

Newly Discovered Information About the Gospel

By Daniel John Schmude (6/12/2026)

INTRODUCTION

In **The Mystery of the Overturned Altar**, it was revealed to us that the souls under the altar in the Fifth Seal (Rev. 6:9) are young victims of an ongoing and unholy sacrifice. When the Divine Father of Jesus reveals that to us, our natural reaction is to start asking him, in prayer, to **teach us** (John 6:45) how Christians can help stop the unholy sacrifice, so that those who help can be clear from the blood of the victims on the day their blood is avenged (Rev. 6:10, 19:2).

We are then taught several things, and one is that by giving up his own life as the holiest sacrifice (ie. to obtain for others the forgiveness of their debts to God), the Christ took away the efficacy of the animal sacrifice in the year that was foretold by the prophets, the year 3790 AM. This paper will explain how we discovered this new information. Not only did the Christ die "for our sins according to the scriptures" (1Co. 15:3), but he also died **in the year 3790 AM** according to the scriptures.

HOW TO VALIDATE THE TESTIMONIES OF TWO WITNESSES

The story of Susanna is recorded in Daniel chapter 13 of the Catholic Bible. The story illustrates how we go about validating the testimonies of two individuals who claim to have seen a certain event. First, we separate the two witnesses, so that neither can hear how the other will answer the question that we are about to ask them. Then, we ask each witness a question about the alleged event, a question with many possible answers. If their answers match, then we have *validated* their witness. But if their answers differ, then we have *invalidated* their witness. In our case, we will ask each witness a question posthumously. This is possible, because their testimonies are recorded, and as we know from watching the game show "Jeopardy," each recorded statement is an answer to a question.

VALIDATING THE TESTIMONIES OF TWO PROPHETS

Two prophets claim to have foreseen a future event, the kingdom of Judah committing a great sin. Only one witness answers the question, "What will the great sin of Judah be?" But both witnesses answer the question, "*When will Judah commit its great sin?*" The latter is the question that we will ask each prophet posthumously, and each could not have known the answer of the other because of how they answered the question. One answered in number of years after a reference point, and the other, in number of years before a reference point (ie. x years after event W versus y years before event Z). Therefore, this is a perfect way to validate their testimonies (ie. if $W + x = Z - y$, then their answers match). The two prophets are Ezekiel and Daniel.

About 3 years before the destruction of the first temple, **Ezekiel** prophesied that Judah would commit its great sin 40 years before the destruction of the second temple. We can know this, because he prophesied by building a clay model of the first temple's impending destruction (Eze. 4:4-6), and it was not until *after* he had laid on his left side for parts of 390 days, one for each year of Israel's iniquity, that he laid on his right side for parts of 40 days, one for each year of Judah's iniquity. Therefore, the 390 years and the 40 years cannot overlap; and because of that, the 390 years must have led up to the destruction of the

first temple (see Table 1), while the 40 years must have been foretold to lead up to the destruction of a second temple.

Rulers of Judah from the Division of the Kingdom to the Destruction of the First Temple		
1. Rehoboam	17 years	1 Kings 14:21
2. Abijam	3 years	1 Kings 15:2
3. Asa	41 years	1 Kings 15:10
4. Jehoshaphat	25 years	1 Kings 22:42
5. Jehoram	8 years	2 Kings 8:17
6. Ahaziah	1 years	2 Kings 8:26
7. Athaliah	6 years	2 Kings 11:3
8. Joash (Jehoash)	40 years	2 Kings 12:1
9. Amaziah	29 years	2 Kings 14:2
10. Azariah (Uzziah)	52 years	2 Kings 15:2
11. Jotham	16 years	2 Kings 15:33
12. Ahaz	16 years	2 Kings 16:2
13. Hezekiah	29 years	2 Kings 18:2
14. Manasseh	55 years	2 Kings 21:1
15. Amon	2 years	2 Kings 21:19
16. Josiah	31 years	2 Kings 22:1
17. Jehoahaz	0 years	2 Kings 23:31
18. Jehoiakim	11 years	2 Kings 23:36
19. Jehoiachin	0 years	2 Kings 24:8
20. Zedekiah	11 years	2 Kings 24:18
TOTAL	393 YEARS	

Table 1 - The first temple was destroyed 393 years after the kingdom became divided.

Jeroboam, the first ruler of Israel, is the one who caused Israel to sin (1Ki. 14:16). Therefore, the 390 years of Israel's iniquity began when the kingdom became divided between Israel (led by Jeroboam) and Judah (led by Rehoboam). If we add up the reigns of all 20 rulers of Judah between the division of the kingdom and the destruction of the first temple, the sum is 393 years. 390 of those would have passed at about the time Ezekiel prophesied the impending siege of Jerusalem. The first temple was destroyed 3 years after Ezekiel prophesied, and he prophesied 390 years after Jeroboam caused Israel to sin. 3 is 0.77% of 390 (since $3 / 390 = 0.0077$). Therefore, 0.77% is Ezekiel's fudge factor.

