The Computer Tracks the Moon and Reveals the Crucifixion Date

Chapter 6

Since the crucifixion took place during the Passover celebration, events of the Passover become significant in placing events of the trial and are pivotal to our review. This work asserts that there is verifiable evidence to identify the historical date of the crucifixion. This evidence involves accepted computer-generated astronomical data, which enables the identification of the beginning of Passover. Accounting for the lost day in the trial is the key to identifying the year, month and day of the beginning of the trial of Jesus. The result is that for the first time the crucifixion of Jesus can be accurately dated. This chapter presents the data supporting the crucifixion dating and dates the crucifixion.

There have been many previous attempts to identify the crucifixion date. These attempts have been based on the assumption that the Garden arrest of Jesus occurred the night previous to his early morning trial and crucifixion. Some of these efforts claim Thursday as the Passover starting date to support the argument for a Friday crucifixion. There are also those who claim a Wednesday crucifixion. But, as previously cited, in all of these cases, only three hours is allocated for the proceedings of the trial, condemnation, mocking, and crucifixion. As the basic assumption that the trial and condemnation process continued only for three hours is faulty, all projected crucifixion dating based on the faulty data must be radically altered and re-evaluated.

The Passover

> **Tell all the congregation of Israel that on the tenth day of this month (the first month) they shall take every man a lamb...and you shall keep it until the fourteenth day of this month, ...**
>
> **Exodus 12:3, 6 RVS**

In the first month, on the fourteenth day of the month in the evening, is the Lord's Passover..

Leviticus 23:5

And on the fifteenth day of the same month is the feast of unleavened bread to the Lord: seven days ye shall eat unleavened bread. On the first day you shall have a holy convocation; you shall do no laborious work. But you shall present an offering by fire to the Lord seven days; on the seventh day is an holy convocation: ye shall do no laborious work.

Leviticus 23:6-8

The Passover ritual provided that the sacrificial lamb was to be selected on the 10th day of the first month of the New Year and kept separate until the 14th day of the month. The lamb was then to be slain on the 14th day of that month (Exodus 12:6) and eaten in the evening, as the 15th day began. (Numbers 28:17) Unlike our Gregorian calendar, which begins the day at midnight, Jewish time keeping of Judean reckoning began the new day at sunset and ended the day at sunset the next day.[1] Since the Passover began on the evening of the 14th day at sunset, the 14th day was called the Passover day. The day following the 14th day--the 15th day--began the Feast Day of Unleavened Bread. This festival continued for seven days.

The Sanhedrin at Jerusalem was responsible for proclaiming the beginning of the new month. This it did when two trained people called "witnesses" reported to the Sanhedrin that they had seen the crescent moon with their own eyes. In the unpolluted air of first-century Palestine, the crescent moon could be seen quite soon after the new moon formed. *The Jewish Encyclopedia* indicates that the priests could see the new moon crescent in the twilight[2] after sunset even if the new moon had occurred the same day as late as noon.[3] The Jewish Sanhedrin announced the beginning of each New Year, the first month, Nisan, after the priests saw the new moon crescent (the Phasis) on or near the vernal equinox.

The vernal equinox usually falls on or near March 21 on our calendar. According to *Encyclopaedia Judaica* the new moon, 'Rosh Hodesh' (the beginning of a new period), was proclaimed by the blowing of trumpets and was accompanied with special offerings.[4]

The Jewish liturgical calendar consisted of twelve months calculated according to the moon, a lunar year. But because there are 354 days, 8 hours, 48 minutes, and 36 seconds in a lunar year and 365 days, 6 hours, 48 seconds in a solar year, a difference of 10 days, 21 hours, and 12 seconds, observance of a lunar calendar could cause solar-oriented annual occurrences (annual festivals and agricultural oriented rituals) to vary by nearly 33 days in a three-year period. Because of this, intercalating (adding) of the month (Adar I) was generally done every 3rd, 6th, 8th, 11th, 14th, 17th and 19th year of each 19-year Metonic cycle.[5] These thirteen-month years (leap years) assured that the agricultural festivals would fall in the proper seasons.[6] However, the addition of the 29-day month, Adar I (called Adar Beit), in the intercalating years could cause Nisan 1 to fall in April of our Gregorian-oriented solar calendar.[7] The regular month of Adar consisted of 29 days in a standard year. In a leap year Adar consisted of 30 days, and the inserted additional month of Adar I [Adar Beit] before Adar in the intercalating leap year consisted of 29 days.The thirteen month leap year of the liturgical calendar is called Shannah Me'uberet--literally a pregnant year. The last month of the year, the regular month of Adar, precedes the 1st month of Nisan in the liturgical calendar. Although Adar is the last month of the liturgical year, it is the sixth month of the civil year. Some have raised questions regarding which calendar, liturigcal or civil, was observed by the average Jewish citizen. The answer is that New Testament records indicate that Jesus and his disciples, as did most Jews, observed the festivals associated with the liturgical calendar.

In 1973 a significant new tool was added to our ability to identify solar/lunar-oriented events in antiquity, for The American Philosophical Society published Herman H. Goldstine's *New and Full Moons, 1001 B.C. to A.D. 1651*. This work lists the lunar syzygies during this period and also their times to the nearest minute, as well as the lunar longitudes at these times. Dr. Goldstine, of the Institute for Advanced Study at Princeton University, utilizing an IBM 360/91 at Thomas J. Watson Research Center of IBM, Yorktown Heights, New York, ran these calculations, which form a complement to those of Dr. Bryant Tuckerman, on the positions of the sun, moon, and visible planets. These table calculations, run from a