

Was it Saturday  
or Sunday in 28,  
29, 30, 31, 32  
or 33 CE?

You Decide

# The Most Important Date In History

## When Was the Resurrection?

"The Redeemer will come to Zion, And to those who turn  
from transgression in Jacob," Says YHWH. (Isa 59:20 NKJV)

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Is your belief system adequate for salvation?



## Table of Contents

The Most Important Event in History – When Was It? .....	4
Preface .....	4
Purpose .....	7
What Year Was Yahushua Messiah Born?.....	7
Key Dates.....	7
Reign of Herod the Great.....	7
Sabbatical Years .....	8
Atonement Eclipse .....	9
Hasmonean Dynasty Rules 126 Years.....	12
Archelaus Becomes Ethnarch .....	13
Yahushua’s Ministry .....	14
Section Summary .....	18
What Day of the Week Was Yahushua Messiah Crucified? .....	18
Roman, Julian & Gregorian Calendars .....	18
Calculated Hebrew Calendar – Based on Hillel II algorithms.....	19
Crescent New Moon Calendar.....	19
Calendar Conversions .....	19
Conventions.....	20
3 Theories .....	20
Counting Methodology.....	20
The Calendar from 28-33 CE.....	20
Calendar Summary .....	24
Jonah’s 3 Days and 3 Nights (1 witness in KJV) .....	25
Messiah’s Prophetic Credentials .....	26
Sign of Jonah – Luke 11:30 - not 3 days and 3 nights .....	26
Jonah the Sign to Nineveh .....	27
Nineveh in History .....	28
Jonah Swallowed by the Great Fish .....	29
Hebrew Connotation .....	30
Greek Connotation.....	30
The 3 <sup>rd</sup> Day - Luke’s Account .....	31
Dr. Luke’s References to the Resurrection Timeline (6 Witnesses).....	32
Other References to 3 Days and 3 Nights.....	33
3 Nights and 3 Days or 3 Days and 3 Nights? .....	35
Days and Nights.....	35
Days Preceding the Flood.....	35

Moses on Mt Sinai.....	36
Job’s Silent Meeting .....	36
Nehemiah’s Prayer.....	36
40 Days and 40 Nights .....	37
Just Days - Circumcision Day .....	37
All Day and All Night.....	37
The Sign of Yahushua’s Return.....	38
Peter’s Vision – Acts 10.....	39
The 9 <sup>th</sup> Hour.....	41
Journey to Emmaus .....	41
Section Summary .....	42
When Was the Lamb Selected? .....	43
Analysis.....	44
Section Summary .....	46
What Day of the Week Was Yahushua Messiah Resurrected? .....	47
The Dawn Problem .....	47
Early in the Morning.....	47
Matt 28:1 Detail .....	48
Matt 28:1 Summary.....	49
Mark 16:1, 2, 9 Detail .....	49
Mark 16:1, 2, 9 Summary.....	52
Luke 24:1 Detail.....	52
Luke 24:1 Summary .....	53
John 20:1 Detail .....	53
John 20:1 Summary .....	53
The Dawn Problem Summary .....	53
Arrival at the Sepulcher.....	54
In 3 Days (5 witnesses) .....	55
The 3 <sup>rd</sup> Day (14 witnesses in KJV plus Josephus) .....	55
After 3 Days (2 witnesses in KJV) .....	56
The Guards Still on Duty.....	57
Alternatives .....	58
Section Summary .....	61
Purchase of Spices Controversy.....	62
Section Summary .....	67
When Did Yahushua Rise From the Dead?.....	67
Section Summary .....	69
The Earthquake.....	69

Section Summary .....	70
The Wave Sheaf Offering (Omar).....	70
Section Summary .....	71
1st DOUB & Sabbath Stacked.....	72
Section Summary .....	73
Conclusion.....	73
When was Yahushua Messiah Born? .....	75
When was Yahushua Crucified? .....	75
When was Yahushua Resurrected? .....	75
Was the Hebrew Calculated Calendar in use in 30 CE?.....	75
Bottom-line.....	75
Table 1 - Jerusalem Lunar Eclipses from 6 BCE to 1 BCE .....	10
Table 2 - Hasmonean Dynasty .....	13
Table 3 - Reign of Herod Antipas & Phillip.....	14
Table 4 - New Moon Comparison .....	21
Table 5 - Timeline Comparisons of 3 Theories .....	30
Table 6 - Peter's Vision Timeline.....	39
Table 7 - 72 Hours = 4 Days Ago.....	40
Table 8 - Abib Passover Calendar .....	44
Table 9 - Six Days Before Passover Comparison .....	45
Table 10 - Early in the Morning Comparison.....	47
Table 11 - Arrival at the Sepulcher .....	54
Table 12 - Theory 1, Pharisees Meet With Pilot on Thursday .....	58
Table 13 - Theory 2, Pharisees Meet With Pilot on Friday.....	59
Table 14 - Theory 3, Pharisees Meet With Pilot on Saturday.....	60
Table 15 - Pharisees Meet with Pilot Summary .....	61
Table 16 - Stacked Sabbaths .....	72
Table 17 - 49 Years Verses 50 Year Sabbatical Dates Comparison .....	76
Table 18 - Yahushua's Ministry.....	77
Table 19 - Yahushua's Birth and Crucifixion .....	78
Table 20 - 15th yr of Tiberius (2 year co-regency with Augustus).....	79
Table 21 - BCE to CE Transition .....	79

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# The Most Important Event in History – When Was It?

## Preface

The resurrection of Yahushua Messiah is the foundation and cornerstone of our eternal salvation. As believers, we all understand and agree on the significance and relevance of this event.

*Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." (Act 4:12 NKJV)*

There is no salvation without Yahushua's atoning blood to pay the deserved death penalty for us. The timeline of events leading up to the crucifixion are clearly established in the writings of the four Gospel accounts of Matthew, Mark, Luke and John. Each account provides unique details that collectively provide our understanding of the most important event in human history. It is clear from the scriptures that Yahushua was crucified, died, was buried and subsequently was resurrected by YHWH as the first fruit to immortality. The actual year and day of the week this event happened has been debated since the third century of the current era (CE).

Many have assumed that the Friday crucifixion and Sunday resurrection is just the way it happened. Those that have looked a little deeper have found the Friday crucifixion theory has serious inconsistencies, especially when you attempt to reconcile the timeline with Matthew 12:40. It is clearly impossible to physically compress 3 days and 3 nights between Friday and Sunday. The only solution for this dilemma is to allegorize 3 days and 3 nights by tweaking the scriptures to fit the assumption.

Most who have examined this question conclude that a Wednesday crucifixion followed by the resurrection at the end of the weekly Sabbath (at or just after sunset) is the provable standard. This foundational "truth" is the cornerstone of most Sabbath keeping believers, because it seems to be validated by all the scriptural evidence. I personally have embraced this theory for 45 years, proving and re-proving it many times; writing Bible study guides and timelines displaying the accuracy of this theory. The Wednesday Passover/crucifixion has become the defacto standard for the most important event in history.

The Wednesday Passover/crucifixion date seems to be validated by the scriptures. However, one scripture I have read over many times has recently piqued my interest:

*Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" And He said to them, "What things?" So they said to Him, "The things concerning Yahushua of Nazareth, who was a Prophet mighty in deed and word before YHWH and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened." (Luke 24:18-21 NKJV)*

The context of this verse takes place on Sunday, daytime, after the resurrection. Cleopas and an unnamed disciple were walking from Jerusalem to Emmaus (about an 8 mile distance). Yahushua joins them incognito and they are discussing the recent significant events. Clearly, Cleopas states that it is the 3<sup>rd</sup> day since "the chief priests and our rulers delivered Him to be condemned to death, and crucified Him".

A second scripture later in this chapter of Luke is also of interest (spoken in the first person by Yahushua):

*And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, "Thus it is written, and thus it was necessary for the Messiah to suffer and to rise from the dead the third day (Luke 24:45-46 NKJV)*

Yahushua is referencing the same timing statement (compared to Luke 24:21) relative to the 3<sup>rd</sup> day since the event.

There is no way to inclusively or exclusively count retroactively from Sunday and arrive at Wednesday.

- Sunday is 3<sup>rd</sup> day
- Saturday (weekly Sabbath) is 2<sup>nd</sup> day
- Friday is 1<sup>st</sup> day

If you count inclusively, Friday has to be the day of the event. If you count exclusively, Thursday has to be the day of the event. There is no way to reconcile Wednesday as the day of the event as described in Luke 24.

Another interesting facet of the Passover/crucifixion week is the importance of the calendar. The Passover is the 14<sup>th</sup> day of Abib, prepared the evening before. The Passover is the 14<sup>th</sup> day after the declaration of the new moon marking Abib 1. Today there is much debate on how the new moon is declared. The debate falls into two major categories:

1. The Calculated Hebrew Calendar – This calendar technique determines the new moon from the mathematical mean average of the synodic month. The Hebrew calendar defines the new moon as the dark moon conjunction with the Earth and Sun (all in a straight line). From new moon to the next new moon is a mean average period of 29.53059 days as viewed from Earth. Simply said, this technique uses the dark moon conjunction as the definition of a “new moon”. This occurs when the sun, moon and Earth are in alignment.
2. First Observed Crescent Calendar – This calendar technique determines the new moon from the actual visible confirmation of the first visible crescent as observed from Jerusalem (although some proclaim from their virtual location). This declaration is made simply from the first physically observed new moon crescent.

The date of the new moon, which initiates the new month, occasionally occurs on the same calendar day on both calendar systems, however most frequently, the Calculated Hebrew Calendar precedes the First Observed Crescent Calendar by a day, sometimes two. The determination of the 1<sup>st</sup> day of the new month is obviously affected, depending on which calendar system is employed. As an example, if Abib 14 in a given year is on a Wednesday using the Calculated Hebrew Calendar, the exact same date (Abib 14) on the First Observed Crescent Calendar may be a Thursday or Friday (typically one or two days later). This calendar deviation is the focal point of the day of the week, and ultimately the year, in which Yahushua Messiah was crucified and will be examined in-depth in this research paper.

The actual year Yahushua Messiah was crucified also is rigorously debated among Bible scholars and typically varies from 28 CE through 33 CE. There are numerous dating clues provided in the Bible, notably in Luke chapters one and two as well as John chapter two. Additionally, Josephus provides a significant historical record of Herod the Great along with numerous interlocking dates of events associated with his reign over Judah. We will discover the date references from the

scriptures will synchronize perfectly with the secular historical record allowing us to pinpoint the year Yahushua was born and the year He was crucified.

It is easily provable that Yahushua was crucified on the Passover, which is Abib 14. The question is which Abib 14 did this occur; on the Calculated Hebrew Calendar (Hillel II) or on the First Observed Crescent Calendar? With the assistance of the latest calendar computer software, we are now able to accurately establish the dates, as well as the actual day of the week, for the Passover and Days of Unleavened Bread for any year dating back to 1 CE. With recently developed software tools we are also able to compare the variations between the Calculated Hebrew Calendar and the First Observed Crescent Calendar. As a result, once we prove the day of the week the crucifixion of Yahushua Messiah took place, we will be able to match that day (Wednesday, Thursday or Friday) to the year that compliments that particular Passover day (Abib 14).

Most will be surprised to learn a Wednesday crucifixion is astronomically only possible in certain specific years. If you assume that the crucifixion took place on Wednesday, Abib 14, in 30 CE, you also by default, must accept the Calculated Hebrew Calendar (Hillel II) to establish this date. In 30 CE, it is not astronomically possible to have a Wednesday Passover (Abib 14) resulting from the First Observed Crescent Calendar on Abib 1. Using the First Observed Crescent Calendar, the new moon (day 1) would have occurred no earlier than Friday, March 22 (see [Table 4 – New Moon Comparison](#)). This results in Passover (Abib 14) on Thursday, April 4<sup>th</sup> (Gregorian proleptic dating). In other words, the only way you can reconcile the Wednesday crucifixion with Abib 14<sup>th</sup> as Passover in 30 CE, is to use the Calculated Hebrew Calendar (Hillel II). Some assert that the Calculated Hebrew Calendar was being used during the time Yahushua walked the Earth. Is this a valid assumption? The following reference provides a useful history of the development of the Calculated Hebrew Calendar.<sup>1</sup>

Alternatively, if you assume that the crucifixion was on Wednesday, Abib 14, in 31 CE, you must use a calendar system that establishes Abib 1 after the spring equinox. In other words, in order to have a Wednesday crucifixion, the Passover new moon (Abib 1) must occur after the spring equinox (some refer as “tequfah”), which also generates spirited debate.

And lastly, if you hold that the crucifixion took place in 33 CE, you must accept that the Passover (Abib 14) was on Friday that year. This is one of the few years that the Calculated Hebrew Calendar and the First Observed Crescent Calendar are in harmony. This Friday Passover is, of course, the traditional “Christian” day of the crucifixion (AKA Good Friday<sup>2</sup>).

This calendar dialogue might all sound complicated, but it is mathematically possible to unwind the current astronomical calendar and determine when the dark moon conjunctions and 1<sup>st</sup> visible crescent were visible in the time of Yahushua. If the year of the crucifixion is known, and the day of the week is known, we should be able to determine which calendar system was in affect at the time of Yahushua’s crucifixion. These are the questions this paper will address.

This subject matter has been debated and analyzed by many outstanding scholars and commentators. Although bias and pre-conditioning often influence our understanding, the conclusion should never determine the facts. This research paper will attempt to let the facts determine the outcome.

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<sup>1</sup> [http://en.wikipedia.org/wiki/Hebrew\\_calendar](http://en.wikipedia.org/wiki/Hebrew_calendar)

<sup>2</sup> [http://en.wikipedia.org/wiki/Good\\_Friday](http://en.wikipedia.org/wiki/Good_Friday)

## Purpose

This research paper will analyze the scriptures, secular historical record and the calendar to determine when Yahushua Messiah was born, crucified and resurrected.

This paper is also intended to provide an in-depth analysis of the following questions:

- Which day of the week did the crucifixion actually take place?
- What day of the week did the resurrection take place?
- What year did the crucifixion and resurrection take place?
- Was the Hebrew Calculated Calendar in use the year Yahushua was crucified?

## What Year Was Yahushua Messiah Born?

### Key Dates

An analysis of the historical record provides the keys to establishing the birth, ministry and crucifixion of Yahushua Messiah. The accurate determination of Yahushua's birth date figures prominently with the actual date of His crucifixion, death and resurrection. In this section, we will examine the events and calendar timings that took place during the reign of Herod the Great.

Once we know the date of Herod's death, we know the window of time when Yahushua was born. It can be no more than two years previous to Herod's death. In this section, you will discover that Herod died just before Passover. It will be shown that Yahushua was approximately six months old at the time of Herod's death. As a result, we will conclude that Yahushua was about 33.5 years old when He was crucified, assuming He was born in the fall season. As we begin our investigation, we certainly know that we have a range of .5 years through 2 years as possible dates of Yahushua's birth prior to Herod's death.

### Reign of Herod the Great

Herod the Great<sup>3</sup> was the son of Antipater, an Idumæan by birth (Edomite Jew). Herod was born in 73 BCE and died at Jericho before Passover in March or April 4 BCE.<sup>4</sup> Although there is competent debate, most scholars place his appointment as Roman King in the 184<sup>th</sup> Olympiad which ended in 40 BCE.

*Antony also feasted Herod the first day of his reign. And thus did this man receive the kingdom, having obtained it on the hundred and eighty-fourth olympiad, when Caius Domitius Calvinus was consul the second time<sup>5</sup>, and Caius Asinius Pollio [the first time]<sup>6</sup>. (Josephus Ant XIV.14.5)*

An Olympiad is used as a calendar benchmark dating back to the summer of 776 -772 BCE.<sup>7</sup> The first Olympiad dates to the restoration of the Olympic Games in 776 BCE which are counted in four year cycles. Therefore, the 184th Olympiad began in 44 BCE and ended in 40 BCE  $\{(184 \times 4) - 776 = 40 \text{ BCE}\}$ . Josephus identifies the specific year Herod became a Roman King within the 184<sup>th</sup> Olympiad with the reference to the current elected consuls who serve one year terms (Calvinus and

<sup>3</sup> [http://en.wikipedia.org/wiki/Herod\\_the\\_Great](http://en.wikipedia.org/wiki/Herod_the_Great)

<sup>4</sup> <http://www.yahweh.org/publications/sjc/sj17Chap.pdf>

<sup>5</sup> [http://en.wikipedia.org/wiki/Gnaeus\\_Domitius\\_Calvinus](http://en.wikipedia.org/wiki/Gnaeus_Domitius_Calvinus)

<sup>6</sup> [http://en.wikipedia.org/wiki/Gaius\\_Asinus\\_Pollio\\_\(consul\\_40\\_BC\)](http://en.wikipedia.org/wiki/Gaius_Asinus_Pollio_(consul_40_BC))

<sup>7</sup> <http://www.nostos.com/olympics/>

Pollio in 40 BCE)<sup>8</sup>. As a result, we know from the historical records that Herod was crowned as a Roman King in 40 BCE.

Herod reigned as Roman client King of Judea from 37 – 4 BCE.<sup>9</sup>

- Reigned as Roman King 37 years (40 – 4 BCE, non-accession Nissan to Nissan dating) (Wars 1.33.8)
- Reigned as King of Judea 34 years (37 – 4 BCE, non-accession Nissan to Nissan dating) (Wars 1.33.8)

We will find, in the following dialogue, these dates synchronize with numerous other calendar markers and events.

Although Herod became a Roman King in 40 BCE, he possessed no kingdom to govern. The land of Judea became his target acquisition and eventual trophy after a lengthy 5 month bloody siege of Jerusalem (Wars I.18.2). As a result, Herod wrested control of Jerusalem and the surrounding territory of Judea in 37 BCE, exiling Antigonus to being beheaded by Marc Anthony and ending the Hasmonean dynasty.<sup>10</sup>

### Sabbatical Years

It is of note that the year Herod besieged and eventually conquered Jerusalem was 37 BCE, a Sabbatical year according to Josephus' writings (Ant 14.16.2, Ant 15.1.2). Although not directly relevant to this study, some thirteen years later we find a significant draught has developed and the food harvest has been decimated. Thirteen years after the Sabbatical year referenced by Josephus in 37 BCE (Ant 15.9.1) would be the 6<sup>th</sup> year of the then current Sabbatical cycle. This would normally be the year that the harvest receives a double blessing from YHWH in preparation for the 7<sup>th</sup> year Sabbatical land rest (Lev 25:21-22) starting in 23 BCE.<sup>11</sup> Josephus records the despair and misery in the society as a direct result of a major agrarian failure just prior to a Sabbatical land rest.

The second Temple 49 year Sabbatical cycle is well documented in the secular record with Sabbatical years typically noted as years of tax relief. During the late 2<sup>nd</sup> Temple period, including after the Temple destruction in 70 CE, the 49 year Sabbatical cycle was clearly observed as documented in various historical records.

### 49 Year Sabbatical Records<sup>12</sup>

- |                 |                                      |
|-----------------|--------------------------------------|
| • 163 – 162 BCE | 1 Maccabees 6:49                     |
| • 135 – 134 BCE | Josephus – Antiquities (Book 13:8:1) |
| • 44-43 BCE     | Josephus – Antiquities (14:10:5-6)   |
| • 37-36 BCE     | Josephus - Antiquities (14:16:2)     |
| • 41-42 CE      | King Agrippa recital                 |
| • 55-56 CE      | Wadi Murabba papyrus                 |
| • 69-70 CE      | Seder Olam, 30                       |
| • 132-133 CE    | Bar Kokhba revolt                    |
| • 139-140 CE    | Wadi Murabba papyrus                 |
| • 237-238 CE    | Archeological ruins                  |

<sup>8</sup> [http://en.wikipedia.org/wiki/List\\_of\\_Roman\\_consuls](http://en.wikipedia.org/wiki/List_of_Roman_consuls)

<sup>9</sup> <http://www.britannica.com/EBchecked/topic/263437/Herod>

<sup>10</sup> [http://en.wikipedia.org/wiki/Antigonus\\_II\\_Mattathias](http://en.wikipedia.org/wiki/Antigonus_II_Mattathias)

<sup>11</sup> [www.answersoflife.com](http://www.answersoflife.com) see in-depth study titled "Sabbatical and Jubilee"

<sup>12</sup> <http://www.creation-answers.com/chrono.htm>

The original Sabbatical and Jubilee system dating back to the First Temple period was a 50 year cycle count, 7 x 7 Sabbatical years plus 1 year for the 50<sup>th</sup> Jubilee year (Lev 25). At the beginning of the Second Temple period (circa 517 BCE), the 50 year Sabbatical/Jubilee system was reinstituted by Ezra as a full 50 year cycle. However by the time of the Hasmonean dynasty (163 BCE – 37 BCE), the system became corrupted, as a result of taxation burden imposed by Alexander the Great, and the 50<sup>th</sup> year Jubilee was no longer observed. As a result, the original 50 year cycle, that included a 7<sup>th</sup> year Sabbatical for 7 complete cycles followed by a separate 50<sup>th</sup> year Jubilee, was compressed into a 49 year cycle. Even though there is no scriptural precedent, the 50<sup>th</sup> year was bundled or stacked into the 1<sup>st</sup> year of the following 7 year cycle (some would argue that the 49<sup>th</sup> year and 50<sup>th</sup> year were compressed). In other words, the original directive found in Leviticus 25, that specified a cycle of 50, 100, 150, 200, etc. was corrupted with a compressed cycle of 49, 98, 147 and 196. The Jubilee had effectively been eliminated. You will find two detailed studies on this subject at [www.answersoflife.com](http://www.answersoflife.com). In any case, there are numerous historically documented Sabbatical years found in the historical record, although the 49 year cycle which they are based on has no scriptural basis.

There are several alternative dates for Herod's death, however they all are speculative and have various difficulties synchronizing with the historically documented events of his day. The commonly accepted historical record supports early spring 4 BCE, before Passover, as the most probable date, and there is abundant secular evidence for this date

The main point in this discussion is the dates of Herod's reign line up perfectly with the Sabbatical records found during this period of history. As a result, the dating of Herod's takeover of Jerusalem in 37 BCE and his reign over Judea for 34 years, ending with his death in 4 BCE (750 AUC) is credible.

### Atonement Eclipse

It is also known that Herod died after an eclipse on Atonement (Ant 17.6.4), however before the subsequent Passover (Ant 17.9.3). Numerous events detailing Herod's medical deterioration and ultimate death are recounted in Josephus Ant 17.6.5-6, Ant 17.7.1 and Ant 17.8.1-4 as follows:

- Herod's sickness accelerates, his body became ulcerated.
- His manhood putrefied and produced worms.
- His breathing became loathsome and odorous.
- He became convulsive.
- Herod made trips to Callirrhoe<sup>13</sup> beyond the Jordan to take mineral baths.
- His treatments failed and he was thought to have died, however he struggled to live.
- He went to Jericho and became even more choleric as if a madman.
- He ordered the Jewish priests, under penalty of death to come to Jericho and promptly detained them in the Hippodrome.
- He sent for his sister Salome and her husband Alexas.
- He planned for his death.
- Herod attempted suicide.
- Herod has his son Antipater executed and Herod died five days later.
- A magnificent funeral was planned and held for Herod, whose body was carried from Jericho to Herodium, about 25 miles and then buried (Ant 17.8.3).
- A seven day mourning period took place (Ant 17.8.4).

The preceding details of Herod's last days could not have taken place in a short few weeks. These events would minimally have taken place over a period of a few months. The importance of this is

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<sup>13</sup> <http://www.jewishencyclopedia.com/articles/3933-callirrhoe>

the relationship of the eclipse mentioned in Josephus (Antiquities 17.6.4) followed by Herod's medical degeneration followed by his death and burial. This eclipse provides a significant benchmark just prior to Antipater's (Herod's son) execution (Ant 17.7.1) followed by Herod's death.

