



The Timetable of Jesus Christ: - How the Messiah saved the world in 62 ½ weeks - (The Nanotheology series: Volume 1)

Arne Strand

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When exactly was Jesus Christ born? Were the wise men present at the so-called nativity scene? How long did the ministry of John the Baptist last? On what date did John baptize Jesus? How long did Jesus' ministry last? When did the acceptable year of the Lord begin, when did it end and why did Jesus ride into Jerusalem twice on two separate days before his crucifixion? Was Jesus' last supper the Passover meal and does the Bible teach that Jesus died on a Friday and rose from the dead on a Sunday? The reason why so many of the chronological facts about the ministry of Jesus Christ were overlooked or misinterpreted by the post-apostolic church is found in two Greek words that were interpolated into the "Gospel of John" in the second century. The Timetable of Jesus Christ shows how this seemingly insignificant addition created a host of apparent contradictions in the Gospels and how it eclipsed the Messiah's timetable which Jesus knew was revealed in Daniel 9:24-27. When the interpolation is removed, however, this timetable, and how Jesus followed it to the letter, will be clearly seen in the Gospels. The prophecy of the seventy weeks of Daniel has nothing to do with how long Israel would have to wait for the Messiah to come, as so many believe, but with how long his ministry would last once he had arrived on the scene. The author is assistant professor in the Department of Philosophy, Classics, History of Art and Ideas at the University of Oslo in Norway, but this is a theological work and the first of twelve books in a series called Nanotheology, a concept inspired by the word nanotechnology, which refers to the manipulation of matter on an atomic and molecular scale. Only by paying attention to the minutest details in the Bible will we come to realize how much of the greatness of God's word we have overlooked, especially during the last couple of centuries when the hermeneutics of suspicion has been in vogue in theology. Despite the fact that the Bible is the greatest bestseller of all time it is poorly understood, for instead of reading what is written, most theologians have just projected their own ideas upon the text. Nanotheology is all about letting the Scriptures speak for themselves.

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