As for the second temple, it was destroyed on the 9th of Av in the year 3830 AM (see Figure 1). 40 years before that was the year 3790 AM. If we apply Ezekiel's fudge factor, then we take 0.77% of 40 years, which is 112 or 113 days (since $0.0077 \times 40 \times 365.25 = 112.5$), and we subtract that from the 9th of Av to arrive at the 14th or 15th of Nisan (since 112 or 113 days is 5 or 6 days less than 4 lunar months of 29.5 days each). Therefore, according to Ezekiel's prophecy, Judah would commit its great sin *in the year 3790 AM*, most likely on the 14th or 15th of Nisan.



Figure 1 - Relief on the Arch of Titus, depicting the scene of the second temple's destruction on the 9th of Av in the year 3830 AM.

The angel Gabriel told the prophet *Daniel* what Judah's great sin was going to be. They were going to execute the Messiah (Dan. 9:26). Isaiah was told the same thing (Isa. 53:1-12). But like Ezekiel, Daniel was also told *when* Judah's great sin was going to be. However, instead of answering the question "when?" in number of years before an event, such as the destruction of the second temple, Daniel answered it in number of years *after* an event, namely, the "going forth of the commandment to restore and to rebuild Jerusalem" (Dan. 9:25). Artaxerxes gave both parts of the two-part commandment. He gave the restore part to Ezra in the 7th year of his reign (Ezr. 7:7) and the rebuild part to Nehemiah in the 20th year of his reign (Neh. 2:1).

70 heptades were determined for Daniel's people (Dan. 9:24), and to determine when the 70 heptades began, it is necessary to determine which year was the 7th year of Artaxerxes (the going forth of the restore part of Artaxerxes' two-part commandment). His predecessor was Xerxes, who was assassinated in August of 465 BC, which would have been very late in the year 3296 AM. According to Papyrii AP6, Artaxerxes did not ascend to the throne until the year 3297 AM. Therefore, that was his accession year, and 3304 AM was his 7th year. If 3304 AM is the first year of the 1st heptade, then 3787 AM is the first year of the 70th heptade (since $3304 + [70 - 1] \times 7 = 3787$).

Judah is foretold to execute the Messiah *after* 69 heptades (Dan. 9:26). The next verse tells us how long after the 69 heptades. It says that he will confirm a covenant with many for one heptade (the 70th heptade), and in the middle of the heptade (the 4th year of it), he will cause sacrifice and oblation to cease (Dan. 9:27). His death by unjust execution is what would cause sacrifice to cease, and it would occur *in the year 3790 AM* (since $3304 + [69 \times 7] + [4 - 1] = 3790$). That fulfilment of Daniel's prophecy is confirmed by the miracle which happened at the second temple on its last 40 feasts of atonement (see Figure 2).



Figure 2 - The lot for the Lord came up in the left hand 40 feasts in a row, from 3791 to 3830 AM.

According to the Talmud, for 40 straight years (from 3791 to 3830 AM), the lot for the Lord came up in the left hand and the red strap remained red. The lot for the Lord coming up in the left hand 40 times in a row is like a coin flip landing on tails 40 times in a row. The odds of that are about a trillion to one! That miracle was a sign that the efficacy of the sacrifice was taken away in 3790 AM, sometime before the 9th of Av.

In summary, we asked two prophets posthumously, "*When was Judah going to commit its great sin?*" Ezekiel answered that Judah would commit its great sin 40 years before the destruction of the second temple, and Daniel answered that Judah would commit its great sin 486 years after the seventh year of Artaxerxes (since $[69 \times 7] + [4 - 1] = 486$). 40 years before the destruction of the second temple turned out to be the year 3790 AM, and 486 years after the seventh year of Artaxerxes also turned out to be the year 3790 AM. Since the answers match, the testimonies of the two prophets are validated. Therefore, the scriptures foretold that Judah would kill the Messiah ***in the year 3790 AM***.

VALIDATING THE TESTIMONIES OF TWO APOSTLES

Two apostles claim to have witnessed Judah killing Jesus of Nazareth during the reign of Herod (from 3786 to 3796 AM). Each testimony answers the question, "*On what day of the week was Jesus killed?*" Each testimony also answers the question, "*On what day of the month was Jesus killed?*" Those are the two questions that we will ask each apostle posthumously, and since each witness answers the two questions in a very different manner, this is a perfect way to validate their testimonies. The two apostles are Matthew and John.