There is only one eclipse mentioned in all of Josephus' writing. This eclipse is referenced in Ant 17.6.4. The referenced eclipse occurs near the Day of Atonement. Notice the High Priest was declared unclean, with a substitute required, as a result of a nocturnal emission that occurred during a dream which rendered him unable to perform during the Day of Atonement (Lev 15:16, Lev 22:4, Deut 23:10).

*Now it happened, that during the time of the high priesthood of this Matthias, there was another person made high priest for a single day, that very day which the Jews observed as a fast. The occasion was this: This Matthias the high priest, on the night before that day when the fast was to be celebrated, seemed, in a dream, to have conversation (sexual relations) with his wife; and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in that sacred office. But Herod deprived this Matthias of the high priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon.*

**Table 1 - Jerusalem Lunar Eclipses from 6 BCE to 1 BCE**

<div> Latitude: 31° 46' 00" N  Longitude: 35° 14' 00" E Altitude: 808.9m  Time Zone: 02:00 E </div>																
Calendar Date	Ecl. Type	Pen. Mag.	Umbral Mag.	Pen. Eclipse Begins	Alt	Partial Eclipse Begins	Alt	Total Eclipse Begins	Alt	Mid. Eclipse	Alt	Total Eclipse Ends	Alt	Partial Eclipse Ends	Alt	Pen. Eclipse Ends
-6-Apr-04	P	1.539	0.580	04:35	+11	05:41	-03	-	-	06:58	-19	-	-	08:15	-34	09:22
-5-Mar-23	T	2.817	1.808	17:29	-03	18:30	+09	19:30	+21	20:21	+31	21:12	+40	22:12	+49	23:12
-5-Sep-15	T	2.712	1.716	19:25	+21	20:23	+32	21:22	+42	22:12	+49	23:01	+53	00:00	+54	00:58
-4-Mar-13	P	1.423	0.358	00:03	+61	01:32	+52	-	-	02:41	+40	-	-	03:50	+26	05:19
-3-Mar-02	N	0.092	-0.995	02:19	+47	-	-	-	-	03:06	+38	-	-	-	-	03:54
-3-Jul-27	N	0.531	-0.446	19:09	+05	-	-	-	-	20:45	+21	-	-	-	-	22:22
-3-Aug-26	N	0.403	-0.561	04:11	+11	-	-	-	-	05:33	-06	-	-	-	-	06:56
-2-Jul-17	P	1.861	0.832	04:28	+00	05:38	-13	-	-	07:14	-31	-	-	08:49	-51	10:00
-1-Jan-09	T	2.770	1.783	22:26	+70	23:22	+79	00:20	+78	01:09	+70	01:58	+60	02:56	+48	03:53
-1-Dec-29	P	1.539	0.569	14:10	-25	15:17	-16	-	-	16:32	-03	-	-	17:48	+11	18:54

Courtesy: <http://eclipse.gsfc.nasa.gov/JLEX/JLEX-AS.html><sup>15</sup>

Eclipse Type:  
N = Penumbral Eclipse  
P = Partial Eclipse  
T = Total Eclipse

<sup>15</sup> From <http://eclipse.gsfc.nasa.gov/JLEX/JLEX-index.html>

Events shown in gray occur below the horizon and are not visible.

The calendar date of an eclipse refers to the start of the penumbral eclipse, even if this phase is not visible (i.e., Moon is below the horizon). If an eclipse begins before midnight and ends after midnight, the latter phases occur on the following calendar date.

In the preceding table, the BCE years have been adjusted and are equivalent to the astronomical year: minus one {BCE year becomes  $-(x-1)$ }

Permission is granted to reproduce this data courtesy:

Eclipse Predictions by Fred Espenak and Chris O'Byrne (NASA's GSFC)

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Many commentators identify the eclipse before Herod's death as March 13 in 4 BCE (the fast of Purim). You will notice from the eclipse data table above, that indeed there is a partial eclipse on this date. With a cursory review, this eclipse would seem the likely reference in Josephus' account. However, there is simply insufficient time from the March 13<sup>th</sup> eclipse to the April 9<sup>th</sup> Passover to complete Herod's numerous end of life events as detailed in Ant 17.6.5-6 and Ant 17.7.1. It should also be obvious that the March 13, 4 BCE eclipse is nowhere near the "fast" (Day of Atonement) referenced in the account.

The other total eclipse sometimes referenced in relationship to Herod's death is January 9<sup>th</sup>, 1 BCE. Again the Day of Atonement is not even close to this date, making this date a seemingly erroneous assumption.

The eclipse Josephus is referencing in Ant 17.6.4 is the full moon eclipse on September 15<sup>th</sup>, 5 BCE. This date marks the beginning evening of the Feast of Tabernacles. During the following six months, Herod's medical decline accelerates ending in his death just before Passover in 4 BCE.

The death of Herod provides an important benchmark in relation to the birth date of Yahushua. We know that Yahushua was born before Herod's death.

*Now when Yahushua was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem (Matt 2:1 KJV)*

Josephus framed Herod's death with two historical events (Ant 17.8.1):

1. Herod reigned 34 years from the death of Antigonus in 37 BCE.
  - $37 \text{ BCE} - 34 = 4 \text{ BCE}$  (non-accession inclusive dating)
2. Herod reigned 37 years since he was declared king by the Romans in 40 CE.
  - $40 \text{ BCE} - 37 \text{ years} = 4 \text{ BCE}$  (non-accession inclusive dating)

Non-accession dating (inclusive) is used to fix Herod's death in the spring, just before Passover in 4 BCE (750 AUC). We understand that Yahushua Messiah was born some 6 months or more prior to Herod's death, quite possibly on the first day of the Feast of Tabernacles, September 16, 5 BCE. The full moon eclipse on September 15, 5 BCE (the evening that initiates the Feast of Tabernacles) was a monumental astronomical event. You will notice there was another full moon eclipse, 6 months earlier on March 23, 5 BCE. There were two full moon eclipses, the same year, in 5 BCE. It is conjecture; however were these two eclipses synchronous with the births of John the Baptist and Yahushua Messiah?<sup>16</sup>

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<sup>16</sup> <http://www.churchathome.org/pdf/A%20Harmony%20of%20the%20Gospels.pdf> (pg 22-36)

## Hasmonean Dynasty Rules 126 Years

Josephus records that Herod ended the rule of the Hasmoneans after 126 years.

*And thus did the government of the Hasmoneans cease, a hundred twenty and six years after it was first set up. This family was a splendid and an illustrious one, both on account of the nobility of their stock, and of the dignity of the high priesthood, as also for the glorious actions their ancestors had performed for our nation; but these men lost the government by their dissensions one with another, and it came to Herod, the son of Antipater, who was of no more than a vulgar family, and of no eminent extraction, but one that was subject to other kings. And this is what history tells us was the end of the Hasmonean family. (Ant 14.16.4)*

Antiochus Epiphanes IV ruled Judah from 175–164 BCE<sup>17</sup>. After Antiochus died in 164 BCE, a Syrian Seleucid general named Lysias assumed the regency and after a protracted battle was forced to negotiate peace with the Maccabeans in 163 BCE<sup>18</sup>. It should be noted that 163-162 BCE was a Sabbatical year according to the 49 year (corrupted) cycle (1 Macc 6:49-54). See [Sabbatical Years](#) section for details. Under High Priest Judas Maccabee, the Hasmonean dynasty began in 163 BCE until Herod conquered Jerusalem in 37 BCE. When Herod defeated Jerusalem, he sent the final Hasmonean king, Antigonus Mattathias to Marc Anthony in Antioch, where he was executed (Ant 15.1.1-2). This ended the rule of the Hasmonean Dynasty (Maccabees).

According to Josephus, Herod's overthrow of Jerusalem occurred on a Sabbatical year which matches to the 49 year cycle previously discussed and synchronizes with the ouster of Antigonus and the beginning of Herod's reign.

*Nor was there any end of the miseries he brought upon them (Jerusalem); and this distress was in part occasioned by the covetousness of the prince regent, who was still in want of more, and in part by the Sabbatic year, which was still going on, and forced the country to lie still uncultivated, since we are forbidden to sow our land in that year. (Ant 15.1.2)*

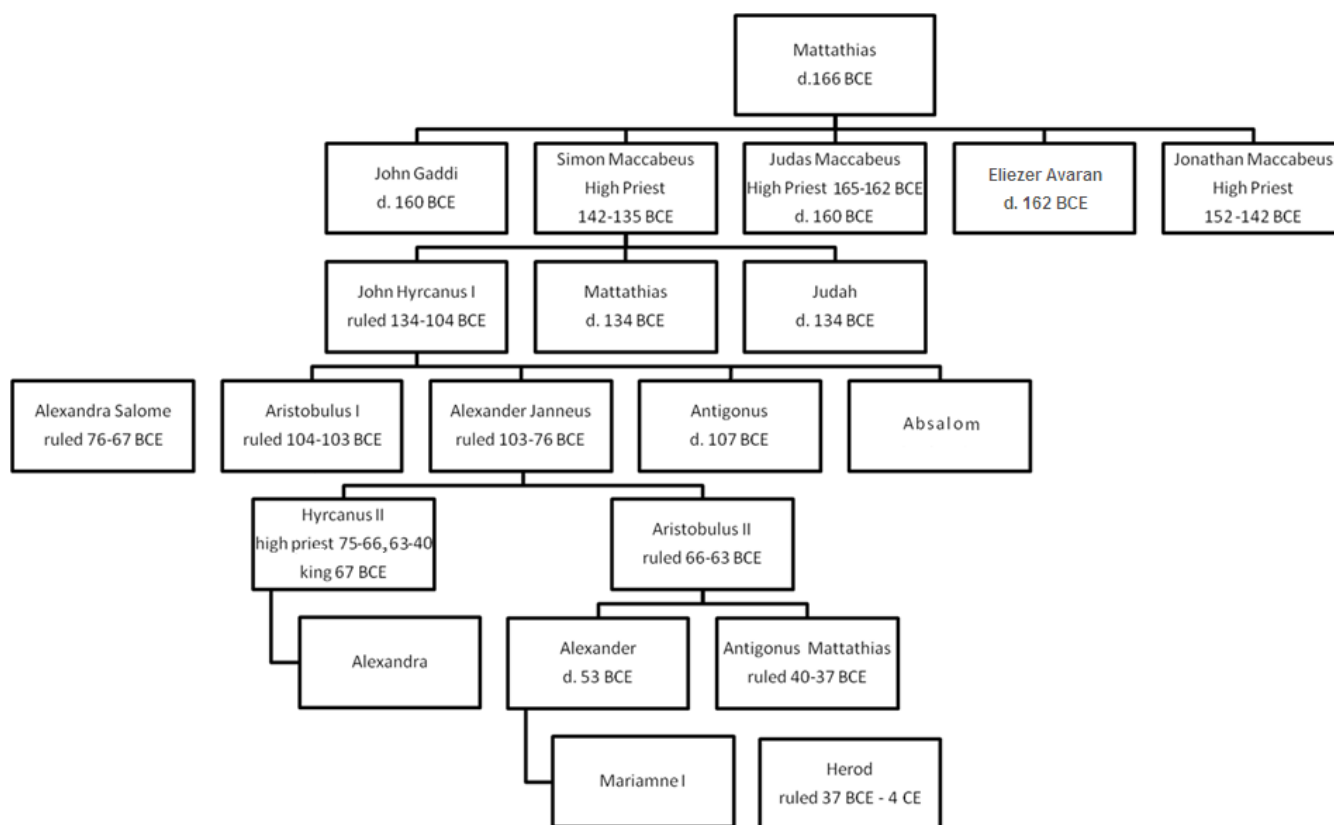
- 163 BCE – 126 BCE = 37 BCE (beginning of Herod's reign)
- Accordingly, the 126 year Hasmonean dynasty reference in Josephus provides another benchmark for the reign of Herod, as King of Judea, beginning in 37 BCE.

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<sup>17</sup> [http://en.wikipedia.org/wiki/Antiochus\\_IV\\_Epiphanes](http://en.wikipedia.org/wiki/Antiochus_IV_Epiphanes)

<sup>18</sup> [http://en.wikipedia.org/wiki/Judas\\_Maccabeus](http://en.wikipedia.org/wiki/Judas_Maccabeus)

**Table 2 - Hasmonean Dynasty**



Courtesy: [http://upload.wikimedia.org/wikipedia/commons/d/d4/Maccabean\\_dynasty.PNG](http://upload.wikimedia.org/wikipedia/commons/d/d4/Maccabean_dynasty.PNG)

### Archelaus Becomes Ethnarch

*And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of YHWH in a dream, he turned aside into the parts of Galilee (Matt 2:21-22 KJV)*

After Herod's death, his son Archelaus became Ethnarch of Samaria, Judea and Idumea<sup>19</sup>. Josephus records that Archelaus replaced his father's reign just before the Passover in 4 BCE (Ant 17.9.3, Wars 2.1.3).

Josephus also records that after Archelaus succeeded Herod as king, he was deposed after 10 years rule (Ant 17.13.2-3), and his kingdom was annexed to Syria, and placed under the jurisdiction of Cyrenius. This occurred in 6 CE<sup>20</sup>. Herod Archelaus was banished in 6 CE after a reign of 10 years in Judea. His reign began in 4 BCE and ended 10 years later in 6 CE. (4 BCE – 6 CE = 10 years non-accession dating, see [Table 21 BCE to CE Transition](#))

- Archelaus' reign provides more calendar evidence and interlocks with the death of Herod in 4 BCE.

<sup>19</sup> [http://en.wikipedia.org/wiki/Herod\\_Archelaus](http://en.wikipedia.org/wiki/Herod_Archelaus)

<sup>20</sup> <http://www.britannica.com/EBchecked/topic/263473/Herod-Archelaus>

## Yahushua's Ministry

- Herod's sons Antipas, Philip and Lysanias become tetrarchs (regional governors) when Herod died.
- Luke 3:1 also provides 4 additional Roman leaders as dating benchmarks for this time period. Notice Herod (Antipas) the Tetrarch and Philip the Tetrarch all date back to their father's death (Herod the Great) in 4 BCE<sup>21</sup>.

**Table 3 - Reign of Herod Antipas & Phillip**

Leader	Reigned	Location
Pontius Pilot <sup>22</sup>	26 CE - 36 CE	Governor of Judea
Herod the Tetrarch - (Antipas) <sup>23</sup> <ul style="list-style-type: none"> <li>• Lost his tetrarchy of Galilee in the 2nd year of Caligula-Gaius (39 CE) (Ant 18.7.1-2)</li> <li>• Banished in exile to Spain where he died the same year in 39 CE</li> <li>• Reigned from 4 BCE - 39 CE<sup>24</sup></li> </ul>	4 BC - 39 CE	Ruler of Galilee - named by Augustus upon death of Herod The Great in 4 BCE
Philip the Tetrarch <sup>25 26</sup> <ul style="list-style-type: none"> <li>• Died in the 20th year of Tiberius (Ant 18.4.6)</li> <li>• Died 33 CE as counted from Tiberius as sole ruling Emperor starting in 14 CE (non-accession inclusive dating)</li> <li>• After a reign of 37 years over Ituraea, Trachonitis and Batanaea (Ant 18.4.6)</li> <li>• His reign began in March/April 4 BCE 33 - 37 = 4 BCE</li> </ul> (Note - Luke reconciles Tiberius from 12 CE as co-regent)	4 BC - 33 CE	Ruler of Ituraea and Trachonitis - named by Augustus upon death of Herod The Great in 4 BCE
Lysanias	uncertain	Main dating reference is Luke 3:1-2, 15 <sup>th</sup> year of Tiberius as Co-Regent

- Tiberius co-regency reign starts 12 CE<sup>27</sup>  
Historical records are clear and consistent regarding the rule of Emperor Tiberius. Tiberius officially succeeded Rome's first Emperor Augustus on 18 September 14 CE. However, a thorough search of history will reveal that Augustus named Tiberius as his Co-Regent in 12 CE.
- The importance of this date is referenced in Luke 3:1-2:

<sup>21</sup> [http://en.wikipedia.org/wiki/Herodian\\_Tetrarchy](http://en.wikipedia.org/wiki/Herodian_Tetrarchy)

<sup>22</sup> <http://www.britannica.com/EBchecked/topic/460341/Pontius-Pilate>

<sup>23</sup> [http://en.wikipedia.org/wiki/Herod\\_Antipas](http://en.wikipedia.org/wiki/Herod_Antipas)

<sup>24</sup> [http://www.livius.org/he-hg/herodians/herod\\_antipas.html](http://www.livius.org/he-hg/herodians/herod_antipas.html)

<sup>25</sup> <http://virtualreligion.net/iho/philip.html>

<sup>26</sup> [Herod and his major heirs](#)

<sup>27</sup> <http://www.biblefragrances.com/studies/tiberius.html>

*Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, while Annas and Caiaphas were high priests, the word of YHWH came to John the son of Zacharias in the wilderness.*

Even though Tiberius shared ruler-ship as Co-Regent from 12-14 CE<sup>28</sup>, he was functionally the one in charge as a result of Augustus' failing health. From the local perspective of Dr. Luke, Tiberius became the operational Caesar Tiberius in 12 CE.

One additional consideration found in Luke 3:2 is the reference - "*Annas and Caiaphas were high priests*". Annas officially served as High Priest from 6 – 15 CE, when he was deposed by Prefect Valerius Gratus for imposing capital execution, which had been forbidden by the imperial Roman government. Even though he was officially removed from his office, he maintained his operational ruling authority of the Sanhedrin throughout the life of Yahushua Messiah. Annas was the father-in-law of Caiaphas (John 18:13), who was appointed in 18 CE by the same prefect (Gratus) that deposed Annas.

When Annas and Caiaphas are referenced in Luke's gospel, Luke is taking into consideration the operational authority of Annas and formal authority of Caiaphas. It is this same comparison and backdrop by which Dr. Luke references Tiberius' reign as co-regent with Augustus. Tiberius, as co-regent, exercised the day to day operational authority of the empire, while Augustus held the formal authority.

The dual contemporary High Priest authorities of Annas and Caiaphas are again referenced in John 18:19-23:

*The high priest then asked Yahushua about His disciples and His doctrine. Yahushua answered him, "I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said." And when He had said these things, one of the officers who stood by struck Yahushua with the palm of his hand, saying, "Do You answer the high priest like that?" Yahushua answered him, "If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?" Then Annas sent Him bound to Caiaphas the high priest.*

Chronological notes - Tiberius became operational co-regent in 12 CE and solo Emperor in 14 CE.

*"Thus according to Suetonius, these ceremonies and the declaration of his "co-princeps" took place in the year 12 AD, after Tiberius return from Germania".<sup>29</sup>*

The significance of Tiberius' 15<sup>th</sup> year of his reign is that it marks the date when John the Baptist was baptizing in the Jordan River (John 3:3, John 3:16-18); including the baptism of Yahushua Messiah (John 3:21, Mark 1:9-11, Matt 3:13-17). The date for these events is 26 CE.

See [Table 18 - Yahushua's Ministry](#) and [Table 19 - Yahushua's Birth and Crucifixion](#)

- The Temple Was 46 Years In Building:  
*Yahushua answered and said to them, Destroy this temple, and in three days I will raise it up. Then the Jews said, It has taken forty-six years to build this temple, and will You raise it up in three days? (John 2:19-20)*

<sup>28</sup> <http://www.fordham.edu/halsall/ancient/suet-tiberius-rolfe.html>

<sup>29</sup> <http://en.wikipedia.org/wiki/Tiberius>

Herod's Temple renovation construction project started in the year 20 BCE, in the 18<sup>th</sup> year of his reign as King of Judea.<sup>30</sup> Keep in mind Herod's reign as King of Judea began in 37 BCE.

*And now Herod, in the eighteenth year of his reign, and after the acts already mentioned, undertook a very great work, that is, to build of himself the temple of YHWH, and make it larger in compass, and to raise it to a most magnificent altitude (Ant 15.11.1)*

We know that Herod's reign as King of Judea started in 37 BCE. Eighteen years later is 20 BCE, the year that Herod started the Temple reconstruction project. (37 BCE – 18 years non-accession = 20 BCE, IE 37 BCE is year one of the count)

- Looking forward 46 years after the beginning of Herod's Temple reconstruction project brings us to 27 CE.
  - Start date is 20 BCE
  - Plus 46 years = 27 CE (add 1 year when counting from BCE to CE)
  - See [Table 21 – BCE to CE Transition](#)
- 20 BCE plus 46 years equals 27 CE. The year being referenced in John 2:20 is 27 CE. Yahushua's first Passover immediately follows in John 2:23.
- Yahushua in Nazareth – Proclaims Jubilee in 27 CE  
While in Nazareth, Yahushua went to a Synagogue on a Sabbath day. The account is found in Luke 4:16-20. Yahushua is proclaiming the Jubilee year is about to begin and that He is the Jubilee. Yahushua proclaims the year of YHWH's favor and to:
  - preach the gospel to the poor
  - heal the brokenhearted
  - provide freedom (pardon) to prisoners of war (only on a Jubilee year - Lev 25:10)
  - restore vision to the blind
  - set free the oppressed

These proclamations are all references to the Jubilee year instructions and are consistent with other 50<sup>th</sup> year Jubilee dates found in the bible. See Leviticus 25 and Isaiah 61:1-2.

- Jamieson-Fausset-Brown Bible Commentary: "Acceptable year" an allusion to the Jubilee year (Lev. 25:10), a year of universal release for person and property."
- Wesley's notes: "The acceptable year" – plainly alluding to the year of Jubilee, when all, both debtors and servants were set free.
- The verse quoted is from Isa 61:1-2 with the notable exclusion of the last part of verse 2, "the day of Yahweh's vengeance". This is a reference to Yahushua's second coming.
- A detailed study titled "Sabbatical and Jubilee Analysis Part 1 (and Part 2)" can be downloaded at [www.answersoflife.com](http://www.answersoflife.com) , select the "In Depth Studies" link.

The timeline of this event takes place in 27 CE after the account of the "four months unto harvest" in John 4:31-38. This account chronologically takes place just after Yahushua's first Passover, during His ministry, in 27 CE (John 2:13). Notice in John 4:45 the reference to the events noted by the Galilean's that occurred in Jerusalem at the recent Passover (John 2:19 & John 3:2). One main event the Galileans likely remembered was the ouster of the money changers at the Temple. Also notice John 4:35, "Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest". This comment is made after Passover in 27 CE, not before as many have assumed.

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<sup>30</sup> <http://www.jewishencyclopedia.com/articles/14304-temple-of-herod>

There are several points regarding this verse:

- First, the fields are already ripe for harvest. As previously discussed in the section titled [Sabbatical Years](#), the corrupted 49 year counting cycle had been implemented at this point in time. The years 27 CE (at Atonement) would mark the beginning of the 7<sup>th</sup> year Sabbatical (as counted in that time). Yahushua is making the point that the pre-Sabbatical year harvest will be bountiful. He is, of course making reference to the physical and spiritual harvest that the soon coming Sabbatical will bring. This was a forward look at Yahushua's reading of Isaiah 61:1-2 when He stood up at the Synagogue to read on the Sabbath (Luke 4:16-20).

The grain crops are mature and ready for harvest during the April – May timeframe. Fields being "white for harvest" indicates the crop is already mature and harvestable but the reaping is complete in Ethanim (Tishri the 7<sup>th</sup> month), just before the Feast of Tabernacles.

