G’day and welcome to this study which is *part 7* in this series of videos on Daniel’s Prophecy of the Seventy Weeks.
Other articles on the 70th Week Prophecy can be found over at the website, EndTimePilgrim.org.
This session is entitled Seventy Weeks Prophecy #7 - NASA New Moon data and the timeline of the first 69 Weeks of the 70 Weeks Prophecy.
NASA New Moon data and the timeline of the 69 Weeks

The Edict of Nehemiah
Nisan, 445 B.C.

69 Weeks = 69 Sevens of Biblical years

Messiah the Prince
Nisan, 32 A.D.
As we have seen in our previous sessions, the prophet Daniel was given a timeline of 70 weeks or seventy sevens of 360 day Biblical years, beginning with the edict to rebuild Jerusalem. He was told that after 69 of those sevens they would see their Messiah. True to this prophecy and on one special day, Palm Sunday, Jesus / Yeshua made the only political appearance of His entire ministry entering Jerusalem as Messiah the Prince.
From the Command ..... unto Messiah the Prince

The Edict to Rebuild

Messiah the Prince

69 Weeks (inclusive)
69 Sevens of Biblical Years
This first coming saw Him come as *Israel’s Suffering Servant*, fulfilling His High *Priestly* office in the dual offices of the Order of Melchizedek. Messiah came this first time precisely as the prophet Micah had seen, lowly and riding upon a donkey. The Bridegroom of Israel was coming to His Betrothed, bringing with Him the Bridal price.
In the manner of the Hebrew betrothal or wedding ceremony the Bridegroom of Israel was making a proposal. As He gathered with His disciples He was offering them the cup of the eternal covenant. The price of our redemption was very dear. Our Messiah was offering up His very life. Here at the Last Supper we saw that the relationship we enter into with Jesus Christ / Yeshua Hamashiach is a serious matter. It is a blood covenant relationship and a blood covenant commitment of the very highest order.
The terminus of the 69 weeks saw the first coming of Messiah. He came at that time as the promised *Lamb of God* that takes away the sins of the world. On this day *Israel’s Sacrifice Lamb* was presenting Himself as an offering to many.
Tenth Jubilee of the 70 Sevens

2,000 Year Gap

1st Coming

Year of Jubilee
But as the full Seventy weeks unfolds we see that this first coming of Messiah was not the end of the story. At the terminus of the future 70th Week Holy History will come to its appointed climax. At His Second Coming Messiah will appear as the Lion of the Tribe of Judah.
<table>
<thead>
<tr>
<th>10th Jubilee of the 70 Weeks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Coming</td>
</tr>
<tr>
<td>2,000 Year Gap</td>
</tr>
<tr>
<td>2nd Coming</td>
</tr>
<tr>
<td>Jubilee Year</td>
</tr>
</tbody>
</table>

Say, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals. (Rev 5:5)
So *Palm Sunday* was a very special day. “The Lamb of God, that takes away the sins of the world” was coming up for inspection, first by the religious powers.
And then by the civil governmental powers. At that time it was Rome. They could find no fault with Him.
All this was happening at the very same time the Passover Lambs were being presented for inspection.
The Passover Lamb,
Behold the Lamb of God
Slain from the foundation of the world.
The redeeming blood of Israel’s Promised Sacrifice Lamb, “the Lamb slain from the foundation of the world” would provide the ultimate and final atonement for sin.
And on a future Yom Kippur that will wrap up all the previous Yom Kippurs the trumpets of Jubilee will sound.
At the “Last Day” this blood will be sprinkled upon the mercy seat in the heavenly tabernacle. This blood will provide the final and ultimate covering for the sins of many, from both sides of Calvary bringing them all into the glory.
And so the events of passion week saw the 69 weeks come to an end. The timeline of the 70 Weeks prophecy took a pause right there. Our Messiah was “cut off”. He was executed. Israel’s Sacrifice Lamb was slain.
This pause in the Seventy Weeks timeline continues, allowing the Gospel outreach to extend to the ends of the earth. This special extension of time advanced to the heathen Gentiles has lasted now for nearly 2,000 years.
69 weeks to the First Coming. Then a future 70th Week, and 7 years to the Second Coming

69 weeks
(476 Solar yrs.)
But it will not last forever. This gap period will come to an end. On a future Rosh Hashanah the trumpets will sound initiating the future 70th Week, the final seven years of this present evil age.
Feast of Trumpets
After the terminus of the future 70th Week, and at the last day of the final seven years of this age Messiah will re-enter this cosmos. His Second Coming will see Him appear in the royal office of the Order of Melchizedek fulfilling His second role as the conquering King of kings. He will bring judgment and deliverance at Jerusalem first and then visit those camped out at Mystery Bozrah. Just how that Day will unfold and what we shall see beggars description. This image is by Pat Marvenko Smith and her website gallery is RevelationIllustrated.com
And here is the beauty and the truth wrapped up in the Seventy Weeks prophecy. When it is faithfully calculated and interpreted it simply and elegantly lays out both the first coming and the second coming of Israel’s promised Messiah.
Tenth Jubilee of the 70 Sevens

1st Coming

2,000 Year Gap

Year of Jubilee

2nd Coming
So let us focus in on those first 69 weeks. The first point to take special note of is this. Both the *Edict of Artaxerxes* as given to *Nehemiah* and the *Palm Sunday* appearance of "*Messiah the Prince*" occurred during the Hebrew Passover month of *Nisan*. Both events occurred under *Nisan moons*. 
Both the **Edict** and "**Messiah the Prince**" occurred during **Nisan moons**.

**The Edict**
NISAN, 445 B.C.

**Messiah/Prince**
NISAN, 32 A.D.

**69 Sevens** (inclusive) of 360 day Biblical years
Now let us consider the *timeline* of the **69 Weeks**. In our earlier *video #6* we checked out the work of Scotland Yard Inspector Sir Robert Anderson. And we calculated the timeline of the **69 weeks**, (or **69 sevens**), as \( 69 \times 7 = 483 \) or **483 Biblical Years**.
69 \times 7 = 483

Biblical Years
Then we asked this question. How many days are there in those years as they are dispensed to us in Bible prophecy from the throne of God? We found our answer and it is very clear. In video #3 we spotlighted two “Rosetta stones” for Biblical time.
Two “Rosetta Stones” for Biblical Time

Gen. 7 & 8
5 Biblical Months = 150 Days

Rev. 12
3.5 Biblical Years = 1260 Days
We did the math and came to this conclusion. The Biblical month is **30 days** and the Biblical year is **360 days**. Here is how we confirmed this.
The flood account in Genesis 7 and 8 gives the time the ark was upon the waters as both 5 months and 150 days. So the Biblical month is therefore 150 / 5 or 30 days.
5 months = 150 days, therefore the Biblical Month = 30 days
And in Revelation 12:6 and 12:14 we saw the flight and the nurturing exile of the woman, God’s covenant people during the latter half of the future 70th week. This time period is given to us as 1260 days and also as 3.5 years.
The Flight and Exile of “the Woman”. (From Rev 12). $1250 \text{ days} = 3.5 \text{ years}$
We did the math and confirmed that the Biblical year is 360 days.
2nd Rosetta Stone for Biblical / Prophetic Time

