

Exhibit A

Chronological Analysis: AD 27-28



The 490 Days

A Forensic Reconstruction of the Messiah's Ministry

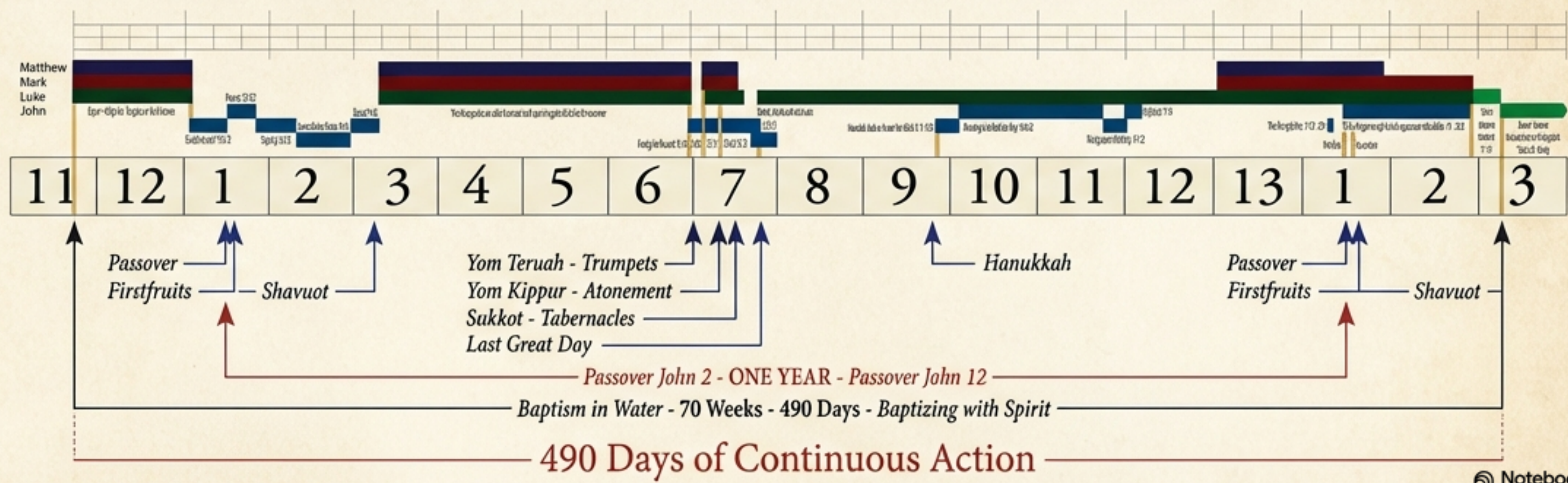
Investigating the 'Seventy Weeks' Prophecy and the Chronology of the Gospels

THE TRADITION: 3.5 Years (AD 30/33)



THE EVIDENCE: 70 Weeks (AD 27-28)