- The second point is that this final reaping is four months away. Grain (threshing floor) and grape (winepress) harvest is referenced with the Feast of Tabernacles in Deut 16:13-15. This event marks the scripture in John 4:35 in the May timeframe in 27 CE. After this event Yahushua and His disciples journeyed into Galilee.
- The third point is that the original 50 year Jubilee cycle establishes 27-28 CE as a true Jubilee year. Even though this count, originating in the Torah (Lev 25), had been lost, Yahushua knew when the actual Jubilee year was and that is why He proclaimed it so. The day Yahushua made His Jubilee proclamation in the fall of 27 CE, was the one unique year in history that synchronized the 49 year corrupted cycle with the scriptural 50 year cycle. See [Table 17 – 49 Years Verses 50 Year Sabbatical Dates Comparison](#) (end of this study). Yahushua's proclamation in Luke 4:19 not only declared Himself as the Jubilee liberator, but He simultaneously reset the existing Sabbatical calendar to be reconciled with the originally established 50 year jubilee cycle. It just happened to happen that way. From that day in 27 CE until 76 CE (the Sabbatical after the destruction of the Temple), the original 50 year Sabbatical/Jubilee cycle was restored by Yahushua and observed in Judea, although the Judeans were oblivious to the reset. This Jubilee correction was short lived however. After the Temple was destroyed, the 50<sup>th</sup> year Jubilee was forgotten and the 49 year corrupted Sabbatical cycle has continued until this very day.

*O the depth of the riches both of the wisdom and knowledge of YHWH! How unsearchable are his judgments, and his ways past finding out! (Rom 11:33 KJV)*

An unknown amount of time transpires before we find Yahushua visiting His hometown in Nazareth. This is when He went to the synagogue and delivered the Jubilee proclamation in Luke 4:16-20. What is sure is that the Jubilee proclamation took place after May in 27 CE. It would be logical that a Jubilee proclamation by Yahushua would be made on Atonement, Ethanim (Tishri) 10, 27 CE (Lev 25:9); however the precise Sabbath date of this event is imprecise.

- [Table 19 Yahushua's Birth and Crucifixion](#) (at end of this study)  
This table compares the birth of Yahushua in 5 BCE with the reign of Tiberius starting in 12 CE. As is common with many rulers, non-accession (inclusive) dating is used for Tiberius reign. Tiberius 15<sup>th</sup> year (Luke 3:1-2) matches with Yahushua being about 30 years old (in 26 CE) as written in Luke 3:23. This places Yahushua's crucifixion on Passover in 30 CE.
- [Table 20 - 15<sup>th</sup> yr. of Tiberius \(2 year co-regency with Augustus\)](#) (at end of this study)  
Tiberius' co-regency (with Augustus) started in 12 CE. There is considerable academic debate on the exact month Tiberius became co-regent in 12 CE. Counting from 12 CE, Tiberius' 15<sup>th</sup> year did commence sometime in 26 CE. Assuming non-accession dating is used, the first year

of Tiberius' reign is 12 CE (through 13 CE). Notice in Luke 3:1 & 29, Yahushua is "about 30 years old" when Tiberius is in his 15<sup>th</sup> year of reign. The 15<sup>th</sup> year of Tiberius' reign, referenced in Luke 3:1, would be in 26 CE. Knowing that Tiberius started his Co-regency reign in 12 CE, we can logically conclude Yahushua was about 30 years old in 26 CE.

- Other Resources:
  - Fred Coulter – A Harmony of the Gospels (large file size)  
<http://www.churchathome.org/pdf/A%20Harmony%20of%20the%20Gospels.pdf>
  - Useful timeline (large file size):  
[http://www.paradisepbc.org/Time\\_Line\\_Sample/Following\\_His\\_Steps\\_Timeline.jpg](http://www.paradisepbc.org/Time_Line_Sample/Following_His_Steps_Timeline.jpg)

## Section Summary

Putting all these facts together and counting backwards from Yahushua's 30<sup>th</sup> birthdate in 26 CE, places His birth in Tishri, 5 BCE aligning perfectly with Herod's death in 4 BCE. Counting forward from 26 CE, marks His crucifixion on Abib 14, 30 CE at the age of 33.5 years.

## What Day of the Week Was Yahushua Messiah Crucified?

### Roman, Julian & Gregorian Calendars

Today we commonly use the Gregorian calendar which is named after Pope Gregory XIII, who introduced it in 1582 CE. Prior to 1582 CE, the Julian calendar was in effect dating back to 45 BCE. Although these two solar calendar systems employ different length of year and leap year calculations, they are both mathematically understood and can easily be converted from one to the other, with a high degree of accuracy.

The Gregorian calendar also called the Western calendar and commonly called the Christian calendar, is internationally the most widely used civil calendar today. The Gregorian calendar was a refinement in 1582 CE to the Julian calendar amounting to a 0.002% correction in the length of the year. The motivation for the reform was to bring the date for the celebration of Easter to the time of the year in which the First Council of Nicaea had agreed upon in 325 CE.

The Julian calendar, introduced by Julius Caesar in 46 BC (708 AUC), was a reform of the Roman calendar predecessor. It took effect in 45 BC (709 AUC). It was the predominant calendar in most of Europe, and in European settlements in the Americas and elsewhere, until it was refined and superseded by the Gregorian calendar. The difference in the average length of the year between Julian (365.25 days) and Gregorian (365.2425 days) is 0.002%. In 1582, Pope Gregory XIII ordered the advancement of the calendar by 10 days.

Four Catholic countries—Spain, Portugal, the Polish–Lithuanian Commonwealth, and most of Italy, implemented the new Gregorian calendar with Julian Thursday, 4 October 1582, being followed by Gregorian Friday, 15 October 1582. Other Catholic countries along with the Spanish and Portuguese colonies soon followed. France adopted the new calendar with Sunday, 9 December 1582, being followed by Monday, 20 December 1582.<sup>31</sup>

Although still solar based, the Gregorian calendar is a reform of the Julian calendar. Today it is the most widely used calendar in the world. The pagan origin of the Gregorian calendar is recognized by the names of the months (January through July) and the names of the days of the week as well as the pagan festivals observed in most of the western society. The Gregorian calendar has zero relevance in calculating Biblical times and dates.

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<sup>31</sup> [http://en.wikipedia.org/wiki/Gregorian\\_calendar](http://en.wikipedia.org/wiki/Gregorian_calendar)

## Calculated Hebrew Calendar – Based on Hillel II algorithms

The lunar-solar based Calculated Hebrew Calendar is mathematically calculated and also can be easily and accurately converted to/from the corresponding Gregorian or Julian system, again with a high degree of accuracy. The calculated Hebrew calendar determines the new moon from the mathematical mean average of the synodic month. The Hebrew calendar defines the new moon as the dark moon conjunction with the Earth and Sun (all in a straight line). From new moon to the next new moon is a period of 29.53059 days as viewed from Earth (this is a mean average). The actual (not mean average) synodic month varies plus/minus 6-7 hours from month to month. As a result, the mean average of 29.5309 is just that, a mean average. In reality there is probably no month that has this exact cycle time. The calculated Hebrew calendar assumes the new moon occurs when the Earth, Moon and Sun are in alignment, known as the dark moon conjunction (straight line relative to each other). The dark moon is also known as the "astronomical new moon", a term commonly referenced on NASA, NOAA and other astronomical/scientific web sites.

It turns out, when you use the mean average for conjunction; the moon is not always in exact alignment with the Earth and Sun. Over many years, this system is very accurate, since the average orbit time of the Moon around the Earth is 29.53059 days. However, on any given new month, the actual position of the Moon will be a little plus or minus from being in alignment (true conjunction) with the Earth and Sun (drifting from exact alignment). Typically for most months, the first visible new moon crescent will be physically observed a day or two after the Calculated Hebrew Calendar new moon (dark moon). However occasionally, the observed new moon crescent will occur the same day as the Calculated Hebrew Calendar (because of the drift).

## Crescent New Moon Calendar

The lunar based Crescent New Moon Calendar can be determined mathematically but is validated with visual confirmation. As with the Calculated Hebrew Calendar, computer software, developed in just the past 10 years, can accurately predict past and future crescent new moon visibility dates for any time zone and any worldwide geographic location. Although the new software has a high degree of technical accuracy and the visible new moon crescent is predictable, there are sometimes marginal conditions that make direct observation problematic (like the visible crescent is too low on the horizon and cannot be recognized without magnification, clouds, too early after sunset). So while we can predict with precision, the proof is always in the actual observation.

## Calendar Conversions

The challenge for anyone doing analysis on this subject is to insure the three calendar systems referenced above are equalized to create an accurate baseline comparison of dates for the month and days of the week. This is of critical importance when accurately analyzing the comparison of the mean average astronomical dark moon conjunction (as used in the Calculated Hebrew Calendar) versus the first visible crescent (as used in the Crescent New Moon Calendar) which are typically 1 - 2 days apart, depending on the geographic location. It should be noted that occasionally the Calculated Hebrew Calendar and the Crescent New Moon Calendar do in fact declare the beginning of a month to be the same calendar day. This is the result of the mean average drift mentioned in the previous section (Calculated Hebrew Calendar). Fundamentally, we are comparing three different calendar systems, created over three independent time frames, spanning a 2000 year period of history with the objective of precisely pinpointing a time event that occurred on a specific historical date and precise hour.

The **proleptic Gregorian calendar** is produced by extending the Gregorian calendar backward to dates preceding its official introduction in 1582. In the date ranges of 28-32 CE (below), the proleptic Gregorian calendar date is 2 days earlier than the corresponding Julian date, although the day of the week (IE, Sunday through Saturday) is unchanged.

Example:

Gregorian date - Wednesday, **May 3**, 0030 CE same as

Julian date - Wednesday, **May 5**, 0030 CE

The day of the week, Wednesday remains the same

## Conventions

- Unless otherwise specified, the King James Version (KJV) will be the default translation.
- For purposes of consistency and clarity, the following conventions will be in affect:

## 3 Theories

There are 3 theories associated with determining the day of Yahushua's crucifixion, death and subsequent resurrection. The key date we are focusing on is the actual day of the week of the crucifixion. No significance is intended by the numerical assignments:

1. Theory 1 - the crucifixion was on Wednesday
2. Theory 2 - the crucifixion was on Thursday
3. Theory 3 - the crucifixion was on Friday

Throughout this paper, reference is made to these three theories. The theories are assigned numbers in order to facilitate the writing of this paper.

## Counting Methodology

- Inclusive counting - starts from the day of the event as day 1. Inclusive reconciliation reckons the beginning of the event as number 1 in the sequence.
- Exclusive counting - starts from the day after the event as day 1. Exclusive reconciliation reckons the beginning of the event as zero in the sequence. Day 1 is counted after 24 hours has past. Birthdays and anniversaries in our western culture are examples of exclusive counting.
- Real time counting - starts when the event actually happens regardless of the time of day. Remnants of days on either end of the count are included in the total. This is the most commonly used reconciliation of time. As an example; your spouse is out of town on business and will call you to let you know when he/she is returning home. Today is Thursday at 3 PM and your spouse calls and announces he/she is returning in 3 days. You would easily conclude that your spouse will return sometime on Sunday. It does not matter if it is at 6 AM or 3 PM, it is still in 3 days on Sunday.

## The Calendar from 28-33 CE

In this section we will examine the calendar from 28-33 CE to determine the actual dates of the new moon for the month of Abib during these years. Computer software programs are now available that allow us to accurately convert the solar based Gregorian calendar used today, to the lunar based Biblical calendar used during the time Yahushua walked the Earth.

The programs utilized also allow us to compare the lunar/solar based Calculated Hebrew Calendar established by Hillel, with the lunar first visible Crescent New Moon Calendar. The major difference between these two calendar systems is the method used to calculate the beginning of the new month (new moon day 1). The Calculated Hebrew Calendar uses the average astronomical dark moon conjunction (Earth, moon and sun in alignment) to establish day one of a new month. The Crescent New Moon Calendar uses the first visible crescent moon (as viewed from Jerusalem) to establish day one of the new month. The difference in these two calendar systems is typically one or two days, since the dark moon conjunction normally precedes the first visible crescent by 24-48 hours. It is noteworthy that about 40% of the new moons occur on the same day on both

calendars. This synchronistic lunar behavior is the result of the plus or minus monthly drift of the average new moon conjunction time measured by the Calculated Hebrew Calendar.

You will find some calendar calculation programs provide results in Julian dates and some provide results in Gregorian dates, which differ by 2 numerical days (not the day of the week). The dates on the following chart have been normalized to the proleptic Gregorian calendar in order to provide an accurate day/date comparison.

**Table 4 - New Moon Comparison**

Dates normalized to the proleptic Gregorian calendar (Gregorian date is 2 days earlier than equivalent Julian, day of week remains same)						
Hebrew Yr	Greg Yr. (same as Julian Yr)	New Moon Day Abib 1 by Calculated Hebrew Calendar (Starts at sunset the previous evening)	New Moon Day Abib 1 by Crescent New Moon Calendar (1 <sup>st</sup> Visible Crescent Moon declared from Jerusalem the previous evening)	<b>Passover Abib 14 by Calculated Hebrew Calendar</b> (Observed beginning previous evening)	<b>Passover Abib 14 by Crescent New Moon Calendar</b> (Observed beginning previous evening)	Source Links – see list below
3788	28 CE	3/14/0028 Tue	3/15/0028 Wed	3/27/0028 Mon	3/28/0028 Tue	1*, 2, 3, 4, 5
3788 Late barley	28 CE	4/13/0028 Thur	4/13/0028 Thur	4/26/0028 Wed	4/26/0028 Wed	1*, 2, 3, 4, 5
3789	29 CE	4/1/0029 Sun	4/2/0029 Mon (earliest)	4/14/0029 Sat	4/15/0029 Sun (earliest)	1+, 2, 3, 4, 5
3790	30 CE	3/21/0030 Thurs	3/22/0030 Fri (earliest)	4/03/0030 Wed	4/04/0030 Thurs (earliest)	1+, 2, 3, 4, 5
3791	31 CE	3/11/0031 Tues	3/12/0031 Wed	3/24/0031 Mon	3/25/0031 Tue	1*, 2, 3, 4, 5
3791 Late barley	31 CE	4/10/0031 Thurs	4/10/0031 Thurs	4/23/0031 Wed	4/23/0031 Wed	1+, 2, 3, 4, 5
3792	32 CE	3/30/0032 Tues	3/30/0032 Tues	4/12/0032 Mon	4/12/0032 Mon	1+, 2, 3, 4, 5
3793	33 CE	3/19/0033 Sat	3/19/0033 Sat	4/01/0033 Fri	4/01/0033 Fri	1+, 2, 3, 4, 5
3793 Late barley	33 CE	4/18/0033 Mon	4/17/0033 Sun	5/1/0033 Sun	4/30/0033 Sat	1+, 2, 3, 4, 5

Legend:

\* = non-matching source calendar date or day of week, an anomaly to the chart.

+ = Gregorian correction applied (subtract 2 numerical days from the Julian date to convert to Gregorian date, day of the week stays the same). This is a normal correction when converting.

### Source links:

1. <http://www.cgsf.org/dbeattie/calendar/?roman=>

About this calendar (from the developer website):

<http://www.cgsf.org/dbeattie/calendar/about>

The "Hebrew" years shown on this web site match the Rabbinic calendar which has been in use by the majority of the Jews at least since the writing of Maimonides Mishnah Torah (1170-1180 CE).

This is a calculated calendar, with the beginnings of months and years established by Rabbinic rules for computation and postponements of new moons. The calculations result in months and years that approximate, but are not in complete harmony with the natural lunar and solar cycles.

The practice of establishing Hebrew calendar dates by calculation alone, apart from the observation of the lunar crescent, appears to date back to 358/359 CE, when Hillel II published his calculated calendar. In doing so, he abandoned the ancient practice of proclaiming holy time based on actual Mideast lunar sightings and evidence of the Abib (the ripening of the barley needed for the wave sheaf (Omer) offering during the Feast of Unleavened Bread). Hillel published the calendar calculations in response to Constantine's efforts to suppress Judaism by banning the sending of new moon and Aviv messengers.

A change in the arrangement of leap years was made to "correct" a presumed calendar drift, thus allowing for the calculated calendar to support a Wednesday, 31 CE crucifixion of Yahushua. (Whether Yahushua actually died in 31 CE is another story. But while astronomical evidence would allow for a Wednesday Passover that year, the current Rabbinic computations, without any adjustment, would not.)

2. <http://www.fourmilab.ch/documents/calendar/>

About this calendar (from the developer website):

The Hebrew (or Jewish) calendar attempts to simultaneously maintain alignment between the months and the seasons and synchronize months with the Moon—it is thus deemed a luni-solar calendar. In addition, there are constraints on which days of the week on which a year can begin and to shift otherwise required extra days to prior years to keep the length of the year within the prescribed bounds. This isn't easy, and the computations required are correspondingly intricate.

Years are classified as *common* (normal) or *embolismic* (leap) years which occur in a 19 year cycle in years 3, 6, 8, 11, 14, 17, and 19. In an embolismic (leap) year, an extra month of 29 days, Veadar or Adar II, is added to the end of the year after the month Adar, which is designated Adar I in such years. Further, years may be *deficient*, *regular*, or *complete*, having respectively 353, 354, or 355 days in a common year and 383, 384, or 385 days in embolismic years. Days are defined as beginning at sunset, and the calendar begins at sunset the night before Monday, October 7, 3761 BCE in the Julian calendar, or Julian day 347995.5. Days are numbered with Sunday as day 1, through Saturday, day 7.

3. <http://www.hebrewcalendar.net/htdocs/main.en.html>

About this calendar (from the developer website):

The Julian calendar was used ubiquitously until only about 350 years ago. Different countries in Europe adopted the Gregorian calendar at different times. The last one to do so is thought to be Russia in 1917. This page can help you convert dates between Julian and Gregorian calendars. You can then go back and compute the Hebrew equivalent if you only know the Julian date. It is interesting that Julian and Gregorian calendars correspond respectively to the solar calendars proposed by Rabbi Ada and Shmuel in the Talmud. This solar calendar controversy continued from then on for two thousand years in every country where solar calendars were used. Today Rabbi Ada's calendar (on whose principles Julian calendar is based) is still used in Jewish law in certain cases.

4. LunaCal 4.0  
<https://sites.google.com/site/moonsoc>  
Dr. Roy Hoffman

This is a downloadable program that provides dates for the visible new moon crescent for any latitude and longitude dating accurately to creation. This program runs standalone on a Windows operating system. No Internet connection is required after the initial download.

LunaCal was written to predict the visibility of the Moon as a tool for observational lunar calendars. The main purpose of the software is to aid in the observation of the crescent Moon, but it is equally applicable to the limits of observation of other bright heavenly bodies. In addition it provides information about the location phase and magnitude relative to the Sun, planets and bright stars. There is also a useful function for converting between calendars and time systems.

5. Calculated Biblical Calendar  
Windows Version 10.40.1  
Central Highlands Christian Publications  
PO Box 236, Creswick, Vic. 3363 Australia  
[www.chcpublications.net](http://www.chcpublications.net)

This is a downloadable program that provides dates for the visible new moon crescent for any latitude and longitude accurately dating to creation. This program runs standalone on a Windows operating system. No Internet connection is required after the initial download.

The default menu provides icon links to launch the Holy Days and New Moon sections. The "Holy Days" icon calculates the dates of YHWH's Holy Days by forecasting (forward or backward in time) which evening the crescent of the New Moon would first be visible in Jerusalem. The calculations follow the Biblical principles governing YHWH's calendar.

## Calendar Summary

An analysis of [Table 4](#) above will provide the day of the week and specific year of the Passover for each of the three crucifixion day theories. The following results are the only possible days of the week for Yahushua's crucifixion sorted by the Calendar Type and associated day of the week the crucifixion took place.

### Calendar Type - Calculate Hebrew Calendar

- Theory 1 – Wednesday crucifixion
  - 28 CE, 30 CE or 31 CE
- Theory 2 – Thursday crucifixion
  - None
- Theory 3 – Friday crucifixion
  - 33 CE

### Calendar Type - Crescent New moon Calendar

- Theory 1 – Wednesday crucifixion
  - 28 CE or 31 CE
- Theory 2 – Thursday crucifixion
  - 30 CE
- Theory 3 – Friday crucifixion
  - 33 CE

In the previous section we proved the year of Yahushua's crucifixion was 30 CE. From the calendar analysis above there are only two possible alternative dates for a 30 CE crucifixion:

1. Wednesday, April 3 in 30 CE using the Calculated Hebrew Calendar
- or**
2. Thursday, April 4 in 30 CE using the Crescent New Moon Calendar

As a note, in 30 CE the crescent new moon was only visible on March 22<sup>nd</sup> under the best "seeing" conditions. This particular new moon was low on the horizon and would require a clear sky and competent trained observers. If the visible crescent moon (using the Crescent New Moon Calendar as viewed from Jerusalem) was not visible on March 22<sup>nd</sup>, then March 23<sup>rd</sup> would have been default new moon day 1 for Abib.

- The March 22<sup>nd</sup> new moon crescent observation would have accounted for a Thursday, April 4<sup>th</sup> Passover and subsequent crucifixion of Yahushua.
- The March 23<sup>rd</sup> new moon crescent observation would have accounted for a Friday, April 5<sup>th</sup> Passover and subsequent crucifixion of Yahushua.

Which way did this happen? You decide.

At the heart of this analysis is the question: was the Calculated Hebrew Calendar being used in 30 CE or was the Crescent New Moon Calendar being used. If Wednesday is the correct day for the Passover in 30 CE, it must be concluded that the Calculated Hebrew Calendar was being used during the time Yahushua walked the Earth.

We will now investigate the subject of which day of the week the crucifixion actually took place. As a reminder there are three alternatives being investigated:

1. Theory 1 – the crucifixion was on Wednesday
2. Theory 2 – the crucifixion was on Thursday
3. Theory 3 – the crucifixion was on Friday

## Jonah's 3 Days and 3 Nights (1 witness in KJV)

The cornerstone of Theory 1 proponents (Wednesday crucifixion) is Matthew 12:40. According to Theory 1 advocates, this single scriptural witness specifies exactly 72 hours, no more, no less. Those believing in Theory 1 reject dogmatically the traditional Friday crucifixion and associated Sunday morning resurrection occupying only a 36-38 hour window of time. Theory 1 advocates state this compressed schedule is insufficient to fulfill "3 days and 3 nights". Some Theory 1 exponents have even declared that the 72 hours in the sepulcher is of paramount importance and represents the only sign given that Yahushua was the Messiah. Let's take a look at this proposition.

*The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. (Matt 16:1-4 KJV)*

It should be clear no sign is given except the sign of the prophet Jonah. What was the sign of the prophet Jonah? It is assumed in Theory 1 that the sign was "3 days and 3 nights in the belly of the whale".

The Pharisees and Sadducees wanted Yahushua to prove His Messianic claim by seeking a sign that would authenticate His credentials (John 2:18-20, John 6:30, 1 Co 1:22). Because of their hypocrisy (misleading appearance) Yahushua labeled them wicked (evil) and adulterous (apostate). He said NO sign would be given except the sign of Jonah the prophet.

- Hypocrites = G5273 = an actor under an assumed character (stage player), figuratively a dissembler, putting on an appearance
- Sign = G4592 = an indication, especially ceremonially or supernaturally, miracle, token, a mark, signify

In Matthew 12:38-40 below, we find additional specifics paraphrased by Yahushua from Jonah 1:17 as follows:

*Now YHWH had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. (Jon 1:17)*

Yahushua was saying: I'm not going to provide a sign because you hypocrites will turn it into something that suits your own agenda, so instead, all you need to know is the Messiah will be in the tomb 3 days and 3 nights. This was not a sign, it was a specification for Yahushua's time in the grave. He made the same reference many times as being in the grave until "the third day". See section below titled "[The 3<sup>rd</sup> Day – 14 Witnesses in KJV](#)".

Surely if this was meant to be exactly 72 hours, the scribes and Pharisees would have known it. We know from the account in Matt 27:63-64 that the Pharisees knew the potential for Yahushua's resurrection the 3<sup>rd</sup> day and as a result posted Roman Sentries until that time (the 3<sup>rd</sup> day). Did they take it as 72 hours? No, the Pharisees were concerned about the 3<sup>rd</sup> day. Depending on if you count inclusively or exclusively, the 3<sup>rd</sup> day can be more or less than 72 hours (for an example see [Peter's Vision – Acts 10](#)). The account in Jonah gives zero indication when the 3 days and 3 nights in the whales belly began and ended.

*Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. (Matt 12:38-40 KJV)*

In the KJV, it is assumed the punctuation is correct in Matt 12:40 which leads to the incorrect conclusion that the (no-sign) sign given references 3 days and 3 nights in the whale's belly. Yahushua already stated in Matt 12:39 that no sign would be provided, except the sign of the prophet Jonah. The sign of the Prophet Jonah had nothing to do with 3 days and 3 nights in the belly of the whale.

In the KJV, Matt 12:39 ends with a colon. However in many newer translations, Matt 12:39 ends with a period. The period would be the correct ending for Matt 12:39. The next verse (Matt 12:40) is a new statement that is unrelated to a sign, it is a clear specification or conditional proof of the Messiah's prophetic credentials to be met, just like the many other references Yahushua made to rising the 3<sup>rd</sup> day.

*For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matt 12:40).*

There is no sign in this statement, it is just a fact.

### **Messiah's Prophetic Credentials**

- His hands and feet would be pierced – Ps 22:16
- His garments would be divided by lot – Ps 22:18
- He would not remain in the grave – Ps 16:10
- He was despised and rejected of men - Isa 53:3
- He bears our grief, carries our sorrow – Isa 53:4
- He was tormented for our transgressions and beaten for our iniquities – Isa 53:5
- Believers would be healed with His stripes – Isa 53:5
- When accused, He didn't offer rebuttal, He couldn't – Isa 53:7
- He was cut off from the living – Isa 53:8
- He made His grave with the wicked – Isa 53:9
- He would be born in Bethlehem – Mic 5:2
- He would be in the grave 3 days and 3 nights – Matt 12:40
- He will rise the 3<sup>rd</sup> day – Mark 10:34
- He rose the 3<sup>rd</sup> day according to the scripture – 1 Co 15:4

### **Sign of Jonah – Luke 11:30 - not 3 days and 3 nights**

*And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. (Luke 11:29-32 KJV)*

There was not a sign given by the Prophet Jonah to Nineveh. Jonah himself was the sign to Nineveh, just as Yahushua Himself was/is the sign to this generation. Yahushua being the sign is quite different than 3 days and 3 nights being the sign.

- The sign given to the Pharisees was the sign of the prophet Jonah
- Jonah himself was the sign to Nineveh
- Yahushua Himself was the sign to the Pharisees, Sadducees and this generation (that would include today)

By making the statements in Matt 12:38-40 and Luke 11:29-30, Yahushua is confirming the authenticity of Jonah's ordeal and Nineveh's repentance as well as confirming that it was historically accurate. Yahushua was also validating that the people of Nineveh had heard of Jonah's ordeal and miraculous deliverance and as a result heeded his message on the speculation that YHWH would provide similar deliverance by turning from their wickedness by repentance. By comparing Jonah's sign to the Ninevites, vis-a-vis the current generation of Pharisees and Sadducees, Yahushua made it crystal clear that He was Messiah who came to provide salvation through repentance.

The Pharisees and Sadducees would have known the story of Jonah. They would know that Jonah was called, in his day, to go to the most wicked and unrighteous city on the planet to provide a warning of destruction. Jonah did not proclaim salvation or "repent and be saved". Jonah simply proclaimed "forty days and you'll get yours" (Jonah 3:4 – paraphrased).

Or as the Message Bible translates:

*Jonah entered the city, went one day's walk and preached, "In forty days Nineveh will be smashed." (Jon 3:4 MSG)*

That's it. This was not a repent and be saved sermon or salvation is near. No, all that was said by Jonah was "*In forty days Nineveh will be smashed*". Jonah did not expect repentance from the Ninevites and was in fact surprised, depressed and unhappy when they did repent (Jon 4:1-5).

The Pharisees would have known this story and realized that a prophet of YHWH (Jonah) went to a pagan, idolatrous, evil and barbarian city and was somehow positively received. The Pharisees would have known that the city of Nineveh repented and the residents were spared destruction based on the Ninevites speculation that Jonah was a true prophet of YHWH.

Yahushua clearly told the Pharisees and Sadducees that the Ninevites would rise up in the judgment and condemn the current generation. Ouch! Who was Yahushua referring to? The Pharisees knew exactly what Yahushua was saying. He was referring to them (the Pharisees et al.)

What a paradox to the Pharisees and Sadducees to think the residents of Nineveh would repent and be spared as heathens, while they (the Pharisees and Sadducees) rejected the Messiah. No wonder Yahushua labeled them hypocrites.

Jonah himself was the sign to Nineveh as Yahushua was/is the sign to this generation. The paradox of the sign was that the Ninevites repented as a result of the sign YHWH provided to them. This is in contrast to the Pharisees and Sadducees who refused to acknowledge the sign presented to them.

### **Jonah the Sign to Nineveh**

There has to be more to the story or else Nineveh would not have changed direction from their wicked ways. Why did the Ninevites accept Jonah as a sign that would cause them to repent? The Book of Jonah provides only a summary of the events that led to Nineveh's turn from evil. Today we tend to relate the story of Jonah to "the big fish story" and how Jonah was eaten by "the whale" and 3 days later burped out onto the beach with an agenda to go to a wicked culture with a

message of repentance. While this is mostly correct, there was a lot going on behind the scenes that is not explained in the scriptures.

Jonah being told to go to Nineveh is tantamount today to you being told to go to Iran with a message of repentance to the Ayatollah. No, Jonah did not want to go, he knew the barbaric atrocities the Assyrians were capable of inflicting on their trophies of war. The trademark Assyrian punishment for prisoners of war was to skin them alive or impale them on a post.

A brief history of Nineveh will provide a better understanding of the events in the Book of Jonah.

### Nineveh in History

Nineveh<sup>32 33</sup> dates back to around 1800 BCE and was an urban development project credited to Nimrod (Gen 10:8-11).

- Nineveh means abode of Ninus – traces to Nimrod
- Located on main trade route between the Mediterranean Sea and Indian Ocean
- Situated at the confluence of the Tigris and Khosr rivers
- Became capital of Assyria circa 700 BCE – under Sennacherib (704-681 BCE)
- Sennacherib's 80 room palace was located on 2.5 acres
- City<sup>34</sup> encompassed 55 square miles – a parallelogram approximately 7.5 miles per side (estimates vary)
- Fifteen gates provided secure entrance to the city
- City walls 50 feet wide and 100 feet tall (estimates vary)
- Chariots could race 3 abreast on the city walls
- Center of Ishtar worship – wife of Nimrod
- Polytheistic pagan deities include Ishtar and Dagon (known as **Dag the fish god**)
- Nahum prophesied Nineveh's demise (circa 663-654 BCE)
- City weakened by flooding river and finally destroyed by enemy arson
- Fell to Babylonians and Medes under Nebuchadnezzar in 612 BCE



Map courtesy <http://www.bible-history.com> - Free use for non-commercial

Although there is scholarly debate regarding Nineveh's actual size, needless to say it was an imposing and remarkably splendid metropolis.

<sup>32</sup> <https://www.mpumc.org/uploads/file/Nineveh.pdf>

<sup>33</sup> <http://en.wikipedia.org/wiki/Nineveh>

<sup>34</sup> <http://awilum.com/wp-content/uploads/2008/12/01-haltonwm.pdf>

## Jonah Swallowed by the Great Fish

Notice in the Book of Jonah that a great fish was prepared by YHWH.

*Now YHWH had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. (Jon 1:17 KJV)*

H1709 = pronounced dâg or dawg = a fish

The deity Dagon is also used in the Bible and is found 13 times. In all cases "Dagon" is translated from the Hebrew H1712 in Strong's as follows:

H1712 = dâgôn or daw-gohn' = from H1709; the fish god; Dagon, a Philistine deity

- Jonah is swallowed by a "dag"
- The Ninevites worship "dagon"

As a center of commerce in Assyria, Nineveh<sup>35</sup> would have been a major trading location and commercial caravans were a common occurrence. Jonah could well have travelled to Nineveh with a caravan group with the news of his encounter with the big fish. So it is not difficult to imagine that a legend of Jonah's experience came with his presence. Although certainly conjecture, as a result of his big fish encounter, it is possible Jonah's appearance could have been bleached or changed by the fishes stomach enzymes.

The superstitious pagan worshipping Ninevites could easily process this event as a message from "the gods". Jonah was a sign to the Ninevites because he appeared miraculously sent from Dagon, the fish god.

The sign of Jonah and the sign of Messiah share a profound parallel message. In John 2:19 the Jews asked for a sign and Yahushua said:

*Yahushua answered and said unto them, Destroy this temple, and in three days I will raise it up. (John 2:19 KJV)*

The resurrection is the unmistakable primary sign of Yahushua's Messianic credentials. The sign of Jonah to the Ninevites is essentially the same. Jonah was resurrected from certain death in the belly of the big fish. The Ninevites knew Jonah was delivered from the big fish (dag) as a miraculous sign of deliverance in order to come to Nineveh and warn them of the pending judgment from YHWH. That's why Nineveh heard Jonah's warning. This explains the conviction and tenacity of the Ninevites as they repented before YHWH.

The Sadducees and Pharisees would have known this story and why Nineveh repented. The major difference was while Nineveh accepted YHWH's prophet Jonah, the Sadducees and Pharisees rejected Yahushua Messiah. The sign they were witnessing was not about 3 days and 3 nights, it was about the son of YHWH in their presence and His resurrection "out of the heart of the Earth" to save mankind from total destruction. The sign of Jonah was a forward looking prototype of Yahushua Messiah's future fulfillment. What an indictment of their hypocrisy.

If the Ninevites accepted Jonah as a sign, how much greater of a sign was Yahushua to the Scribes, Pharisees, Sadducees and ultimately you and me? You decide.

That's the rest of the story.

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<sup>35</sup> [http://www.biblefellowshipunion.co.uk/2011/May\\_Jun/JonahRep.htm](http://www.biblefellowshipunion.co.uk/2011/May_Jun/JonahRep.htm)

## Hebrew Connotation

An examination of the Hebrew text in Jonah 1:17 give us some clues to the meaning of 3 days and 3 nights.

*Now YHWH had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three <sup>H3117</sup>days and three <sup>H3915</sup>nights. (Jon 1:17 KJV)*

Days = H3117 = yôm = to be hot; a day (as the warm hours), whether literally from sunrise to sunset, or from one sunset to the next), or figuratively a space of time defined by an associated term, daily, season, since, process of time

Nights = H3915 = lay<sup>e</sup>lâh = properly a twist, away of the light, night, night season

When the sailors from Joppa threw Jonah overboard, was it exactly sunset or exactly sunrise in order to initiate a 72 hours clock? If we use Jonah as the 72 hour timeline model for the crucifixion, burial and resurrection of Yahushua, we should +apply the same criteria to both events. There is no scriptural evidence of a 72 hour timeline in the Jonah account, just 3 days and 3 nights. Notice the connotation for the Hebrew word "yôm" is variable as defined by an associated term. We will see in a following section that "all" is an associated term that specifically defines the timeframe. It should be apparent from the Strong's definition of "days" that the word can be used literally or figuratively, depending on context.

Much emphasis has been placed on the significance of Jonah being in the whales belly 3 days and 3 nights. There is no indication in the account in Jonah that this was exactly a 72 hour period of time.

The 3 crucifixion theories employ varying degrees of precision and relevance to Matt 12:40 as follows:

**Table 5 - Timeline Comparisons of 3 Theories**

	Wednesday		Thursday		Friday		Saturday		Sunday	
	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day
Theory 1			3 days and 3 nights Exactly 72 hours							
Theory 2					3 days and 3 nights Remnant of Thursday counted as day 1					
Theory 3							2 days and 2 nights Allegorical count			

## Greek Connotation

We will now take a look at the Greek text for "3 days and 3 nights" found in Matt 12:40.

*For as Jonas was three <sup>G2250</sup>days and three <sup>G3571</sup>nights in the whale's belly; so shall the Son of man be three <sup>G2250</sup>days and three <sup>G3571</sup>nights in the heart of the earth.  
(Mat 12:40 KJV)*

Days = G2250 = hēmera = meaning tame, gentle, day, literally the time space between dawn and dark, or the whole 24 hours (several days were usually reckoned by the Jews as inclusive of the

parts of both extremes), figuratively a period (always defined more or less clearly by the context), age, day time, years.

#### Thayer Dictionary – Day

1. the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night
2. in the daytime
3. metaphorically, "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness
4. of the civil day, or the space of twenty four hours (thus including the night)
5. Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.
6. of the last day of this present age, the day Messiah will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom
7. used of time in general, i.e. the days of his life

Nights = G3571 = noox = night" (literally or figuratively), mid-night.

The most interesting discovery in the Greek translation is the added comment in the Strong's reference that "several days were usually reckoned by the Jews as inclusive of the parts of both extremes". That would indicate a range of days usually includes the remnant hours of the first and/or last day. By example, this means that an event that starts on Monday at 3 PM and ends on Thursday at 11 AM is counted as 4 days. There is no requirement in this schedule example to start and end the Monday through Thursday timeline at sunset in order to describe the event.

### The 3<sup>rd</sup> Day - Luke's Account

Dr. Luke provides several references to the timeline of Yahushua's crucifixion to resurrection. Unlike Mathew's single reference to 3 days and 3 nights, Dr. Luke never uses this idiom. Luke always makes reference to the 3<sup>rd</sup> day. We will examine these references found in Luke and Acts.

Before we look into the 3<sup>rd</sup> day references, it is notable how both the Gospel of Luke and the Book of Acts begins:

*Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed. (Luke 1:1-4 NKJV)*

- Perfect = G199 = exactly, circumspectly, diligently
- Understanding = G3877 = to follow near, trace out, fully know
- Orderly account = G2517 = thereafter, consecutively, by (in) order
- Instructed = G2727 = to sound down into the ears, to indoctrinate, to apprise of, inform, teach

*The former account I made, O Theophilus, of all that Yahushua began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of YHWH. (Act 1:1-3 NKJV)*

- Day = G2250 = meaning tame, gentle, day, literally the time space between dawn and dark, or the whole 24 hours (several days were usually reckoned by the Jews as inclusive of the parts of both extremes), figuratively a period (always defined more or less clearly by the context), age, day time, years.

A few observations from these scriptures:

1. Luke claimed perfect understanding of the events – Luke 1:3
2. Luke is providing a chronological sequence of events – Luke 1:3
3. Luke claims his narrative is intended for instruction – Luke 1:4
4. Luke references the “day” in which Yahushua was taken up, not the night – Acts 1:2
5. The apostles witnessed Yahushua’s presence for 40 days after the resurrection – Acts 1:3

Luke is writing an accurate and detailed account that is intended for our edification. In today’s jargon we would say his account is factual, rigorous and exacting. This kind of meticulous attention to detail is something you would expect from a medical doctor. In the description of Yahushua’s death to his resurrection, Luke always uses “the third day”, never quoting the idiom 3 days and 3 nights.

#### **Dr. Luke’s References to the Resurrection Timeline (6 Witnesses)**

- *He said to them, "But who do you say that I am?" Peter answered and said, "Messiah of YHWH." And He strictly warned and commanded them to tell this to no one, saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised **the third day**." (Luke 9:20-22 NKJV)*
- *For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And **the third day** He will rise again." (Luke 18:32-33 NKJV)*
- *He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and **the third day** rise again.' And they remembered His words. (Luke 24:6-8 NKJV)*
- *But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is **the third day** since these things happened. (Luke 24:21 NKJV)*
- *Then He said to them, "Thus it is written, and thus it was necessary for Messiah to suffer and to rise from the dead **the third day**, (Luke 24:46 NKJV)*
- *And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. Him YHWH raised up on **the third day**, and showed Him openly, (Acts 10:39-40 NKJV)*

If Luke’s object was accuracy, then the multiple references to Yahushua rising from the dead on the 3<sup>rd</sup> day must be endorsed as specific and authentic. If 72 hours was the exact time between Yahushua’s death and resurrection, Dr. Luke would have not used “the third day”. He used “the third day” because that is exactly what the timeline was, the third day.

It should also be noted that Luke's scriptural evidence in all cases is directed at the disciples or apostles. The reference to them is "the third day", in contrast to Matthew's (no-sign) sign which was directed specifically at the Pharisees and Sadducees. As previously discussed ([Sign of Jonah – Luke 11:30 - not 3 days and 3 nights](#)), the sign in Luke given to the Pharisees and Sadducees was not a sign of calendar schedule, it was the sign of Jonah's personal presence in Nineveh.

*And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. (Luke 11:29-30 KJV)*

There is no way to inclusively or exclusively count retroactively from Sunday as the 3<sup>rd</sup> day (Luke 24:21, 46) and arrive at Wednesday.

- Sunday is 3<sup>rd</sup> day
- Saturday (weekly Sabbath) is 2<sup>nd</sup> day
- Friday is 1<sup>st</sup> day

If you count inclusively, Friday has to be the day of the event. If you count exclusively, Thursday has to be the day of the event. There is no way to reconcile Wednesday as the day of the event. Theory 1 (Wednesday crucifixion) does not reconcile to Dr. Luke's references. Please keep in mind that two of Luke's references have a clear baseline of Sunday (Luke 24:21, 46 – see dialogue in [Preface](#)).

### Other References to 3 Days and 3 Nights

With the exception of the previously analyzed reference in Jonah, the following two scriptures represent the only direct mention of 3 days and 3 nights in the entire Bible. Neither of these scriptures gives any indication of a precise 72 hour sunset to sunset timeline. Both scriptures provide a reference to a timeframe of 3 days, which includes the remnants of partial days that comprise the whole amount of time.

1. *And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, **three days and three nights**. (1Sam 30:11-12 KJV)*

The preceding scripture describes an Egyptian who had involuntarily not eaten, as a result of war with the Amalekites, for an extended period of time. This is not a voluntary fast, the man was hungry. David provided food and water for the hungry man. The scripture indicates he had not eaten for 3 days and 3 nights. Does this literally mean exactly 72 hours? No, this idiom is clearly a reference to 3 days, including remnants of the first and last day. The very next verse makes this clear:

*And David said unto him, To whom belonigest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because **three days ago I fell sick**. (1Sam 30:13 KJV)*

This reference is clearly an approximate period of time which included remnants of days. In this example, 3 days and 3 nights is an idiomatic expression used to describe the timing of the event.

The second example is found in Esther:

2. *Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. (Est 4:16 KJV)*

Esther is going to fast 3 days, night and day. The word "so" can be translated as "then", and is accordingly in several other translations. The RSV is used below:

*"Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and neither eat nor drink for three days, night or day. I and my maids will also fast as you do. Then I will go to the king, though it is against the law; and if I perish, I perish." (Est 4:16 RSV)*

The word "so" in the KJV = H3651 =properly set upright; hence, following

Esther is not going to eat or drink for "three days, night or day." When she is finished fasting she will go in unto the king. In other words, Esther is going to fast, and then after the fast she will go to the king.

If "three days, night or day" is to be taken literally, this would be a full 72 hours of fasting and she would not be able to go into the king until after the 72 hour fast was complete. After 72 hours would be the 4<sup>th</sup> day at the earliest.

Looking further in the account, we find in Esther 5:1:

*Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. (Est 5:1 KJV)*

This verse makes it clear that Esther did not wait until the 4<sup>th</sup> day after a 72 hour count. She went to the king on the third day. The fast that was to last "three days, night or day" was complete by the third day.

The context of this account doesn't indicate Esther was still fasting when she went into the king. In fact according to the subsequent series of events, she invited the king over for dinner.

*And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. (Est 5:4-5 KJV)*

This event occurs on the third day of the original fast, not the fourth day. The day called "this day" in Esther 5:4 is the same day that is called "the third day" in verse 1.

*And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. (Est 5:6 KJV)*

So the banquet of wine takes place on the third day of Esther's fast. Would she still be fasting? The account doesn't make it clear, one way or the other. However, it is difficult to imagine the hostess not eating and drinking with the guests.

This account in Esther indicates that “three days, night or day” is more likely an idiom that refers to a three day period with remnants of start and stop days included. Clearly this is not a precise reference to exactly 72 hours of time.

### 3 Nights and 3 Days or 3 Days and 3 Nights?

For the advocates of theory 3 (Friday crucifixion), 3 days and 3 nights, verses 3 nights and 3 days is a moot point, it just doesn’t matter. The days and night are compressed into an idiom simply meaning 3 days. This means Friday, Saturday and Sunday, no problem.

For the advocates of theory 1 (Wednesday crucifixion), 3 days and 3 nights means an exact 72 hours, no more and no less. The problem is, if this is a true assumption, meant with exacting precision, why aren’t nights mentioned first (3 nights and 3 days)? The Bible is consistent and says what it means and means what it says. We don’t find consistency mixed with ambiguity nor clarity comingled with obscurity.

Three days and three nights, should logically start with the daylight portion and end with the night portion. It is difficult to reconcile the viewpoint that 3 days and 3 nights means exactly 72 hours, however the order of days and nights is idiomatic. If the order of the days and nights is given as an idiom, wouldn’t it seem the implied reference to number of hours would be too? You decide.

### Days and Nights

We will look at several other examples of “days and nights”. All these examples (and others not listed) give the connotation of a specified number of days and nights that are enumerated with a remnant of the beginning and/or ending days.

In the following scripture, did the rain start precisely at sunset and end at sunset 40 days later?

*And the rain was upon the earth **forty days and forty nights**. (Gen 7:12 KJV)*

Notice that “forty days” proceeds “40 nights”, which interestingly breaks the usual night then day cycle. The evening sunset (night) begins the next calendar day, followed by the daylight period. In order to account for 40 days and 40 nights, it is necessary to break the first and/or last day in the count and either include the night before the first day or the night after the last day. It seems more reasonable that 40 days and 40 nights is intended as 40 calendar days, counting remnants at the beginning and/or end of the schedule. Otherwise, the statement would need to include the assumption that 40 days and 40 nights starts counting retroactively the evening before the first day. It also seems illogical and biblically unjustified to assume that 40 days and 40 nights means exactly 960 hours in total ( $40 \times 24 = 960$ ).

### Days Preceding the Flood

*For **yet seven days**, and I will cause it to rain upon the earth **forty days and forty nights**; and every living substance that I have made will I destroy from off the face of the earth. (Gen 7:4 KJV)*

Notice verse 10 - *And it came to pass **after seven days**, that the waters of the flood were upon the earth. (Gen 7:10 KJV)*

There is no evidence this is either inclusive or exclusive counting. Whether you start inclusively or exclusively doesn't matter, you end up with rain after 7 days. It is more likely this is a real time reference to 7 days including remnants of days or nights at the beginning and/or end or the event.

### Moses on Mt Sinai

*And it came to pass at the end of **forty days and forty nights**, that YHWH gave me the two tables of stone, even the tables of the covenant. (Deut 9:11 KJV)*

Was Moses on Mt Sinai precisely 40 days and 40 nights, starting at sunset on day one? Taken literally, this scripture would calculate to 960 hours (40 x 24 = 960). If this calculation is correct, then either of the following calendar timelines would be insinuated:

1. That Moses started the calendar count retroactive to day 1 of the 40 days (at sunset) or
2. That Moses started the calendar count on day 1 and ended the count on the evening of the 41<sup>st</sup> day.

It is more likely this is a real time reference to 40 days including remnants of days or nights at the beginning and/or end.

### Job's Silent Meeting

Did Job's three friends sit with him exactly seven days and seven nights, starting at sunset on the first day?

*Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground **seven days and seven nights**, and none spake a word unto him: for they saw that his grief was very great. (Job 2:11-13 KJV)*

### Nehemiah's Prayer

Nehemiah's prayer to YHWH is a reference to an attitude and mindset, not a timeline schedule. He uses the day and night reference as a metaphor "all the time of my waking hours".

*Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, **day and night**, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. (Neh 1:6 KJV)*

## 40 Days and 40 Nights

The following scriptures specify 40 days and 40 nights, similar to the 3 days and 3 nights given as the commonly assumed "sign" of Yahushua's authenticity to the Pharisees and Sadducees. If the 3 days and 3 nights are exactly 72 hours, then 40 days and 40 nights by comparison would need to be precisely 960 hours ( $40 \times 24 = 960$ ). It seems more likely the 40 days and 40 nights in the following scriptures are reconciled with fragments of the beginning and/or the ending day.