1260 days

-------------  =  360 days

3.5 years (Biblical year)
In videos #10A and #10B we provide further proof of this as we examine six key end-time Scripture verses from the book of Daniel and the book of Revelation. All six verses are describing the very same time period, the final half of the future 70th Week.
<table>
<thead>
<tr>
<th>Time periods</th>
<th>The Time Calculated Out Using Biblical years of 360 days</th>
<th>The Time Calculated Out Using Biblical Months of 30 days</th>
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<tbody>
<tr>
<td><strong>70th Week</strong></td>
<td><strong>The Time Calculated Out Using Biblical years of 360 days</strong></td>
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<tr>
<td>Time of Great Tribulation</td>
<td>$3.5 \times 360 = 1260 \text{ days}$</td>
<td>$42 \times 30 = 1260 \text{ days}$</td>
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<td>3.5 years Dan. 12:7</td>
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<td>1260 days Rev. 12:6</td>
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<tr>
<td>Ministry of Two Witnesses</td>
<td>$1260 \text{ days}$</td>
<td>$1260 \text{ days}$</td>
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<td>1260 days Rev. 11:3</td>
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<tr>
<td>The saints under the Antichrist</td>
<td>$3.X \times 360 = 1260 \text{ days}$</td>
<td>$42 \times 30 = 1260 \text{ days}$</td>
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<tr>
<td>3.5 years Dan. 7:25</td>
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<tr>
<td>Trampling of Jerusalem</td>
<td>$42 \times 30 = 1260 \text{ days}$</td>
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<tr>
<td>42 months Rev. 11:2</td>
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<tr>
<td>Reign of Antichrist</td>
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<tr>
<td>42 months Rev. 13:5</td>
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The puzzle and enigma of the six verses solved itself when we saw that
3.5 Biblical years
= 1260 days
and 42 Biblical months
also = 1260 days.
3.5 Biblical years

Biblical Years of 360 Days
360 + 360 + 360 + 180 = 1260 Days

Biblical Months of 30 Days
12 + 12 + 12 + 12 = 42 Biblical Months
And so we were presented with conclusive evidence that the Biblical year is 360 days.
THE DIVINE HEBREW SOLAR-LUNAR CALENDAR

360 degrees = 360 days

30 degrees = 30 days

THE PERFECT, HOLY, BIBLICAL OR PROPHETIC YEAR IS MADE UP OF 12 MONTHS EACH COMPRISING 30 DAYS TO MAKE UP A TOTAL OF 360 DAYS, THE NUMBER OF DEGREES IN A CIRCLE.
We continued our calculation of the 69 weeks as follows.

$$483 \times 360 = 173,880 \text{ days}$$

tracking along with the faithful work of Sir Robert Anderson.
69 Weeks = 69 x 7 x 360 = 173,880 days
Having determined that the 69 weeks are 173,880 days we then converted this holy time back into a timeline measured out in terms of earthly solar years. The present orbit of the earth around the sun is a time period of 365.2422 days. So dividing those 173,880 days by 365.2422 the bridging time span for the 69 weeks turns out to be 476.0677 solar years. This calculates out to be 476 years and 24.7, (or 25 days), (inclusive).
173,880 days
divided by
365.2422 days
= 476 years and 25 days.
In *video #6* we saw from *Daniel 9:25* that the main purpose of *the Edict* initiating the Seventy Weeks prophecy was to *rebuild Jerusalem.*
Daniel 9 24 Seventy weeks are determined upon thy people and upon thy holy city, . . . . . . .
. . . 25 Know therefore and understand, that from the going forth of the commandment
to restore and to build Jerusalem . . . . . .
There had been a Biblical revival, an edict, and a return that came under Ezra the scribe back in \textit{458 B.C.}. But in that edict we hear no mention of the broken walls and the burned city gates of Jerusalem. Ezra had been at the head of a \textit{religious} revival. The restoration of Jerusalem as a self-governing city-state was a \textit{highly charged political matter}. The broken walls and gates were not at issue in the time of the former edict, the one issued to Ezra.
13 years *AFTER* Ezra in *Nisan* of 445 B.C., the king’s cupbearer Nehemiah is grieved when he hears of the broken walls and the burned gates of Jerusalem. He takes this burden the king. The king’s cupbearer was expected to serve wine with a cheerful demeanor. So this was a very dangerous thing for him to do. Nehemiah tells us quite plainly that he was in fear of his life. He could have been killed for this. And why?
The dedication of the wall (chap. vi. 16) afforded the means of settling the topography of Jerusalem.

Nehemiah, the writer of the book, was a Jew, and first appears in history as the cupbearer of Artaxerxes Longimanus, king of Persia. Having heard of the unhappy condition of his people at Jerusalem, he obtained from the king the appointment of governor of Judea. He at once repaired to Jerusalem and rebuilt the walls of the city, and assisted by Ezra the priest, made great reforms in the administration of affairs at Jerusalem, and greatly improved the condition of the people.
Unlike the previous edicts, this one was highly political in nature. **Nehemiah** risked his very life when he brought this burden of the broken state of Jerusalem to the king. Medo-Persia was the superpower at the time. But it was **Artaxerxes Longimanus** in his *20th year* who issued the edict. He gave Nehemiah permission to rebuild Jerusalem as a fully functioning city-state. This was a big deal. This royal edict, coming under the Nisan moon of *445 B.C.* was the one that initiated the Seventy Weeks Prophecy.
Upon his return Nehemiah saw the ruins for himself. He saw the broken walls and gates of the city. This illustration is by the French artist Gustave Dore.
Oh yes, the temple had been rebuilt. It had been finished seventy years earlier in 515 B.C.. And yes, when Nehemiah arrived in 445 B.C. there was a growing population living inside the city. But as we read in Nehemiah 2 and as shown in these images, the infrastructure of Jerusalem as reported by Nehemiah on his survey was still in a shambles. So we need to nail down this fact very firmly. There is no way the Edict to rebuild Jerusalem could have come before Nehemiah.
Now let’s consider the terminus of the 69 Weeks. This was the appearance of “Messiah the Prince” on Palm Sunday. Do we know the year of the passion?
In *video #5* we presented solid Biblical evidence from Luke chapter 3 that the baptism of Jesus by John came during the 15th year of the reign of Tiberius Caesar. We have good historical evidence that this 15th year began on August 19 of 28 A.D.. And so Jesus began His ministry in the fall of 28 A.D.. After the 3 plus years of His ministry Palm Sunday would have come in springtime at the *Passover of 32 A.D.*
The 15th Year of Tiberius began in the **summer** of 28 A.D. Jesus began his ministry in the **fall** of 28 A.D. 3+ years later = 32 A.D.

**Ministry of Jesus**

28  29  30  31  32

Palm Sunday 32 A.D.

The 1st Year of Tiberius began on August 19, 14 A.D.
So already, without going into any further detail, we have some enough information to pick the year, the springtime season, and the Hebrew Passover month of Nisan which saw Palm Sunday, and Messiah’s first coming, His first visitation to His people and His City. We can see that the \textit{time-span} bridging the \textit{two Nisan events} and the timeline of the \textit{69 Weeks} are both a few days over \textit{476 solar or calendar years}. 
The time-span bridging the two Nisan events and the timeline of the 69 Weeks are both very close to 476 years.