Knowing the day of the week and the day of the month that Jesus of Nazareth died will help us determine the year of his death. The following is how we establish the five possible years in which he could have died, according to Luke and John. John the Baptist was about six months older than Jesus (Luke 1:36). A Jewish man would begin his ministry at about the age of 30 (Luke 3:23). John began his ministry in the 15th year of Tiberius Caesar (Luke 3:1). Tiberius was a co-emperor with Augustus for 2 years (see Figure 3). Therefore, the 15th year of Tiberius' reign was either 26 or 28 CE, depending on whether we count the 2-year co-regency. Assuming the ministry of John began about 6 months before that of Jesus, the first Passover of Jesus' ministry happened as early as 27 CE and as late as 30 CE.



Figure 3 - Roman coin depicting the co-emperors from 12 to 14 CE, Tiberius on one side and Augustus on the other.

According to John the Apostle, Jesus died on the 3rd or 4th Passover of his ministry, depending on whether the unnamed feast (John 5:1) was the Passover. (The 3 named feasts are mentioned in John 2:13, 6:4, and 13:1). When we do the math, we find that the year of Jesus' last Passover, the one on which he died, was as early as 29 CE and as late as 33 CE, with 30, 31, and 32 CE being three other possible years. Therefore, according to Luke and John, Jesus died on the Passover in one of the five years, from 29 to 33 CE, which is from **3789 AM to 3793 AM**.

According to **Matthew**, Jesus said that the Son of Man would be in the heart of the earth (i.e. dead) for "3 days and 3 nights" (Mat. 12:39-40). He also claims that Jesus rose from the dead during the 1st night of the week, just before daybreak (Mat. 28:1-8). Jesus died on a day of preparation, because Matthew calls the next day, "the day after the preparation" (Mat. 27:62). In a moment, it will become evident why he did not simply call that day the sabbath. Finally, it was on the day after Jesus' death that the chief priests and Pharisees asked Pilate to station a guard at the tomb "until the 3rd day", since Jesus had said that he would rise from the dead "after 3 days" (Mat. 27:63-64). The guard could leave the tomb on "the 3rd day" of guard duty, because that would have been the 4th day of Jesus' death (see Figure 4).

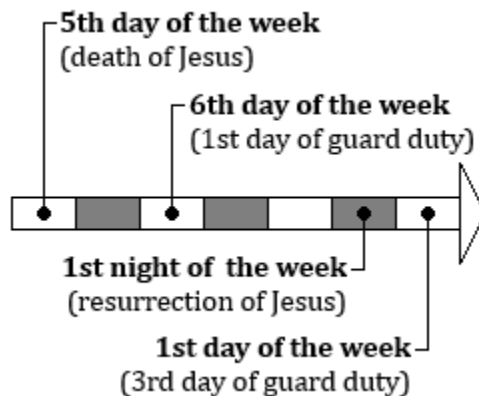


Figure 4 - Matthew's timeline of events leading up to the resurrection of Jesus.

Some have said that Matthew has the last supper occurring at the same time the Passover lambs at the temple were eaten (Deu. 16), which would have been early on the 15th of Nisan. But that is not possible, because the 15th of Nisan is an annual sabbath (Deu. 23:6-7) and Matthew has Jesus being crucified on a day of preparation (Mat. 27:62). Therefore, the last supper must have occurred early on the 14th of Nisan, which is when the Passover lambs during the Exodus were eaten (Exodus 12). According to Matthew's timeline, Jesus of Nazareth died **on the 5th day of the week and the 14th day of Nisan** before

rising from the dead on the 1st night of the week, just before daybreak on the 17th day of Nisan. The Son of Man was dead for parts of 3 days and 3 nights.

According to *John*, Jesus said that there are twelve hours in a day (John 11:9) and that if his body was destroyed he would raise it up "in three days" (John 2:19). John also claims that Jesus rose from the dead just before the 1st day of the week while it was still dark (John 20:1). Therefore, Jesus could have died as early as the 5th day of the previous week and as late as the 7th day. The 7th day can be ruled out by the fact that it is the weekly sabbath and John claims Jesus was crucified on a day of preparation (John 19:14), a day that precedes a Sabbath. That leaves the 5th and 6th days of the week as the only two possibilities. John claims that Jesus died on the Passover, the 14th of Nisan (Lev. 23:5); and the Passover is always a day of preparation, since it always precedes an annual sabbath, the 15th of Nisan, known as the first day of the Feast of Unleavened Bread (Lev. 23:6-7). Therefore, the 5th day of the week remains a possible day of Jesus' death, as does the 6th day (see Figure 5).