CONFLICT
Eusebius
(4th Century)
vs.
Daniel 9 &
Early Church
Fathers



THE PROPHETIC KEY: DANIEL 9:24-27

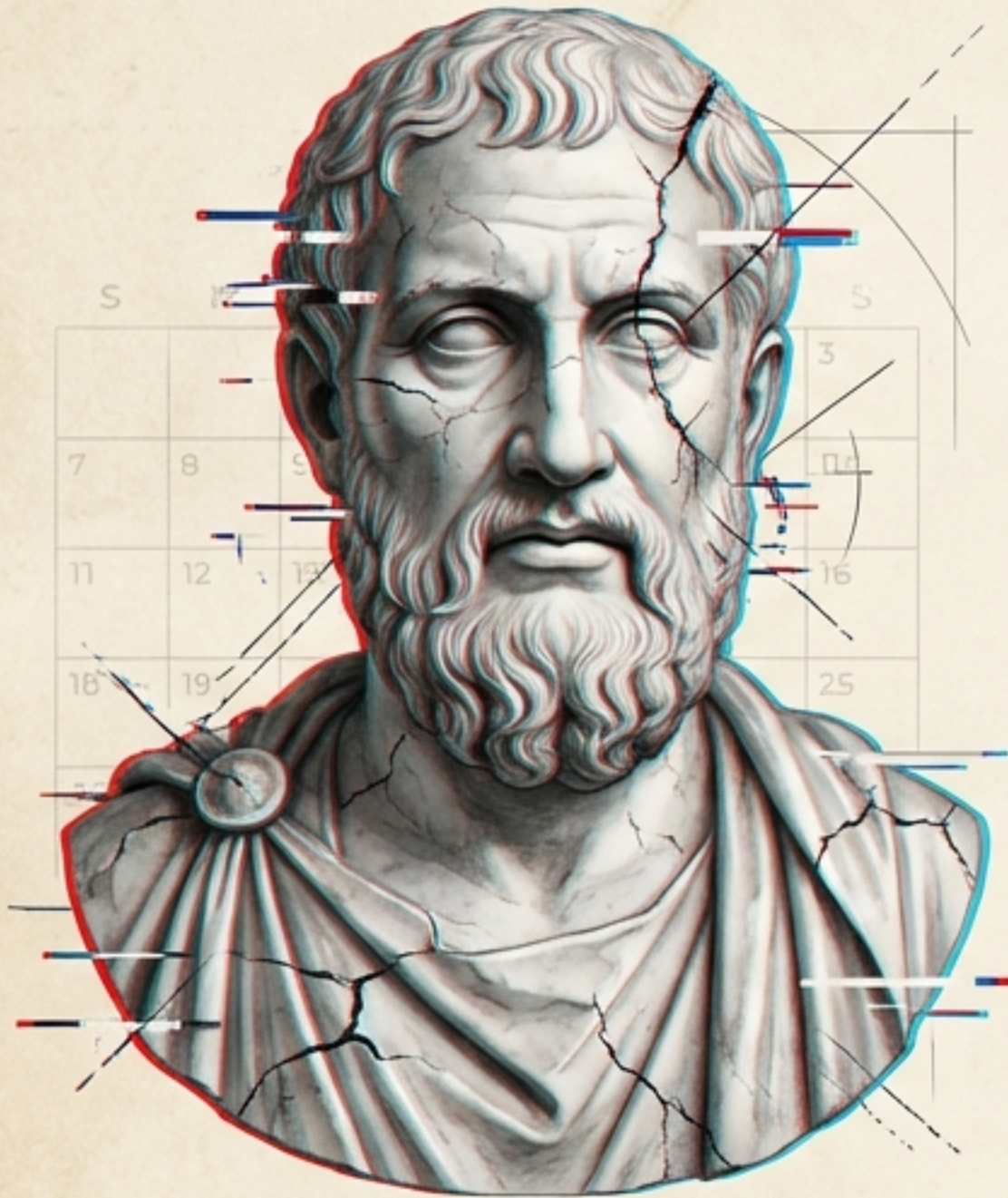


Jesus' ministry was a literal enactment of the 'Seventy Sevens'.



"Seventy weeks are determined upon thy people...
to finish the transgression, and to make an end of sins."

THE EUSEBIAN INNOVATION



Eusebius of Caesarea
(c. 260-340 AD)

AD 30-300: Early Consensus

Ministry of "About One Year"
(Clement, Origen, Tertullian).

AD 316

AD 316: Eusebius
Proposed 3.5 Years to
force fit Daniel's "half-week".



"It was Eusebius who first proposed a three-and-one-half-year ministry... denying more than 300 years of testimony."

THE “BOGUS” PASSOVER: JOHN 6:4

The Interpolation:
“And the Passover,
a feast of the Jews,
was nigh.” →

The Evidence:
Absent in early
manuscripts
(e.g., MS 472).



The Consequence:

This single added
word created the
3.5-year timeline.

Removing this “**phantom**” Passover
collapses the timeline back to **~70 weeks**.

THE PROBLEM OF THE 'SILENT YEARS'

MATTHEW

BAPTISM
↓
TEMPLE CLEANSING
↓
GALILEE MINISTRY
↓
SERMON ON THE MOUNT
↓
MIRACLES & TEACHINGS
↓
JOURNEY TO JERUSALEM
↓
TRIUMPHAL ENTRY
↓
PASSION WEEK

MARK

BAPTISM
↓
TEMPLE CLEANSING
↓
GALILEE MINISTRY
↓
PARABLES & MIRACLES
↓
JOURNEY TO JERUSALEM
↓
TRIUMPHAL ENTRY
↓
PASSION WEEK

LUKE

BAPTISM
↓
TEMPLE CLEANSING
↓
GALILEE MINISTRY
↓
SERMON ON THE PLAIN
↓
PARABLES & HEALINGS
↓
JOURNEY TO JERUSALEM
↓
TRIUMPHAL ENTRY
↓
PASSION WEEK

THE 3.5 YEAR GAP?

