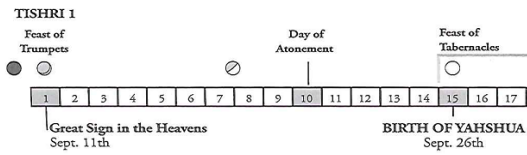


Review Of Michael Rood's Calendar

3. The Birth of Yahshua on Tishri 15, 3998 (Wednesday, September 26, 3 B.C.E. Julian)



At the right we find a screenshot of Michael Rood's theory of the timing of Yeshua's birth. I start the discussion of Yeshua's birth here in the Resurrection book:

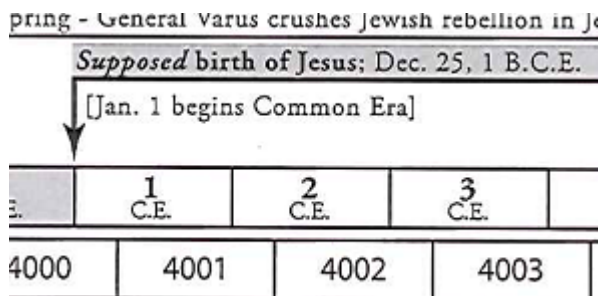
http://www.torahtimes.org/pbook/page210_211.pdf

This paper's purpose is to specifically address Rood's claims. Rood's full calendar chart must be ordered from him. The use herein is simply for review purposes of specific points, and falls under fair use. In this case the shots purpose is to prove that the views are indeed Rood's views in the best way possible.

First note that the day of Messiah's birth is NOT when the sign in Revelation 12 occurred. Second, this sign also occurs in 2 B.C. because astronomical patterns periodically repeat. This is something that those promoting specific theory rarely go into. In fact, most people simply publish the first theory they come across that fits their other assumptions without realizing that the phenomenon repeat and then investigating the other cases to see if things fit.

Third, the only justification for placing the birth on the 15th of Tishri is the statement in John that the word became flesh and "tabernacled among us." This statement however is not specific to any time of Yeshua's life. He was tabernacling among us his whole life. The literal text in John 1 does say "tabernacled." Those words are "ἐσκήνωσεν ἐν ἡμῖν" (tented with us). No one would want to deny that he did this the whole time he was with the disciples. Therefore, the phrase is not giving us a specific date at all. The sign in Revelation 12 however, does give a specific date of the year, which is Tishri 1, when the text says that Miryam was in labor. Rood has done two things here. He has dismissed the implication of the text that the birth was on Tishri 1, and he is also forced to assume that Miryam was in painful labor for two weeks, since the labor clearly started with the sign. Normal labor on a first birth only goes through the painful stage for at most around 24 hours. I know this because my wife bore our first son after 24 hours of this kind of labor. Much longer than that would kill most women.

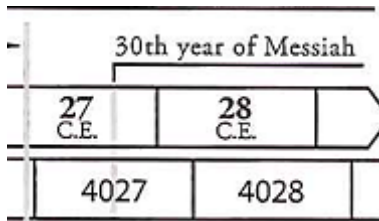
So Rood's view is not parsimonious. He is not a prophet, and has no more facts than are available to the rest of the scholarly world, should they choose to look at them. Every layman is perfectly capable of judging whether someone's views agree best with the written texts. Commonly what happens in a large ministry like Rood's is that they decide they have to have a view on a particular matter for the benefit of expanding the ministry. But they don't realize that they are adopting a faulty opinion to promote. There are additional reasons why 2 B.C. is the correct year, and these are found in the Resurrection Book. One can get to the preview pages via the above link.



