

The Feast of New Wine (True Pentecost) as a Rapture High Watch Time 2024 2025 2026

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Summary of the Sanctified Proposal or Theory for your Review and Discernment

1. Man has been give 6,000 years of fallen history and then 1,000 years with the King of Kings reigning from Jerusalem – God created in 6 days and rested on the 7th day.
2. It is proposed that there were 4,000 solar years before the crucifixion of Jesus and there will be 2,000 solar years after to the physical return of Christ to reign and rule from Jerusalem (Revelation chapter 19).
3. The Crucifixion date is anywhere from 30 to 33 A.D. therefore we can calculate a “Rapture Zone” for the end of the Church Age. By adding 2,000 solar years less the 7 year tribulation (Daniel’s 70th week, Revelation chapters 6-19) the calculation gives a year range of 2023, 2024, 2025 or 2026 as the Rapture Year? **See my supplemental information at the bottom as to why the 32 AD (Sir Robert Anderson) versus 33 AD (Harold W. Hoehner) is the better supported crucifixion year.**
4. It is proposed that the traditional view of Pentecost being on the Feast of Weeks 50 days after Passover in one’s view is incorrect. True Pentecost occurred another 50 days after this at the Feast of New Wine and the end of the wheat harvest. The scene in Acts chapter 2 seems to support this. Acts chapter 2 references a query about the disciples being drunk with New Wine in which Peter replies that it is not yet the third hour. At the Feast of New Wine the priest would at the third hour make a New Wine offering before anyone could drink the New Wine. Those in attendance at this event are identified as “dwelling in Jerusalem”. This would be different from the Feast of Weeks or Shavuot where people from all over the known world were required to come to Jerusalem. Interesting?
5. If the above proposal is true then the question becomes, “When is the Feast of New Wine” for 2024, 2025 and 2026?” A second question is “If the bride of Christ (the born again Church) was started on True Pentecost in the Crucifixion year would it make sense for the Groom (Christ) to return for his Bride on the Feast Of New Wine in 2024,

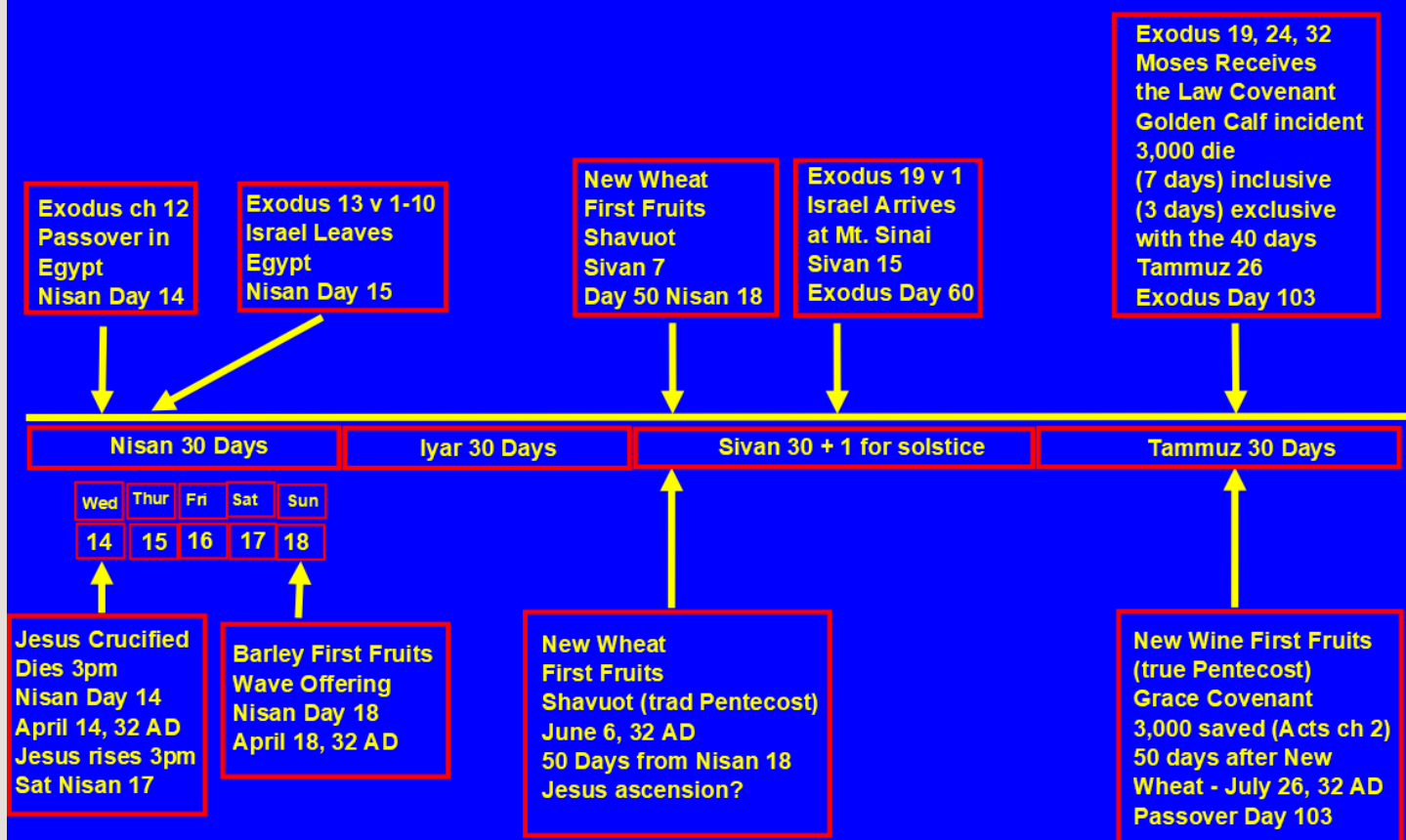
2025 or 2026?" Are you getting excited!! Boaz and Ruth were married at this time (see the book of Ruth). Boaz and Ruth are thought to be a picture of Christ and the born again church?

- 6. The original Passover where Israel left Egypt was Exodus to Mt. Sinai 60 days (left Egypt on Nisan 15 arrived at Mt. Sinai in the third month Sivan 15) + 3 days preparation + 7 days Moses and Elders meet with God + 40 days and nights Moses was in the Mount with God = 110 days. (Exodus chapter 12, Exodus 13 v 1-10, Exodus 16 v 1, Exodus 19 v 1, Exodus 19 v 10-11, Exodus 24 v 13-18, Exodus 31 v 18, Exodus 32 v 28, Leviticus chapter 23) Some view the 3 days and the 7 days as inclusive to the 40 days therefore their calculation uses only 100 days. Others view the 3 days as exclusive and the 7 days as inclusive for a total of 103 days.**
- 7. This brings us to the difficult area of arriving at a solid date for the end of the wheat harvest and the Feast of New Wine. My current conclusion is that it is somewhere mid-July to early August each year. My Feast of New Wine Rapture Zone!**

The following chart presents the Exodus to Mt. Sinai journey with the 103 day assumptions. It also includes the 32 AD crucifixion year as a 103 day parallel to the above. This will give you a visual idea of the timelines one is proposing. A similar timeline is being proposed for the Rapture at the Feast of New Wine in 2024, 2025 or 2026.