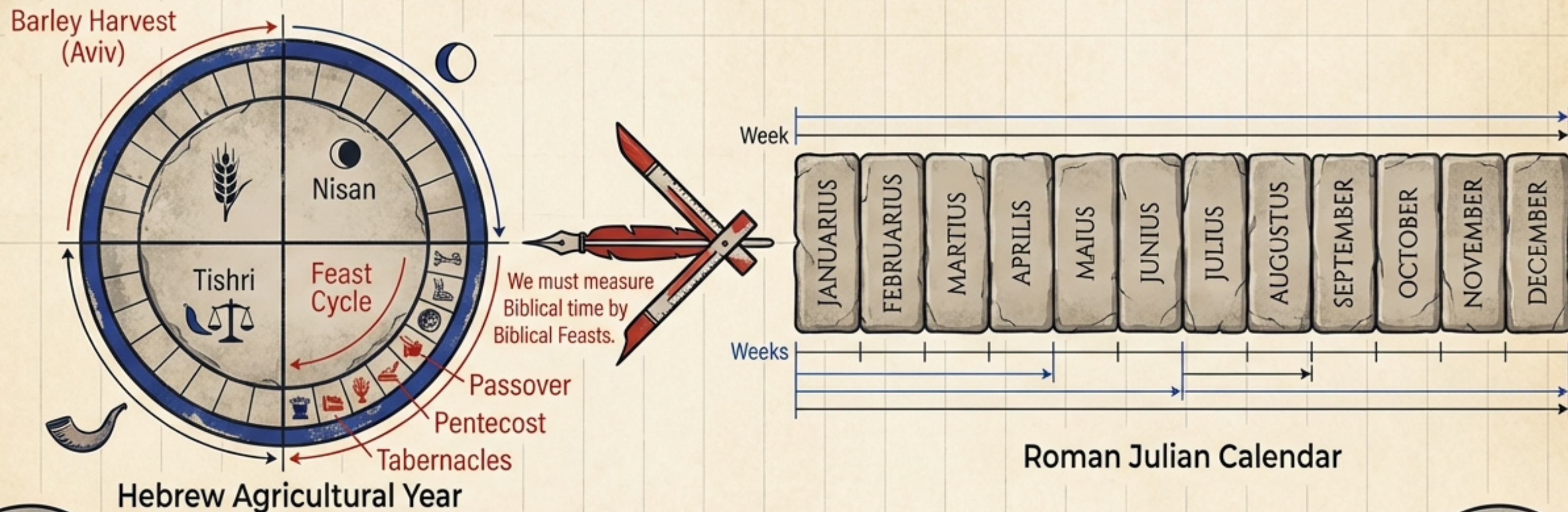
The Synoptic Gospels record only **ONE** Passover (the final one).

They describe a continuous, fast-paced ministry.

If the ministry was 3.5 years, the Synoptic authors silently skipped years of time.

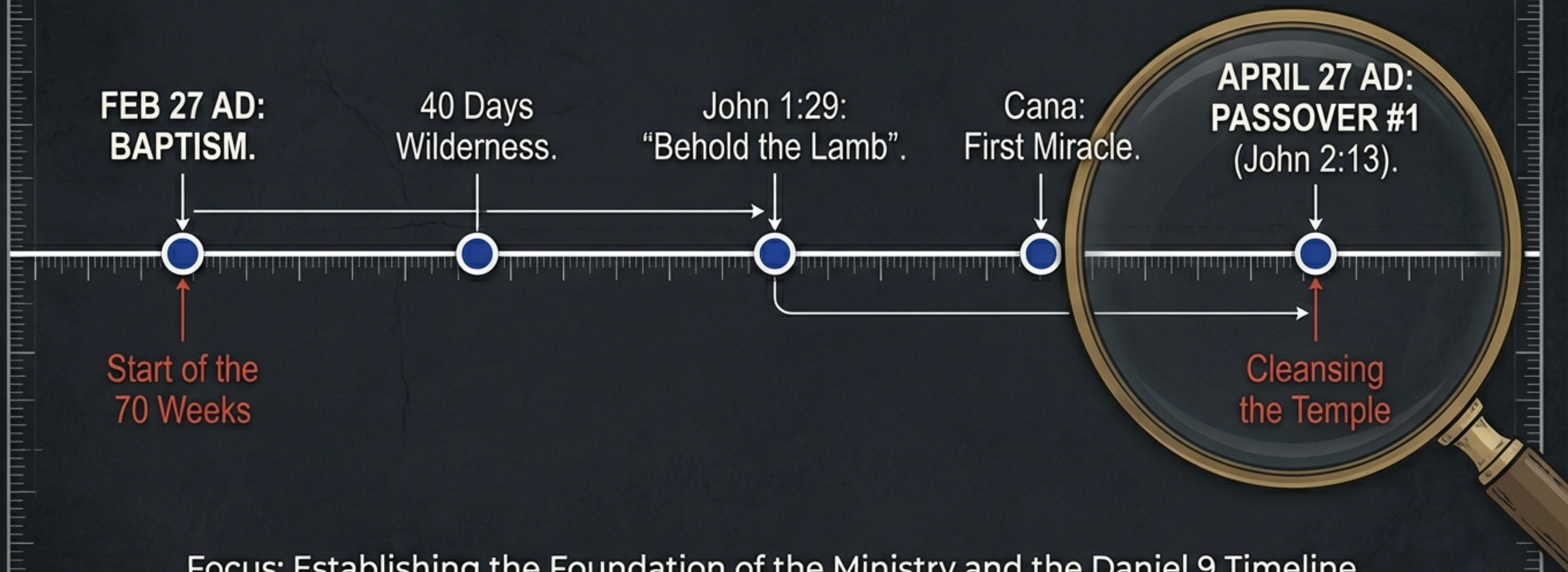
The **70-Week Model** harmonizes all four Gospels without chronological voids.