The next part of Rood's chronology I would like to comment on is Rood's familiarity with the field of this subject. See the figure at the right. No modern scholar supposes that Yeshua was born in 1 B.C.E. Most say before 4 B.C. when they think Herod died, or if they realize that mistake either 3 or 2 B.C. The correct date is Tishri 1, 2 B.C. None of them (of any note) say 1 B.C. And most layman that have studied this subject fairly also know these facts. It is supposed that a Catholic Monk dated

Anno Domini in terms of Yeshua's birth date. I show in my book that he was correct in terms of Yeshua's age at least for the ¾ of a year that the A.D. year overlaps with the Hebrew year. Figure 51 in my book (see above link) shows this, and I discuss to further on. If Yeshua was supposed to be born when Rood

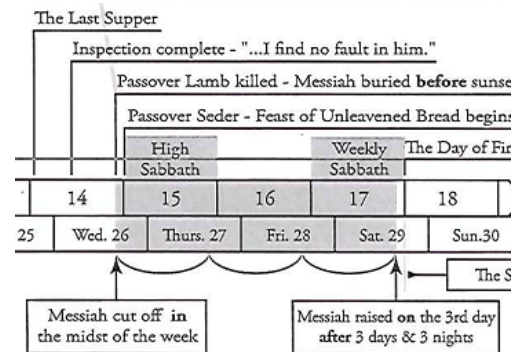
claims he was supposed by others, then he would be age 1 in A.D. 2. A person has to live 12 months before they get to be age 1.



Now I would like to take up Rood's misplacement of the 30th year of Messiah according to his own assumptions. If Yeshua were born in 3 B.C. as he claims, then he is age one starting in Tishri of 2 B.C. For 12 months pass before one is age 1. Then in Tishri of 1 B.C. he would be age 2, and since there is no zero year, he would be age 3 in Tishri on A.D. 1, having been age 2 for most of A.D. 1 (till the fall). Therefore the offset is 1 year for Rood. Using his assumptions, then the 30th year of Messiah should be most of A.D. 29 (from fall of A.D. 28 to fall of A.D. 29). Yet that is not what he has to do in order to make his chronology fit! He has to start the 30th year of Yeshua in A.D. 27, as you can see from the screen shot of his charts.



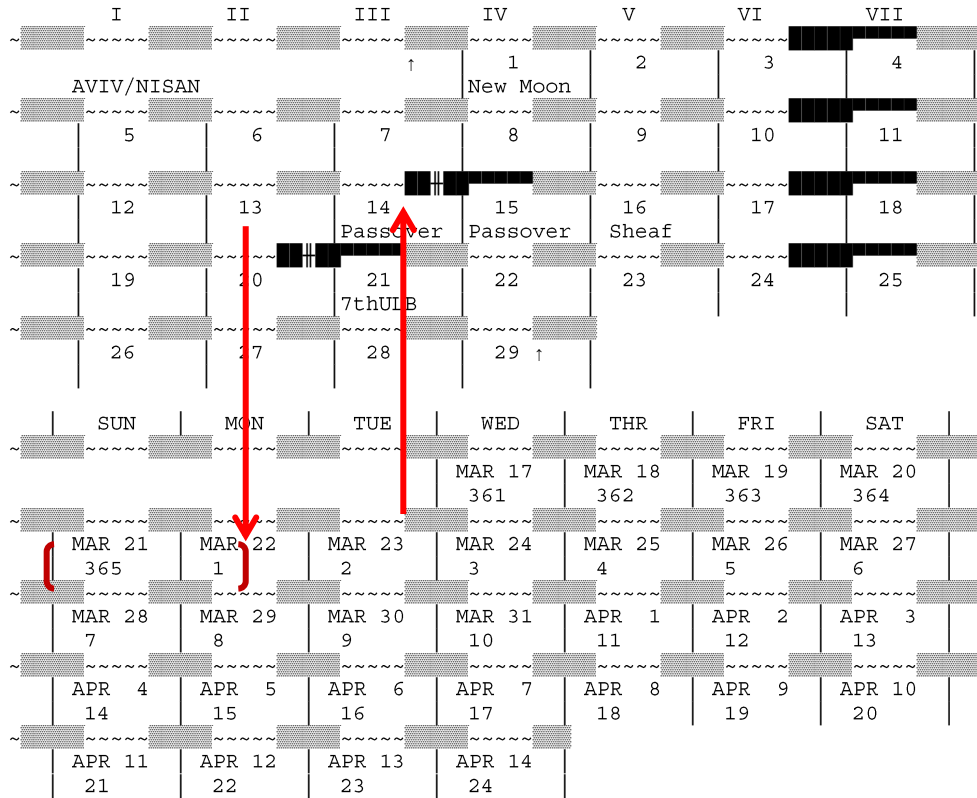
The 15th year of Tiberius (Luke 3:1) did not even begin until the fall of A.D. 28! Roman history and the archaeology shows exactly when the 15th year of the Roman emperor was. Coins from Luke's home city (Antioch) show the same. There is no such thing as a co-regency with Augustus in Roman history that would cause Tiberius' reign years to be earlier. I also show this in my book. This fiction was invented by the Church because they could not make their Friday dates fit with the stated facts in Luke.