Nisan to Nisan Time Span
= 476 years + a few days

69 “weeks” = 476.06 years
The Magi over to the east of Israel in the Parthian Empire had access to Daniel’s prophecy of the 70 weeks just like we do. We have good reason to believe that these wise men were people from the northern kingdom of Israel who had gone into exile 750 years before. These people had a certain knowledge and a devotion to the coming King of Israel. Furthermore, they were diligent in the Holy Scriptures and they believed what they were reading.
Armed with this information and using the tools they had the Magi were quite capable of calculating the year, the month, and the holy-day season in which Messiah as an adult would appear.
The *Magi* from the *Parthian Empire* would have used an *abacus* to do their calculations.
As the time drew nearer they wondered about His birth. Apparently they were also watching for a sign. When the star appeared they took off on their journey. The star guided them into the land and right to the young child.
Others must surely have known about the Daniel’s 70 Weeks Prophecy as well. They could have calculated the time of Messiah’s expected arrival in Jerusalem down to the month. The Sanhedrin was made up of highly intelligent men well versed in the Scriptures. Some of them must surely have known. Nicodemus was a member of this august and well informed company. As the time for the appearance of Messiah the Prince drew near this high official came to Jesus secretly by night asking some very serious questions.
So people in the first century with access to Daniel’s prophecy and a chronology of former events and dates in Israel’s history had plenty of information to do the math for the 69 weeks. Even using the Julian year their calculations would be a mere 4 days off.
The *time-span of the 69 Weeks* calculated using Roman era Julian years are $\frac{173,880}{365.25} = 476$ years and 21 days. (a mere 4 day error).

Their calculation of the 69 *“weeks”* would have been 476 years + 21 days.
They could put their finger right on the exact year, month, and springtime holy day season when they could expect to see their Messiah entering into His city.
The time-span of the 69 Weeks calculated using Roman era Julian years are $173,880/365.25 = 476 \text{ years and 21 days. (a mere 4 day error).}$

Their calculation of the 69 “weeks” would have been 476 years + 21 days.

Nisan 445 B.C.
The Edict

Nisan 32 A.D.
“Messiah the Prince”
But did they?
Here insert the Jesus film clip, the video of Palm Sunday.
The events of passion week gave us even more information. After that we can determine the Hebrew calendar date for the Palm Sunday appearance of “Messiah the Prince”. It came in 32 A.D. under the Nisan moon.
Nisan 32 A.D.
In fact **both** of these events, events that marked the beginning and terminus of the 69 weeks, occurred under *Nisan moons.*
Both the *Edict* and "*Messiah the Prince*" occurred during *Nisan moons*. 

- **The Edict**  
  NISAN, 445 B.C. 

- **Messiah/Prince**  
  NISAN, 32 A.D. 

- 476 Years  
  + 25 days (inclusive)
So our next task is to place the Hebrew month of *Nisan* alongside the Julian solar calendar month of *March-April* for each of these two events.
Hebrew month of \textit{Nisan}  

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Roman month of \textit{March-April}
We shall use the NASA lunar data from this website to find the date and time of the astronomical new moons for the 445 B.C. Nisan of Nehemiah and the 32 A.D. Nisan of Palm Sunday.
Let’s pause for a moment and ask this question. Just how was the *month of Nisan* determined? The moon that was going to be declared as the month of Nisan was selected by *astronomical* means and also by an *agricultural* sign. The month of *Nisan* was also called *“Abib”*. This was the springtime moon that saw the barley ripe for harvest. The word *“Abib”* means *“ripe”*. 
Springtime Passover Moon and the Barley Harvest.

“Abib” means “ripe”
This is barley in a field in Israel. This photo was taken on April 17th 2010 on the second day of the moon. Of course astronomically this moon is already going to make a late Passover. But the Karaite Jews and others are still careful to assign Nisan or Abib on agricultural grounds as well. As we see, there are a few ears of barley that are already beginning to ripen. So the field will be ripe for harvest in a bit over two weeks at Firstfruits.
Firstfruits is the first day of the week after the full moon, or on the morrow following the 7th day Sabbath of Passover. By then the barley crop we see here will be ripe, or Abib, for harvest. This ripening of the barley declares this to be the Passover moon, the month of Abib or Nisan.
The month of Nisan was also identified \textit{astronomically}. It was the first moon that would come to fullness after the spring equinox. On our solar Roman calendar the Nisan moon moves back and forth from year to year across March and April. And the vernal equinox oscillates back and forth with the leap years through much of \textbf{March 20} and on into \textbf{March 21}. The vertical lines “\textit{E}” in this chart mark the spring equinox. And the \textit{Nisan moons} coming to fullness after the spring equinox are in colored in yellow.
THE TESTIMONY OF THE NISAN MOONS IN
ESTABLISHING THE TIMESPAN OF THE 69 WEEKS
Here, by way of example, is the NASA Moon-Phase Data for 32 A.D. We look for the first springtime moon to reach fullness after the spring equinox which is March 20th. We see that there is a full moon on April 14, (marked here in red).
### 32 C.E. or A.D. Moon Phases in Universal (Greenwich) Time

<table>
<thead>
<tr>
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<th>First Quarter</th>
<th>Full Moon</th>
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<td>Mar 29 20:00</td>
<td>Apr 6 11:58</td>
<td>Apr 14 09:00</td>
<td>Apr 21 06:57</td>
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<td>May 6 05:37</td>
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<td>Jun 4 22:01</td>
<td>Jun 12 03:14</td>
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<td>Jul 11 10:17</td>
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<td>Jul 26 00:05</td>
<td>Aug 3 01:13</td>
<td>Aug 9 17:31</td>
<td>Aug 16 13:22</td>
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<tr>
<td>Aug 24 16:24</td>
<td>Sep 1 11:39</td>
<td>Sep 8 02:03</td>
<td>Sep 15 04:53</td>
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<tr>
<td>Oct 23 01:32</td>
<td>Oct 30 04:10</td>
<td>Nov 6 01:46</td>
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The first **full moon** after the March 20 spring equinox marks the **Nisan moon**.
And THAT is the *Nisan moon*.
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The first **full moon** after the March 20 spring equinox marks the **Nisan moon**.
After determining the Nisan moon we can look up the NASA astronomical new moon times for that month of Nisan.
### NASA New Moon Data for 32 A.D.

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<td>Aug 16 13:22</td>
</tr>
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<td>Aug 24 16:24</td>
<td>Sep 1 11:39</td>
<td>Sep 8 02:03</td>
<td>Sep 15 04:53</td>
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<td>Sep 23 09:14 P</td>
<td>Sep 30 20:21</td>
<td>Oct 7 12:42 t</td>
<td>Oct 14 23:56</td>
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<tr>
<td>Nov 21 16:20</td>
<td>Nov 22 12:08</td>
<td>Dec 5 17:07</td>
<td>Dec 13 19:21</td>
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<tr>
<td>Dec 21 05:09</td>
<td>Dec 27 21:10</td>
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</tbody>
</table>

The astronomical new moon of **Nisan** for 32 A.D. is Mar 29 20:00.
and also the astronomical new moons for the months that follow. From this we can construct the Hebrew calendar for that particular year and line it up with the Julian calendar. And so just how do we use the astronomical new moon to lay out the Hebrew month?
The astronomical new moons from *Nisan* onwards in 32 A.D.
Having found the date and time of the *astronomical new moon of Nisan* we then determine which one of the two ensuing sunsets will present the thin crescent of the *new moon* vat a thickness visible to the unaided eye, and *sighted*. The *new moon sighting* by two witnesses on that sunset would have marked the first hour of the first day of the month of *Nisan*. *Nisan* is the first month of the Hebrew religious year.
New moon sighted:

therefore

1st day of

the month.
The new moon sighting for *Nisan* will allow us to determine the *Julian calendar date* for *Nisan 1* for the year in question. We can then place the Hebrew calendar for *Nisan* alongside the Julian calendar for *March-April* for that year.
Hebrew month of **NISAN**

Roman month of **MARCH-APRIL**
Using this method we shall align the Hebrew and Julian calendars for the *Nisan Passover moon* in the year of the *Edict* and the *Nisan Passover moon* in the year of the *Passion*.
From the Command ..... unto Messiah the Prince

The Edict
NISAN, 445 B.C.

