

PESACH 3791: 31 A.D. (C.E.) TIMELINE

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<http://www.foxitsoftware.com/downloads/>

Roman Year 4 B.C.
Yahshua Born

Yahweh's Passover: פֶּסַח, לַיהוָה.
Yeshua- Passover of Yahweh: ישוע, פֶּסַח, לַיהוָה.
Yahshua- Passover of Yahweh: יהושע, פֶּסַח, לַיהוָה.

Roman Year
Wednesday 04.25.31 A.D.
Yahshua Crucified

Leviticus 23.11:15-16:
 11 and he shall wave the sheaf before Yahweh, to be accepted for you: on the morrow after the sabbath the priest shall wave it.
 15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall there be complete:
 16 even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal-offering unto Yahweh.

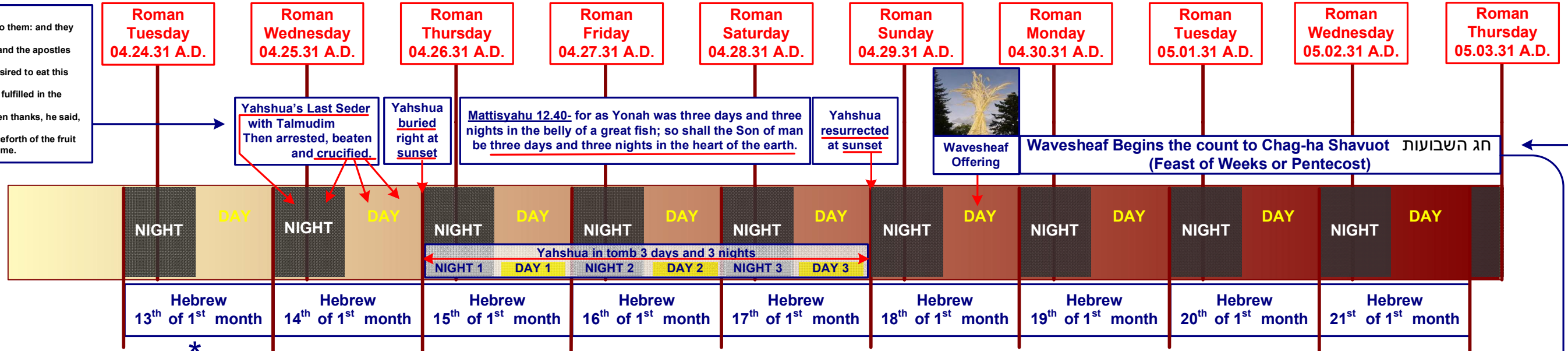
<http://www.wordofyah.org/scriptures/ot/B03C023.htm>

Roman Year 1 A.D.

Roman Year: 31 A.D. (C.E.)
Hebrew Year: 3791
<http://www.cgsf.org/dbeattie/calendar/?roman=31>

Daniel 9.20-27 (Regarding haMoshiach being "cut off" in the midst of the week.)
 20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Yahweh my Elohim for the holy mountain of my Elohim;
 21 yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.
 22 And he instructed me, and talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding.
 23 At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision.
 24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.
 25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed (mashiyach) one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times.
 26 And after the threescore and two weeks shall the anointed (mashiyach) one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined.
 27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

Luke 22.13-18:
 13 And they went, and found as he had said unto them: and they made ready the passover.
 14 And when the hour was come, he sat down, and the apostles with him.
 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of Elohim.
 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:
 18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of Elohim shall come.



*** Where did the names of the Jewish months come from?**
 The names that we use nowadays come from Babylonia (Talmud Yerushalmi Rosh Ha-Shanah 1:2); in Biblical times the months had other names. Only four of the original Hebrew names of the months are known: Aviv (Ex.13:4,23:15,34:18 and Deut.16:1), Eisanim (1 Kings 8:2), Bul and Ziv (1 Kings 6:1,37-38). The months are usually referred to by number rather than by name, probably because many of their names had pagan significance. The Palestinian Talmud (Rosh ha-Shanah 1:2) says that the names of the months that are now used were adopted by the Jews during the Babylonian Exile. Seven of these names are found in the post-Exilic books of the Bible: Nisan (Nehemiah 2:1, Esther 3:7), Sivan (Esther 8:9), Elul (Nehemiah 6:15), Kislev (Zechariah 7:1, Nehemiah 1:1), Teves (Esther 2:16), Shevat (Zechariah 1:7), and Adar (Esther, in many places). Perhaps, at the time these names were adopted, their pagan origins were no longer obvious. The original names of the months are briefly mentioned in the articles CALENDAR and YEAR in the Encyclopedia Judaica. More detail can be found in the article CHODESH in the (Hebrew) Biblical Encyclopedia. <http://www.torah.org/qanda/seequanda.php?id=60#>

DOS PROGRAM CALLED "TISHRI ONE".
 Dates cross checked on the internet with various other calendars. The preparation day for the Sabbath was the day before the High Sabbath of Unleavened Bread which fell on a Thursday in 31 A.D.
 For example:
<http://www.cgsf.org/dbeattie/calendar/?roman=31>

Holy Days for Year Selected

Passover.....	Wednesday	April	25	*
First Day Unleavened Bread...	Thursday	April	26	
Last Day...	Wednesday	May	2	
Feast of Pentecost.....	Sunday	June	17	
Feast of Trumpets.....	Sabbath	October	6	
Day of Atonement.....	Monday	October	15	
Feast of Tabernacles.....	Sabbath	October	20	
Last Great Day.....	Sabbath	October	27	

* - Observed the previous evening after sunset <ESC> to return

In the Bible, Shavuot is called the Festival of Weeks (Hebrew: חג השבועות, *Hag ha-Shavuot*, Exodus 34:22, Deuteronomy 16:10); Festival of Reaping (Hebrew: חג הקציר, *Hag ha-Katsir*, Exodus 23:16), and Day of the First Fruits (Hebrew: יום הבכורים, *Yom ha-Bikkurim*, Numbers 28:26). The Mishnah and Talmud refer to Shavuot as Atzeret (Hebrew: עצרת, a solemn assembly), as it provides closure for the festival activities during and following the holiday of Passover. Since Shavuot occurs 50 days after Passover, Hellenistic Jews gave it the name Pentecost (πεντηκοστή, "fiftieth day").
<http://en.wikipedia.org/wiki/Shavuot>