

5. Tiberius was voted the successor of Augustus on September 17th, A.D. 14. Catholic scholars attempt to get around this by supposing that Tiberius' years were reckoned according to his joint-rule. Despite the fact that Tiberius held official positions before A.D. 14, the supposition that regnal years were reckoned to Tiberius in any official sources while Augustus was still alive is an argument *en silencio*. It is not parsimonious to the sources, the situation, or normal Jewish methods. Therefore, any view that cannot accommodate a normal reckoning with at least a three year ministry for Yeshua is given a red light.
6. The parable of Luke 13:6-9 shows that Yeshua's ministry had been active for three years, and that an additional year would take place. To this we may add that John mentions three Passovers. Luke 6:1 alludes to another Passover, and Luke 13:1-5 strongly suggests that Yeshua was on a journey and not present at the first month Passover for A.D. 33.
7. Sir Isaac Newton after an intensive study of Messiah's chronology concluded that His ministry was four years long and that he died in A.D. 34. Newton was the worlds foremost Mathematical genius and an intense scholar of biblical chronology.⁴⁷⁵
8. Solomon Zeitlin was the most prolific Jewish scholar to write on chronological matters in the 20th century. He published numerous papers in the *Jewish Quarterly Review* and *The Journal of Biblical Literature*. He concluded that Yeshua died in A.D. 34 after a four year ministry based on his own study.⁴⁷⁶
9. In Mark 8:31 and Matthew 26:63 Yeshua says that he would rise "after three days". We may locate two more texts that say the same thing in the Greek texts, Mark 9:31, and 10:34. One never says "after one day" when it is just one hour after an event on the same day. It was not "after one day" on the day of Yeshua's crucifixion until after sunset. Then one could say 'after one day'. Clearly, the Friday to Sunday chronologies can only obtain "after two days" by Sunday morning. Therefore they earn a red light. So also Bullinger's and Scroggie's view because they wish to wait till after sunset on Saturday in order to save "Sunday"! This reckoning is according to the lunar calendar where the day begins and ends with sunset. For the new moon is first seen at sunset, and thus a sunset reckoning of the lunar calendar is the norm.
10. There are numerous passages that tell us the resurrection was "on the third day". What we have here is another method of counting days, namely according to the sun. With the sun, the day begins at sunrise, and lasts till sunrise before the next day will begin. It is well known that the Temple calendar followed a sunrise day. The crucifixion was on the first day (sr. Wed to sr Thur). The third day was sunrise Friday to sunrise on Sabbath. The resurrection was in the pre-sunrise dawn of the Sabbath. So when Yeshua said he would rebuild this "temple in three days" he was using the sunrise day. However, technically

⁴⁷⁵ Newton's chronology postponed the year to the second month. He then applied the postponement rules of the Hillel II calendar. These mistakes are forgivable in the 17th century, but it has been shown that the Hillel II calendar was not used in the first century. While this allowed him to arrive at a Friday to Sunday theory, his use of the postponements was totally anachronistic.

⁴⁷⁶ Zeitlin always held that there was a contradiction between John and the Synoptics. If he put forth an explicit chronology, I have not yet found it.

the third day from Friday begins at sunrise on Sunday. Since the resurrection was "while still dark" (because the stone was removed: John 20:1),⁴⁷⁷ the traditional view actually in unable to place the resurrection itself on the third day.

11. Not even F.N. Nolen Jones can avoid the necessity of the embarrassing "Silent Wednesday" in his chronology. This requires a harmony of passion week that covered every day except one: Wednesday. Why is this? Because moving the crucifixion from Wednesday to Thursday or Friday opens up a gap in Passion week.
12. Luke 24:21 states that that day was "the third day since these things were done". Now one never says it was "the first day *since*" something happened on that very day. You must wait until that day ends. Then you can say it was "the first day *since*" it happened. The first day "since" the crucifixion was from sunset Wednesday till sunset on Thursday. And "the third day since" it was sunset Friday to sunset Saturday. Yeshua rose before sunrise on the Sabbath and went to Emmaus later that day. If we apply this to Friday-Sunday, we see that the best they can do by placing the Emmaus walk on Sunday is "the second day since there things happened". All the Friday views earn a red light. Likewise, the Wednesday-Sabbath afternoon or Saturday night chronologies get a red light. Only the true view and Nolen Jones come away unscathed by this chronological notation.
13. This is the unlucky question. For every view, save Sabbath-dawn, earns a red light. Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ only means *Later yet of Sabbaths at the dawning ...* Besides ignoring the plural "Sabbaths" the translators attempted to make "opse" mean "after" the Sabbath. This rendition is questioned by Thayer, doubted by Liddell and Scott, and categorized as an "improper preposition" by the grammars. It makes no linguistic sense, but when the correct chronology is in view, it makes perfect sense to translate it normally as "later" with the genitive.
14. One might accuse me of being unfair by flagging the Friday-Sunday views here, but "dawning" (Matt. 28:1), "deep dawn" (Luke 24:1, literal Greek), and "still dark" (John 20:1), and "Very early" (Mark 16:2) all refer to morning before sunrise! These are times when the sky begins to lighten. Furthermore, the removed stone is associated with this timeframe (Matt. 28:2; Mark 16:4; Luke 24:2; John 20:1). Likewise, the sign of Jonah follows the day-night, day-night, day-night pattern so that the third day must end before sunrise on the Sabbath according to the Temple calendar. The divine light was created before the sunlight. Therefore, the Son of God precedes the sunlight.⁴⁷⁸
15. This is the same question as the preceding, and then it is not. A more accurate study can be done by weighting

⁴⁷⁷ We may also reason that it was still dark when Miryam did not recognize Yeshua thinking he was the "gardener". For he tells her not to touch him, yet in Matthew 28:9 after the day had begun they are allowed to touch him! The reason is that he had not ascended yet to appear in heaven "for your acceptance" (Lev. 23:11), which must take place before sunrise, since that was the end of the third day, and he must remain ritually pure to enter the heavenly temple. Therefore it was still dark.

⁴⁷⁸ I am not normally given to symbolism and analogies, but I thought I might put a jibe in at the Gnostics. Actually, I suspect that symbolism and figures will work better with the literal truth than the Gnostic lie.