476 Years
+ 25 days (inclusive)

Messiah/Prince
NISAN, 32 A.D.
Now let us consider something curious about the *timeline of the 69 weeks*. We know that it must connect into *two Nisan moons 476 years apart*. And yet the 69 week timeline goes *25 days beyond* the *476 years*. So what can we conclude from this? Simply this. The 69 Weeks must of necessity end up in a year that sees a *late Nisan Passover*. 
Edict of Artaxerxes 445 B.C.

Palm Sunday 32 A.D.

( - 444 A.D. )

476 years + 25 days

This Nisan must be in an *embolismic year* that sees an *extra month of Adar* and a *late Nisan Passover*

Nisan of 445 B.C.

Nisan of 32 A.D.
Late Passovers occur in *Embolismic Years*, that is a year that sees an *extra month of Adar intercalated into the Hebrew calendar*. If the prophecy of the 69 sevens is true and our calculations are correct then our timeline *must connect* into the *two Nisan moons*. As we see here in this chart, *32 A.D.* was the only year in which this *69 Week timeline* manages to *connect* into *two Nisan moons*. 
THE TESTIMONY OF THE NISAN MOONS IN ESTABLISHING THE TIMESPAN OF THE 69 WEEKS
Here are five *Nisan to Nisan* timelines, (in black), laid out across 476 years from the one terminating in 30 A.D. on down to the timeline terminating in 34 A.D.. The long Nisan to Nisan timeline terminating in *32 A.D.* has a tally of **5,888 moons**. The others have just **5887 moons**. The *69 Week* timelines are in red. As we can see, the 69 Week timeline terminating in *32 A.D.* is the only one that manages to connect the two Nisan moons. Attempts to connect the Nisan moons with the 69 week timeline in the four other 476 year spans all fail. The 69 Week timelines ending in years other than *32 A.D.* all overshoot the Nisan moon. (See the black circles).
<table>
<thead>
<tr>
<th>March</th>
<th>April</th>
<th>March</th>
<th>April</th>
</tr>
</thead>
<tbody>
<tr>
<td>E - Adar 2</td>
<td>Nisan 447 BC</td>
<td>5,888 moons + 8 days</td>
<td>Nisan 30 AD</td>
</tr>
<tr>
<td>Nisan 446 BC</td>
<td>E - Adar 2</td>
<td>Nisan 31 AD</td>
<td>Nisan 32 AD</td>
</tr>
<tr>
<td>Nisan 445 BC</td>
<td>Nisan 444 BC</td>
<td>5,888 moons + 8 days</td>
<td>Nisan 33 AD</td>
</tr>
<tr>
<td>E - Adar 2</td>
<td>Nisan 443 BC</td>
<td>5,888 moons + 8 days</td>
<td>Nisan 34 AD</td>
</tr>
</tbody>
</table>
So this is encouraging. We know that the Palm Sunday came in 32 A.D. We also know that 32 A.D. had a late Nisan and that this will be necessary to accommodate the 69 weeks. We now have two Nisan moons 476 years apart, ballparks from which we can begin to lay out that long lanky timeline of the 69 Weeks or 476 years and 25 days. We shall discover just how neatly this timeline fits into these two Nisan Passover moons.
We now know that this is a *late* Nisan Passover.

**Edict of Artaxerxes**
445 B.C. (444 A.D.)

**Palm Sunday**
32 A.D.

476 years + 25 days

Nisan of 445 B.C.

Nisan of 32 A.D.
To lay out the timeline accurately we must have a Hebrew calendar date from which to start. Can we pin down a specific *Nisan date* for just one of these two events?
Can we get a **Hebrew Nisan calendar date** fix on just one of these events?

**The Edict**

NISAN “X”, 445 B.C.

476 Years + 25 days (inclusive)

**Messiah/Prince**

NISAN “Y”, 32 A.D.
In the case of the Edict of Artaxerxes we have solid historical evidence that the Nisan moon crossed the 20th year of Artaxerxes in 445 B.C. See video #6. However, we do not know the day of the month. In Nehemiah chapter 2 the king’s cupbearer merely reports that the king issued the edict to him “in the month of Nisan”.
“in the month of Nisan” 445 B.C.
So we have *no actual date* in the month of Nisan of 445 B.C. from which we might begin to lay out our timeline.
Edict of Artaxerxes 445 B.C.

Palm Sunday 32 A.D.

476 years + 25 days

No specific date here.

Nisan of 445 B.C.

Nisan of 32 A.D.
How about the *terminus* of the 69 weeks?
Do we have a Nisan Hebrew calendar date for *Palm Sunday*?
Edict of Artaxerxes 445 B.C.

( - 444 A.D. )

How about here?

Nisan 445 B.C.

476 years + 25 days

32 A.D.

Nisan 32 A.D.
Indeed we do. We can pin down the terminus of the timeline, quite accurately. The Gospel record indicates that Palm Sunday came four days before the crucifixion.
The Gospel accounts of passion week indicate that **Palm Sunday** came **Four Days before the Crucifixion**.
The Gospel writers also report to us that the Crucifixion came on Passover. The Hebrew calendar date for Passover as given by God through Moses at Sinai and recorded in Leviticus 23 is Nisan 14.
The Crucifixion occurred on **Passover which is Nisan 14**
In 32 A.D. Nisan 14 must have come on a Thursday because according to Jonah 1:17 and Mathew 12:40 the *Firstfruits Resurrection of Jesus* occurred on the *first day of the week*, our Sunday and this was after *three days and nights* of death.
Passover
Crucifixion
Thursday
Nisan 14

3 days

Firstfruits
Resurrection
Sunday
Nisan 17
The Gospel record also shows that Jesus entered Jerusalem as Messiah the Prince four days before the Passover. So Palm Sunday came four days before Nisan 14.
Palm Sunday came Four Days before Nisan 14 on Nisan 10.
So Palm Sunday would have come on Nisan 10.
Palm Sunday came four days before Nisan 14 on Nisan 10.
Armed with our Hebrew calendar date of *Nisan 10, 32 A.D.* we can now use the NASA lunar *moon-phase data* to determine the Roman solar calendar or the *April* date for *Palm Sunday*. 
Nisan 10 of 32 A.D. is April “Y”

The Edict NISAN X, 445 B.C.

476 Years + 25 days (inclusive)

Messiah/Prince NISAN 10, 32 A.D.

http://eclipse.gsfc.nasa.gov/phase/phasecat.html
This Julian or April calendar date for *Palm Sunday* will be our starting point. Then we can begin to lay out the *476 years* and *25 days* backwards from there.
Edict of Artaxerxes 445 B.C.