Exodus to Mt. Sinai Day Count

Jesus Crucifixion April 14, 32 AD Day Count to Feast of New Wine



Assumptions and Sanctified Speculation

- Jesus was crucified in 32 AD / in 32 AD new moon was March 31 therefore Nisan 1 was same as April 1
- Barley First Fruits wave offering was Nisan 18 or April 18 / other Calendar options are Nisan 16 or Nisan 26
- John 19 v 31 says that Passion Week was a "High Sabbath" Thursday Nisan 15 with the regular Sabbath Nisan 17
- It is proposed that if Jesus started his Church (His bride) on the Feast of New Wine (true Pentecost) He will come for her on a Feast of New Wine in 2024, 2025, 2026 in mid-late July to early August (32 AD + 2,000 yr - 7yr trib = 2025)
- Due to the various Calendar approaches and assumptions one cannot but isolate the Rapture to a New Wine Rapture Zone! If there is a one year gap (sanctified speculation) between the Rapture and the 7 yr treaty 2024 is a high high watch time!

Therefore it is thought that the Law covenant with God the Father and the nation of Israel happened on the same day as the Feast of New Wine or true Pentecost. In the Law covenant 3,000 perished due to the Golden Calf incident but in the Grace covenant at true Pentecost 3,000 were saved on that day. See the picture!

Dating Complications and Difficulties with the Various Methods used

1. After a more intensive look at the methods for determining the first month (spring time) of the Israel calendar (Nisan/Abib) it is my opinion that a general date for the Feast of New Wine can be arrived at but an exact day would be difficult unless further enlightenment is received.
2. The problem is that depending upon the criteria you use to start the first month of the Israeli year (Nisan) every feast day and special day flows from the Nisan 1 date, Passover is Nisan 14, Feast of Unleavened Bread is Nisan 15-21, Shavuot is 50 days later, Feast of New Wine is 50 days after that. There is also the issue of the date of the First Fruits Barley wave offering. Currently calendars are using at least three dates I am aware of Nisan 16, Nisan 18, or Nisan 26. Shavuot is calculated 50 days inclusive from this date.
3. The starting point of the year can be based upon Solar or Lunar assumptions or a combination. The Solar calendar (364 days) uses the Spring Equinox then a day near that is chosen as Nisan 1. The Lunar calendar uses the Spring Equinox as an anchor but then chooses the nearest "Sliver of the New Moon" as Nisan 1. The Lunar calendar has only 354 days a year, short by about 11 days, from the actual solar year of 365.24xx. It must then insert a 13th month into the calendar every 2 or 3 years. Some also add the importance of observing the condition of the barley crop before you declare Nisan 1. You can see where the uncertainty develops for an exact day for the Feast of New Wine! Of course this then introduces a rapture date zone!
4. The Solar calendar due to it being 4 quarters of 91 days or 364 days short by only 1.25 days (less human intervention) seems good but it has its flaws also. With its Spring Equinox starting point (March 20th) Nisan 14 can never be much more than the first few days of April which is a problem as your study will show! The famous book "The Coming Prince" by Sir Robert Anderson in his exposition of the 70 weeks of Daniel has Jesus entering Jerusalem on the foal of a donkey on April 6th, 32 A.D. ergo Passover becomes around April 10th if he is correct? A good week later than what the solar calendar would calculate.
5. The Lunar calendar when adding their 13th month leap year can push Passover and the First Fruits Barley wave offering well into the harvesting of the barley instead of the start so that becomes a problem. The celebration is coming too late in the spring?
6. So what has my approach been? My approach is to lay out the different calendars below for your review and understanding and show where the Feast of New Wine is

placed from each calendar. This is where my current conclusion (which could be wrong – see Torah Calendar) is a mid-July to early August time period is derived from. An exciting time period for each of the next 3 years!

7. So my write up here is a definite work in progress. Definitely need more study on what different proponents of each calendar are saying. If there is time (June 2024 already) I will try to update for new knowledge and discernment. I have done a calibration to the Exodus to Mt. Sinai day count as I believe this is a picture of our current Passover to Feast of New Wine time periods. I have as yet not connected Astrological or Jubilee information to my study as I am not very learned in these areas as yet. I have been reading the online dating arguments from the Solar and Lunar dating groups. I am reviewing why some groups use the “sliver of the new moon” sighting before or after the spring equinox to pinpoint Nisan 1.
8. I have gained some knowledge on which New Moon is selected around the Spring Equinox. If the New Moon that occurs prior to the Spring Equinox will become a full moon after the Spring Equinox then this becomes the Nisan month. If not then the New Moon after the Spring Equinox becomes the Nisan month. This is why “The Torah Calendar” uses the New Moon prior to the Spring Equinox as the start of Nisan month.

Calendar Summary for the Feast of New Wine Rapture High Watch Times

I now have reviewed 4 calendars, 1 based upon the solar year (Essene) and 3 based upon the lunar cycle with leap months added from time to time. I have also made an adjusted Essene solar calendar for a total of 5 to review as well as the writings of Luis B. Vega. The Chabad and HebCal lunar calendars are basically the same with their Feast of New Wine dates. The Torah lunar calendar differs due to adding a leap month in 2025 instead of 2024. The Torah lunar calendar Feast of New Wine dates are basically the same as the Chabad and HebCal for 2025 and 2026. The end of the wheat harvest in Israel is usually completed by around mid-July and coincides with the Feast of New Wine.

High Watch Days are summarized in the table below from 5 different calendars as well as the studies by Luis B. Vega. Details for each calendar are shown further down the document. There is a link down at the bottom for the extensive studies and developed theory by Luis B. Vega. His research covers Astronomy, Archaeology, Historical and Biblical materials over

many years. Everything is converging in July depending on when you start the first month Nisan 1, where you place the Barley Wave Offering of First Fruits and if you use a Solar or Lunar based calendar with certain adjustments!

Feast of New Wine Dates	Feast of New Wine Dates	Feast of New Wine Dates	Feast of New Wine Dates
Year	2024	2025	2026
Adjusted Essene Calendar- Omer count Nisan 18 Sunday (Exodus 103 days)	Sunday July 14 (Tammuz 25)	Sunday July 13 (Tammuz 25)	Sunday July 12 (Tammuz 25)
Essene Calendar – Omer count Nisan 26 (Exodus 110 days)	Sunday July 21 (Av 3)	Sunday July 20 (Av 3)	Sunday July 19 (Av 3)
Chabad Calendar – Omer count Nisan 16 - added Adar II in 2024 (Exodus 100 days)	Wednesday July 31 (Tammuz 25)	Monday July 21 (Tammuz 25)	Friday July 10 (Tammuz 25)
HebCal Calendar – Omer count Nisan 16 -added Adar II in 2024 (Exodus 100 days)	Wednesday July 31 (Tammuz 25)	Monday July 21 (Tammuz 25)	Friday July 10 (Tammuz 25)
Torah Calendar – Omer count Nisan 16 - added Adar II in 2025 (Exodus 100 days)	Thursday July 4 (Tammuz 27)	Wednesday July 23 (Tammuz 27)	Monday July 13 (Tammuz 27)
Luis B. Vega – Crucifixion 32 A.D. – Passover Wednesday April 14, 32 A.D. – 100 days to the Feast	July 23	July 23	July 23

of New Wine			
Chabad Calendar – Omer count Nisan 26 - added Adar II in 2024 (Exodus 110 days)	Tuesday August 10 (Av 6)	Tuesday August 10 (Av 6)	Tuesday August 10 (Av 6)

Solar (sun) Calendar Dead Sea Scrolls - Essenes

<https://bsc.messianiclight.com/feast-dates/>

<https://dsscalendar.org/DSS-Greg.php?Y=2024>

<https://dsscalendar.org/DSS-Greg.php?Y=2025>

<https://dsscalendar.org/DSS-Greg.php?Y=2026>

Solar (sun) Calendar Dead Sea Scrolls – Essenes

The Essenes were a sect of Judaism similar to the Pharisees and the Sadducees which existed in the 2nd century BC to the 1st century AD. Their main headquarters were the Qumran area near the Dead Sea. They considered themselves the remnant of true Judaism. From the Dead Sea Scrolls it was discovered that they observed three 50 day periods after Passover. The first was the Feast of New Wheat (Shavuot –traditionally linked to Pentecost), the next 50 days was the Feast of New Wine and the third 50 days was the Feast of New Oil. This brought to light the 2 minor feasts of New Wine and New Oil. Based upon the reading of Acts chapter 2 it is proposed that Pentecost actually occurred on the Feast of New Wine not on the traditional view of the Feast of New Wheat (Shavuot). See further discussion on the Acts chapter 2 Pentecost event below.