In all accounts there are 3 options to understanding the timing of the specific event:

- Inclusive counting – starting from the day of the event (at sunset or sunrise)
- Exclusive counting – starting from the day after the event (at sunset or sunrise)
- Real time counting – starting from the exact moment of the event and including the beginning and/or ending day fragment

Inclusive reckoning is most common in Biblical calendar timelines. Inclusive reckoning is also known as non-accession dating, when the regnal years of Israel's kings include the first partial year of the reigning monarch as year 1.

- Gen 7:12 – YHWH caused it to rain 40 days and 40 nights
- Ex 24:18 – Moses was on Mt Sinai 40 days and nights
- Deut 9:18-25 – Moses interceded for Israel 40 days and 40 nights
- 1 Kg 19:8 – Elijah fled from Jezebel and traveled 40 days and 40 nights
- Matt 4:2 – Yahushua was tempted 40 days and 40 nights

## Just Days - Circumcision Day

The circumcision of infants is to take place on the 8<sup>th</sup> day. Obviously, a birth takes place at any hour of the day or night. How do you count to 8 days if the birth takes place at 3 PM in the afternoon on a Thursday?

- *Genesis 17:12 (KJV) - he that is eight days old*
- *Luke 1:59 - on the eighth day."*
- *Luke 2:21 - when eight days were accomplished*

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day 8
Thur at 3 PM	Fri	Sat	Sun	Mon	Tue	Wed	Thur

Is it necessary to wait until 3 PM on the 8<sup>th</sup> day? Probably not, you are counting remnants of days to fulfill the 8<sup>th</sup> day requirement

## All Day and All Night

In contrast to the numerous examples in the previous sections, we do find four scriptures that specifically include a calendar schedule that is defined by a precise 24 hour period. The bible makes it clear that the complete daytime period and the complete night time period is counted in the schedule of the event.

*And Moses stretched forth his rod over the land of Egypt, and YHWH brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. (Ex 10:13 KJV)*

*And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. (Num 11:32 KJV)*

*And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets? (1Sam 19:24 KJV)*

*Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. (1Sam 28:20 KJV)*

In these four and only these four verses, the word "all" provides a descriptive adjective of the amount of time that is encompassed in the referenced calendar event.

In Strong's lexicon, All = H3605 = properly the whole; hence all, all manner, altogether, the whole, from root to complete or make perfect

The distinctive word "all" specifically defines the timeframe to the whole day and the whole night. These scriptures provide the evidence of inclusive counting of complete 24 hour periods of time. These four scriptures provide the only testimony witness of this method of calendar accounting.

## **The Sign of Yahushua's Return**

Matthew 24 is known as one of the most significant end time prophetic chapters in the entire Bible. After His final scathing reproof of the scribes and Pharisees, Yahushua sat down for a private executive briefing with Peter, James, John and Andrew (Mark 13:3). They ask Yahushua:

*And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign<sup>G4592</sup> of thy coming, and of the end of the world? (Matt 24:3 KJV)*

Sign = G4592 = say-mi'-on = an indication, especially ceremonially or supernaturally, miracle, token, wonder, to indicate, signify

The same Greek word for sign found in Matthew 12:40 is found in Matthew 24:3. Yahushua's response in Matthew 24 is a list of conditions that will be extant in the worldwide society. The conditions are specific, however the calendar timeline is unspecified. Moreover, Yahushua makes the point that no man knows the timeline, specifically the day and the hour.

*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (Matt 24:36 KJV)*

If the timing of the sign given to Yahushua's disciples is unknown and undefined, the (assumed) sign given to the hypocritical scribes and Pharisees is certainly not intended as an exact benchmark of 72 hours. Why would Yahushua be explicitly precise when giving a sign to the Pharisees and yet definitively ambiguous when giving a private briefing to His disciples? You decide.

## Peter's Vision – Acts 10

The account in Acts 10 is a clear usage of inclusive counting. The timetable adds up no other way. This scripture distinctly describes a 72 hour period of time. Inclusive reconciliation counts the actual event starting with day 1 (not zero).

**Table 6 - Peter's Vision Timeline**

72 hours exactly 9 <sup>th</sup> hour day 1 until the 9 <sup>th</sup> hour of day 4	Acts 10:3 – Cornelius receives a vision at the 9 <sup>th</sup> hour (3 PM)	Day 1
	Acts 10:9 – Soldiers travel to Joppa (30 miles)	Day 2
	Acts 10:9 – Soldiers arrive in Joppa	Day 2
	Acts 10:9 – Peter goes to pray at the 6 <sup>th</sup> hour (12 noon)	Day 2
	Acts 10:10-22 – Peter's vision and soldiers arrival, soldiers spend the night vs. 23	Day 2
	Acts 10:23 – Peter, soldiers and local residents depart for Caesarea	Day 3
	Acts 10:24 – Peter et al. arrive in Caesarea	Day 4
	Acts 10:25-29 – Peter and Cornelius meet	Day 4
	Acts 10:30 – Cornelius pinpoints the timing – 4 days ago fasting until this hour and at the 9 <sup>th</sup> hour prayed	Day 4

The key to this event is the comment Cornelius makes:

*Four days ago I was fasting until this hour and at the 9<sup>th</sup> hour I prayed (Acts 10:30 KJV)*

As you see, the timeline of this event can only reconcile to 72 hours (3-24 hour periods), even though Cornelius marks the time as "4 days ago". This is a clear usage of inclusive counting reckoning the day Cornelius received his vision as day 1, although only 3 hours remained (the timeline counter starts at the 9<sup>th</sup> hour). Seventy two hours later Cornelius reconciles the series of events and inclusively states that the beginning of the event was 4 days ago. That's probably what we would do today.

Let's assume our spouse flew out of town to attend a funeral and has since returned. Today is Sunday and your neighbor came over for breakfast and asked "when did your spouse get home" or as an alternative "when did you pick up your spouse?"

- In either case, if we picked up our spouse at the airport last Thursday at 3 PM and today is Sunday around 9 AM, we would count on our fingers: Thursday (1), Friday (2), Saturday (3) and Sunday (4). We would likely answer our neighbor, "my spouse came home 4 days ago on last Thursday". The time on Sunday really doesn't matter. You would probably answer your neighbor the same (4 days ago on Thursday) no matter if it was Sunday 9 AM or Sunday 6 PM.
- Using this same hypothetical example, let's assume another neighbor came over Sunday late afternoon for dinner and asks "how long has your spouse been home"? We would most

naturally in our mind count Thursday to Friday is the first day, Friday to Saturday is the second day and Saturday to Sunday is the third day. Our answer would reasonably be “my wife has been home three days”.

Hopefully, what you recognize is that context is important. The point is the 4 days in the Acts 10 account is comprised of approximately 3-24 hour periods and is event driven, indifferent to the exact boundary of a day or night.

It is understood that the main theological purpose for Acts 10 is to reveal to Peter that salvation is now available to all, Jews and Gentiles alike (including Israelites). However, another purpose is to provide a detailed example of how to count. This is the one scripture in the entire New Testament that provides sufficient benchmarks to clearly understand that inclusive calendar accounting was the standard used in Luke’s orderly testimony and witness of Yahushua Messiah’s crucifixion and resurrection.

From Acts 10, we learn that an event that occurs 4 days ago is really only 72 hours old. The main difference in these two calendar perspectives is whether you are looking backward or forward when you reconcile the event.

Below, we will look at “Peter’s Vision Timeline” chart with 24 hour periods added.

Table 7 – 72 Hours = 4 Days Ago			
<div> <div>72 hours exactly</div> <div>9<sup>th</sup> hour day 1 until the 9<sup>th</sup> hour of day 4</div> <div>↕</div> </div>	Acts 10:3 – Cornelius receives a vision at the 9 <sup>th</sup> hour (3 PM)	Day of the event	<div> <div>24 Hours</div> <div>↕</div> <div>The 1<sup>st</sup> Day</div> </div>
	Acts 10:10-22 – Peter’s vision and soldiers arrival	2 days ago	<div> <div>24 Hours</div> <div>↕</div> <div>The 2<sup>nd</sup> Day</div> </div>
	Acts 10:23 – Peter, soldiers and local residents depart for Caesarea	3 days ago	<div> <div>24 Hours</div> <div>↕</div> <div>The 3<sup>rd</sup> Day</div> </div>
	Acts 10:30 – Cornelius pinpoints the timing – 4 days ago fasting until this hour and at the 9 <sup>th</sup> hour	4 days ago I was fasting until this hour	<div> <div>24 Hours</div> <div>↕</div> <div>The 3<sup>rd</sup> Day</div> </div>

Of note is that Acts is authored by Luke, who specifically stated in Luke 1:3:

*It seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus (Luke 1:3 NKJV)*

If Dr. Luke wrote an orderly account in his gospel commentary, he surely would have imposed the same precision in the Book of Acts.

It is noteworthy that another interesting comment was made during the meeting between Cornelius and Peter. Peter states in Acts 10:40 that YHWH raised up Yahushua the 3<sup>rd</sup> day and showed Himself openly to His disciples.

*Him YHWH raised up the third day, and shewed him openly (Act 10:40 KJV)*

When an account is in order, it is written with rigor and attention to detail. In other words, Luke would not make a reference to "4 days ago" (Acts 10:30) that did not reconcile with his accounting of the "the 3<sup>rd</sup> day" (Acts 10:40). Luke's writing was explicit without contradiction.

It is no different with the references in Luke 24:21 and 46. These scriptures both acknowledge "the 3<sup>rd</sup> day" as do all six scriptural witnesses found in Luke's writings (see [Dr. Luke's References to the Resurrection Timeline \(6 Witnesses\)](#)). The clear reference date in Luke 24:21 and 46 is Sunday. If Sunday was the 3<sup>rd</sup> day since the crucifixion, as it was, the actual day of the event can be no earlier than the previous Thursday.

### The 9<sup>th</sup> Hour

Additionally, there is an intriguing detail in the Cornelius dialogue that may have been overlooked. Cornelius makes two references to a specific time of the day:

1. *He saw in a vision evidently about the ninth hour of the day an angel of YHWH coming in to him, and saying unto him, Cornelius (Act 10:3 KJV)*
2. *And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing (Act 10:30 KJV)*

Is it an unintended coincidence that another more important event took place at the 9<sup>th</sup> hour? Every scripture, when examined, points to Yahushua Messiah. There are no random coincidences in the Bible.

*All scripture is given by inspiration of YHWH, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2Tim 3:16 KJV)*

The other event that took place on the 9<sup>th</sup> hour is much better known:

*And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Yahushua had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the spirit. (Luke 23:44-46 KJV)*

### Journey to Emmaus

In Luke 24:13-32 Cleopas and his travel companion (possibly Simon see Luke 24:34) walked to Emmaus Sunday afternoon. The distance from Jerusalem to Emmaus is 60 furlongs (Luke 24:13). Sixty furlongs is about 7.5 miles distance. Humans walk about 3 miles per hour, so this would be a two and a half hour journey. It is clear in Luke 24:29 the group arrived in Emmaus late in the afternoon near the end of the day.

*But they constrained him (Yahushua), saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. (Luke 24:29 KJV)*

If you estimated that this was 5:30 PM in the afternoon, Cleopas et al. would have started their journey around 3 PM. They were joined by an incognito Yahushua during the walk to Emmaus. As

they walked along and discussed the significance of the day's events, Yahushua provided a personalized and detailed Bible study of all the scriptures concerning His credentials.

*And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. (Luke 24:27 KJV)*

Now this would not have been a 30 minute Bible study! This would have been quotations from the 5 books of the Torah, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. All of these scriptures were written by prophets of YHWH and contained many direct references to the coming Messiah. Yes, Luke says beginning at Moses and all the prophets. Wow! That would be a Bible study to have attended. In other words, Cleopas and his traveling companion did a lot of listening during a 7.5 mile walk with Yahushua. Walking in His footsteps takes on a whole new meaning...

The timing of this event is interesting:

- The day of the week this 7.5 mile journey takes place is Sunday (Luke 24:1-13).
- It takes about 2.5 hours to walk the 7.5 miles, unless you are getting old. (human walking speed<sup>36</sup>)
- Yahushua manifests Himself anonymously to Cleopas and his traveling companion as they leave Jerusalem early in the sojourn to Emmaus (Luke 24:15-18).
- Cleopas states it is the 3<sup>rd</sup> day since the crucifixion (Luke 24:19-21).
- When Cleopas et al. arrive in Emmaus, it is near the end of the day. During the Passover season in Jerusalem, the day ends around 6 PM (Luke 24:29).
- The hour the group arrives in Emmaus would likely be around 5:30 or so.
- That means that they left Jerusalem around 3 PM or so.
- 3 PM is the 9<sup>th</sup> hour.
- Yahushua died the 9<sup>th</sup> hour on Thursday (Math 27:46).
- The 3<sup>rd</sup> day at the 9<sup>th</sup> hour would be Sunday at 3 PM, on the road to Emmaus while Yahushua rehearsed the scriptures for the next couple of hours, "beginning at Moses and all the prophets, expounding (means explain thoroughly) the scriptures the things about Himself". Another WOW! Could you imagine witnessing this event?
- It is no wonder Cleopas wanted Him to stay for dinner (Luke 24:29-30).
- "And their eyes were opened and they knew Him". Are ours? (Luke 24:31)

There is no possible accounting to reconcile the 3<sup>rd</sup> day referenced during the Sunday afternoon journey of Cleopas et al, with Theory 1 (Wednesday crucifixion). It just does not calibrate. Later this same Sunday, in the evening (actually Monday), Yahushua manifested Himself to His disciples in Jerusalem during a group meeting and declared:

*Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Messiah to suffer, and to rise from the dead the third day (Luke 24:45-46 KJV)*

## Section Summary

Theory 2 & 3 are the only alternatives to reconcile the 3<sup>rd</sup> day events referenced in Luke 24 with the resurrection of Yahushua Messiah. Isn't there something fishy with Theory 1? You decide.

A final note; one observation should be apparent from this section. References to calendar timing are in the eye of the beholder and are context driven. The perspective viewpoint a person has on time reconciled looking in hindsight may calibrate the same exact event differently verses someone

<sup>36</sup> <http://en.wikipedia.org/wiki/Walking>

who reports the event from a forward looking reference point or in real time. Said another way, the timeframe of an event is determined by the circumstances and boundary from which the baseline is calculated.

## When Was the Lamb Selected?

We know from the specific instructions provided in Exodus 12 that before Passover, a perfect lamb was to be selected on the 10<sup>th</sup> of Abib, for subsequent sacrifice.

*Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. (Ex 12:3-6 KJV)*

We also know that Yahushua's crucifixion was the fulfillment of the original Passover ordinance given to Moses by YHWH. Just as prophesied in Zechariah 9:9, Yahushua rode into Jerusalem on a donkey on Abib 10 as the onetime perfect sacrifice for all humanity. He was given a royal welcome by those who accepted His Messianic credentials. He presented Himself as the prophesied Messiah, cleansed the Temple of corruption (Matt 21:12) and voluntarily substituted Himself as the sacrifice for us.

Just prior to Yahushua's arrival in Jerusalem on the 10<sup>th</sup> of Abib, John 12 provides a specific calendar benchmark for the upcoming events that are about to unfold. John states:

*Then Yahushua six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. (John 12:1-2 KJV)*

We know from John 12:1-14 that:

1. Yahushua arrived in Bethany (John 12:1).
2. It is 6 days before Passover (John 12:1).
  - a. Before = G4253 = in front of, prior to
3. Dinner was served by Martha (John 12:2).
  - a. Mary anointed Yahushua after dinner with ointment of spikenard; IE myrrh (John 12:3).
4. Many people knew Yahushua was in Bethany and came to see Him and Lazarus (John 12:9).
  - a. It is not clearly stated; however this event would likely have occurred during the following day after the previous evening dinner at Lazarus' home.
5. The next day, feast goers acquired and spread palm branches as a welcome mat for Yahushua's entry to Jerusalem; IE The Triumphal Entry (John 12:12-13).
  - a. The Triumphal Entry - Yahushua rode into Jerusalem on a donkey (John 12:14).

We also know from Mark 10:46 – Mark 14:12 that:

6. Yahushua travelled from Jericho to Bethany (17 miles), located on the Mount of Olives adjacent to Jerusalem (Mark 10:46).
7. Yahushua and the disciples arrived in Bethphage and Bethany on the Mount of Olives, about a mile apart (Mark 11:1).
8. The Triumphal Entry – Yahushua rode into Jerusalem on a donkey (Mark 11:2-11).
  - a. Note: Mark's account does not mention the 2 day visit to Lazarus home; see items 1-4 above.

9. Yahushua entered the temple, looked around and when evening came He went back to Bethany with the disciples (Mark 11:11).
10. The next morning Yahushua returned from Bethany and cursed the impotent figs; a metaphor referencing the Sanhedrin (Mark 11:12-14)
  - a. Yahushua ejected the merchandizers from the Temple courtyard (Mark 11:15-17).
  - b. It should be noted the cleansing of the Temple took place the day following the Triumphal Entry in item 10 above (not the same day as the Triumphal Entry).
  - c. When evening came, Yahushua left the city (Mark 11:19).
11. The next morning, Yahushua and the disciples notice the dried up fig tree (Mark 11:20-21).
  - a. Yahushua came again to the Temple and engaged the priests (Mark 11:27-33).
    - i. Parable of the vineyard (Mark 12:1-11)
    - ii. Regarding taxes (Mark 12:14-17)
    - iii. Regarding the resurrection (Mark 12:18-27)
    - iv. Regarding the commandments (Mark 12:28-34)
    - v. Regarding the Messiah (Mark 12:35:37)
    - vi. Regarding the hypocrisy of the scribes (Mark 12:38-40)
    - vii. Regarding the widows mite (Mark 12: 41-44)
12. Yahushua left the Temple with His disciples and walked .5 miles east to the Mount of Olives; where the Olivet Prophecy takes place (Mark 13:1).
  - a. Yahushua provided a private briefing of future prophetic events and details of His climactic second coming to Peter, James, John and Andrew (Mark 13:2-37, also Matt 24 & 25).
  - b. When Yahushua finished His presentation, He noted that after 2 days was the Passover (Matt 26:1-2, Mark 14:1).

## Analysis

The timeline of Yahushua's entry into Jerusalem as the perfect Passover sacrifice on the 10<sup>th</sup> day of Abib can be reconciled with the actual day of His crucifixion from the accounts found in John 12 and Mark 10 through 14. With the chronological details of these accounts, we will be able to develop a timeline of the events that can be applied to each of the three crucifixion theories (IE. Theory 1, Theory 2, Theory 3). In Table 8 below, the events are all linear and independent of any prospective theory. Here is how they layout out on the Abib Passover calendar:

**Table 8 - Abib Passover Calendar**

Abib 8	Abib 9	Abib 10	Abib 11	Abib 12	Abib 13	Abib14	Abib 15
6 days before	5 days before	4 days before	3 days before	2 days before	1 day before		
6 days before Passover Yahushua came to Bethany Jo 12:1  Dinner served by Martha Jo 12:2 →	People come to see Yahushua & Lazarus Jo 12:9	Next day Jo 12:12  Triumphal Entry, donkey borrowed, palm branches acquired and spread out Jo 12:13 Mk 11:2	Next morning figs cursed Mk 11:12  Temple merchandizers ejected Mk 11:15  Yahushua left Temple/city Mk 11:19	Next morning figs dried up Mk 11:20  Temple priests engaged Mk 11:27  Olivet Prophecy Private briefing w/disciples Mk 13:2  After 2 days is Passover Matt 26:2		Passover  Yahushua crucified	First Day of Unleavened Bread

The following table compares Theory 1, 2 and 3 using the same calendar data from above. You can clearly see the day of the week is offset by one day depending on which theory you apply.

**Table 9 - Six Days Before Passover Comparison**

	Thurs	Fri	Sabbath	Sun	Mon	Tue	Wed	Thurs	Fri	Sabbath
Theory 1	6 days before Passover Yahushua came to Bethany Jo 12:1  Dinner served by Martha Jo 12:2 →	People come to see Yahushua & Lazarus Jo 12:9	Next day Jo 12:12  Triumphal Entry, donkey borrowed, palm branches acquired and spread out Jo 12:13 Mk 11:2  Abib 10	Next morning figs cursed Mk 11:12  Temple merchandizers ejected Mk 11:15  Yahushua left Temple/city Mk 11:19	Next morning figs dried up Mk 11:20  Temple priests engaged Mk 11:27  Olivet Prophecy Private briefing w/disciples Mk 13:2  After 2 days is Passover Matt 26:2		<b>Passover</b>  Abib 14  Yahushua crucified	First Day of Unleavened Bread  Abib 15		
Theory 2		6 days before Passover Yahushua came to Bethany Jo 12:1  Dinner served by Martha Jo 12:2 →	People come to see Yahushua & Lazarus Jo 12:9	Next day Jo 12:12  <b>Triumphal Entry</b> , donkey borrowed, palm branches acquired and spread out Jo 12:13 Mk 11:2  Abib 10	Next morning figs cursed Mk 11:12  Temple merchandizers ejected Mk 11:15  Yahushua left Temple/city Mk 11:19	Next morning figs dried up Mk 11:20  Temple priests engaged Mk 11:27  Olivet Prophecy Private briefing w/disciples Mk 13:2  After 2 days is Passover Matt 26:2		<b>Passover</b>  Abib 14  Yahushua crucified	First Day of Unleavened Bread  Abib 15	
Theory 3			6 days before Passover Yahushua came to Bethany Jo 12:1  Dinner served by Martha Jo 12:2 →	People come to see Yahushua & Lazarus Jo 12:9	Next day Jo 12:12  <b>Triumphal Entry</b> , donkey borrowed, palm branches acquired and spread out Jo 12:13 Mk 11:2  Abib 10	Next morning figs cursed Mk 11:12  Temple merchandizers ejected Mk 11:15  Yahushua left Temple/city Mk 11:19	Next morning figs dried up Mk 11:20  Temple priests engaged Mk 11:27  Olivet Prophecy Private briefing w/disciples Mk 13:2  After 2 days is Passover Matt 26:2		<b>Passover</b>  Abib 14  Yahushua crucified	First Day of Unleavened Bread  Abib 15

## Section Summary

- Theory 1 – There are serious objections for the Triumphal Entry taking place on the weekly Sabbath day.
  - Bethany is south east of the Mount of Olives, just under 2 miles total distance outside the Temple compound, not within what was considered a Sabbath's day journey. The only scriptural reference for a Sabbath day's journey is found in Acts 1:12:

*Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey. (Act 1:12 KJV)*

We know the Mount of Olives is less than a mile from the Temple location. Josephus reports that the Mount of Olives is 5 furlongs from the Temple (Josephus Ant 20:8.6), although other authorities place the upper section of the Mount of Olives at 7.5 furlongs (Schleusner). Additionally, John 11:18 states that Bethany is 15 furlongs from Jerusalem.

Distance from Temple/Jerusalem - A furlong is 660 feet.  
Mount of Olives – 660 ft x 7.5 furlongs = 4950 feet  
Bethany – 660 ft x 15 furlongs = 9900 feet

Bethany is double the Sabbath day's journey referenced in Acts 1:12. This would not likely be a journey Yahushua would undertake on the Sabbath day.

- A donkey was acquired and ridden on the Sabbath. This was not in accordance with the Torah (Deut 5:14). It is unlikely the owner of the donkey would simply agree to the use of his donkey by strangers on the Sabbath day.
- Those who greeted Yahushua coming into Jerusalem and the Temple spread their garments and cut down palm branches for a welcome mat for the arriving King of Kings.