476 years + 25 days

Nisan 10
What is the Julian date?

Nisan 10 32 A.D.
To find the Julian calendar date for Nisan 10 we need to align the calendars for the Nisan of 32 A.D..
Hebrew month of *Nisan*

Roman month of *March-April*
We shall search out the moon-phase data from this NASA website. Specifically we shall look for the time and date of the *astronomical new moon* for the month of *Nisan of 32 A.D*. Remember that Nisan will be the first moon that comes to fullness after *March 20*, the Spring equinox.
But first let’s take a closer look at this astronomical new moon or “black moon”. Here is what we see in the night sky at the moment of an astronomical new moon.

As we can see, Well, . . . we can’t see, . . . . we can’t see anything.
If we look over at the 3 o’clock position we can see why we are unable to see the astronomical new moon.
At that time the moon is right in the line of conjunction between the sun and the earth. We are staring at the dark side of the moon. There is no illumination because the side of the moon facing us is in total shadow.
As the new moon swings out about 9-12 degrees from the setting sun or when it is about 18 - 24 hours old, (a bit less than what we see here), we can just begin to make out the thin waxing crescent of the new moon. The sunlight is just beginning to reflect from the right hand side of the disk.
That *first sighting of the new moon* is viewed in the western sky after *sunset*. This first sighting marks that evening, night, and ensuing day as the *first day of the new Hebrew month*. 
<table>
<thead>
<tr>
<th>Yom Eziel</th>
<th>Yom Sheri</th>
<th>Yom Hashishi</th>
<th>Yom Kippur</th>
<th>Yom Chamiash</th>
<th>Yom Shishi</th>
<th>Shabbat</th>
</tr>
</thead>
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<td>28</td>
<td>29</td>
<td>30</td>
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</tbody>
</table>

Hebrew Calendar
Here is a statement from the U.S. Naval Observatory regarding that first sighting of the new moon. We read that the “usual time” for the first sighting is when the new moon is \textit{24 hours old}. 
"Under optimal conditions the crescent moon can be sighted somewhat less than 15 hours after astronomical New Moon. Usually, however, it is not seen until it is more than 24 hours old. Often it is not seen for more than 48 hours... But despite these advances we still cannot predict the exact time or geographical location at which the young crescent will first be spotted."
As we have seen, *Palm Sunday* came on *Nisan 10*. As prophesied in *Zechariah 9:9* and in *Daniel 9:26* the first *69 weeks* of Daniel’s 70 Week prophecy came to its appointed terminus with the appearance of Jesus as *“Messiah the Prince”*. And as we have shown in videos #2, #6, and #11 the passion year was *32 A.D.*
Nisan 10, 32 A.D. | Palm Sunday
Turning to the NASA website we look up the moon-phase tables for 32 A.D. and we are looking for the astronomical new moon for *Nisan*. 
And we discover that the **astronomical new moon** for the Passover month of **Nisan** in the passion year of **32 A.D.** came on **March 29 at 20:00 Hrs.** or **8 p.m.**.
### NASA New Moon Data for 32 A.D.

<table>
<thead>
<tr>
<th>New Moon</th>
<th>First Quarter</th>
<th>Full Moon</th>
<th>Last Quarter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan 1  14:14</td>
<td>Jan 8  07:53</td>
<td>Jan 16  10:36</td>
<td>Jan 24  08:49</td>
</tr>
<tr>
<td>Jan 31  00:12</td>
<td>Feb 7  00:01</td>
<td>Feb 15  04:34</td>
<td>Feb 22  19:02</td>
</tr>
<tr>
<td>Mar 29  20:00</td>
<td>Apr 6  11:58</td>
<td>Apr 14  09:00</td>
<td>Apr 21  06:57</td>
</tr>
<tr>
<td>Apr 28  07:00</td>
<td>May 6  05:37</td>
<td>May 13  19:09</td>
<td>May 20  11:33</td>
</tr>
<tr>
<td>May 27  19:16</td>
<td>Jun 4  22:01</td>
<td>Jun 12  03:14</td>
<td>Jun 18  17:20</td>
</tr>
<tr>
<td>Jun 26  08:57</td>
<td>Jul 4  12:40</td>
<td>Jul 11  10:17</td>
<td>Jul 18  01:38</td>
</tr>
<tr>
<td>Jul 26  00:05</td>
<td>Aug 3  01:13</td>
<td>Aug 9  17:31</td>
<td>Aug 16  13:22</td>
</tr>
<tr>
<td>Aug 24  16:24</td>
<td>Sep 1  11:39</td>
<td>Sep 8  02:03</td>
<td>Sep 15  04:53</td>
</tr>
<tr>
<td>Oct 23  01:32</td>
<td>Oct 30  04:10</td>
<td>Nov 6  01:46</td>
<td>Nov 13  21:24</td>
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<tr>
<td>Nov 21  16:20</td>
<td>Nov 28  12:08</td>
<td>Dec 5  17:07</td>
<td>Dec 13  19:21</td>
</tr>
<tr>
<td>Dec 21  05:09</td>
<td>Dec 27  21:10</td>
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</tbody>
</table>

The Astronomical new Moon of Nisan for 32 A.D. came on **March 29** at **2000 hrs. or 8 p.m. UTC**.
The NASA new moon times are given to us in *Universal Time*. In the former British era this was called *Greenwich Time*. The prime meridian still goes through Greenwich, England. So when we make the adjustment for the longitude of Jerusalem we find that we must *add 2 hours and 21 minutes* to the Universal time given to us in the NASA tables.
The Astronomical New Moon for Nisan, 32 A.D.

Mar 29  20:00 hrs. @ Greenwich - 
Longitude = 0
Jerusalem’s longitude is 
35.23  degrees further to the east 
35.23/360 x 24 hrs.
= **2 hrs. 20 minutes** later into the night.

Therefore *the Astronomical New Moon of Nisan for Jerusalem in 32 A.D. was 22:21 hrs. or 10:21 p.m.*

Sir Robert Anderson’s time as quoted in his book was 
22:57 hrs.  which for our purposes of determining new moon sighting is a minor variance of no consequence.
So in Jerusalem the time of the *astronomical new moon* for the Passover month of Nisan in the passion year of 32 A.D. was **March 29** and close to **10:20 p.m.** at night.
32 A.D. – Crucifixion Year

Adar | ? | ?

March 29 | March 30 | March 31

Astro.
New Moon
22:20 hrs
Our next question is simply this. When was the new moon sighted in Jerusalem to mark *Nisan 1*? The new moon is viewed in the western sky shortly after sunset. The priesthood of Israel required two witnesses. Remember too that in the Hebrew reckoning a new day begins at *sunset*.
New moon sighted:

therefore

1\textsuperscript{st} day of the month.

In this case

Nisan 1.
And since an assessment of the previous new moon, the new moon of Adar, suggests that Adar 1 was March 2 then we can lay out the latter part of the month of Adar as we see here.
32 A.D. – Crucifixion Year

Adar 28

Adar 29

Adar 30? or Nisan 1?