Based upon the Dead Sea Scrolls Essene Solar (Sun)) Calendar – there was 52 weeks of 7 days, 4 days for 2 solstice/2 equinox for a total of 364 days (4 quarters of 91 days), then added an extra week every 7 years and also 2 weeks on certain years to account for the 1.25 days under the true solar year of 365.24xx days.

The spring month of Nisan is considered the 1st month of the year. Nisan 1 was always the closest Wednesday to the Spring Equinox. Their reasoning was that the Sun, Moon and Stars were created on the 4th day, a Wednesday. Nisan 14 is then always on a Tuesday. The week of Unleavened Bread was always from Wednesday Nisan 15 to Tuesday Nisan 21. First Fruits is always on Sunday, Nisan 26.

2024 Passover to the Feast of New Wine is 110 days comparable to the Exodus to Mt. Sinai day count. Exodus to Mt. Sinai 60 days (left Egypt on Nisan 15 arrived at Mt. Sinai in the third month Sivan 15) + 3 days preparation + 7 days Moses and Leaders meet with God + 40 days and nights Moses was in the Mount with God = 110 days. This is provided you do not use any of the 3 or 7 days as inclusive of the 40 days.

Essene Solar Calendar

Year	2024	2025	2026
Spring Equinox	March 20	March 20	March 20
Closest Wednesday to the Spring Equinox	March 20 (Nisan 1)	March 19 (Nisan 1)	March 18 (Nisan 1)
New Moon – Not Used for Passover Calculation	April 9 Chabad/HebCal March 12 –Torah Cal	March 30	March 19
Passover	April 2 (Nisan 14)	April 1 (Nisan 14)	March 31 (Nisan 14)
Feast of Unleavened Bread	April 3-9 (Nisan 15-21)	April 2-8 (Nisan 15-21)	April 1-7 (Nisan 15-21)
First Fruits – Barley wave offering – Omer count starts 50 days	April 14 (Always Nisan 26)	April 13 (Always Nisan 26)	April 12 (Always Nisan 26)
Shavuot – New Wheat offering – 1 st 50 days Jesus ascension?	Sunday June 2 (Sivan 15)	Sunday June 1 (Sivan 15)	Sunday May 31 (Sivan 15)
New Wine – Acts ch 2 True Pentecost 2 nd 50 days Boaz and Ruth picture Christ and the born again Church?	Sunday July 21 (Av 3) High Watch Rapture Day	Sunday July 20 (Av 3) High Watch Rapture Day	Sunday July 19 (Av 3) High Watch Rapture Day

New Oil – 3rd 50 days	Sunday Sept 8 (Elul 22)	Sunday Sept 7 (Elul 22)	Sunday Sept 6 (Elul 22)
Rosh Hashanah – Trumpets/the Unknown day	Sept 18 (Tishri 1)	Sept 17 (Tishri 1)	Sept 16 (Tishri 1)
Day of Atonement	Sept 27 (Tishri 10)	Sept 26 (Tishri 10)	Sept 25 (Tishri 10)
Feast of Tabernacles – 7days or Feast of Ingathering (Exodus 34 v 22)	Oct 2-8 (Tishri 15-21)	Oct 1-7 (Tishri 15-21)	Sept 30-Oct 6 (Tishri 15-21)
Hanukkah – 8 days	Dec 11-18 (Kislev 25 start)	Dec 10-17 (Kislev 25 start)	Dec 9-16 (Kislev 25 start)

Description of the Events of Acts chapter 2

When the day of Pentecost had come the Holy Spirit came to indwell the disciples permanently. The disciples began to speak in the foreign languages of those around them. They marvelled and said “How is it we hear these Galileans speak in our own native languages?”

Some said that the disciples were drunk with “New Wine”! But Peter countered that idea by saying that it was not even the third hour of the day yet!

This comment by Peter has special meaning when we look at the Feast of New Wine. In the Feast of New Wine no one was allowed to drink the new wine until the priests had offered it at the third hour of the day.

Those in attendance at this event are identified as “dwelling in Jerusalem”. This would be different from the Feast of Weeks or Shavuot where people from all over the known world were required to come to Jerusalem. Interesting?

Hence, strong clues that Pentecost was actually 50 days after Shavuot (the traditional Pentecost date). If the true Pentecost is actually on the second 50 count and on the Feast of New Wine then it links to the marriage of Boaz and Ruth in the book of Ruth. For Boaz and Ruth his Gentile bride were married at the end of the wheat harvest and the time of the

New Wine! This marriage event has long been linked to Christ and his bride the born again Church! Interesting to say the least?

Chabad Lunar (moon) Calendar

From www.chabad.org

<https://www.chabad.org/calendar/view/year.asp?tdate=1/1/2024>

<https://www.chabad.org/calendar/view/year.asp?tdate=1/1/2025>

<https://www.chabad.org/calendar/view/year.asp?tdate=1/1/2026>

Chabad Lunar (moon) Calendar

Based on Lunar (moon) Calendar – Since the sum of 12 lunar months (354 days) is short of the solar year by about 11 days there is a leap month added every 2 or 3 years. Traditional Judaism from the 4th century onwards uses the Hillel II 19 Year Cycle adding a leap month in years 3, 6, 8, 11, 14, 17, 19 (Meton a Greek Scholar from Athens had developed this Metonic Cycle in 432 BC). Leap month is usually in Feb/March (Adar) and is named Adar 2. The intent is to keep the Passover as a spring observance but requires a lot of human input to keep it in synch with spring.

2024 Passover to the Feast of New Wine is 100 days comparable to the Exodus to Mt. Sinai day count if adjusted. Exodus to Mt. Sinai 60 days (left Egypt on Nisan 15 arrived at Mt. Sinai in the third month Sivan 15) + 3 days preparation + 7 days Moses and Leaders meet with God + 40 days and nights Moses was in the Mount with God = 110 days. The 100 days will line up if you treat the 3 days and the 7 days as inclusive within the 40 days.

Chabad Lunar (moon) Calendar

Year	2024	2025	2026
Spring Equinox	March 20 (10 Adar II)	March 20 (Adar 20)	March 20 (Nisan 2)
New Moon	April 9 (Nisan 1)	March 30 (Nisan 1)	March 19 (Nisan 1)
Passover	April 22 (Nisan 14)	April 12 (Nisan 14)	April 1 (Nisan 14)

Feast of Unleavened Bread	April 23-29th	April 13-19th	April 2-8
First Fruits – Barley wave offering – Jesus resurrection	Wednesday April 24 (Nisan 16)	Monday April 14 (Nisan 16)	Friday April 3 (Nisan 16)
Shavuot – New Wheat offering – 1st 50 days Jesus Ascension?	Wednesday June 12 (Sivan6)	Monday June 2 (Sivan 6)	Friday May 22 (Sivan 6)
New Wine – Acts ch 2 True Pentecost 2nd 50 days Boaz and Ruth picture Christ and the born again Church?	Wednesday July 31 (Tammuz 25) High Watch Rapture Day	Monday July 21 (Tammuz 25) High Watch Rapture Day	Friday July 10 (Tammuz 25) High Watch Rapture Day
New Oil – 3rd 50 days	Wednesday Sept 18 (Elul 15)	Monday Sept 8 (Elul 15)	Friday Aug 28 (Elul 15)
Rosh Hashanah – Trumpets/the Unknown day	Oct 3-4 (Tishri 1)	Sept 23-24 (Tishri 1)	Sept 12-13 (Tishri 1)
Day of Atonement	Oct 12 (Tishri 10)	Oct 2 (Tishri 10)	Sept 21 (Tishri 10)
Feast of Tabernacles – 7 days or Feast of Ingathering (Exodus 34 v 22)	Oct 16-22 (Tishri 14-20)	Oct 6-12 (Tishri 14-20)	Sept 24-Oct 1 (Tishri 14-20)
Hanukkah – 8 days	Dec 25, 2024 to Jan 2 2025	Dec 14-22	Dec 4-12