THE CALENDAR MECHANICS



Anchor Point: 15th year of Tiberius Caesar (Luke 3:1) = AD 27.

PHASE I: THE PREPARATION (SPRING 27 AD)



Focus: Establishing the Foundation of the Ministry and the Daniel 9 Timeline.

PHASE II: THE GALILEAN MINISTRY (SUMMER 27 AD)



Samaria:
Woman at
the Well.

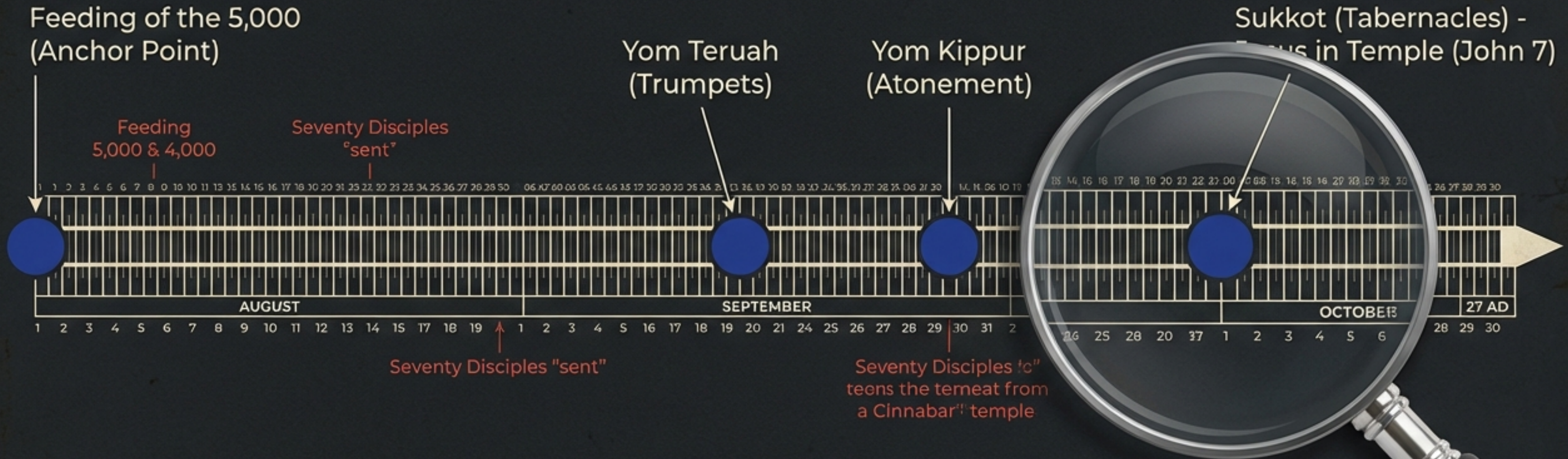
Nazareth:
"The Acceptable
Year" Sermon.

Calling of
the Disciples.

Sermon on
the Mount.

NO PASSOVER HERE.
The "Feast" of John 5 is
likely Shavuot (Pentecost).