*And many spread<sup>G4766</sup> their garments in the way: and others cut down<sup>G2875</sup> branches off the trees, and strawed<sup>G4766</sup> them in the way. (Mark 11:8 KJV)*

- Spread = G4766 = strew, spread as a carpet or couch, make bed, furnish
- Cut down = G2875 = specifically to beat the breast in grief, cut down
- Strawed = G4766 = spread as a carpet or couch, make bed
- "Spreading", "cutting down" and "strawing" are all work. If you have ever trimmed a tree you certainly know the effort involved in cutting off branches.

- **Red flag** - None of these activities would be performed on the Sabbath.

- Theory 2 – There are no objections in this section with this analysis. The Triumphal Entry takes place on Sunday (the day after the weekly Sabbath).<sup>37</sup>
- Theory 3 – There are serious flaws with this theory in this section. The Triumphal entry takes place on Monday.
  - In order for the Triumphal Entry to occur on Monday, Yahushua and the disciples would have arrived in Bethany on the Sabbath day. They would have travelled the last part of their journey from Jericho on the Sabbath. There is no scriptural precedent for such an event.
  - **Red flag** - Would Yahushua make travel plans on the Sabbath day? You decide.

<sup>37</sup> Orthodox Christianity places the Triumphal Entry on (Palm) Sunday. The facts seem to validate this observance.

# What Day of the Week Was Yahushua Messiah Resurrected?

## The Dawn Problem

The Theory 1 Wednesday crucifixion completes the 3 days and 3 nights in the grave on the weekly Sabbath at sunset. The gospel accounts clearly indicate that "early in the morning" the disciples came in a series of multiple visits to Yahushua's empty sepulcher. There is considerable debate on the exact time of the night these visits happened. In this section we will examine this controversy.

## Early in the Morning

We will first examine a side by side scriptural comparison of the disciples visit to Yahushua's empty tomb. Notice all four gospels have specific and explicit statements regarding this event.

Table 10 - Early in the Morning Comparison			
Matt 28:1	Mark 16:1, 2, 9	Luke 24:1	John 20:1
In the end <sup>(G3796)</sup> of the sabbath, <sup>G4521</sup> as it began to dawn <sup>G2020</sup> toward the first <sup>G3391</sup> day of the week, <sup>G4521</sup> came Mary Magdalene and the other Mary to see the sepulcher.	And when the sabbath <sup>G4521</sup> was past, <sup>G1230</sup> Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, had bought sweet spices, that they might come and anoint him. And very <sup>G3029</sup> early in the morning <sup>G4404</sup> the first <sup>G3391</sup> day of the week, <sup>G4521</sup> they came unto the sepulcher at the rising <sup>G393</sup> of the sun. <sup>G2246</sup>  Verse 9 below is a parenthetical summary statement that precedes verse 1  Now when <i>Yahushua</i> was risen early <sup>G4404</sup> the first <sup>G4413</sup> day of the week, <sup>G4521</sup> he appeared first to Mary Magdalene, out of whom he had cast seven devils.	Now upon the first <sup>G3391</sup> day of the week, <sup>G4521</sup> very early in the morning, <sup>G901</sup> <sup>G3722</sup> they came unto the sepulcher, bringing the spices which they had prepared, and certain <i>others</i> with them.	The first <sup>G3391</sup> day of the week <sup>G4521</sup> cometh Mary Magdalene early, <sup>G4404</sup> when it was yet dark, <sup>G4653</sup> unto the sepulcher, and seeth the stone taken away from the sepulcher.

We will now examine the Strong's Greek lexicon to determine the meaning of these texts.

- The grey highlighted keywords in the table above are referenced to the Strong's lexicon definition following the specific scripture citation below.
- The "Comparisons" section provides additional scriptures that include the highlighted keyword.

## Matt 28:1 Detail

In the end<sup>G3796</sup> of the sabbath,<sup>G4521</sup> as it began to dawn<sup>G2020</sup> toward the first<sup>G3391</sup> day of the week,<sup>G4521</sup> came Mary Magdalene and the other Mary to see the sepulcher.

- End = G3796 = op-seh' = late in the day, after the close of the day, at even, in the end
  - Comparisons for "end" - G3796
    - Mark 11:19 - And when even<sup>G3796</sup> was come, he went out of the city.
    - Mark 13:35 - Watch ye therefore: for ye know not when the master of the house cometh, at even,<sup>G3796</sup> or at midnight, or at the cockcrowing, or in the morning
      - These are clear references to the dark period of the evening, not at sunset.
- 

- Sabbath = G4521 = sab'-bat-on = the Sabbath, by extension a se'nnight, that is, the interval between two Sabbaths, likewise the plural in all the above applications

This word varies by context:

1. An "se'nnight means 7 days and often has a number associated with it, like "the first of the Sabbaths". This indicates the first day in the weekly count to the subsequent Sabbath or day one of the week.
  2. The plural is also assumed (Sabbaths) depending on context.
- Comparisons for "Sabbath" - G4521
    - Matt 12:12 - How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.<sup>G4521</sup>
    - Mark 3:4 - And he saith unto them, Is it lawful to do good on the Sabbath days,<sup>G4521</sup> or to do evil? to save life, or to kill? But they held their peace.
    - Luke 4:31 - And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.<sup>G4521</sup>
      - According to Strong's, the word "Sabbath" in Matt 28:1 could easily be a reference to "Sabbaths", meaning two Sabbath in a row. IE. the First Day of Unleavened Bread followed by the weekly Sabbath or both days stacked (double Sabbath). The context is not limited to the singular use of "a single Sabbath day".
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- Dawn = G2020 = ep-ee-foce'-ko = to illuminate (figuratively), give light, to begin to grow light, begin to dawn, draw on
- Comparisons for "dawn" - G2020
  - Luke 23:54 - And that day was the preparation, and the Sabbath drew on.<sup>G2020</sup>
    - The connotation of "dawn" means it is approaching. Strong's translates the word as "growing light" or "beginning to dawn". The dawn does not occur just after sunset in the west, it occurs just before sunrise in the east.
    - Dawn is used as "the lightening up of the sun in the morning", not the "darkening down of the sun at sunset".
  - The Greek word G2020 appears only twice in the scriptures (Math 28:1 and Luke 23:54). Both usages are references to the next day. Some contend that since Luke 24:54 points to the evening when the Sabbath begins, that Math 28:1 also points to the evening after the Sabbath is over (beginning of Sunday). The problem with this

viewpoint is that the parallel references in Mark 16:1, Luke 24:1 and John 20:1 do not support this rendering, as will be examined below.

- 
- First = G3391 = mee'-ah = first, one
- 
- Week = G4521 = Same as Sabbath(s) above
    - This is an idiom that means the first day of the 7 day week or day one of seven. This is the exact idiom used in all gospel accounts for the resurrection. Some commentaries endorse the interpretation of this idiom as a reference to the count of weeks (Sabbaths) to Pentecost. IE, 1<sup>st</sup> of weeks, 2<sup>nd</sup> of weeks, 3<sup>rd</sup> of weeks, etc. Other than conjecture, there is no evidence of this interpretation. The text simply implies the day of the week until the following Sabbath.
    - From Webster's we find the word "sennight" which means "the space of seven nights and days or a week. This same reference is found in the Greek lexicon as "se'nnight". This is an archaic reference to a week just as a "fort' night' is a reference of two weeks.
  - Comparisons for "first and Week"
    - *Matt 28:1 - In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.*
    - *Mark 16:2 - And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.*
    - *Mark 16:9 - Now when Yahushua was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*
    - *Luke 24:1 - Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.*
    - *John 20:1 - The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.*
      - In all cases, this is a reference to the 1<sup>st</sup> day of the week (Sunday).

### Matt 28:1 Summary

Matthew's account takes place on the first day of the weekly cycle (Sunday) just before sunrise, not prior to or just before sunset on the weekly Sabbath.

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### Mark 16:1, 2, 9 Detail

And when the sabbath<sup>G4521</sup> was past,<sup>G1230</sup> Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very<sup>G3029</sup> early in the morning<sup>G4404</sup> the first<sup>G3391</sup> day of the week,<sup>G4521</sup> they came unto the sepulcher at the rising<sup>G393</sup> of the sun.<sup>G2246</sup>

Verse 9 below is a parenthetical summary statement that chronologically precedes verse 1.

Now when Yahushua was risen early<sup>G4404</sup> the first<sup>G4413</sup> day of the week,<sup>G4521</sup> he appeared first to Mary Magdalene, out of whom he had cast seven devils.

- Sabbath = G4521 = Sabbath = G4521 = sab'-bat-on = the Sabbath, by extension a se'nnight, that is, the interval between two Sabbaths, likewise the plural in all the above applications
  - Same as above
- 

- Past = G1230 = dee-ag-in'-om-ahee = to elapse meanwhile, after, be past, be spent
  - Comparisons for "past" = G1230
    - Acts 25:13 - And after <sup>G1230</sup> certain days king Agrippa and Bernice came unto Caesarea to salute Festus.
    - Acts 27:9 - Now when much time was spent, <sup>G1230</sup> and when sailing was now dangerous, because the fast was now already past, Paul admonished them
      - Both examples are after the fact, not during or before the event.
- 

- Very = G3029 = lee'-an = much, exceeding
  - Comparison for "very" – G3029
    - Mark 1:35 - And <sup>G2532</sup> in the morning, <sup>G1773</sup> rising up <sup>G450</sup> a great while before day, <sup>G3029</sup> <sup>G4404</sup> he went out, <sup>G1831</sup> and <sup>G2532</sup> departed <sup>G565</sup> into <sup>G1519</sup> a solitary <sup>G2048</sup> place, <sup>G5117</sup> and there <sup>G2546</sup> prayed. <sup>G4336</sup>
      - In the context, Yahushua got up from His night's sleep, early before day break and went to pray. This is a reference to before the day begins, not to an extension of the previous evening just after sunset. There is no indication this event takes place in the evening after sunset.
- 

- Early in the morning = G4404 = pro-ee' = at dawn; by implication the day break watch, early in the morning, in the morning
- Comparison "for early in the morning"
  - Matt 16:3 - And in the morning, <sup>G4404</sup> It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
  - Matt 20:1 - For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning <sup>G260</sup> <sup>G4404</sup> to hire labourers into his vineyard.
  - Mark 11:20 - And in the morning, <sup>G4404</sup> as they passed by, they saw the fig tree dried up from the roots.
  - Mark 13:35 - Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: <sup>G4404</sup>
  - Mark 15:1 - And straightway in the morning <sup>G4404</sup> the chief priests held a consultation with the elders and scribes and the whole council, and bound Yahushua, and carried him away, and delivered him to Pilate.
  - Acts 28:23 - And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of YHWH, persuading them concerning Yahushua, both out of the law of Moses, and out of the prophets, from morning <sup>G4404</sup> till evening.
    - The connotation of these scriptures is early in the morning, prior to or after sunrise.

- When does a labor for hire start his work day (Matt 20:1)?
  - What is the sailors warning (Matt 16:3)? Red sky in the morning, sailors warning; red sky at night, sailors delight.
  - When do chickens crow (Mark 13:35)?
  - There are no examples that would indicate “*early in the morning*” refers to the evening before. A clear reference to just before or just as the sun rises, definitely not a reference to the early evening just at or immediately after sunset the previous day. The context of Mark 16:2,9 is clearly the morning.
- 

- First = G3391 = mee'-ah = first, one
- 

- Week = G4521 = Sabbath = G4521 = sab'-bat-on = the Sabbath, by extension a se'nnight, that is, the interval between two Sabbaths, likewise the plural in all the above applications
    - Same as previous
- 

- Rising = G393 = an-at-el'-lo = to (cause to) arise, make to rise, at the rising of, spring up, be up
  - Comparison for “rising”
    - *Matt 5:45 - That ye may be the children of your Father which is in heaven: for he maketh his sun to rise<sup>G393</sup> on the evil and on the good, and sendeth rain on the just and on the unjust.*
    - *Matt 13:6 - And when the sun was up,<sup>G393</sup> they were scorched; and because they had no root, they withered away.*
    - *Mark 4:6 - But when the sun was up,<sup>G393</sup> it was scorched; and because it had no root, it withered away.*
    - *Jas 1:11 - For the sun is no sooner risen<sup>G393</sup> with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.*
      - These are all examples of the sun rising or coming up. There are zero references in any context to the sun setting.
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- Sun = G2246 = hay'-lee-os = a ray, the sun, by implication light
- 

- Early = G4404 = pro-ee' = at dawn; by implication the day break watch, early in the morning, in the morning
    - Same as previous
- 

- First = G4413 = pro'-tos = foremost (in time, place, order or importance), before, beginning, first (of all), former
- Comparison for “first” – G4413

- *Matt 26:17 - Now the first<sup>G4413</sup> day of the feast of unleavened bread the disciples came to Yahushua, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?*
  - This means number 1 in the count.

- Of the week = G4521 = Sabbath = G4521 = sab'-bat-on = the Sabbath, by extension a se'nnight, that is, the interval between two Sabbaths, likewise the plural in all the above applications
  - Same as previous

### Mark 16:1, 2, 9 Summary

After the Sabbath, the sisters arrived at the sepulcher early Sunday morning just as the sun was coming up. There is no indication that this is a sunset event the evening before. The sun rises in morning and sets in the evening.

By contrast, there are two scripture that make reference to an event at sunset:

- *Mark 1:32 - And at even, when the sun<sup>G2246</sup> did set, <sup>G1416</sup> they brought unto him all that were diseased, and them that were possessed with devils.*
- *Luke 4:40 - Now when the sun<sup>G2246</sup> was setting, <sup>G1416</sup> all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.*
  - If Yahushua was resurrected on the weekly Sabbath at sunset, as Theory 2 (Wednesday crucifixion) hypothesizes, there are Greek phrases that could be used to describe the timing of the event.

### Luke 24:1 Detail

*Now upon the first<sup>G3391</sup> day of the week, <sup>G4521</sup> very early in the morning, <sup>G901 G3722</sup> they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.*

- First = G3391 = mee'-ah = first, one
- 
- Week = G4521 = Sabbath = G4521 = sab'-bat-on = the Sabbath, by extension a se'nnight, that is, the interval between two Sabbaths, likewise the plural in all the above applications
  - Same as previous
- 
- Very early in the morning = G901 = bath-oos' = profound (as going down), literally or figuratively, deep, very early
  - Plus G3722 = or'-thros = dawn (as sun rise, rising of light), by extension morn, early in the morning
  - Comparison for "morning"
    - *John 8:2 - And early in the morning<sup>G3722</sup> he came again into the temple, and all the people came unto him; and he sat down, and taught them.*
    - *Acts 5:21 - And when they heard that, they entered into the temple early in the morning, <sup>G3722</sup> and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.*

- The Greek word "thros", G3722 is used as a reference to early in the morning, never as a reference to late in the evening.

### Luke 24:1 Summary

Luke's account follows the descriptions and timings found in Matthew and Mark. The sisters and disciples came to the sepulcher early in the morning, at or just before day break.

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### John 20:1 Detail

The first<sup>G3391</sup> day of the week<sup>G4521</sup> cometh Mary Magdalene early<sup>G4404</sup> when it was yet dark<sup>G4653</sup> unto the sepulcher, and seeth the stone taken away from the sepulcher.

- First = G3391 = mee'-ah = first, one
    - Same as previous
  - Week = G4521 = Sabbath = G4521 = sab'-bat-on = the Sabbath, by extension a se'nnight, that is, the interval between two Sabbaths, likewise the plural in all the above applications
    - Same as previous
  - Early = G4404 = pro-ee' = at dawn; by implication the day break watch, early in the morning, in the morning
    - Same as previous
  - Dark = G4653 = skotia = *dimness, obscurity* (literally or figuratively), dark
  - Comparison for "dark"
    - 1John 2:11 - But he that hateth his brother is in darkness,<sup>G4653</sup> and walketh in darkness,<sup>G4653</sup> and knoweth not whither he goeth, because that darkness<sup>G4653</sup> hath blinded his eyes.
- 

### John 20:1 Summary

John's account essentially mirrors the descriptions and timings found in Matthew, Mark and Luke with Mary Magdalene reported as first at the garden tomb, at early dawn when it was still dark.

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### The Dawn Problem Summary

There is no evidence from the gospel accounts that there was any onsite visit by any disciple prior to dawn (See G2020 and G4404). In all four gospel accounts, the timing of the first responders to the sepulcher is in the morning hours. This only proves when the first onsite witnesses arrived. It does not prove when the actual resurrection occurred. Mark 16:9 clearly states when Yahushua was resurrected, although most have read over this unambiguous scripture:

*Now when Yahushua was risen early the first day of the week.... (Mark 16:9 KJV)*

- Risen = G450 = to *stand up*, arise, lift up
- What day of the week was this? You decide.

## Arrival at the Sepulcher

The following chart shows the consistency of:

1. The Sabbath has past
2. It is the first day of the week (Sunday)
3. The hour is at sunrise/daybreak

**Table 11 - Arrival at the Sepulcher**

Matt 28:1	Mark 16:1, 2, 9	Luke 24:1	John 20:1
<i>In the end<sup>(G3796)</sup> of the sabbath,<sup>G4521</sup></i>	<i>And when the sabbath<sup>G4521</sup> was past,<sup>G1230</sup></i>		
G3796 - late in the day, after the close of the day, at even, in the end	G1230 - to elapse meanwhile, after, be past, be spent		
1. The Sabbath has past			
<i>as it began to dawn<sup>G2020</sup> toward<sup>G1519</sup> the first<sup>G3391</sup> day of the week,<sup>G4521</sup></i>	<i>And very<sup>G3029</sup> early in the morning<sup>G4404</sup> the first<sup>G3391</sup> day of the week,<sup>G4521</sup> at the rising<sup>G393</sup> of the sun.<sup>G2246</sup></i>	<i>Now upon the first<sup>G3391</sup> day of the week,<sup>G4521</sup> very early in the morning,<sup>G901</sup></i> <i><sup>G3722</sup></i>	<i>The first<sup>G3391</sup> day of the week<sup>G4521</sup> early,<sup>G4404</sup> when it was yet dark,<sup>G4653</sup></i>
G2020 - to illuminate (figuratively), give light, to begin to grow light, begin to dawn, draw on	G4404 - by implication the day break watch, early in the morning, in the morning	G3722 - dawn (as sun rise, rising of light), by extension morn, early in the morning	G4404 - implication <u>the day break watch</u> , early in the morning, in the morning
2. It is the first day of the week (Sunday)		3. The hour is at sunrise/daybreak	

It is notable that there are two witnesses for each criterion:

1. The Sabbath has past (Matt 28:1 and Mark 16:1)
2. It is the first day of the week (Matt 28:1 and Mark 16:2)
3. The hour is at sunrise (Luke 24:1 and John 20:1)

### In 3 Days (5 witnesses)

This group of scriptures fits well with Theory 1 and Theory 2. However, without allegory, Theory 3 does not easily reconcile the statement "in three days".

"In 3 days" is much the same as "the 3<sup>rd</sup> day" in the next section below. There is no perimeter border of a sunset or sunrise boundary that marks the beginning or ending of the event. These are all examples of "real time" counting. When the event happened was the beginning of the count and remnants on either end are included in the total.

- *Matt 26:61 - And said, This fellow said, I am able to destroy the temple of YHWH, and to build it in three days.*
- *Matt 27:40 - And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of YHWH, come down from the cross.*
- *Mark 15:29 - And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,*
- *John 2:19 - Yahushua answered and said unto them, Destroy this temple, and in three days I will raise it up.*
- *John 2:20 - Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?*

### The 3<sup>rd</sup> Day (14 witnesses in KJV plus Josephus)

This group of scriptures comprises the single largest body of witness to Yahushua's resurrection. These references, all with the same exact phrase, point to Yahushua's resurrection as occurring "the third day". None of these witnesses infer in any way a precise 72 hour boundary. "The third day" expresses a range of hours, not a fixed explicit timetable.

- *Matt 16:21 - From that time forth began Yahushua to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*
- *Matt 17:23 - And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.*
- *Matt 20:19 - And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.*
- *Matt 27:63-64 - Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.*
- *Mark 9:31 - For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.*
- *Mark 10:34 - And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.*
- *Luke 9:22 - Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.*

- *Luke 13:32 - And he (Yahushua) said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.*
  - Day 1 = today
  - Day 2 = tomorrow
  - Day 3 = the third day
    - It is noteworthy that Yahushua is counting the remnant of the day on which He makes this statement as "today", which is day 1 in His 3 day count.
    - Yahushua is very specifically saying that He will be "perfected" the 3<sup>rd</sup> day.
    - This is an example of "real time" calendar counting. The beginning and end are not measured from sunset, instead time is measured from the moment of the event.
    - It is not possible to reconcile a Wednesday crucifixion with this account.
    - Is there any reason the other scriptures making reference to "the third day" would tally with different logic? You decide.
- *Luke 18:33 - And they shall scourge him, and put him to death: and the third day he shall rise again.*
- *Luke 24:7 - Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*
- *Luke 24:21 - But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done (note: this statement is made on the first day of the week-Sunday).*
- *Luke 24:46 - And said unto them, Thus it is written, and thus it behoved Messiah to suffer, and to rise from the dead the third day (note: the 3<sup>rd</sup> day had just completed, this statement is made by Yahushua Sunday night after sunset)*
- *Acts 10:40 - Him YHWH raised up the third day, and shewed him openly;*
- *1 Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures:*
- *Lev 19:5-6 - And if ye offer a sacrifice of peace offerings unto YHWH, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.*
- *Josephus Antiquities 18.3.3 - Now there was about this time Jesus (sic), a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ (sic). And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians (sic), so named from him, are not extinct at this day.*

## After 3 Days (2 witnesses in KJV)

Some modern versions do not contain "the third day" in some of the same verses of Mark (compared to KJV). Instead, they use "after three days," "three days later," or "three days after" depending on the version.

"After three days" is found in Mark 8:31 (KJV)

- *Mark 8:31 - And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.*

In modern English vernacular the phrase "after three days" does not necessarily mean the same time frame as "the third day"? "After three days" in the English western culture typically means after 72 hours, or sometime during the fourth day. This is the result of exclusive counting, when the day of the event is considered day zero and day one is the following day. This type of logical,

linear thinking is assumed in our western culture. As an illustration, the first anniversary of an event is one full year after the event. The calendar time before the one year anniversary is considered "during the first year" or "x months before the first anniversary". Today in western culture we count from zero. There is no zero in the scriptures (other than death).

The scriptures, however, do not follow the modern English connotation as we will see in the following encounter that unfolds starting the day after Yahushua's crucifixion.

### The Guards Still on Duty

"After Three Days" is also found in Matt 27:63-64, when the Pharisees meet with Pilot after the crucifixion:

- *Matt 27:63-64 - "Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first."*

This episode describes the 3 day clock ending with Yahushua's resurrection while the guards are still on duty as referenced in Matt 28:4 below. It is important to note the timestamp of the account above, when the Pharisee went to Pilot. The following verse pinpoints the beginning of the event:

- *Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate (Matt 27:62 KJV)*
  - It should be clear from this verse the day the Pharisees went to Pilot was the day following the preparation day. That would be the First Day of Unleavened Bread.
  - Yahushua is already in the grave. He was crucified the previous day before sunset.
- *In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And, behold, there was a great earthquake: for the angel of YHWH descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. (Matt 28:1-4 KJV)*
  - Sunday morning at dawn, Yahushua was resurrected:

*"His countenance was like lightning and His raiment white as snow".*
  - This is not the countenance of the angle sitting on the stone gate. Is there any question who this is? You decide.
  - The "keepers did shake".
    - The "keepers" were still on duty.
    - They were within their prescribed schedule which was "until the 3<sup>rd</sup> day".
- The "keepers" where the Roman sentries that Pilot had authorized in his meeting with the Pharisees the day after the crucifixion.
  - Keepers = G5083 = a watch, to guard
  - The Roman Sentry's are still on duty the first day of the week (Sunday).
    - *So they went, and made the sepulcher sure, sealing the stone, and setting a watch. (Matt 27:66 KJV)*
    - Watch = G2892 = custody, a Roman sentry, watch

This series of events presents four interrelated timestamps that correlate and reconcile with each other. If any one of the four timestamps is early or late, it is impossible to reconcile the timing of the overall event. The four timestamps are:

1. The meeting with the Pharisees and Pilot took place on the First Day of Unleavened Bread (Matt 27:62)
2. After three days Yahushua will rise (Matt 27:63)
3. The sepulcher is made sure until the third day (Matt 27:64)
4. The guards are on duty on Sunday, after the weekly Sabbath day (Matt 28:4)

## Alternatives

In this section we will examine the day of the week the post crucifixion meeting with the Pharisees and Pilot took place in comparison to the schedule of the sentry guard duty at the sepulcher site.

