

# The Sabbath Resurrection



[www.torahcalendar.com](http://www.torahcalendar.com)

# The Sabbath Resurrection

The Resurrection of יהושע Messiah  
On the Weekly Sabbath in 34 C.E.



A diligent study of the day and the hour of the Messiah's resurrection  
[www.torahcalendar.com](http://www.torahcalendar.com)



*Specific quotations are used in this book in an attempt to bring to light certain aspects of Hebraic thought, and to clarify specific points of the Passion Chronology. Let the reader be advised that the authors and / or sources quoted in this book may, in other places, promote views that are directly opposed to the Word of Elohim, and their inclusion in this book must in no way be seen as a blanket affirmation of an author or source. The goal of this book is to give spiritual food in due season to those who are watching for יהושע Messiah to return. Full attribution is given for all quotations.*

Copyright © 2024 www.TorahCalendar.com, All rights reserved. The authors hereby grant permission to make copies of this work provided that they are not altered in any way, retain this copyright notice and are never used or distributed for any form of pecuniary gain or profit.



# The Sabbath Resurrection

**Passover** in 2023 C.E. was a *very special Passover* as it landed on the fourth day of the week, just as it did in the year of the Messiah's crucifixion in 34 C.E. on the **Creation Calendar**. For this reason, 2023 C.E. is a perfect year to learn about the timing of the death and **Sabbath Resurrection** of יהושע Messiah. By looking back, a disciple of יהושע Messiah can perceive the sign of Jonah in 833 B.C.E., as well as the atoning work of יהושע Messiah in 34 C.E.

## The Week of Passover in 34 C.E.

1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
<b>11</b> <b>Fast of Ezra</b> Ezra's Aliyah to Jerusalem Ezra 8:21-31  20 Mar 34 C.E. sunset to <b>21 Mar 34 C.E.</b> sunset Julian: 1,733,556	<b>12</b>   21 Mar 34 C.E. sunset to <b>22 Mar 34 C.E.</b> sunset Julian: 1,733,557	<b>13</b> <sup>N</sup> Prepare for Seder Meal <b>Fast of The Firstborn</b> Soferim 21:3  Original Fast of Esther 4:16 <b>Spring Equinox</b> 22 Mar, 21h:50m UT 22 Mar sunset to 23 Mar sunset Julian: 1,733,558	<b>14</b> <b>Messiah Crucified</b> <b>Pesach</b> Passover Day of Redemption The Lamb of Elohim Slain <b>Passover</b>  Original Fast of Esther 4:16 23 Mar 34 C.E. sunset to <b>24 Mar 34 C.E.</b> sunset Julian: 1,733,559	<b>15</b> <b>Hag HaMatzah</b> Unleavened Bread 1st Day Israel Leaves Rameses <b>Passover Day 1</b>  Original Fast of Esther 4:16 24 Mar 34 C.E. sunset to <b>25 Mar 34 C.E.</b> sunset Julian: 1,733,560	<b>16</b> Omer Day 1 <b>Hag HaMatzah</b> Unleavened Bread Resheet - First Fruits The Omer Offering <b>Passover Day 2</b>  25 Mar 34 C.E. sunset to <b>26 Mar 34 C.E.</b> sunset Julian: 1,733,561	<b>17</b> Omer Day 2 1st Sabbath <b>Hag HaMatzah</b> Unleavened Bread The Risen Lamb of Elohim <b>Passover Sabbath</b>  26 Mar 34 C.E. sunset to <b>27 Mar 34 C.E.</b> sunset Julian: 1,733,562