March 29

March 30

March 31

Astro. New Moon 22:20 hrs
So here again we see the astronomical moon occurred at 10:20 p.m., about four hours after sunset.
32 A.D. – Crucifixion Year

- Adar 28
- Adar 29
- Adar 30? or Nisan 1?
- March 29
- March 30
- March 31

Astro.
New Moon
22:20 hrs
So our first window of opportunity to sight the new moon would be the following evening, March 30, at sunset,
Astro. New Moon 22:20 hrs

Sunset, the first viewing window for the new moon.
On that following evening of March 30 just after sunset and just as a new Hebrew day was beginning the new moon of Nisan would have been 20 hours old. Was the new moon sighted at that time?
The new moon at sunset is 20 hours old.

Nisan 1? Or not?

Adar 28
Adar 29
Nisan 1?
If it was sighted then the new Hebrew day just beginning at sunset and the Roman *March 31st* would have been *Nisan 1*. 
32 A.D. – Crucifixion Year

- **March 29**: Astro. New Moon 22:20 hrs.
- **March 30**: The new moon at sunset is 20 hours old.
- **March 31**: ? Nisan 1
This would mark that day, March 31\textsuperscript{st} on the Roman Julian calendar as Nisan 1. So was the new moon seen that night? Was Nisan 1 on March 31\textsuperscript{st}? Quite possibly so.
32 A.D. – Crucifixion Year

Adar 28

Adar 29

Nisan 1?

March 29

March 30

March 31

Astro. New Moon 22:20 hrs

New moon just 20 hours old

Was Nisan 1 March 31st? Quite possibly so.
If it had been sighted then *Nisan 1* of 32 A.D. would have come on *March 31st*. Here we see the astronomical new moon with the Hebrew and Roman calendar dates superimposed. The red dot shows the viewing time after sunset when the new moon might have been sighted to tag *March 31st* as the *Nisan 1* for the Passover.
32 A.D. – Crucifixion Year

Adar 28

Adar 29

Nisan 1

March 29

March 30

March 31

Astro. New Moon

22:20 hrs

New moon sighted

Nisan 1 possibly March 31
Sir Robert Anderson came to the conclusion that Nisan 1 of 32 A.D. was March 31st.
Sir Robert Anderson came to the conclusion that Nisan 1 of 32 A.D. was March 31st.
And here is an excerpt from his book, “The Coming Prince” if you would like to pause the video and take a look.
Sir Robert Anderson
“The Coming Prince” chapter 8

“in A.D. 32, the date of the true new moon, by which the Passover was regulated, was the night (10h 57m) of the 29th March. The ostensible date of the 1st Nisan, therefore, according to the phases, was the 31st of March.”
If *Nisan 1* of 32 A.D. had come on *March 31st* then Nisan 10, Palm Sunday would have come 9 days later on *April 9*.
32 A.D. – Crucifixion Year

Nisan 1 is March 31

Nisan 10 would be April 9

9 days

Nisan 1

March 31

Nisan 10

April 9
But at sunset on the night of March 30th with the early moon just 20 hours old it is barely possible to see the thin waxing crescent of the new moon. So we must face the facts here. The new moon may not have been sighted that night.
If the new moon was not sighted on the evening of March 30th then the ensuing day, March 31st, would not have been proclaimed as Nisan 1.
32 A.D. – Crucifixion Year

- Adar 28
- Adar 29
- not Nisan 1

March 29
- New Moon NOT sighted
- 20 hours

March 30
- New moon NOT sighted

March 31
- NOT Nisan 1
That new Hebrew day would be reckoned as just another day to be added to the month of Adar. March 31st would become Adar 30.
32 A.D. – Crucifixion Year

- Adar 28
- Adar 29
- **Adar 30**

**March 29**
- Astro.
- New Moon
- 22:20 hrs

**March 30**
- New moon
- **NOT** sighted

**March 31**
- Another day in the month of Adar, (Adar 30)
The second window for new moon sighting would have been just after sunset on the following evening of March 31st when the new moon was around 44 hours old. At that time the new moon would almost certainly have been sighted.
32 A.D. – Crucifixion Year

Astron. New Moon 22:20 hrs

At 44 hours the new moon would be easily seen on March 31 at sunset.
Even if the new moon had been obscured by cloud the month of Adar would have already run out to 30 days. And the Hebrew calendar being a lunar-solar calendar tied to the lunar month of approximately 29.53 days the Hebrew months are either 29 days or 30 days, never more than 30 days.
1. New moon sighted
or
2. 30 days have passed,

In either case that new day is declared to be the

1st day of the month.
So either way, that new day beginning at sunset would have been reckoned as the new moon. And as the *first day* of the new Hebrew month this new day would have been declared to be *Nisan 1*. 
### 32 A.D. – Crucifixion Year

<table>
<thead>
<tr>
<th>Adar 28</th>
<th>Adar 29</th>
<th>Adar 30</th>
<th>Nisan 1</th>
</tr>
</thead>
</table>

#### At 44 hours the new moon would be easily seen on March 31 at sunset.

**Astron. New Moon**: 22:20 hrs
Under this second scenario the Julian Roman solar calendar date for the new moon of Nisan 1 would have been April 1st, 32 A.D..
The Julian date for Nisan 1 would have been April 1st.
So our second possibility for *Nisan 1* in the passion year is *April 1^{st}, 32 A.D.*
32 A.D. – Crucifixion Year

- Adar 28
- Adar 29
- Adar 30
- Nisan 1

March 29

- March 30
- March 31

April 1

The Julian date for Nisan 1 would have been April 1st.

Astron.
New Moon
22:20 hrs

44 hours
So by this latter reckoning Nisan 1 of 32 A.D. would have come on April 1\textsuperscript{st}. 
Palm Sunday
Nisan 10
32 A.D.
If *Nisan 1* of 32 A.D. came on *April 1st* then Nisan 10, Palm Sunday would have come 9 days later on *April 10*. 
If Nisan 1 was April 1, it would be Crucifixion Year.

32 A.D. – Crucifixion Year

April 1 → Nisan 10

9 days

Nisan 1 → Nisan 10

9 days

April 10 → Nisan 10

9 days

Nisan 10 → April 10

9 days

Nisan 10 would be April 10
So we can be quite confident that the **terminus** of the **69 weeks** came in the window **April 9th<sup>th</sup> - 10<sup>th</sup> of 32 A.D.. This time window of two days over 476 years instead of one day over 476 years is very small. And we can now lay out our chronology being well assured that it is true and correct.
So Palm Sunday Nisan 10 came on April 9th or April 10th, 32 A.D.
This time window of April 9th or 10th marked the end of the 173,880 days. As we have previously determined in video #4, this was a timeline of 476 years and 25 days inclusive.
445 B.C. (-444 A.D.) to 32 A.D. = 476 years
March 15 to April 9 = 25 days

Nisan X
March X
445 B.C.

173,880 days

476 years + 25 days (inclusive)

Nisan 10
April 9th or 10th
32 A.D.
So to find the day in which the Edict was issued to Nehemiah we measure back 476 years + 24 days from April 9th or 10th of 32 A.D.
March “X” 445 B.C.

We go back 476 Years and 24 days in time.

April 9 - 10 32 A.D.

The Edict NISAN X,

Messiah/Prince NISAN 10,
and where do we end up?

.............

March 16th or 17th
of 445 B.C.
The Edict NISAN X, we go back 476 years and 24 days in time.

April 9 - 10, 32 A.D.