Essene Solar Calendar adjusted for around March 20 Spring Equinox each year as Nisan 1 and the First Fruits wave offering being Nisan 18 (first day after regular Sabbath) not Nisan 26 – First Fruits, New Wheat, New Wine and New Oil all on 1st day of the week or Sunday

A short summary of Passion Week and the Crucifixion of Jesus

<https://www.eaec.org/bibleanswers/passover-week-two-sabbaths.htm>

Remember that a day on the Jewish calendar goes from 6 pm the prior evening to 6 pm the next day. Leviticus chapter 23 gives the guidelines for the Passover and the Feast of Unleavened Bread. The Passover lamb was slain on Nisan 14 at 3pm and then the Feast of Unleavened Bread was from Nisan 15-21.

13th day of Nisan (Tuesday) – this day is called the preparation day for Passover – the actual Passover meal is eaten after 6 pm so therefore eaten at the start of Nisan 14 – Jesus ate the Passover meal with His disciples in the Upper Room this evening

14th day of Nisan (Wednesday) – the Passover lambs were killed at 3pm Wednesday afternoon - Jesus after his sham trial was crucified this day and said “it is finished” at 3 pm – Jesus was taken down and buried before 6pm Wednesday night because the High Sabbath started at 6 pm Wednesday evening (John 19 v 31)

15th day of Nisan (Thursday) – this was the 1st day of the Feast of Unleavened Bread and known as the “High Sabbath”

16th day of Nisan (Friday) – this was the 2nd day of the Feast of Unleavened bread – some have considered this as the “morrow after the Sabbath” but we will use Nisan 18

17th day of Nisan (Saturday) – this was the regular Sabbath – Jesus rose from the dead on 3 pm this afternoon – this equated to 3 nights and 3 days in the grave

18th day of Nisan (Sunday) – the first day of the week (the morrow after the regular Sabbath interpreted) where believers would meet for prayer, study and the bread and wine for remembrance of the Passion of Jesus – First Fruits wave offering by the Priest

John 19 v 31

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

John 2 v 19

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. (sign of Jonah also)

Matthew 12 v 38-40

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

1 Corinthians 15 v 20

20 But now is Christ risen from the dead, and become the first fruits of them that slept.

In Leviticus 23 v 5-8, Nisan 15 is identified as a holy convocation (a high Sabbath) and the start of the Feast of Unleavened Bread for 7 days, then the 8th day is another holy convocation. Leviticus 23 v 10-14 identifies the “sheaf offering of barley” as a wave offering performed by the priest (Feast of First Fruits) on the first day after the regular Sabbath (Nisan 18 an interpretation).

So there is disagreement about the Feast of First Fruits as to what day the “morrow after the Sabbath” is referring to in Leviticus 23 v 10-11? There are a number of interpretations currently being used. The Chabad calendar identifies this day as Nisan 16 the second day of the Feast of Unleavened Bread or one day after the holy convocation of Nisan 15. The Essene calendar identifies it as the day after the Sabbath Saturday of Nisan 25 or Sunday Nisan 26. The third interpretation is resurrection Sunday or Nisan 18 or a day after the regular Sabbath.

Though I could be wrong I am going to go with Nisan 18 for a couple of reasons. In 1 Corinthians 15 v 20 it says Christ is our “First Fruits” of those who rise from the dead. In John 2 v 19 Jesus said to the Pharisees “destroy this temple and in three days I will raise it up. So I link the Feast of First Fruits right at the Resurrection event, rather than a date much later such as Nisan 26.

I adjusted the original Essene calendar to add days for the 2 solstices and 2 spring equinoxes. The months of Sivan, Tishri, Kislev and Adar have 31 days.

The original Essene calendar chose Nisan 1 as the closest Wednesday to the Spring Equinox. They reasoned that the Sun, Moon and Stars were created on Creation week day 4

(Wednesday) for signs and seasons. With this start date then Nisan 14 would always be a Tuesday.

My thoughts (just sanctified speculation) were to use the nearest Thursday (Creation week day 5) to the Spring Equinox as this was the first day that the Sun, Moon and Stars were fully functioning. This would make Nisan 14 always on a Wednesday in order to give the same days of the week as the “Passion Week of Jesus”.

All the special days, Feast of First Fruits, New Wheat, New Wine, and New Oil then fall on the first day of the week or Sunday throughout the year when using Nisan 18 as the “morrow after the Sabbath”.

2024 Passover to the Feast of New Wine is 103 days, almost comparable to the Exodus to Mt. Sinai day count if adjusted. Exodus to Mt. Sinai 60 days (left Egypt on Nisan 15 arrived at Mt. Sinai in the third month Sivan 15) + 3 days preparation + 7 days Moses and Leaders meet with God + 40 days and nights Moses was in the Mount with God = 110 days. The 103 days will line up if you treat the 3 days exclusive and the 7 days as inclusive within the 40 days.

Adjusted Essene Solar Calendar

Year	2024	2025	2026
Spring Equinox – add one day to prior month Adar for 31 days	March 20	March 20	March 20
Nisan 1 - Thursday closest to the Spring Equinox	March 21 (Nisan 1)	March 20 (Nisan 1)	March 19 (Nisan 1)
New Moon – Not Used for Passover Calculation	April 9 – Chabad/HebCal March 12 – Torah Cal	March 30	March 19
Passover	Wed April 3 (Nisan 14)	Wed April 2 (Nisan 14)	Wed April 1 (Nisan 14)
Feast of Unleavened Bread	Thurs April 4-10 (Nisan 15-21)	Thurs April 3-9 (Nisan 15-21)	Thurs April 2-8 (Nisan 15-21)
First Fruits – Barley wave offering – Omer count starts 49 days	Sunday April 7 (Nisan 18)	Sunday April 6 (Nisan 18)	Sunday April 5 (Nisan 18)

or 7 Sabbaths			
Shavuot 1 – New Wheat offering – 1 st 50 days Jesus ascension?	Sunday May 26 (Sivan 7)	Sunday May 25 (Sivan 7)	Sunday May 24 (Sivan 7)
Shavuot 2 - New Wine – Acts ch 2 True Pentecost 2 nd 50 days Boaz and Ruth picture Christ and the born again Church?	Sunday July 14 (Tammuz 25) High Watch Rapture Day	Sunday July 13 (Tammuz 25) High Watch Rapture Day	Sunday July 12 (Tammuz 25) High Watch Rapture Day
Shavuot 3 - New Oil – 3 rd 50 days	Sunday Sept 1 (Elul 14)	Sunday August 31 (Elul 14)	Sunday August 30 (Elul 14)
Rosh Hashanah – Trumpets/the Unknown day	Sept 18 (Tishri 1)	Sept 17 (Tishri 1)	Sept 16 (Tishri 1)
Day of Atonement	Sept 27 (Tishri 10)	Sept 26 (Tishri 10)	Sept 25 (Tishri 10)
Feast of Tabernacles – 7days or Feast of Ingathering (Exodus 34 v 22)	Oct 2-8 (Tishri 15-21)	Oct 1-7 (Tishri 15-21)	Sept 30- Oct 6 (Tishri 15-21)
Hanukkah – 8 days	Dec 12-19 (Kislev 25 start)	Dec 11-18 (Kislev 25 start)	Dec 10-17 (Kislev 25 start)

The Torah Calendar

<https://torahcalendar.com/Calendar.asp?YM=Y2024M1>

Chabad and HebCal calendars added Adar II in 2024 – Torah Calendar added Adar II in 2025. Torah calendar uses the “sliver of the New Moon” that occurred before the Spring Equinox on March 12th instead of after like the Chabad calendar which uses April 9th.