PHASE III: THE FEASTS OF DISPUTE (FALL 27 AD)



This dense activity fits perfectly into the Fall feast cycle.

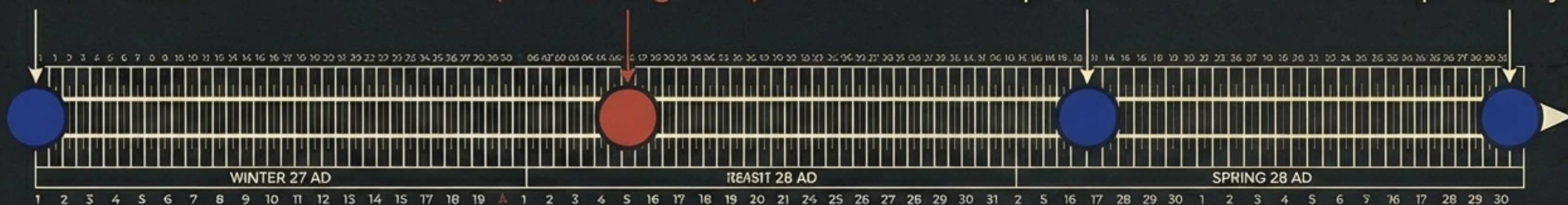
PHASE IV: WINTER & THE ROAD TO JERUSALEM (WINTER 27 AD - SPRING 28 AD)

Hanukkah
(Feast of Dedication)
- John 10:22

Raising of Lazarus
(The Turning Point)

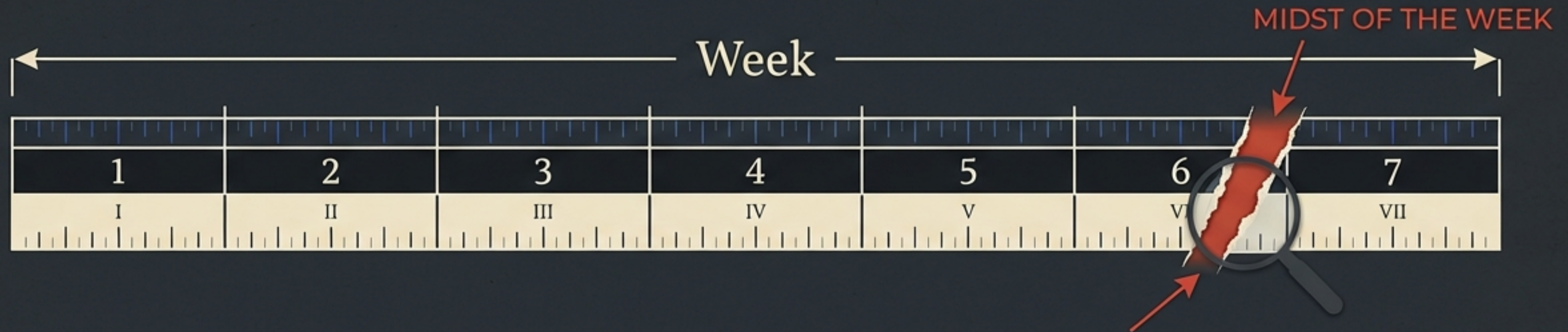
Retreat to
Ephraim

Spring 28 AD:
The Triumphal Entry



Arrival at the 62nd Week
of the Ministry.

THE MIDST OF THE WEEK



Daniel 9:27: “In the *midst of the week* he shall cause the sacrifice... to *cease*.”

- 🔍 The Ministry is 70 Weeks long.
- 🔍 Crucifixion occurs at the end of the 62nd week.
- 🔍 Jesus is “cut off”, ending the validity of the Temple system.