March 16 - 17, 445 B.C.
It seems *the Edict initiating the Seventy Weeks Prophecy* came on *March 16 or 17* of *445 B.C.*. So what would be the *Hebrew calendar* date window for the Edict? Let’s find out.
Hebrew month **NISAN**

Roman month **MARCH**

The Edict of Artaxerxes given to Nehemiah - early Nisan moon 445 B.C.
Let us now look up the NASA moon phase tables for the astronomical new moon of the Hebrew month of *Nisan* for the year *445 B.C.*
As we see from the table the astronomical new moon came on 
March 13 at 4:10 a.m. UTC (Greenwich time).
<table>
<thead>
<tr>
<th></th>
<th>New Moon</th>
<th>First Quarter</th>
<th>Full Moon</th>
<th>Last Quarter</th>
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<td>Feb 5 14:56</td>
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<td>Apr 18 08:43</td>
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<tr>
<td>Jun 9 03:16</td>
<td>Jun 16 14:28</td>
<td>Jun 24 14:41</td>
<td>Jul 1 15:29</td>
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<td>Jul 8 12:45</td>
<td>Jul 16 07:59</td>
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<td>Jul 30 20:28</td>
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<tr>
<td>Aug 7 00:29</td>
<td>Aug 15 02:21</td>
<td>Aug 22 11:17</td>
<td>Aug 29 03:06</td>
<td></td>
</tr>
<tr>
<td>Sep 5 15:06</td>
<td>Sep 13 20:18</td>
<td>Sep 20 20:55</td>
<td>Sep 27 12:29</td>
<td></td>
</tr>
<tr>
<td>Oct 5 08:40</td>
<td>Oct 13 12:33</td>
<td>Oct 20 07:06 n</td>
<td>Oct 27 01:24</td>
<td></td>
</tr>
<tr>
<td>Nov 4 04:12 A</td>
<td>Nov 12 02:20</td>
<td>Nov 18 18:05 n</td>
<td>Nov 25 18:01</td>
<td></td>
</tr>
</tbody>
</table>

New Moon for Nisan in 445 B.C. came on **March 13 at 4:10 a.m. UTC** (Greenwich time)
As we noted previously, Jerusalem is on a line of longitude 35 odd degrees to the east of Greenwich, England. So the astronomical new moon time there would be about 2 hours 20 minutes later than the Greenwich time.
Mar 13 04:10
@ Greenwich,
Longitude = 0

Jerusalem Longitude
= 35.23 degrees east

= 35.23/360 x 24 hrs.
= 2 hrs. 21 min.
So, we add the times together
NASA New Moon Data for Nisan 445 B.C.

4:10 a.m. + 2 hrs. 20 min
and we come to 6:30 a.m. Jerusalem time.
NASA Astronomical New Moon Time for Nisan 445 B.C.

6:30 a.m.
Jerusalem time
Sir Robert Anderson’s time for the new moon of Nisan in Jerusalem for 445 B.C., (- 444 A.D.), as quoted in “The Coming Prince” was **March 13 at 0709 hrs**. This is pretty close to the new moon time we calculated from the NASA lunar data. Here is the letter Sir Robert received from the **Astronomer Royal** at the Greenwich Observatory back in 1877.
ROYAL OBSERVATORY, GREENWICH.

June 26th, 1877.

"SIR, – I have had the moon's place calculated from Largeteau's Tables in Additions to the Connaisance des Tems 1846, by one of my assistants, and have no doubt of its correctness. The place being calculated for – 444, March 12d. 20h., French reckoning, or March 12d. 8h. P. M., it appears that the said time was short of New Moon by about 8h. 47m., and therefore the New Moon occurred at 4h. 47m. A. M., March 13th, Paris time."

I am, etc.,

"(Signed,) G. B. AIRY."

The new moon, therefore, occurred at Jerusalem on the 13th March, B. C. 445 (- 444 Astronomical) at 7h. 9m. A. M.
So the astronomical new moon of the Nisan month of the edict came on March 13 a bit after dawn. (See the red arrow).
The Edict of Artaxerxes given to Nehemiah - early Nisan moon 445 B.C.
Evening at sunset is the time to look for the new moon. And at sunset that night the new moon would have been just 12 hours old.
### 445 B.C. – Year of the Edict

<table>
<thead>
<tr>
<th></th>
<th>Still Adar? or Nisan 1?</th>
<th>Nisan</th>
<th>Nisan</th>
</tr>
</thead>
<tbody>
<tr>
<td>March</td>
<td>12 hours</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>New Moon at 06:30 hrs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>New moon is just 12 hours old, therefore not sighted.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Therefore we can be quite certain that the new moon would not have been visible. It would not have been sighted at sunset that evening of March 13.
So *March 14*, (which by Hebrew reckoning would begin as the sun sets on *March 13*), fails to make the grade as the first night and day or day one of Nisan, Nisan 1.
<table>
<thead>
<tr>
<th>Adar</th>
<th>not Nisan 1</th>
<th>Nisan</th>
<th>Nisan</th>
</tr>
</thead>
<tbody>
<tr>
<td>March 13</td>
<td>March 14</td>
<td>March 15</td>
<td>March 16</td>
</tr>
</tbody>
</table>

**445 B.C. – Year of the Edict**

- Astro. New Moon 06:30 hrs
- New moon not seen at sunset.
- So this day is not Nisan 1.
- And March 14 is not Nisan 1.
But at sunset on the following night, the evening of March 14, 445 B.C., when the new moon was 36 hours old we can be fairly certain that the new moon was sighted. And so the coming day, March 15 would have been declared to be Nisan 1.
### March 15 – Nisan 1

- **445 B.C.** – the year of the Edict
- **New Moon**
  - Astrological observation: New Moon at sunset on March 15.
  - Timing: 06:30 hrs

### Calendar

<table>
<thead>
<tr>
<th>March 13</th>
<th>March 14</th>
<th>March 15</th>
<th>March 16</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Adar</strong></td>
<td><strong>Adar</strong></td>
<td><strong>Nisan 1</strong></td>
<td><strong>Nisan 2</strong></td>
</tr>
</tbody>
</table>

**36 hours** before or after the new moon is seen:

- March 13
- March 14
- March 15
- March 16

**The new moon is seen at sunset to declare **Nisan 1 on March 15.**
So using the NASA astronomical new moon data and new moon ages at sunset we have matched up the Hebrew lunar-solar calendar and the Roman solar calendars for 445 B.C..
Hebrew month **NISAN**

Roman month **MARCH**
We have come back 173,879 days or 476 years and 24 days from day 173,880, April 9-10, Palm Sunday to arrive reliably in March 16-17 of 445 B.C.
March 16 -17
445 B.C.

The Edict
NISAN X,

We go back

476 Years
and 24 days in time.

April 9 - 10
32 A.D.

Messiah/Prince
NISAN 10,
And so our window for **day one**, the **Edict** is **March 16-17**. Now with our calendars matched up we can determine the **Nisan Hebrew calendar date for the Edict of Nehemiah**.
Hebrew month **NISAN**

Roman month **MARCH**

The Edict of Artaxerxes given to Nehemiah - early Nisan moon 445 B.C.
March 16-17 turns out to be Nisan 2-3. And we discover that day one for our timeline of the 69 Weeks, the day of the Edict is nestled right inside Nehemiah’s month of Nisan.
Hebrew month *NISAN*

Roman month *MARCH*

The Edict of Artaxerxes given to Nehemiah - early Nisan moon 445 B.C.
But that is not all. We have arrived early in the month, near the time of the *new moon*. This was the traditional time for kings to make their royal pronouncements and decrees.
Hebrew month **NISAN**

Roman month **MARCH**

The Edict of Artaxerxes given to Nehemiah - early Nisan moon 445 B.C.
So here is our timeline for the 69 weeks. Our calculations have been based upon the NASA lunar data and our best reckoning of when the new moon was sighted back at the time. Our time window for the Edict turns out to be *Nisan 2-3* of 445 B.C., quite early in the month.
So here is our timeline for the 69 weeks. We see that the edict did in fact come very early in the month of Nisan.