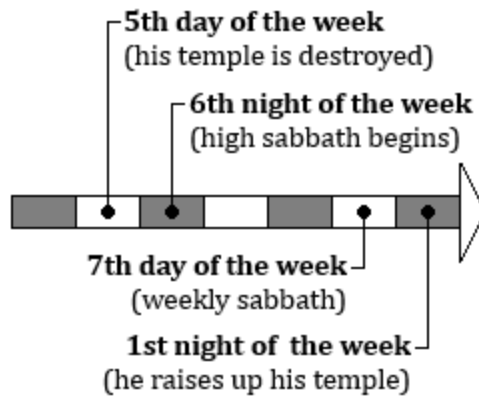


Figure 5 - John's timeline of days leading up to the resurrection of Jesus.

But regarding the need to take the body of Jesus down from the Cross, John writes, "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 19:31). Notice the "for" clause. A for-clause explains why something in the statement is true. But this for-clause does not explain why "the bodies should not remain upon the cross." Instead, it explains why "it was the preparation." It was the preparation, because "that sabbath day was an high day." There is no reason for John to write, "for that sabbath day was an *high* day," unless that sabbath day was not the *7th* day of the week but the 6th day. Therefore, according to John, Jesus of Nazareth was killed *on the 5th day of the week and the 14th day of Nisan*.

Modern science enables us to accurately calculate the moon phases of ancient Jerusalem, so that we can determine whether any of the five years in which Jesus could have died (from 3789 to 3893 AM) had the 14th of Nisan fall on the 5th day of the week. Nisan is the first month on the religious calendar, and they knew, based on whether the barley sheaf had appeared, whether to add a leap month. The first full moon after the Spring Equinox is the Nisan moon. Half of a month is almost 15 days, and the Spring Equinox usually occurs on March 20. Therefore, we are interested in the new moon phases between March 5 and

April 4 for the five years in question (see Table 2). The 1st of Nisan is the calendar day in which the first crescent of the Nisan moon becomes visible.

<u>Year</u>	<u>New Moon</u>	<u>Nisan 1</u>
29 CE	SAT 04/02 19:40	SUN/MON
30 CE	WED 03/22 19:55	THU/FRI
31 CE	MON 03/12 00:25	MON/TUE
32 CE	SAT 03/29 22:10	SUN/MON
33 CE	THU 03/19 12:45	FRI/SAT

Table 2 - Dating the 1st of Nisan in years 29 to 33 CE (3789 to 3793 AM). The leap month would have been added in 32 CE.

The first crescent becomes visible around the time of the sunset, about 18 to 46 hours after the time of the new moon. If it first becomes visible about 18 to 32 hours after the time of the new moon, then it becomes visible after sunset (because it's too close to the sun to see it before sunset). Otherwise, the first crescent becomes visible before sunset. According to the moon phase data, in 30 CE, the first crescent of the Nisan moon became visible either after the sunset on a Thursday or before the sunset on a Friday. Either way, the 6th day of the week was the 1st day of Nisan, and the 14th day of Nisan was on the 5th day of the week. 30 CE (3790 AM) is the only year, of the five, in which the 14th day of Nisan fell on the 5th day of the week.

Therefore, according to the testimonies of Matthew and John, coupled with modern science, Judah executed Jesus in the year 3790 AM, the same year that Ezekiel and Daniel foretell as the year when Judah would execute the Messiah. Even the day of Jesus' death (the 14th of Nisan) matches what we estimated based on Ezekiel's fudge factor.

CONCLUSION

In summary, we asked two apostles posthumously, "On what day of the week was Jesus killed?" and "On what day of the month was Jesus killed?" The two apostles were Matthew and John, and both answered that Jesus was killed ***on the 5th day of the week and the 14th day of Nisan***. Since neither of them recorded which year of Herod's reign was the year in which Jesus was killed, we had to wait almost two thousand years, when modern science enabled the moon phases of ancient Jerusalem to be computed, before we could find out the year that Judah killed Jesus of Nazareth, according to the apostles. That year turned out to be ***the year 3790 AM***, the same year in which the two prophets, Ezekiel and Daniel, foretold that Judah would kill the Messiah.

This validates the Gospel of the Messiah, which claims that "the Christ died for our sins according to the scriptures" (1Co. 15:3) and that "he rose from the dead on the third day according to the scriptures" (1Co. 15:4). This new validation enables us to insert the phrase, "in the year 3790 AM," into the first part of the Gospel, so that new evangelists can say, "the Christ died for our sins ***in the year 3790 AM*** according to the scriptures."