2024 Passover to the Feast of New Wine is 100days, almost comparable to the Exodus to Mt. Sinai day count if adjusted. Exodus to Mt. Sinai 60 days (left Egypt on Nisan 15 arrived at Mt. Sinai in the third month Sivan 15) + 3 days preparation + 7 days Moses and Leaders meet with God + 40 days and nights Moses was in the Mount with God = 110 days. The 100 days will line up if you treat the 3 days and the 7 days as inclusive within the 40 days.

Year	2024	2025	2026
Spring Equinox	March 20 (Nisan 9)	March 20 (Adar II 19)	March 21 (Nisan 1)
New Moon	Tuesday March 12 (Nisan 1)	Monday March 31 (Nisan 1)	Saturday March 21 (Nisan 1)
Passover	Monday March 25 (Nisan 14)	Sunday April 13 (Nisan 14)	Friday April 3 (Nisan 14)
Feast of Unleavened Bread	Tuesday March 26 (Nisan 15-21)	Monday April 14-20 (Nisan 15-21)	Saturday April 4-10 (Nisan 15-21)
First Fruits – Barley wave offering – Jesus resurrection	Wednesday March 27 (Nisan 16)	Tuesday April 15 (Nisan 16)	Sunday April 5 (Nisan 16)
Shavuot – New Wheat offering – 1 st 50 days Jesus Ascension?	Wednesday May 15 (Sivan6)	Tuesday June 3 (Sivan 6)	Sunday May 24 (Sivan 7)
New Wine – Acts ch 2 True Pentecost 2nd 50 days Boaz and Ruth picture Christ and the born again Church?	Thursday July 4 (Tammuz 27) High Watch Rapture Day	Wednesday July 23 (Tammuz 27) High Watch Rapture Day	Monday July 13 (Tammuz 27) High Watch Rapture Day
New Oil – 3 rd 50 days	Friday August 23 (Elul 18)	Thursday Sept 11 (Elul 18)	Tuesday Sept 1 (Elul 18)
Rosh Hashanah – Trumpets/the Unknown day	Sept 5 (Tishri 1)	Sept 24 (Tishri 1)	Sept 13 (Tishri 1)
Day of Atonement	Sept 14 (Tishri 10)	Oct 3 (Tishri 10)	Sept 22 (Tishri 10)
Feast of Tabernacles – 7 days or Feast of Ingathering (Exodus	Sept 19-25 (Tishri 15-21)	Oct 8-14 (Tishri 15-21)	Sept 27-Oct 3 (Tishri 15-21)

34 v 22)			
Hanukkah – 8 days	Nov 28 – Dec 5 rd (Kislev 25-30/Tevet 1-2)	Dec 17-24 (Kislev 25-29/Tevet 1-3)	Dec 6-13 (Kislev 25-29/Tevet 1-3)

Hebrew Calendar

<https://www.hebcal.com>

HebCal adds Adar II in 2024, Chabad adds Adar II in 2024, Torah Calendar adds Adar II in 2025. The “sliver of the New Moon” used is April 9th.

2024 Passover to the Feast of New Wine is 100 days comparable to the Exodus to Mt. Sinai day count if adjusted. Exodus to Mt. Sinai 60 days (left Egypt on Nisan 15 arrived at Mt. Sinai in the third month Sivan 15) + 3 days preparation + 7 days Moses and Leaders meet with God + 40 days and nights Moses was in the Mount with God = 110 days. The 100 days will line up if you treat the 3 days and the 7 days as inclusive within the 40 days.

Year	2024	2025	2026
Spring Equinox	March 20 (Adar II 11)	March 20 (Adar 21)	March 20 (Nisan 3)
New Moon	Tuesday April 9 (Nisan 1)	Sunday March 30 (Nisan 1)	Thursday March 19 (Nisan 1)
Passover	Monday April 22 (Nisan 14)	Saturday April 12 (Nisan 14)	Wednesday April 1 (Nisan 14)
Feast of Unleavened Bread	Tuesday April 23-30 (Nisan 15-22)	Sunday April 12-19 (Nisan 15-22)	Thursday April 2-9 (Nisan 15-22)
Feast of First Fruits – Barley offering – Jesus resurrection	Wednesday April 24 (Nisan 16)	Monday April 14 (Nisan 16)	Friday April 3 (Nisan 16)
Shavuot – New Wheat offering – 1 st 50 days Jesus Ascension?	Wednesday June 12 (Sivan6)	Monday June 2 (Sivan 6)	Friday May 22 (Sivan 6)

New Wine – Acts ch 2 True Pentecost 2nd 50 days Boaz and Ruth picture Christ and the born again Church?	Wednesday July 31 (Tammuz 25) High Watch Rapture Day	Monday July 21 (Tammuz 25) High Watch Rapture Day	Friday July 10 (Tammuz 25) High Watch Rapture Day
New Oil – 3rd 50 days	Wednesday Sept 18 (Elul 15)	Monday Sept 18 (Elul 15)	Friday Aug 28 (Elul 15)
Rosh Hashanah – Trumpets/the Unknown day	Oct 3 (Tishri 1)	Sept 23 (Tishri 1)	Sept 12 (Tishri 1)
Day of Atonement	Oct 12 (Tishri 10)	Oct 2 (Tishri 10)	Sept 21 (Tishri 10)
Feast of Tabernacles – 7 days or Feast of Ingathering (Exodus 34 v 22)	Oct 17-23 (Tishri 15- 21)	Oct 7-13 (Tishri 15- 21)	Sept 26-Oct 2 (Tishri 15-21)
Hanukkah – 8 days	Dec 25 – Jan2 (Kislev 25-Tevet 2)	Dec 14-22 (Kislev 25- Tevet 2)	Dec 4-12 (Kislev 25- Tevet 2)

Luis B. Vega Sanctified Theory on the Feast of New Wine Date

Crucifixion date was April 14, 32 A.D. + 100 days

<https://www.timeanddate.com/date/dateadd.html>

For 2024, 2025 and 2026 the Date would be July 23. That is also the start of the Astrological Leo New Year per Luis B. Vega. Luis has decided to cut the Gordian Knot on all these various close but conflicting calendars and just anchor the Feast of New Wine to the Leo New Year.

Article # 950 The Exodus to Mt. Sinai day count

<https://www.postscripts.org/ps-news-950.html>

The Exodus to Mt. Sinai day count chart

<https://nebula.wsimg.com/8f557943cebe9b98aee755d2fe08ccce?AccessKeyId=D40106E1331C24ABD7C3&disposition=0&alloworigin=1>

Article # 973 Pentecost New Wine Calendar of Months and Days

<https://www.postscripts.org/ps-news-973.html>

Pentecost New Wine Calendar of Months and Days Chart

<https://nebula.wsimg.com/d22af5662b63fbb095ae6fcd2dc49d23?AccessKeyId=D40106E1331C24ABD7C3&disposition=0&alloworigin=1>

Luis B. Vega Article web site – a humble but leading thinker in this area for many years

<https://www.postscripts.org/articles-1.html>

Dr. Barry Awe's Presentation Applied to the Chabad Calendar – Using Nisan 26 as the First Fruits Barley wave offering instead of Nisan 16 moving the Feast of New Wine to the Friday August 10 (Av 6). This is very near the day of many of Israel's calamities such as the destruction of their 2 Temples. That day would be August 13th Tishah B'Av (Av 9).