Nisan 2-3, March 16-17, 445 B.C.

476 YEARS plus 24 days

(173,879 days)

Nisan 10, April 9-10, 32 A.D.
The chronology we present here has confidence limits of two days over some 476 years. As we have seen, this two day window is due to the uncertainty associated with the sighting of the new moon.
**A Chart of the First 69 Weeks of the 70 Weeks of Daniel**

445 B.C. Astronomical New moon of Nisan March 13 @0630 hrs.

Nisan

1 2 3 4

12 13 14 15 16 17

March

The Edict

32 A.D. Astronomical New Moon of Nisan was March 29 @2220 hrs.

Nisan

1 2 3 4 5 6 7 8 9 10

28 29 30 31 1 2 3 4 5 6 7 8 9 10

Palm Sunday

April

Messiah the Prince

69 “sevens”/weeks

173,879 days

476 years + 24 days

5,888 moons + 7 days

By Gavin Finley MD
EndTimePilgrim.org
YouTube/GavinFinley
Copyright free
The Seventy Weeks Prophecy has been a challenge for Bible students throughout the centuries. Sir Robert Anderson was the man who cracked the case back in the 1870’s. The study we present here offers just a very minor refinement of his wonderful work.
Sir Robert Anderson

Evangelical Scotland Yard Inspector Sir Robert Anderson published his landmark work on Daniel’s Prophecy of the Seventy Weeks during the late 19th Century.
The confidence limits here, if it amounts to 2 days in 476 years or 2 days over 173,880 days is still only in the order of 1 in $10^5$ power or 1 in 100,000.
1 in 100,000
This amounts to a 99.9999% accuracy
99.99999% accuracy!
In a subsequent video we shall use the lunar cycles as a second measuring line on the 69 weeks.
Lunar Measuring Line

5,888 moons + 8 days

173,880 days
We shall discover that the 173,880 days are in fact 5,888 moons plus 8 days.
Our lunar calculations will show that the 173,880 days = 5,888 moons + 8 days.

The Edict
NISAN 2?
445 B.C.

5,888 Moons
(lunar months)
plus 8 days

Palm Sunday
NISAN 10,
32 A.D.
This lunar measuring line of 5,888 moons plus 8 days for the 69 weeks runs back from Nisan 10, Palm Sunday of 32 A.D.. So it points to Nisan 2 of 445 B.C. for the Edict. But this is by no means a guarantee that the new moon sighting would have fallen neatly on Nisan 2.
Since Palm Sunday came on *Nisan 10* the lunar cycles suggest that the Edict would have come *8 days earlier* in the moon on *Nisan 2*. 

The Edict

NISAN 2?

8 days

Palm Sunday

NISAN 10,
With the uncertainty of the new moon sighting for the Nisan in the crucifixion year we are not sure if the Edict came on Nisan 2 or Nisan 3. Daniel’s prophecy of the 69 Weeks is again presented to us within confidence limits of 48 hours over 476 odd years or 48 hours over 5,888 moons.
Our lunar calculations will show that the 173,880 days = 5,888 moons + 8 days.

The Edict
NISAN 2 or 3
445 B.C.

5,888 Moons
(lunar months)
plus 8 days

Palm Sunday
NISAN 10,
32 A.D.
The vagaries associated with new moon sightings will not allow us to identify the actual Julian solar Roman calendar date but just put a circle around a two day window for the event. This sets the confidence limits for the date of the Edict and the date for Palm Sunday at 48 hours over nearly half a millennium.
A Chart of the First 69 Weeks of the 70 Weeks of Daniel

By Gavin Finley MD
EndTimePilgrim.org
YouTube/GavinFinley
Copyright free

445 B.C.
Astronomical New moon of Nisan March 13 @0630 hrs.

476 solar years

32 A.D.
Astronomical New Moon of Nisan was March 29 @2220 hrs.

69 “sevens”/weeks

173,879 days

476 years + 24 days

5,888 moons + 7 days

10630 hrs.

102220 hrs.

The Edict

Nisan

March

April

Messiah the Prince

Palm Sunday

The Edict

Nisan

12 13 14 15 16 17

1 2 3 4 5 6 7 8 9 10

445 B.C. = New Moon sighted

32 A.D. = New Moon sighted

@0630 hrs.

@2220 hrs.

1 = New Moon sighted
So what is the point of this seemingly arcane study? Why are the first 69 Weeks of the 70 Weeks of Daniel so important?
Simply this. It is essential that the saints have an accurate and reliable map, timeline, and calendar in the latter days. There is a future 70th Week up there in our future, the final 7 years of this age.
69 weeks to the First Coming. Then a future 70th Week, and then 7 years to the Second Coming.

69 weeks
(476 Solar yrs.)

2,000 Year Gap

70th Week
The Western Church is embracing Dominion Theology, Kingdom Now, and a hijacked counterfeit version of the true and genuine Latter Rain Revival promised in many places in Scripture. Dominionists, Preterists, and Historicists are out for dominion by compromise. They will not hear about any future trials, tribulations, or messy issues with Israel. So we are seeing what we might expect to see. Carnal Christians are swarming around Daniel 9:27 trying to re-engineer and obfuscate the words of the text to deny the future 70th Week.
"It's time for war!"
Latter day crusaders are trying and will continue to try very hard to deny and to suppress the Biblical facts you have just seen presented.
And their consort is the Harlot Church John saw in *Revelation 17*. She too is very keen to deny the future 70th Week. And why? Because she will take dominion and ride the Beast during the first half of the future 70th Week. And so using Preterism and partial preterism she is trying very hard to hide herself.
“I sit as a queen and will see no sorrow.”

By Pat Marvenko Smith
www.RevelationIllustrated.com
And here is the other woman John saw and told us about in *Revelation 12*. This is the woman clothed in the glory of her Father. The moon of reflected Light in religion is at her feet. No doubt she is in travail and tribulation. But her end-time witness is sure. And in a glorious victory and deliverance at the climax of the age she will deliver the man-child.
This seven year period of trial and a victorious Christian witness will surely open in the fall season of some future year. On a future Rosh Hashanah the trumpets will sound initiating the 70th Week, the final seven years of this present evil age.
Feast of Trumpets
That being the case, we would be wise to make our spiritual preparations quickly, and with all diligence. Let us open our minds to the Word of God and open our hearts to the infilling of the Holy Spirit.
And as the wise virgins in the parable Jesus told, let us make it a priority to find the oil for the lamps against the coming night.
I hope you are finding these studies helpful. Once again, the You Tube channel for the other videos in this series on Daniel’s Prophecy of the 70 Weeks is under the user name **GavinFinley**
YouTube channel
GavinFinley

The Routeburn Track
New Zealand, South Island
And the website for articles on this and other related subjects is End Time Pilgrim.org

Grace and shalom to all.