Let us now look at Rood's Passion. The first thing I point out is that Rood's calendar for Aviv of A.D. 28 is wrong. Please see the screen shot at the left for Rood's dates. Rood comes up with these dates by postponing the start of the year so that Passover is placed one month late. Passover is supposed to be "from days to days" (Exodus 13:10, literal translation) which means that as soon as the count of days for a year 365 or 366 comes to an end at the spring equinox, then the first month with a 15th date after that will be Aviv. I take a considerable amount of space in my book to explain why the calendar should never be regulated by barley, including the mistranslations used by its promoters. Further, even if the calendar were regulated by barley, then Rood has no way of knowing which of two months the barley was actually seen in. He simply assumes it to make his chronology work. I show in my book other evidence that proves which month in A.D. 34 was the correct month without relying on either barley or the equinox.

The correct dates are as follows (please see next page). The () in red show the last day of the old year and the first day of the new year. Genesis 1:14 provides the sun for regulating the length of the year, not the moon. The moon controls the month. Also marked in red is the data that shows the calendar cannot be off by one day.

Month: I AVIV, AD 28 4168 A.M. Sab. Cyc: 2. Jub. Cyc: 2 Cycle No: 85
 Q1: 1.005 A Q2: -0.527 F LG: 84m W: 0.801' AL: 18.9 AV: 17.2
 New Moon calculated for longitude: 35.17 and latitude 31.77
 Location of calculations: Jerusalem Designed and Programmed By Daniel Gregg



The calculations show that Rood's date for the feast of Passover is wrong by 1 day. Rood has the 15th of Aviv starting Wednesday at sunset. But correct calculations start Aviv 15 on Tuesday at sunset. For those interested, the Yallop analysis of Rood's date is "F" (below Danjon limit):

Astronomical Circumstances of Each New Moon for: (A.D. 28 to A.D. 29)

| | AL | AV | Q-TEST | R | Q-1 | P | LAG | Chance +/- 1 day |
|--------------|------|------|--------|---|--------|---|------|---------------------------------------|
| I AVIV | 18.9 | 17.2 | 1.005 | A | -0.527 | F | 84m | No chance -1 day |
| II ZIV | 13.1 | 11.1 | 0.163 | B | -9.000 | Z | 55m | 30% chance +1 day No chance -1 day |
| III SIVAN | 20.5 | 17.8 | 1.167 | A | -0.536 | F | 94m | No chance -1 day |
| IV SHOSHANNA | 16.3 | 13.2 | 0.517 | A | -1.047 | F | 72m | No chance -1 day |
| V AV | 12.4 | 9.7 | 0.013 | B | -9.000 | Z | 53m | 30% chance +1 day No chance -1 day |
| VI ELUL | 22.6 | 16.3 | 1.149 | A | -0.363 | F | 82m | No chance -1 day |
| VII ETHANIM | 17.4 | 13.0 | 0.555 | A | -0.679 | F | 64m | No chance -1 day |
| III BUL | 24.3 | 16.8 | 1.279 | A | -0.080 | C | 83m | 7% chance -1 day |
| IX KISLEV | 16.4 | 12.0 | 0.390 | A | -0.741 | F | 62m | No chance -1 day |
| X TEBETH | 20.1 | 15.0 | 0.845 | A | -0.496 | F | 82m | No chance -1 day |
| XI SHEBAT | 22.9 | 19.1 | 1.376 | A | -0.136 | C | 104m | 7% chance -1 day |
| XII ADAR | 14.7 | 12.3 | 0.325 | A | -1.007 | F | 63m | No chance -1 day |
| III ADAR II | 17.6 | 15.9 | 0.809 | A | -0.609 | F | 77m | No chance -1 day |