THE SIGN OF JONAH: THE WEDNESDAY CRUCIFIXION

APRIL AD 28

APRIL AD 28						
XIII	I	III	IV	V	VI	
25	26	27	28	29	30	31

PASSOVER (Nisan 14) / CRUCIFIXION

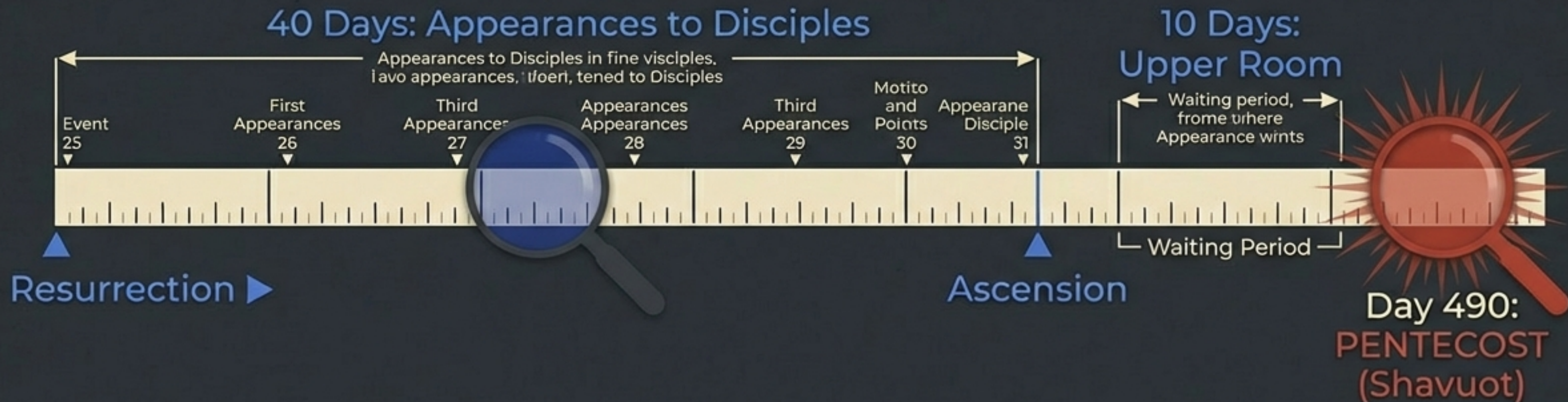
3 Days and 3 Nights

WEDNESDAY NIGHT (Night 1)	THURSDAY DAY (Day 1)	THURSDAY NIGHT (Night 2)	FRIDAY DAY (Day 2)	FRIDAY NIGHT (Night 3)	SATURDAY DAY (Day 3)	RESURRECTION (Sat Night/ Sun Morning)
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Night 1 → Day 1 → Night 2 → Day 2 → Night 3 → Day 3 →

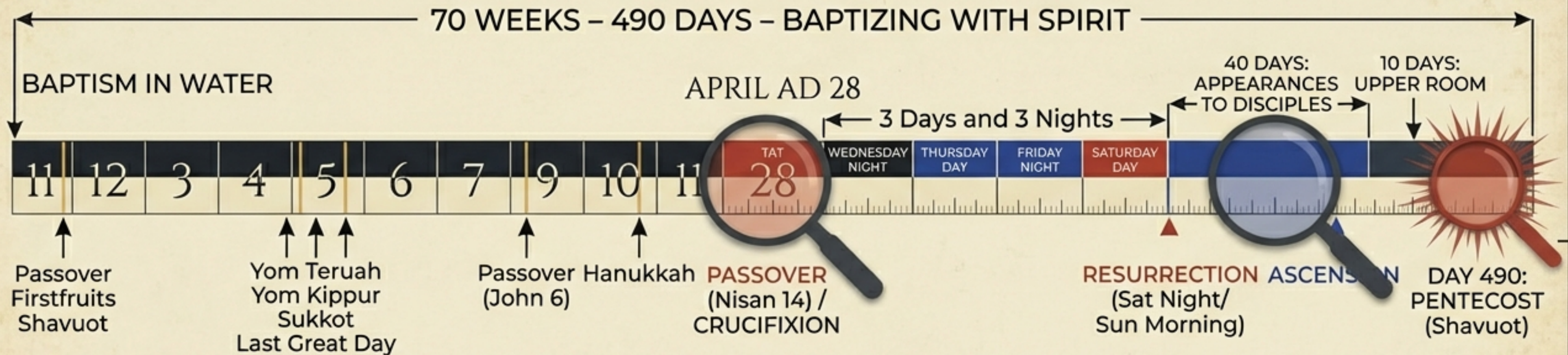
🔍 Only AD 28 fits the literal prophecy. A Friday crucifixion (AD 30/33) fails the math.

THE FINAL 40 DAYS & PENTECOST



🔍 Fulfillment: The 70 Weeks conclude exactly with the Anointing of the Holy Spirit.

SUMMARY: THE 490-DAY RECONSTRUCTION



PROPHETIC:
Exact fulfillment
of Daniel 9.

HISTORICAL:
Matches pre-Eusebian
testimony.

ASTRONOMICAL:
Confirmed by
AD 27-28 lunar cycles.

TEXTUAL:
Solves the "Silent
Years" problem.

A timeline not of approximation, but of divine precision.