Dr. Barry Awe's presentation is at the link below.

<https://www.youtube.com/watch?v=9DmrwU47SjQ>

Nisan 16 to Nisan 26 = 10 days + 50 days to Shavuot (New Wheat) = 60 days to Mt. Sinai

Another 50 days at Mt Sinai to the Feast of New Wine event.

2024 Passover to the Feast of New Wine is 110 days comparable to the Exodus to Mt. Sinai day count. Exodus to Mt. Sinai 60 days + 3 days preparation + 7 days Moses and Leaders

meet with God + 40 days and night that Moses was in the Mount with God = 110 days. This is provided you do not use any of the 3 or 7 days as inclusive of the 40 days.

Chabad Calendar using Nisan 26 as First Fruits

Year	2024	2025	2026
Spring Equinox	March 20 (10 Adar II)	March 20 (Adar 20)	March 20 (Nisan 2)
New Moon	April 9 (Nisan 1)	March 30 (Nisan 1)	March 19 (Nisan 1)
Passover	April 22 (Nisan 14)	April 12 (Nisan 14)	April 1 (Nisan 14)
Feast of Unleavened Bread	April 23-29th	April 13-19th	April 2-8
First Fruits – Barley wave offering – Jesus resurrection	Saturday May 4 (Nisan 26)	Thursday April 24 (Nisan 26)	Monday April 13 (Nisan 26)
Shavuot – New Wheat offering – 1 st 50 days Jesus Ascension?	Saturday June 22 (Sivan 16)	Thursday June 12 (Sivan 16)	Monday June 1 (Sivan 16)
New Wine – Acts ch 2 True Pentecost 2nd 50 days Boaz and Ruth picture Christ and the born again Church?	Tuesday August 10 (Av 6) High Watch Rapture Day	Thursday July 31 (Av 6) High Watch Rapture Day	Monday July 20 (Av 6) High Watch Rapture Day
New Oil – 3 rd 50 days	Saturday Sept 28 (Elul 25)	Thursday Sept 18 (Elul 25)	Monday Sept 7 (Elul 25)
Rosh Hashanah – Trumpets/the Unknown day	Oct 3-4 (Tishri 1)	Sept 23-24 (Tishri 1)	Sept 12-13 (Tishri 1)
Day of Atonement	Oct 12 (Tishri 10)	Oct 2 (Tishri 10)	Sept 21 (Tishri 10)
Feast of Tabernacles – 7 days or Feast of Ingathering (Exodus 34 v 22)	Oct 16-22 (Tishri 14-20)	Oct 6-12 (Tishri 14-20)	Sept 24-Oct 1 (Tishri 14-20)

Hanukkah – 8 days	Dec 25, 2024 to Jan 2 2025	Dec 14-22	Dec 4-12
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Sanctified Dating Discussion

We think that originally in the perfect world of Genesis chapter 1 the solar (sun) year was 360 days. Once the earth was destroyed in the flood in Genesis 7 v 11 (the great fountains of the deep broke up – internal meltdown of the earth) the number of days to circle the sun changed. It has now settled out to be about 365.24xx days.

It is also very likely that in that perfect world of Genesis chapter 1 the moon would have had 12 equal orbits of 30 days (360 days) around the earth also. Of course after the flood we think the moon also had a change in its orbiting the earth. It has settled out to be 29-30 days each month for a yearly total of around 354 days. Hence Rabbinical Israel uses leap months to account for this difference to the solar (sun) year.

The point to be made is that 1 physical year of orbit around the Sun has varied over the last 6,000 years (we think originally 360 days, settling out at 365.24xx days).

If the pattern of 6,000 years of fallen human history followed by the 1,000 year millennial kingdom is true then a solar year is a solar year irregardless of its varying length over history. No need for special calculations to account for the 6 days God laboured and the 1 day of rest.

It is noted that the important prophetic verses in Daniel chapter 9 v 24-27 revealing the 70 weeks of Daniel or 70 weeks of years (ie 490 prophetic years) use 360 days as a year. We see this for the last week of years (70th week of Daniel) in Revelation chapter 6 to 19. The descriptions there show two periods of 3 and a half years consisting of 1,260 days or 42 months. So in some prophetic circumstances God still uses a 360 day year. It also appears in Genesis 8 v 3 that 30 day months were used prior to the flood as 5 months is equated to 150 days.

Sanctified Rapture Zone Discussion – too many variables in the various calendars and crucifixion dates to be dogmatic so one should hold lightly these next thoughts – I would currently say a mid July to early August Rapture on the Feast of New Wine in one of the next 3 years is certainly one of the highest ever watch times!

So this brings us to what I would call a “Rapture Zone” for the end of the Church Age. We would suppose that there would be 4,000 solar years before the Cross of Jesus and 2,000 solar years after the Cross of Jesus ending with the visible return of the Lord Jesus Christ to reign from Jerusalem for 1,000 years.

The issue to narrow down the “season of his return” or “seeing the day approaching – Hebrews 10 v 25” is complicated by identifying the year of the crucifixion. The generally accepted year range of the crucifixion is in the spring Passover of 30 to 33 A.D. By adding 2,000 solar years to these dates it gives us a range for the Second Coming of Jesus to Reign as 2030 to 2033 A.D. If we deduct the 70th week of Daniel (7 years) from these dates we get a rapture zone of 2023 to 2026 A.D. There is also the possibility of a time gap between the Rapture and the signing of the 7 year covenant by the Anti-Christ with the nation of Israel. We have no clear scriptural indication as yet how long that would be? I currently hold that it might be 1 year but that is just sanctified speculation on my part! There is the principal in Deuteronomy 24 v 5 of a newly married Jewish man being exempt from going to war for one year. Perhaps this could be a picture of Christ coming for His bride one year before the main events in Revelation chapter 6 to 19 begin?

Deuteronomy 24 v 5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

If the above is valid then the born again Bride of Christ is at the door of the Rapture or Harpazo to meet Christ in the air!

There has always been sanctified speculation that the Rapture would be on a special day (an appointed time) not a random day. That God the Father would tell God the Son to go get his Bride on a predetermined and special day. This would follow Jewish Wedding traditions where the Father would decide the day that the Son could go get his bride once all preparations were in order (John 14 v 1-3). From the betrothal date to the Groom going to get his Bride was traditionally about 1 year.

In the calendars presented I have highlighted in red a significant high watch day (see the summary chart at the top) for the Feast of New Wine or true Pentecost. It occurs at the end of the Wheat harvest and the start of the Feast of New Wine. Is Boaz and Ruth a picture of Christ coming for his mostly Gentile bride? Boaz and Ruth were married at the time of the Wheat harvest and the Feast of New Wine.

Would Christ start his Church on the New Wine Pentecost in Acts chapter 2 and end it on the New Wine Pentecost in one of the next three years? Jewish wedding tradition has the groom coming for his bride at the same time or season in which the betrothal occurred.

The various dates presented mostly place the Feast of New Wine in mid to late July to early August and present a compelling picture of the a very high watch time for the born again Bride of Christ.

Therefore we watch and wait. We occupy and warn till He comes!

For your further study I would recommend the articles by Luis B. Vega and the material by Ken Johnson on the Dead Sea Scrolls.

