tree. And another scripture teacheth: The gods which made not the heaven and the earth shall perish.

And the priests and the Levites said one to another: If his memorial endure until the Sommos (Copt. Soum) which is called Jobel (i. e. the Jubilee), know ye that he will prevail for ever and raise up for himself a new people.

Then the rulers of the synagogue and the priests and the Levites admonished all Israel, saying: Cursed is that man who shall worship that which man's hand hath made, and cursed is the man who shall worship creatures beside the Creator. And all the people said: Amen, Amen.

And all the people sang an hymn unto the Lord and said: Blessed be the Lord who hath given rest unto the people of Israel according to all that he spake. There hath not one word fallen to the ground of all his good saying which he spake unto his servant Moses. The Lord our God be with us as he was with our fathers: let him not forsake us. And let him not destroy us from turning our heart unto him, from walking in all his ways and keeping his statutes and his judgements which he commanded our fathers. And the Lord shall be King over all the earth in that day. And there shall be one Lord and his name one, even the Lord our King: he shall save us.

There is none like unto thee, O Lord. Great art thou, O Lord, and great is thy name.

Heal us, O Lord, by thy power, and we shall be healed: save us, Lord, and we shall be saved: for we are thy portion and thine inheritance.

And the Lord will not forsake his people for his great name's sake, for the Lord hath begun to make us to be his people.

And when they had all sung this hymn they departed every man to his house, glorifying God. [For his is the glory, world without end. Amen.]

In knowing Christ died in the Ninth hour on a preparation day it would have taken a few hours of time to beg for the body of Christ and bury him. There would have only been approximately 3 hours to have completed this task if the Messiah was to be placed in the tomb around sunset. If Christ died on a Friday there is no way for Joseph to have been Captured in the 10th hour on the preparation Day since he would have still been burying the Messiah at this time. The testimony above places Joseph in the synagogue on the preparation day being taken captive in the 10th hour. (see week prior to Death time line slides 11 and 12)

If Christ Died in 30 AD, Christ would have died on Wednesday Per the tradition of the Jews following Passover, allowing for the time to pass for all the events to have taken place that are recorded in this testimony.