### Theory 1 (Wednesday crucifixion)

The next day after the preparation day is Thursday, the First Day of Unleavened Bread.

- Day 1 – Thursday – First Day of Unleavened Bread – the day after the preparation day - the Pharisees go to Pilot.
- Day 2 – Friday
- Day 3 – Saturday (weekly Sabbath) – Yahushua is resurrected, the guards are still on duty
- This does not reconcile with the accounts that the Mary's and other disciples came to the empty sepulcher at daybreak on Sunday with the sentries still on duty. They would be on overtime, working a 4<sup>th</sup> day.
- Theory 1 cannot be reconciled with the meeting of the Pharisees and Pilot as well as the posting of the sentry guards for a 3 day assignment.
- Theory 1 has a serious red flag, the sentry guards must work overtime.

**Table 12 - Theory 1, Pharisees Meet With Pilot on Thursday**

Theory 1 Wednesday Resurrection											
	Abib 14		Abib 15		Abib 16		Abib 17		Abib 18		
	Wednesday		Thursday		Friday		Saturday		Sunday		
	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	
	Passover Preparation Day		1DOUB				Wkly Sabbath				
Yahushua Crucified											
In the Tomb			3 Days and 3 Nights – exactly 72 hours								
Resurrection								At sunset			
3 <sup>rd</sup> Day count from burial			1 <sup>st</sup> day		2 <sup>nd</sup> day		3 <sup>rd</sup> day				
Pharisees Meet with Pilot			X								
After 3 days Yahushua will rise							X				
Sepulcher secured until 3 <sup>rd</sup> day			1 <sup>st</sup> day		2 <sup>nd</sup> day		3 <sup>rd</sup> day				
Roman sentries still on duty Sunday morning			1 <sup>st</sup> day		2 <sup>nd</sup> day		3 <sup>rd</sup> day		4 <sup>th</sup> day Sentries should have been off duty the end of the 3 <sup>rd</sup> day		

1. This does not reconcile with the accounts that the Mary's and other disciples came to the empty sepulcher at daybreak on Sunday with the sentries still on duty. The Roman sentries would be on overtime, working a 4<sup>th</sup> day.

### *Theory 2 (Thursday crucifixion)*

The next day after the preparation day is Friday, The first Day of Unleavened Bread

2. Day 1 – Friday – First Day of Unleavened Bread – the day after the preparation day - the Pharisees go to Pilot
3. Day 2 – Saturday (weekly Sabbath)
4. Day 3 – Sunday – Yahshua is resurrected the third day and the guards are still on duty.
5. This reconciles with the accounts that the Mary's and other disciples came to the empty sepulcher at daybreak on Sunday with the sentries still on duty. They would not be on overtime, this is the 3<sup>rd</sup> day of their work assignment.
6. Three days and three nights are reconciled with a remnant of the day Yahushua was crucified. He was buried late in the afternoon by Joseph and Nicodemus. See section title [Purchase of Spices Controversy](#).
7. Theory 2 has no red flags of inconsistency.

**Table 13 - Theory 2, Pharisees Meet With Pilot on Friday**

Theory 2 Thursday Resurrection											
	Abib 13		Abib 14		Abib 15		Abib 16		Abib 17		
	Wednesday		Thursday		Friday		Saturday		Sunday		
	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	
			Passover Preparation Day		1DOUB		Wkly Sabbath				
Yahushua Crucified											
In the Tomb					3 Days and 3 Nights – day 1 remnant						
Resurrection										At Dawn	
3 <sup>rd</sup> Day count from burial					1 <sup>st</sup> day		2 <sup>nd</sup> day		3 <sup>rd</sup> day		
Pharisees Meet with Pilot					X						
After 3 days Yahushua will rise									X		
Sepulcher secured until 3 <sup>rd</sup> day					1 <sup>st</sup> day		2 <sup>nd</sup> day		3 <sup>rd</sup> day		
Sentry's on guard until the 3 <sup>rd</sup> day									X		

### Theory 3 (Friday crucifixion)

The next day after the preparation day is Saturday, combining the weekly Sabbath and the First Day of Unleavened Bread

8. Day 1 – Saturday (weekly Sabbath and First Day of Unleavened Bread) – the day after the preparation day - the Pharisees go to Pilot
9. Day 2 – Sunday - Yahushua is resurrected the third day, inclusively counting Friday (day 1), Saturday (day 2) and Sunday (day 3). With Theory 3, when the resurrection takes place, the Roman sentries are on day 2 of the 3 day watch ordered by Pilot.
10. Day 3 – Monday – Did the sentries work this day? You decide.
11. The Pharisees and Pilot were concerned that Yahushua could potentially rise the 3<sup>rd</sup> day. There is no indication they thought of the possibility of an allegorical timeline. If Theory 3 is correct, either Yahushua surprised them by coming out of the grave a day early or they (Pilot et al.) miscalculated His many 3<sup>rd</sup> day declarations.
12. 3 days and 3 nights (or the 3<sup>rd</sup> day) does not fit with Theory 3 even counting remnants of days. At best, if you count the Friday remnant you end up with 2 days and 2 nights.
13. Theory 3 has 2 red flags.
  - Pilot et al. miscalculated the resurrection day.
  - The 3 days and 3 nights as well as the 3<sup>rd</sup> day burial specification for the resurrection must be allegorized.

**Table 14 - Theory 3, Pharisees Meet With Pilot on Saturday**

Theory 3 Friday Resurrection										
	Abib 12		Abib 13		Abib 14		Abib 15		Abib 16	
	Wednesday		Thursday		Friday		Saturday		Sunday	
	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day
					Passover Preparation Day		Wkly Sabbath and 1DOUB			
Yahushua Crucified										
In the Tomb							2 days and 2 nights Allegorical count			
Resurrection										At Dawn
3 <sup>rd</sup> Day count from burial					1 <sup>st</sup> day		2 <sup>nd</sup> day		3 <sup>rd</sup> day	
Pharisees Meet with Pilot							X			
After 3 days Yahushua will rise									X	
Sepulcher secured until 3 <sup>rd</sup> day							1 <sup>st</sup> day		2 <sup>nd</sup> day	
Sentry's on guard the 2 <sup>nd</sup> day of 3 – still 1 day to go									X	

## Section Summary

The following table shows how these events properly align, starting with the crucifixion of Yahushua:

**Table 15 – Pharisees Meet with Pilot Summary**

Event	Thur	Fri		Sat (Sabbath)		Sun	
The meeting with the Pharisees and Pilot took place on the First Day of Unleavened Bread	Passover	1DOUB Day 1		Day 2		Day 3	
	Crucifixion Yahushua buried before sunset →		Pharisees meeting with Pilot				
The sepulcher is made sure until the third day		1 <sup>st</sup> night	1 <sup>st</sup> day	2 <sup>nd</sup> night	2 <sup>nd</sup> day	3 <sup>rd</sup> night	3 <sup>rd</sup> day
The Roman sentries are still on duty Sunday morning at sunrise			1 <sup>st</sup> day		2 <sup>nd</sup> day		3 <sup>rd</sup> day
After three days Yahushua will rise							Yahushua raised ←
The 3 <sup>rd</sup> day since these things were done – on the road to Emmaus (Luke24:21)							On the road to Emmaus

The post crucifixion events found in Matt 27:62-64 (Pharisees meet with Pilot on the First Day of Unleavened Bread) and Matt 28:4 (Roman Sentry's still on guard Sunday AM) only reconcile to the third day lining up with Sunday. Additionally, Luke 24:21 (the third day since these things were done) shows there is no logic that can reconcile the combination of these events with a Theory 1 Wednesday crucifixion.

There are zero scriptures that make reference to the resurrection occurring on the fourth day. There are however, 14 witnesses that specify the third day as resurrection day. See section titled ["The Third Day – 14 Witnesses \(KJV\)"](#). From this, we conclude the 14 witnesses that reference "the third day" are in harmony with a Sunday morning resurrection at day break.

Sunday being the 3<sup>rd</sup> day after the crucifixion means the 2<sup>nd</sup> day was Saturday (weekly Sabbath), and the 1<sup>st</sup> day after the crucifixion was Friday. Therefore, the day of the crucifixion has to be Thursday which only reconciles with Theory 2.

This presents a calendar reconciliation problem for Theory 1 (Wednesday crucifixion).

This analysis provides substantial evidence that Theory 2 is the only logical conclusion.

In Theory 1 the guards would have been off duty the 4<sup>th</sup> day (Sunday) before the resurrection actually occurred. In Theory 3, the guards would have only been on day 2 of the 3 day watch

authorized by Pilot. Also with Theory 3 the resurrection takes place the second physical day, not the third, as witnessed by numerous scriptures.

It is noteworthy that although the Pharisees notified Pilot that Yahushua would be resurrected after three days, they asked Pilot to secure the tomb only until the third day. If "after three days" was to be understood literally, the tomb should have been secured until the 4<sup>th</sup> day. Otherwise, the requested 3 day watch would have ended prematurely.

"After 3 days", "until the third day", "on the third day" as well as 3 days and 3 nights are references to the same approximate schedule. You cannot bend one phrase without affecting the other. There are neither inconsistencies nor contradictions in these scriptures.

The following example shows "after three days" and "on the third day" is the same schedule. It is apparent that the king told the people to come "after three days" and the people came "on the third day" according to the king's command ("Come again to me on the third day").

*Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed. And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever. But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. (2Chron 10:4-12 KJV)*

## Purchase of Spices Controversy

Another one of the controversial events surrounding the crucifixion is when and how Mary Magdalene and the other women acquired the burial spices during the time of Yahushua's burial. Theory 1 advocates make the case that the "purchase of spices" mentioned in Mark 16:1 (see scripture below) requires that between the Passover and weekly Sabbath there was an intervening non-Sabbath day when a business transaction could take place. This argument asserts that:

1. The Passover and subsequent crucifixion took place on Wednesday
2. Thursday was the First Day of Unleavened Bread
3. Friday was a non-Sabbath day, available for business transactions (IE purchase of spices)
4. Saturday was the weekly Sabbath
5. Therefore Friday was the day Mary Magdalene, Mary mother of James and Salome "bought sweet spices".

It should be self-evident from the following scripture in John, that Nicodemus (and Joseph likely included) purchased 100 pounds of myrrh and aloes prior to, or more likely the day of, Yahushua's crucifixion and death.

*And there came also Nicodemus, which at the first came to Yahushua by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. (John 19:39)*

- The term "pound" in John 19:38 is the Greek word "litra" (G3046), which derives from the Latin word "libra". Libra is abbreviated as "lb.", which is where we get the abbreviation for "pound" currently used as a common weight and measure.

One hundred pounds of Myrrh and Aloes in the Greek reference is equivalent today to about 75 US lbs. This was no small amount of burial spices. As a comparison, the cost of Myrrh in US currency today is \$4 per ½ oz, shipping is extra.

- \$4 per ½ oz. = \$8 per oz.
- \$8 per oz. x 16 oz. per lb. = \$128 per lb.
- \$128 per lb. x 75 lb. = \$9600

So Nicodemus, a Pharisee and member of the Sanhedrin (John 3:3), along with Joseph of Arimathea, pre-purchased nearly \$10K worth of burial spices before arriving at the garden tomb. It is likely he made the purchase the same day. As a member of the Sanhedrin, he knew that Yahushua was being crucified. He also knew the crucifixion would end in Yahushua's death and the need to purchase burial spices, which he acquired during the day, as Messiah hung on the torture post.

Joseph of Arimathea is referenced as an 'honorable counsellor<sup>G1010</sup>' in Mark 15:43. An "honorable counsellor" means member or counsellor for the Sanhedrin. It is likely that Joseph too was closely associated with the Sanhedrin and knew ahead of time of the events that were unfolding.

- G1010 = boō-yoo-tace' = an adviser, a counselor or member of the Jewish Sanhedrim

Nicodemus and Joseph would naturally know each other. It is no surprise that they would come to the garden tomb together to prepare the burial sepulcher for Yahushua.

If Nicodemus and Joseph prepaid for 75 lbs. of burial myrrh and aloes spices, why wouldn't Mary Magdalene et al. do the same thing? The Theory 1 argument that the "women" would have purchased their burial spices on a non-Sabbath day after the crucifixion may be an incorrect assumption. Let's take a closer look at the scriptures.

*And after this Joseph of Arimathea, being a disciple of Yahushua, but secretly for fear of the Jews, besought Pilate that he might take away the body of Yahushua: and Pilate gave him leave. He came therefore, and took the body of Yahushua. And there came also Nicodemus, which at the first came to Yahushua by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Yahushua, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. (John 19:38-40 KJV)*

We know that Yahushua died at the 9<sup>th</sup> hour, 3 PM (Matt 27:46-50) and sunset was at 6 PM in 30 CE in Jerusalem. That means there were about 3 hours to complete the preparation day activities prior to the start of the 1<sup>st</sup> Day of unleavened Bread.

*And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. (Luke 23:54-56 KJV)*

*...continuing to next chapter...*

*Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. (Luke 24:1 KJV)*

*And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. (Mark 16:1 KJV)*

The women that came with Yahushua from Galilee included Mary Magdalene, Joanna wife of Herod's steward, Mary mother of Joses and others (Luke 8:2-3). Notice that these women "ministered to Him from their substance". This means these women were not poor and had, at a minimum, a small degree of physical wealth. These were the same women referenced in Luke 23:54, "which came with Him from Galilee".

It should also be noted that Mary Magdalene was the woman who anointed Yahushua feet (and head) in Bethany at Lazarus' house six days before the final Passover and subsequent crucifixion (John 12:3, Mark 14:3).

*Then took Mary a pound of ointment<sup>G3634</sup> of spikenard, very costly, and anointed the feet of Yahushua, and wiped his feet with her hair: and the house was filled with the odour of the ointment. (John 12:3 KJV)*

Ointment = G3634 = moo'-ron = compare H4753 and G4666, myrrh, perfumed oil, ointment

Mary Magdalene, who is Martha's and Lazarus' sister (Jo 11:1, Jo 11:21, Jo 11:32) already had Myrrh in her alabaster box (Mark 14:3) that she would have purchased at least six days prior to the crucifixion. See section titled [When Was the Lamb Selected?](#) We know this event takes place after supper just after John 12:1, which is time stamped as "six days before the Passover". Obviously, the "pound of anointment" (John 12:3) was purchased prior to the event.

Yahushua even acknowledges the pre-purchase of the "pound of anointment (Myrrh)" used after supper when He comments:

*But Yahushua said, "Let her alone; she has kept this for the day of My burial." (John 12:7 NKJV)*

This event was not the day of His burial, which was still five days away on the Passover day. Yahushua's comment infers Mary Magdalene has sufficient supply for His burial day and is using some of the supply prior to the event.

Beyond the scope of this paper, however of interest, is the revelation that Judas Iscariot is Lazarus' (Simon's) son<sup>38</sup>. Mary Magdalene and Martha are Judas' aunts.

*Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him (John 12:4 KJV)*

Also related to the anointing of Yahushua's head and feet by Mary Magdalene after supper in the account above, is a similar event that occurred about a year and a half earlier. This event takes

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<sup>38</sup> See the in depth study "The Immortal Soul – Dead or Alive" - see "Who is Lazarus" at [www.answersoflife.com](http://www.answersoflife.com)

place in the house of Simon the Pharisee, who became Lazarus the leper, who eventually died and was resurrected by Yahushua<sup>39</sup>.

*And, behold, a woman in the city, which was a sinner, when she knew that Yahushua sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.  
(Luke 7:37-38 KJV)*

Notice the similarities of the event at Simon the Pharisee's house (Luke 7:37-39) with the anointing at Simon Lazarus' house:

- During dinner (cf. Mark 14:3, John 12:2)
- Alabaster box of ointment – Myrrh (cf. Mark 14:3, John 12:3)
- The "woman" at Simon's house as well as Mary Magdalene at Simon Lazarus' house both wiped Yahushua's feet with her hair (no head cover). This is likely Mary Magdalene in both accounts<sup>40</sup> (cf. John 12:3).

The main point of this explanation is that Mary Magdalene had a supply of Myrrh on two separate occasions prior to Yahushua's crucifixion. When Mary Magdalene, and the other women from Galilee, assisted Nicodemus and Joseph with the burial preparation at the garden tomb, she likely had purchased the burial spices well before that day. Even if she exhausted her supply at the Simon Lazarus dinner event, she could/would have purchased more the day of the crucifixion, the same way Nicodemus likely did.

With this background, a closer look at the garden tomb burial account found in Luke 23 and 24 show the burial spices, being prepared by Mary Magdalene and the other women, were acquired the day of or prior to the crucifixion, not after.

*And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. (Luke 23:54-56 KJV)*

*...continuing to next chapter...*

*Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.  
(Luke 24:1 KJV)*

Notice the order of events:

1. The women from Galilee, this includes Mary Magdalene (Luke 8:1-3), followed after Nicodemus and Joseph to the garden tomb burial site (Luke 23:50-55).
2. The women stood back and noticed the perspective how Yahushua's body was placed inside the sepulcher.
3. "And they returned<sup>G5290</sup>" – from where?
  - a. The common thinking is the women returned home.
  - b. This was the Passover and Days of Unleavened Bread in Jerusalem. While Mary Magdalene was a local from the nearby town of Bethany, most of the other women were from Galilee some 50-60 miles away, depending on the town.

<sup>39</sup> See the in depth study "The Immortal Soul – Dead or Alive" – see "Resurrection of Lazarus" at [www.answersoflife.com](http://www.answersoflife.com)

<sup>40</sup> See the in depth study "The Immortal Soul – Dead or Alive" – see "Mary of Bethany" at [www.answersoflife.com](http://www.answersoflife.com)

- c. The women from Galilee had to either have been guests of a friend/family or were camping in Sukkahs near Jerusalem, with upwards of several hundred thousand other feast travelers in the area.
  - d. **Returned** = G5290 = to *turn under behind*, to *return*, come again, return again, back again
  - e. **Returned** means to come again to where you previously were. It does not mean to go where you haven't yet been.
  - f. The context of Luke 23:53-56 is the event at the garden tomb, not where the women lived.
  - g. The women were **returning** (coming back again) to the garden tomb, not to their homes. They may have been returning from acquiring more spices or they may have been returning to the tomb after inspecting it from a distance. The context does not give us the details, however they were returning to the tomb. This scripture is not making reference to returning home.
4. The chapter break that is inserted at the end of Luke 23:56 leaves the reader with the impression that Luke 24:1 is totally disconnected and independent from Luke 23:56. Theory 1 advocates claim this proves the intervening non-Sabbath day of Friday (in the Theory 1 timeline) was the only day possible when the women could have purchased spices.
- a. This assumption is magnified using Mark 16:1 as further evidence that Friday (in the Theory 1 timeline) was the only business day available to purchase spices.

*And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. (Mark 16:1 KJV)*

- b. Mark 16:1 and Luke 24:1 together provides the complete picture of the spices that had been previously purchased on or before the day of Yahushua's crucifixion and previously prepared at the garden tomb location.
  - c. The Theory 1 assumption that an intervening non-Sabbath business day (Friday) proves the Wednesday Passover and crucifixion is not substantiated and simply not provable using these scriptures.
5. However, notice the reference to "the spices which they had prepared" in Luke 24:1:

*Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. (Luke 24:1 KJV)*

- a. The "spices which they had prepared" is a reference to the previous verse which precedes the chapter break in Luke 23:56.
- b. Read in context, here is the account reconciled without the chapter break:

*And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. (Luke 23:54-56 and Luke 24:1 KJV)*

- 6. While at the garden tomb, the women prepared spices (mixed them together).
- 7. Then the women rested the Sabbath(s).

8. After that, the women, and a few others not in the original group came back to the sepulcher early in the morning (Sunday), bringing the spices they previously prepared on the preparation day (Passover) with them.

### Section Summary

Just as Nicodemus and Joseph pre-purchased the burial linens and 75 lbs. of spices, Mary Magdalene and the women also did the same. There is no necessity to require a non-Sabbath business day after the crucifixion in order to purchase burial spices, nor do the scriptures support that theory. All of those involved with Yahushua's burial at the garden tomb knew when He was crucified (in the morning) that He would die and need to be buried later that same day. They also knew it was the preparation day for the First Day of Unleavened Bread. Consequently, they acted accordingly and acquired the necessary burial supplies. The preparation day takes on a whole new meaning and understanding with these scriptures in mind.

- Theory 1 has serious flaws - The need for an intervening non-Sabbath day (Theory 1 - Friday) on which to purchase burial spices is unsubstantiated, unnecessary and not supported by the story flow framework presented in the scriptures.
- Theory 2 – There are no objections in this section with this analysis.
- Theory 3 – There are no objections in this section with this analysis.

### When Did Yahushua Rise From the Dead?

Proponents of theory 1 (Wednesday crucifixion) contend that an elapse time of 3 days and 3 nights, 72 hours precisely, transpired from the death and burial of Yahushua to His resurrection. The assumption is that the burial of Messiah took place Wednesday at sunset. According to Theory 1, this pinpoints Yahushua's resurrection on the weekly Sabbath at sunset.

The answer to the question of when Yahushua rose is clear from the scriptures. All we need to do is examine the other passages where "rise" (G450) appears.

In Mark 16:9 in the KJV, the phrase "when Yahushua was risen" is translated from the Greek word G450.

*Now when **Yahushua** was risen<sup>G450</sup> early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. (Mark 16:9 KJV)*

The KJV uses the past tense of "rise", leading the reader to think this is a past tense event. Please note that "Yahushua" (Jesus) is in italics in the Authorized Version and was added by the translators. Additionally, there is nothing in the Greek manuscript that renders G450 (rise) as past tense. In order to understand the fullness of this phrase, we will examine the following scriptures that use this same Greek word (G450):

*Matt 9:9 - And as Yahushua passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, <sup>G450</sup> and followed him.*

*Matt 17:9 - And as they came down from the mountain, Yahushua charged them, saying, Tell the vision to no man, until the Son of man be risen again <sup>G450</sup> from the dead.*

*Matt 20:19 - And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.* <sup>G450</sup>

*Mark 9:31 - For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise* <sup>G450</sup> *the third day.*

*Mark 10:34 - And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.* <sup>G450</sup>

*Luke 4:38 - And he arose* <sup>G450</sup> *out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.*

*Luke 4:39 - And he stood over her, and rebuked the fever; and it left her: and immediately she arose* <sup>G450</sup> *and ministered unto them.*

*Luke 5:25 - And immediately he rose up* <sup>G450</sup> *before them, and took up that whereon he lay, and departed to his own house, glorifying YHWH.*

*Luke 15:20 - And he arose,* <sup>G450</sup> *and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

*Luke 24:46 - And said unto them, Thus it is written, and thus it behoved Messiah to suffer, and to rise* <sup>G450</sup> *from the dead the third day:*

*Acts 5:17 - Then the high priest rose up,* <sup>G450</sup> *and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,*

*Acts 26:16 - But rise,* <sup>G450</sup> *and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;*

These many examples provide an understanding of the connotation of G450 (meaning to stand up or rise). None of these comparative examples use the past tense translation of "was risen". Mark 16:9 is not making a past tense statement. Mark 16:9, likely written by Peter, is accurately stating when the resurrection actually took place. Keep in mind that the Gospel of Mark was written around 66 CE. Mark is simply looking in the rear view mirror at this event and is making the statement that Yahushua rose (was risen by YHWH) early Sunday morning, the 1<sup>st</sup> day of the week. The perspective that "was risen" refers to some time prior to this event is incorrect. "Was risen" means now, exactly right now.