Luis B. Vega Article web site – a humble but leading thinker in this area for many years

<https://www.postscripts.org/articles-1.html>

Ken Johnson's material on the Dead Sea Scrolls

<https://www.biblefacts.org/>

The Torah Article referencing Numbers 18 v 12 and Deuteronomy 14 v 22 and the Essenes

<https://www.thetorah.com/article/the-three-shavuot-festivals-of-gumran-wheat-wine-and-oil>

The correct order of events at the Passion Week of Jesus!

<https://www.eaec.org/bibleanswers/passover-week-two-sabbaths.htm>

Strong defense for the Crucifixion Year being 32 AD and in agreement with the book "The Coming Prince" by Sir Robert Anderson versus 33 AD proposed by Harold Hoehner from

Dallas Theological Seminary in his book *Chronological Aspects of the Life of Christ* published 1978.

<http://endtimepilgrim.org/70wks1.htm>

Jewish Months to their Gregorian Equivalents – The Essenes used 12 30 day months plus 4 days for the 2 solstice and 2 equinoxes

Jewish Month	Number of Days	Gregorian Equivalent
Nisan (Abib)	30	March-April
Iyar	29	April-May
Sivan	30	May-June
Tammuz	29	June-July
Av	30	July-August
Elul	29	August-September
Tishri	30	September-October
Heshvan	29 or 30	October-November
Kislev	30 or 29	November-December
Tevet	29	December-January
Shevat	30	January-February
Adar	29 or 30	February-March
Adar 2 – Leap Month	29	March-April

<https://www.sunrisesunsettime.org/middle-east/israel/equinox-solstice.htm>

Israel Solstice and Equinox	2024	2025	2026
Spring/Vernal Equinox	March 20	March 20	March 20
Summer Solstice	June 20	June 21	June 21
Fall/Autumn Equinox	Sept 22	Sept 22	Sept 23
Winter Solstice	Dec 21	Dec 21	Dec 21

Scriptures for the Calendars

Leviticus 23 v 3 – 6 days of work then a rest or Sabbath day

Leviticus 23 v 4-8 – Passover is the 14th day of Nisan – Feast of Unleavened Bread is the 15th day of Nisan for 7 days

Leviticus 23 v 11-16 – Wave offering by the Priest of First Fruits (Barley) on the “morrow after the Sabbath” then the Omer count of 7 sabbaths or 49 days and the next day the (50th day) the First Fruits of the Wheat or Shavuot.

Scriptures for the Exodus to Mt. Sinai Day Count

Exodus ch 12 – Nisan is the first month of the year for Israel and on Nisan 14 they would kill the Passover lamb (tradition has at 3pm) – Nisan 15 will be the Feast of Unleavened Bread for 7 days

Exodus ch 13 v 1-10 – Nisan 15 of the first month was the day that Israel left Egypt

Exodus ch 16 v 1 – Israel arrived in the wilderness of Sin on the 15th day of the second month (Iyar) after leaving Egypt

Exodus ch 19 v 1 – Israel arrives at the foot of Mt Sinai on the 15th day of the third month (Sivan) for a total of 60 days travelling (60 day period)

Exodus ch 19 v 10-11 – God meets with Moses and people on the third day (3 day period) – God introduces the 10 commandments and many ordinances to the end of Exodus chapter 23

Exodus ch 24 v 13-18 – Moses and the Nobles went up into the mount of God for 7 days then Moses spent a total of 40 days and nights in the mount of God

Exodus 31 v 18 - And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exodus 32 - the Golden calf incident where 3,000 perished (verse 28). Does this day correspond with the Feast of New Wine (true Pentecost) where 3,000 were saved in a day?

Exodus Summary has a total of 100, 103 or 110 days from the Exodus from Egypt to Mt. Sinai and the covenant Israel made with God. This depends on how you treat the 3 days and the 7 days whether inclusive or exclusive with the 40 days that Moses spent in the Mount. Is the New Testament with the final Passover crucifixion to the Feast of New Wine (true Pentecost) a parallel with this timeline?

Supplemental Information on the Crucifixion Year Proposals of 32 AD and 33 AD

Why the Spring of 32 AD Proposed by Sir Robert Anderson is a Stronger Crucifixion Year than 33 AD Proposed by Harold Hoehner

Critique of Chronological Aspects of the Life of Christ (1978)

By Harold W. Hoehner

1. In Luke 3 v 1 the start of the ministry of John the Baptist is identified as the 15th year of the reign of Tiberius. Caesar Augustus had died on August 19th 14 AD. Hoehner correctly recognizes that the 15th year of Tiberius runs from August 19th 28 AD to August 18th 29 AD (chapter 2 page 36). But then Hoehner selects the start of John the Baptist's ministry as the summer of 29 AD instead of the Late Summer/Fall of 28 AD. This bypasses year 32 AD as the crucifixion year based on his selection and the calculation forces a 33 AD crucifixion. A better selection of a Late Summer/Fall for the start John the Baptist's ministry and the baptism of Jesus allow for a three and a half year ministry and a Wednesday crucifixion on April 14th 32 AD. This year allows for 3 days and 3 nights in the grave. (Passover killed 3pm Wed afternoon - Wed eve/Thurs day -1st day; Thurs eve/Fri day – 2nd days; Fri eve/Sat day resurrection at 3pm – 3rd days which equals 3 nights and days)
2. Hoehner sets aside the clear verse in Mathew 12 v 40 that the Son of Man would be 3 days and nights in the grave – verse 40 “For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the

heart of the earth". Hoehner accepts the theory that a partial day can be treated as full day and subscribes to Passover as a Friday to Sunday time period – with this assumption it is difficult to show that 3 days and nights passed – Jesus died on Friday afternoon between 3-5pm, buried before sunset and rose on the third day. He says that a Friday crucifixion has the overwhelming support of scholars throughout the history of the Church (chapter 4 page 74).

3. Hoehner theorizes that because it is definitely a Friday crucifixion, he would identify what years between 26 AD and 36 AD have a new moon that puts the Nisan 14 Passover on a Friday. He finds out that this occurred on 27AD, 30 AD, 33 AD and 36 AD. (chapter 5) The year 27 AD is eliminated because it is before the 15th year of Tiberius. The year 36 AD is eliminated because the ministry of Jesus would not have lasted 6 years. The year 30 AD is eliminated because there would only have been a one year ministry if the 15th year of Tiberius is correct. Hoehner concludes that the best fit is 33 AD as it allows for nearly a 4 year ministry and the crucifixion on the 4th Passover.
4. Hoehner changes the start of the calculation of the first 69 weeks of Daniel to 444 BC from 445 BC per Sir Robert Anderson. This moves the crucifixion year to 33 AD. (Daniels 70 weeks of years Daniel 9 v 24-27). The Coming Prince by Sir Robert Anderson indicates the decree to rebuild the walls of Jerusalem by the Persian King Artaxerxes was in the month of Nisan in the 20th year of his reign. The 20th year of his reign was determined to be 445 BC. From this date Anderson's calculation of the 69 weeks of years brings one to the spring of 32 AD as the crucifixion year. What historically occurred is that Xerxes was murdered in July of 465 BC (see Babylonian tablet BM 32234 – assassination dated Mordad month v, day 14, 465 BC – was late July early August). Artaxerxes was the rightful heir but had to depose a usurper named Artabanus with his sons. That process took 7 months and Artaxerxes ascended the throne in Feb 464 BC. What then becomes the question is when does the reign of Artaxerxes start? From July 465 BC or Feb 464 BC. It is not as difficult as it might appear for Nehemiah gives us the answer.

Date of Artaxerxes 20th year per Nehemiah

Excerpt From The Coming Prince page 26- 27 chapter 5

The question remains, whether the date of this edict can be accurately ascertained. And here a most striking fact claims notice. In the sacred narrative the date of the event which marked the beginning of the seventy weeks is fixed only by reference to the regnal era of a

Persian king. Therefore we must needs turn to secular history to ascertain the epoch, and history dates from this very period.