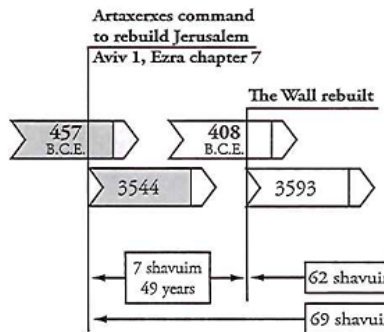
AL: angle of sun center to moon center, no refraction
 AV: arcus visionis (difference between sun and moon altitude)
 Q-TEST: Yallop's test value (HM Nautical Almanac Office, B.D Yallop 1998)
 R: Visibility Rating, Q-1: Previous Day's q-test, P: Previous Day's Rating
 LAG: Time between sunset and moonset
 Chance: Probability of +/-day change based on 295 observations compiled by Schaefer and Dogget (1998, 1994, 1996)

Visibility/Non Visibility Ratings:

- A: Easily visible
- B: Visible under perfect conditions
- C: Unlikely without optical aid
- D: Will need optical aid
- E: Not visible with a telescope, AL <= 8.5 deg
- F: Not visible, below Danjon limit, AL <= 8 deg**
- Z: The moon set before sunset.



Whatever anyone thinks about barley or the tequfah (equinox), Rood's ministry length for Yeshua is impossible.



Finally, I'd like to point out errors in Rood's calculation of Daniel 9. (The Resurrection Book explains this fully). Rood has the building of the walls in 408 B.C. In order to do this he has to dismiss all the near eastern archaeological and archaeoastronomical findings concerning the Neo-Babylonian and Persian Empire. There is no need to do this, and those who do so, do so because they don't know how to make the Scripture Chronology work with this evidence. The Resurrection Book explains how, without any contradictions of Scripture. The correct date for the building of the walls is 445 B.C., which is the same year that Sir Robert Anderson stated. Anderson's solution using a 360 day year, however, was wrong. This is also in the

Resurrection book. The solution is to use Sabbatical years, and Rood does this. The problem is that Rood starts at the wrong point in 457 B.C., and is forced to come up with a totally fictitious date for when the walls were rebuilt (408 B.C.). Little does Rood realize that the reverse order of Nehemiah and Ezra is correct, which was explained in the Companion Bible, and also by many famous scholars. Nehemiah came first in 445 B.C., and then exactly 49 years later Ezra came under Artaxerxes II. The book also explains this along with the seemingly insignificant scriptural details that contradict Rood, and all those who follow the order promoted by most Christians.

This summary is simply a review of Michael Rood's chronology. It is meant to be critical. The positive construction of chronology will be found in my book. The current preview format is here: www.torahtimes.org/pbook. I could have said much much more about Rood's errors, however that would be to repeat what is already in the book with Rood in mind. Such an approach is not efficient. If readers wish to know more, it is better that they read the book and build up all the facts from their foundations. Readers may also be interested in my other online book: www.torahtimes.org/book. This is the chronological chart book.

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