We find this same interpretation in the NKJV and RSV translations below.

*Now when Yahushua was risen* <sup>G450</sup> *early* <sup>G4404</sup> *the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. (Mark 16:9 KJV)*

G450 - to *stand up*, arise, lift up, raise up, rise

G4404 - at *dawn*; by implication the *day break* watch, early in the morning, in the morning

*Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons. (Mark 16:9 NKJV)*

*Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. (Mark 16:9 RSV)*

He rose early on the first day of the week (Sunday). As we have already analyzed, “early” in the Greek means at day break.

Mark 16:9 is telling us exactly when Yahushua rose, on the 1<sup>st</sup> day of the week.

### Section Summary

- Theory 1 has serious flaws – Theory 1 attempts to make the case that “was risen early” means the previous evening “early after sunset” or at the end of the weekly Sabbath. There is no scriptural standing for such a hypothesis.
- Theory 2 – There are no objections in this section with this analysis.
- Theory 3 - There are no objections in this section with this analysis.

### The Earthquake

Significant events have been in the past and are prophesied in the future to be accompanied with earthquakes.

- Creation week – Gen 1:9-10
- The Flood – Gen 7:11
- Moses at Mt. Sinai – Ex 19:18
- Korah’s rebellion – Nu 16:31-33
- YHWH speaks to Elijah at Horeb (Sinai) – 1 Kg 19:11
- Yahushua’s death in 30 CE, many saints resurrected to physical life – Matt 27:51-54
- Paul is freed from Prison – Acts 16:26
- WWII – Ez 38:16-23, Isa 29:6-11
- 2 witnesses resurrected – Rev 11:7-13
- Resurrection of saints – Rev 11:15-19
- Day of YHWH – Isa 2:12-21
- Armageddon and the return of Yahushua Messiah – Zech 14:1-5, Rev 16:16-20

There is one major earthquake missing in this list. It occurred in 30 CE and was the second to take place in a three day period of time. Following are the details:

*In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And, behold, there was a great earthquake: for the angel of YHWH descended from heaven, and came and rolled back the stone from the door, and sat upon it. (Matt 28:1-2 KJV)*

Theory 1 advocates try to move this event to the end of the weekly Sabbath at sunset, however the companion scripture in John and Mark make it clear that it is early, still dark Sunday morning, at the beginning of sunrise.

*The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. (John 20:1 KJV)*

*And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away: for it was very great. (Mark 16:1-4 KJV)*

The “great earthquake” took place early Sunday morning, just before sunrise as Mary Magdalene, Mary mother of James and Salome arrived at the sepulcher. Why did this earthquake manifest at this particular time? While the scriptures do not specify the significance of this particular earthquake, a review of the other major earthquakes found in the Bible would indicate this was an extraordinary epic event. When we examine the timetable, the obvious conclusion is the earthquake referenced in Matthew 28:1-2 coincides with the resurrection of Yahushua Messiah, early Sunday morning, just before sunrise.

### Section Summary

- Theory 1 has serious flaws – either the earthquake occurred at the end of the weekly Sabbath, which the scriptures do not support or this earthquake took place many hours after Yahushua’s resurrection, when the women arrived early Sunday morning. You decide.
- Theory 2 – There are no objections in this section with this analysis.
- Theory 3 – There are no objections in this section with this analysis.

### The Wave Sheaf Offering (Omar)

A topic related to the previous earthquake analysis is the first fruits Wave Sheaf (Omar) offering timeline. We will first review the instructions regarding the presentation of the wave sheaf:

*Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before YHWH, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day<sup>H3117</sup> when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto YHWH. (Lev 23:10-12 KJV)*

That day = H3117 = *yome* = to be hot; a day (as the warm hours), whether literally (from sunrise to sunset, or from one sunset to the next)

Notice the wave sheaf (Omer) is to be made the day after the (weekly) Sabbath. The wave sheaf offering is to be made “that day” with an unblemished lamb, representing the future Messiah. “That day” refers to the daylight hours, not the dark hours of the night. The instruction for the wave sheaf offering includes the guidance for consumption of the previous year’s grain. Prior to the wave sheaf offering, the “old” grain was consumed, after the wave sheaf the new grain was consumed (Jos 5:11). The wave sheaf offering was the event that requested YHWH’s blessing on the new barley grain crop. After this blessing, the barley was fit to be harvested and the countdown to Pentecost was initiated.

*And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto YHWH: it shall be a statute forever throughout your generations in all your dwellings. (Lev 23:14 KJV)*

The holyday directives referenced in Leviticus 23 all picture Yahushua's first and second coming. The wave sheaf offering specifically was a forward looking prototype of Yahushua's resurrection as the first of the first fruits harvest (1Co 15:20, Acts 26:23).

As a side note, there are two methods used to establish the day the wave sheaf offering takes place. The Pharisee's and many Jews today, hold to the understanding that the wave sheaf takes place the day after the High Sabbath (1<sup>st</sup> Day of Unleavened Bread). The Sadducee's reconciled the wave sheaf to the day after the weekly Sabbath (always Saturday). Without going into the details, this in-depth study assumes the wave sheaf is always offered the day after the weekly Sabbath, IE Sunday was/is the wave sheaf offering day.

When Mary Magdalene first came to the garden tomb, before sunrise, early Sunday morning, she was surprised to meet face to face with the resurrected Messiah. Since it was not day light yet, the wave sheaf offering had not taken place. Just as the "new barley grain" was not to be consumed or harvested prior to the wave sheaf offering, Yahushua had not yet ascended to the Father because He had just been resurrected from the dead, as witnessed by the major earthquake that preceded minutes before as Mary arrived at the garden tomb (Matt 28:1-2).

*Yahushua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my Eloah, and your Eloah. (John 20:17 KJV)*

Events later that same day (Sunday), indicate the disciples did in fact touch Yahushua (Luke 24:39). After Mary Magdalene's first encounter, Yahushua would have ascended to the Father, just as He said. This would fulfill the original prototype wave sheaf offering protocol, making ready the "new grain barley" harvest for general consumption.

This event provides the continuity and fulfillment for the Passover instructions found in Leviticus 23:5-14.

### Section Summary

- Theory 1 – Theory 1 advocates hold that Yahushua was resurrected Saturday evening at sunset with Mary Magdalene first coming to the garden tomb early that evening. Since the wave sheaf offering is to take place in the day time, Yahushua would have been resurrected with 10-12 hours of unaccountable timeline until the Sunday morning wave sheaf offering. This inconsistency necessitates an objection to Theory 1, based on the analysis in this section.
- Theory 2 – There are no objections in this section with this analysis.
- Theory 3 – This theory does not consider the wave sheaf offering of any significance.

## 1st DOUB & Sabbath Stacked

In order for Theory 3 (Friday crucifixion) to be valid, the First Day of Unleavened Bread and the weekly Sabbath must be concurrent (stacked). Theory 3 advocates proclaim Passover, Abib 14 was on Friday and that was the day Yahushua was crucified. According to this theory, Friday Passover would be followed by the 1<sup>st</sup> Day of Unleavened Bread on Saturday (the weekly Sabbath). This would make the weekly Sabbath also a High Sabbath or double Sabbath.

Today, with the help of web based calendar conversion programs and computer driven lunar calendar software, we can accurately reverse engineer the actual Passover dates back to 1 CE. In this section we will examine the actual Passover dates from 28-33 CE. We will investigate both the Calculated Hebrew Calendar algorithm (Hillel II) and the actual first visible moon crescent as observed from Jerusalem to determine the potential years when a double Sabbath (stacked) occurred during the Passover season.

The technical analysis for this section is found in the New Moon Comparison table below. For details see [Table 4 New Moon Comparison](#)

**Table 16 - Stacked Sabbaths**

Dates normalized to the proleptic Gregorian calendar (2 days earlier than equivalent Julian, day of week remains same)					
Hebrew Yr	Greg Yr. (same as Julian Yr)	New Moon Day Abib 1 By Calculated Hebrew Calendar (Starts at sunset the previous evening)	New Moon Day Abib 1 By Crescent New Moon Calendar (1 <sup>st</sup> Visible Crescent Moon declared from Jerusalem the previous evening)	<b>Passover Abib 14 By Calculated Hebrew Calendar</b> (Observed beginning previous evening)	<b>Passover Abib 14 By Crescent New Moon Calendar</b> (Observed beginning previous evening)
3790	30 CE	3/21/0030 Thurs	3/22/0030 Fri (earliest)	4/03/0030 Wed	4/04/0030 Thurs (earliest)
3793	33 CE	3/19/0033 Sat	3/19/0033 Sat	4/01/0033 Fri	4/01/0033 Fri

## Section Summary

In order for Theory 3 to be viable, there must be a year when the 1<sup>st</sup> Day of Unleavened Bread occurs on the weekly Sabbath. There are two possibilities as shown on the previous "[Stacked Sabbaths](#)" table:

1. 30 CE, depending on the declaration of the first visible Crescent New Moon Calendar. As is occasionally the case, some new moon crescents are difficult to confirm because of the elevation of the setting sun compared to the position of the new moon crescent. In 30 CE, the Abib 1 Crescent New Moon observation could have been visible on Friday, March 22 or Saturday, March 23 (proleptic Gregorian calendar). As a result, the Passover could have been Thursday (4/4/0030) or Friday (4/05/0030).
2. 33 CE, the Passover would have been on Friday, April 1 using either the Calculated Hebrew Calendar or first visible Crescent New Moon Calendar method.

Using this data alone would indicate there are clearly years when a Friday Passover could have occurred. The interesting part of this analysis is the year of 30 CE is the provable date for Yahushua's crucifixion. See section title [Yahushua's Ministry](#). As a result of the uncertain declaration day of the first visible crescent in 30 CE, it should be noted that Passover could have been on a Thursday or Friday (definitely not on Wednesday).

Note: If the same observation conditions that existed in 30 CE existed today, some months would be confirmed on the early day (1<sup>st</sup> possible observation), some months would be confirmed on the following day (2<sup>nd</sup> possible observation), depending on the observational conditions (elevation, illumination brightness, sunset/moon rise overlap and clouds). In other words, maybe yes, maybe no. You decide.

## Conclusion

A mountain of scriptural and secular evidence has been presented in this study. Some conclusions were made during the analysis and section summaries within the evidence provided, however you are the final arbiter.

*Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2Tim 2:15 KJV)*

*They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. (Act 17:11 KJV)*

There are no contradictions in the scriptures. When examined, what may seem on the surface as a contradiction ultimately always proves to be in harmony or supportive with the event.

There are numerous scriptural witnesses that testify to the amount of time between the crucifixion and resurrection. All references found in the KJV:

- "The 3<sup>rd</sup> day" – [6 in Luke, 14 total witnesses](#)
- "In 3 days" – [5 witnesses](#)
- "After 3 days" – [2 witnesses](#)
- "3 days and 3 nights" – [1 witness](#)

Without question, all of these scriptural witnesses describe the same event. As a result, these dating terms all must be equivalent, and reconcilable depending on the context of the scripture as well as the time perspective and context of the gospel account.

Yahushua Himself used four different expressions to reference His death and resurrection:

- "The 3<sup>rd</sup> day"

*From that time forth began Yahushua to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. (Matt 16:21 KJV)*

*And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. (Matt 17:23 KJV)*

*And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. (Matt 20:19 KJV)*

*And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. (Luke 13:32 KJV)*

*And said unto them, Thus it is written, and thus it behoved Messiah to suffer, and to rise from the dead the third day (Luke 24:46 KJV)*

- "In 3 days"

*Yahushua answered and said unto them, Destroy this temple, and in three days I will raise it up. (John 2:19 KJV)*

- "After 3 days"

*And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. (Mark 8:31 KJV)*

- "3 days and 3 nights"

*For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. (Matt 12:40 KJV)*

Using one witness is never a valid sample with which to make a judgment. The scriptures are clear on this point. With two or more witnesses make a judgment (Deut 17:16, Deut 19:15, Matt 18:16, 2 Co 13:1, Rev 11:3-11).

Adopting the single scriptural witness of Matthew 12:40, as the doctrinal basis for a fixed 72 hour resurrection timeline, itself violates the rule of judgment requiring two or more witnesses. Yes, Matthew 12:40 is a valid timeline calendar reference, however binding this one reference to a precise 72 hour boundary does not harmonize with the many other references of the same event.

The purpose of this paper was four fold:

- When Yahushua Messiah was born?
- When was Yahushua crucified?
- When was Yahushua resurrected?
- Was the Calculated Hebrew Calendar in use the year Yahushua was crucified?
-

### When was Yahushua Messiah Born?

The events in Herod the Great's life provide us with an interlocking record of his reign, accomplishments and death. The historical record of Josephus is complete and justified with non-conflicting dates and events that match the Biblical record. The reigns of Herod's sons match the date of his death and the division of his territories by Emperor Augustus in 4 BCE. Putting all these facts together along with the reign of Emperor Tiberius, places Yahushua's birth in the fall of 5 BCE.

### When was Yahushua Crucified?

Using the benchmark of Yahushua's birth in 5 BCE, we examined the key timeline dates of His ministry as well as His Jubilee proclamation in 27 CE. We discovered that the co-regency of Tiberius in 12 CE also harmonizes with Dr. Luke's testimony in his gospel account. It was shown that the 15<sup>th</sup> year of Tiberius, was in 26 CE and Yahushua was about 30 years old. We also identified 27 CE to reconcile with the Temple "being 46 years in building". The interlocking reckoning of all these events and dates concludes that Yahushua was crucified on Abib 14 in 30 CE.

The main focus of this study was to analyze, not only the year this event took place, but the actual day of the week. Theory 1, Theory 2 and Theory 3 were scrutinized against the scriptures to determine if the crucifixion and associated Passover was Wednesday, Thursday or Friday. The overwhelming evidence should be obvious to those that have ears to hear and eyes to see.

### When was Yahushua Resurrected?

Once we understand the day of the week the Passover in 30 CE actually occurred, the day of the week of the resurrection easily follows. We analyzed several sepulcher events including; when did the Roman sentry sepulcher guard duty start and end, when were the burial spices purchased, what did the earthquake event reveal and when was the wave sheaf offering.

By now, assuming you actually examined the topics detailed in this study, you already know the answer to the question "which day of the week was Yahushua resurrected".

### Was the Hebrew Calculated Calendar in use in 30 CE?

- Do 3 days and 3 nights really mean 72 hours exactly?
- When were the actual crucifixion, death and resurrection dates of Yahushua Messiah?
- What day of the week was Passover observed in 30 CE?
- Is this event when the law quit coming out of Zion?

You Decide!

### Bottom-line

Examining dates, events and the historical record is analytically challenging and intellectually stimulating, however here is the bottom-line:

*But Messiah came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Messiah, who through the eternal Spirit offered Himself without spot to YHWH, cleanse your conscience from dead works to serve the living Eloah? And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. (Heb 9:11-15 NKJV)*

Table 17 - 49 Years Verses 50 Year Sabbatical Dates Comparison			
Corrupted		Non-corrupted	
49 Year Cycle - No Jubilees		50 Year Cycle - Intercalated Jubilee	
Sabbatical Year	Verifiable Records	Sabbatical Year	Jubilee Year
163-162 BCE	Maccabees	167-166	
156-155		160-159	
149-148		153-152	
142-141		146-145	
135-134	Josephus	139-138	
128-127		132-131	
121-120		125-124	124-123
114-113		117-116	
107-106		110-109	
100-99		103-102	
93-92		96-95	
86-85		89-88	
79-78		82-81	
72-71		75-74	74-73
65-64		67-66	
58-57		60-59	
51-50		53-52	
44-43	Josephus	46-45	
37-36	Josephus	39-38	
30-29		32-31	
23-22		25-24	24-23
16-15		17-16	
09-08		10-09	
02-01 BCE		03-02 BCE	
06-07 CE		05-06 CE	
13-14		12-13	
20-21		19-20	
<b>27-28</b>	<b>Reset by Yahushua</b>	26-27	<b>27-28</b>
34-35		34-35	
41-42	King Agrippa	41-42	
48-49		48-49	
55-56	Papyrus Doc	55-56	
62-63		62-63	
69-70	Seder Olam	69-70	
76-77		76-77	77-78
83-84		84-85	
90-91		91-92	
97-98		98-99	
104-105		105-106	
111-112		112-113	
118-119		119-120	
125-126		126-127	127=128
132-133	Bar Kokhba	134-135	
139-140		141-142	
14 Sabbat cycles		14 Sabb/Jub cycles	
237-238		241-242	

**Table 18 - Yahushua's Ministry**

	Greg/Juli Event Date	<b>Sabbatical Tishri-Tishri</b>	<b>Jubilee Tishri-Tishri</b>
			24-23 BCE
		17-16 BCE	
		10-9 BCE	
Yahushua born, Tishri 5 BCE, Herod orders murder of under 2 years old Mt 2:16	5 BCE		
Herod dies, March/April 4 BCE	4 BCE		
		3-2 BCE	
		5-6 CE	
Tiberius rule starts, co-regent Oct 12 CE, official Sept 18, 14 CE Lk 3:1	12(14) CE		
15th yr. of Tiberius - 2 yrs. co-regent w/Augustus Lk 3:1-20	26 CE	26-27 CE	
Yahushua birthdate, Tishri 26 CE - about 30 yrs. old Lk 3:23	26 CE		
John baptizes many in Jordan Lk 3:16-18	26 CE		
Yahushua baptized by John in fall Lk 3:21, Mk 1:9-11, Mt 3:13-17	26 CE		
Yahushua temptation in wilderness Mk 1:13, Lk 4:1	26or 27 CE		
Yahushua's first Passover – April 7 (Wednesday) visibility dependent - in Jerusalem Jo 2:13-19	27 CE		
Temple was 46 yrs. in building, started 19 BCE by Herod (19 BCE +46 years = 27 CE) Jo 2:19-20	27 CE		
John thrown in prison after 1st Passover Lk 3:19-20, Jo 3:24, Mk 1:14	27 CE		
Yahushua in Nazareth – on or near 10th Tishri – Atonement The Acceptable Year of YHWH (1 Tishri/Trumpets on weekly Sab – visibility dependent) Lk 4:16-30, Isa 61:1-3, Isa 58:1-6	27 CE		27-28 CE
Passover- Apr 4 (Thursday) - Yahushua crucified Mk 15:24-32, Mt 27:35-44	30 CE		
Temple destroyed - Aug 10, 70 CE	70 CE	69-70 CE	
Sabbatical & Jubilee years		76-77 CE	77-78 CE

**Table 19 - Yahushua's Birth and Crucifixion**

	5 BCE	4 BCE	3 BCE	2 BCE	1 BCE	1 CE	2 CE	3 CE	4 CE	5 CE
Tishri	x	x	<b>x Sabbtcl x</b>	x	x	x	x	x	x	<b>x</b>
YahshuaAge	<b>Born x</b>	1 yr> x	2 yrs> x	3 yrs> x	4 yrs> x	5 yrs> x	6 yrs> x	7 yrs> x	8 yrs> x	9 yrs> x
Herod Dies		<b>x</b>								
	6 CE	7	8	9	10	11	12	13	14	15 CE
Tishri	<b>Sabbtcl x</b>	x	X	X	x	x	<b>x Sabbtcl x</b>		x	x
YahshuaAge	10 yrs> x	11 yrs> x	12 yrs> x	13 yrs> x	14 yrs> x	15 yrs> x	16 yrs> x	17 yrs> x	18 yrs> x	19 yrs> x
TiberiusRule							x 1st yr	x 2nd yr	x 3rd yr	x 4th yr
	16 CE	17	18	19	20	21	22	23	24	25 CE
Tishri	x	x	x	<b>x Sabbtcl x</b>	x	x	x	x	x	x
YahshuaAge	20 yrs> x	21 yrs> x	22 yrs> x	23 yrs> x	24 yrs> x	25 yrs> x	26 yrs> x	27 yrs> x	28 yrs> x	29 yrs> x
TiberiusRule	x 5th yr	x 6th yr	x 7th yr	x 8th yr	x 9th yr	x 10th yr	x 11th yr	x 12th yr	x 13th yr	x 14th yr
	26 CE	27	28	29	30 CE	31	32	33 CE		
Tishri	<b>x Sabbtcl x</b>	<b>Jubilee x</b>		x	x	x	x	x		
YahshuaAge	<b>30 yrs&gt; x</b>	31 yrs> x	32 yrs> x	33 yrs> x	<b>x &lt;33.5 yrs</b>					
Tiberius***	X 15 <sup>th</sup>	yr x 16 <sup>th</sup>	yr x 17th	Yr. x 18th	<b>Passover/Crucifixion</b>					
1st										
Passover	x									
	<b>Yahushua 30 yrs old</b>									
	<b>Tiberius 15<sup>th</sup> yr</b>									
	Lk 3:1, 23									

\*\*\* Epiphanius states that Yahushua died in the eighteenth year of Tiberius Caesar

- [http://www.academia.edu/1222825/ Epiphanius On Weights and Measures 14 Hadrian s Journey to the East and the Rebuilding of Jerusalem.](http://www.academia.edu/1222825/Epiphanius_On_Weights_and_Measures_14_Hadrian_s_Journey_to_the_East_and_the_Rebuilding_of_Jerusalem.) (page 158-160)
- unsubstantiated - Epiphanius, vol. 2, p. 54

**Table 20 - 15th yr of Tiberius (2 year co-regency with Augustus)**

12 CE 1 <sup>st</sup> yr.	13 CE 2 <sup>nd</sup> yr.	14 CE 3 <sup>rd</sup> yr.	15 CE 4 <sup>th</sup> yr.	16 CE 5 <sup>th</sup> yr.	17 CE 6 <sup>th</sup> yr.	18 CE 7 <sup>th</sup> yr.	19 CE 8 <sup>th</sup> yr.	20 CE 9 <sup>th</sup> yr.	21 CE 10 <sup>th</sup> yr.
22 CE 11 <sup>th</sup> yr.	23 CE 12 <sup>th</sup> yr.	24 CE 13 <sup>th</sup> yr.	25 CE 14 <sup>th</sup> yr.	26 CE 15 <sup>th</sup> yr. Lk 3:1					

**Table 21 - BCE to CE Transition**

4 BCE	3 BCE 7 <sup>th</sup> yr. Sabbtcl	2 BCE 1 <sup>st</sup> yr.	1 BCE 2 <sup>nd</sup> yr.	1 CE 3 <sup>rd</sup> yr.	2 CE 4 <sup>th</sup> yr.	3 CE 5 <sup>th</sup> yr.	4 CE 6 <sup>th</sup> yr.	5 CE 7 <sup>th</sup> yr. Sabbtcl	6 CE
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- Counting BCE to CE: add 1 to the total
  - Assign negative value to BCE year
  - Example - The war started in 4 BCE and ended 6 years later:
    - 6 years after a 4 BCE event
    - $-4\text{BCE} + 6\text{years} + 1 = 3 \text{ CE}$
- Counting CE to BCE: subtract 1 year from the total
  - Assign positive value to CE year
  - Example - The Sabbatical year was 5 CE, what year was the previous Sabbatical:
    - 7 years before a 5 CE event
    - $5\text{CE} - 7\text{years} - 1 = 3 \text{ BCE}$
- Counting the number of years between an event that starts in BCE and ends in CE
  - Add the BCE date to the CE date and subtract 1
  - Example - How long did a king reign:
    - Reign started in 2 BCE and reign ended in 4 CE
    - $2\text{BCE} + 4\text{CE} - 1 = 5 \text{ year reign (accession dating, exclusive)}$
- There is no zero year unless you are using an astronomical count

[http://www.hermetic.ch/cal\\_stud/astronomical\\_year\\_numbering.htm](http://www.hermetic.ch/cal_stud/astronomical_year_numbering.htm)