Herodotus, "the father of history," was the contemporary of Artaxerxes, and visited the Persian court. [21] Thucydides, "the prince of historians," also was his contemporary. In the great battles of Marathon and Salamis, the history of Persia had become interwoven with events in Greece, by which its chronology can be ascertained and tested; and the chief chronological eras of antiquity were current at the time. [22] No element is wanting, therefore, to enable us with accuracy and certainty to fix the date of Nehemiah's edict.

True, it is that in ordinary history the mention of "the twentieth year of Artaxerxes" would leave in doubt whether the era of his reign were reckoned from his actual accession, or from his father's death; [23] but the narrative of Nehemiah removes all ambiguity upon this score. The murder of Xerxes and the beginning of the usurper Artabanus's seven months' reign was in July B.C. 465; the accession of Artaxerxes was in February B.C. 464; [24] One or other of these dates, therefore, must be the epoch of Artaxerxes' reign. **But as Nehemiah mentions that Chisleu (November 465 BC) of one year, and the following Nisan (March 464 BC) as being both in the same year (20th) of his master's reign, it is obvious that, as might be expected from an official of the court, he reckons from the time of the king's accession de jure, that is from July B.C. 465. The twentieth year of Artaxerxes therefore began in July B.C. 446, and the commandment to rebuild Jerusalem was given in the Nisan following. The epoch of the prophetic cycle is thus definitely fixed as in the Jewish month Nisan of the year B.C. 445.[25]**

How Hoehner reduces the reign of Artaxerxes by one year from 465 BC to 464 BC and the start of Daniel's 70 weeks from 445 BC to 444 BC

It seems that Hoehner has overlooked this important fact about the veracity of Nehemiah's declarations in chapter 1 v 1 and chapter 2 v 1 and proposed that the reign of Artaxerxes was started in Feb 464 BC (chapter 6 page 128) and not July 465 BC. Hoehner references a papyri called The Fifth Century Jewish Calendar at Elephantine by Horn and Wood (1954). Elephantine was a Jewish colony/Persian garrison on a border island in Egypt near the city of Aswan. This papyri allegedly records a land business transaction initiated on December 17, 465 BC that has referenced Xerxes 21st year of reign on it. The papyri interpretation suggests that Xerxes was still alive in December 17, 465 BC therefore the reign of Artaxerxes should be started in Feb 464 BC not 465 BC.

This papyri with a claimed December month of course is at complete odds with the accepted history of Xerxes to this time point and the historical information that was used by Sir Robert Anderson and the Babylonian tablet BM 32234. I believe that this was Hoehner's source for dropping the start year to 464 BC and changing the epoch of the prophetic cycle to Nisan of 444 BC. This of course leads to a 33 AD crucifixion year when the numbers are calculated.

A critical review by Matthew W. Stolper (Professor of Assyriology) in 1988 says that an identified month is not present, see his comments below!

Commentary:

We have three sources of information about the reign and death of Xerxes.

1. We have the Babylonian tablet BM 32234 which records the assassination of Xerxes in month V (Mordad) day 14+, 465 BC which is late July early August.
2. We have Nehemiah in chapter 1 v 1 in the month of Chislev (November) 465 BC identifying this time as the 20th year of the reign of Artaxerxes. We Nehemiah in chapter 2 v 1 in the month of Nisan 464 BC also identifies this time as still the 20th year of the reign of Artaxerxes
3. We have the Elephantine papyri which allegedly records a business transaction initiated in December 17th of 465 BC with the 21st year of Xerxes referenced. Artaxerxes officially ascended the throne in February 464 BC.

The question becomes as to which time period is the start of the reign of Artaxerxes and how is the difference between the Babylonian tablet 32234 and the Elephantine papyri resolved?

I think the weight of the evidence, as we shall see, points to Artaxerxes's reign being calculated from the death of Xerxes in July 465 BC.

The fact that Nehemiah referenced November as in the 20th year of the reign of Artaxerxes means that he as a high court official considered the reign to have started in July 465 BC. Nehemiah's words have the most weight as they are directly from the true God therefore accurate in every way.

The second evidence is the Babylonian tablet BM 32234 which mostly recorded the astronomical patterns for a number of time periods. This was highly detailed, can we say scientific information and speaks to the veracity of the tablet.

The third piece of evidence is the review of the Elephantine papyri by Matthew W. Stolper in his article titled “Ghost Facts from the Achaemenid Babylonian Texts” (1988). It was determined that the transaction does not identify a month at all. This is in disagreement with the original article by Horn and Wood who claimed part of the text said the month “Kislimu” or December of the 21st year of Xerxes reign. This eliminates any dating contradiction which had arisen between Sir Robert Anderson and Harold Hoehner.

Here is the article by Matthew W. Stolper although you must purchase (\$12 us) it to review his full commentary.

<https://www.jstor.org/stable/632645?origin=JSTOR-pdf>

I will provide the some quotes from the article below.

“The most exact known evidence for the date of Xerxes' death is the Babylonian astronomical text BM 32234. This tablet puts Xerxes' death between 4th and 8th of August 465 BC.”

“An apparent contradiction of this dating has been found in the Babylonian legal text UET 4 193, as interpreted by Figulla, UET 4, p. 15, and characterized and expounded by Horn and Woods, Journal of Near Eastern Studies xiii (1954) 9. The text is a legal agreement recording the redistribution of parcels of land among four brothers. It was concluded in the thirteenth year of Artaxerxes I, but it refers to an earlier arrangement made in the twenty-first regnal year of Xerxes. On Figulla's reading, the earlier arrangement was made in Kislimu (Babylonian month IX), beginning 17th December 465 BC. 2 If this reading were accurate, UET 4 193 and the earlier document to which it refers would imply that Xerxes was alive as much as four months after the date on which BM 32234 says that he was killed (August 465 BC). **The reading is, however, erroneous.**”

(detailed explanation of the proper interpretation of the writings per Stolper's article not shown, you need to purchase the article)

Matthew Stolper's conclusion

“In summary, there is not now on the original tablet, nor was there in Figulla's autograph, any support for the contention that UET 4 193 mentions Kislimu or any other month in Xerxes' twenty-first regnal year. **The most straightforward reading of the tablet does not admit a month name.** This passage cannot be seriously considered as evidence for Achaemenid chronology and political history.”

Professor Stolper is a heavyweight in the translation of Babylonian tablets and texts!

Matthew Wolfgang Stolper is Professor of Assyriology and the John A. Wilson Professor of Oriental Studies in the Oriental Institute at the University of Chicago. He received a B.A. from Harvard in 1965, an M.A. from the University of Michigan in 1967, and a Ph.D. from the University of Michigan in 1974.

- Professor Stolper's earlier interests were centered on Babylonian legal texts
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Strong defense for the Crucifixion Year being 32 AD and in agreement the book "The Coming Prince" by Sir Robert Anderson versus 33 AD proposed by Harold Hoehner from Dallas Theological Seminary in his book Chronological Aspects of the Life of Christ published in 1978.

<http://endtimepilgrim.org/70wks1.htm>

Free Pdf download of the Coming Prince by Sir Robert Anderson

https://whatsaiththescripture.com/Text.Only/pdfs/The_Coming_Prince_Text.pdf

It is noted that while both Anderson and Hoehner calculate and use 173,880 days from the decree of Artaxerxes to the Palm Sunday entrance of Jesus there has been some who have calculated a slightly longer number of days (173,883 or 173,885). I have not yet spent time looking at their presentations. So for now my paper is seeking to focus on the strongest possibility for a crucifixion year of 32 AD or 33 AD. Time permitting I will dig deeper in this area.