## The Week of Passover in 2023 C.E.

1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
<b>11</b> <b>Fast of Ezra</b> Ezra's Aliyah to Jerusalem Ezra 8:21-31  1 Apr 2023 C.E. sunset to <b>2 Apr 2023 C.E.</b> sunset Julian: 2,460,037	<b>12</b>   2 Apr 2023 C.E. sunset to <b>3 Apr 2023 C.E.</b> sunset Julian: 2,460,038	<b>13</b> Prepare for the Seder Meal <b>Fast of The Firstborn</b> Soferim 21:3  Original Fast of Esther 4:16 3 Apr 2023 C.E. sunset to <b>4 Apr 2023 C.E.</b> sunset Julian: 2,460,039	<b>14</b> <b>Pesach</b> Passover Day of Redemption The Lamb of Elohim Slain <b>Passover</b>  Original Fast of Esther 4:16 4 Apr 2023 C.E. sunset to <b>5 Apr 2023 C.E.</b> sunset Julian: 2,460,040	<b>15</b> <b>Hag HaMatzah</b> Unleavened Bread 1st Day Israel Leaves Rameses <b>Passover Day 1</b>  Original Fast of Esther 4:16 5 Apr 2023 C.E. sunset to <b>6 Apr 2023 C.E.</b> sunset Julian: 2,460,041	<b>16</b> Omer Day 1 <b>Hag HaMatzah</b> Unleavened Bread Resheet - First Fruits The Omer Offering <b>Passover Day 2</b>  6 Apr 2023 C.E. sunset to <b>7 Apr 2023 C.E.</b> sunset Julian: 2,460,042	<b>17</b> Omer Day 2 1st Sabbath <b>Hag HaMatzah</b> Unleavened Bread The Risen Lamb of Elohim <b>Passover Sabbath</b>  7 Apr 2023 C.E. sunset to <b>8 Apr 2023 C.E.</b> sunset Julian: 2,460,043

The Third Day of **Unleavened Bread** in 2023 C.E. Perfectly Commemorates the Messiah's **Sabbath Resurrection** in 34 C.E.

The third day of **Unleavened Bread** and the **First Sabbath** of seven counting to **Shavuot** began at sundown on **Friday, April 7, 2023 C.E.** on the **Gregorian Calendar**. On the **Creation Calendar**, the *third day* of the **Festival of Unleavened Bread Day** on 17 / Month 1 is on the **seventh day Sabbath** in 2023 C.E. just as in 34 C.E. in the year of the **Sabbath Resurrection**.



**1 Corinthians 11:23-26** <sup>23</sup> For I received from the Master that which I also delivered to you: that the Master יהושע on the same night in which He was betrayed took bread; <sup>24</sup> and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; **do this in remembrance of Me.**” <sup>25</sup> In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. **This do, as often as you drink it, in remembrance of Me.**” <sup>26</sup> For as often as you eat this bread and drink this cup, you proclaim the Master’s death till He comes.

Although we remember the Exodus at **Passover**, at His last **Passover** in 34 C.E., יהושע said to remember **Him** as He was about to do the work of redemption as the Lamb of Elohim to take away the sin of the world. Before He left the earth, יהושע Messiah delivered **The Parable Of the Persistent Widow** which ended with a **question**.

**Luke 18:1-8** <sup>1</sup> Then He spoke a parable to them, that **men always ought to pray and not lose heart,** <sup>2</sup> saying: “There was in a certain city a judge who did not fear Elohim nor regard man. <sup>3</sup> Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary.’ <sup>4</sup> And he would not for a while; but afterward he said within himself, ‘Though I do not fear Elohim nor regard man, <sup>5</sup> yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.’” <sup>6</sup> Then the Master said, “Hear what the unjust judge said. <sup>7</sup> And shall Elohim not avenge His own elect who cry out day and night to Him, though He bears long with them? <sup>8</sup> I tell you that He will avenge them speedily. **Nevertheless, when the Son of Man comes, will He really find THE FAITH on the earth?”**

Almost all translations render the question **will He really find faith on the earth?** However, the Messiah was **not asking** whether He would find **faith** on the earth, as every person has faith in something no matter what they believe. Rather, knowing that after He left the earth the devil would **pervert** the true faith, He was asking whether He would find **THE FAITH** upon the earth when He returned.

Would He find people imitating **Him** and keeping **His** commandments and **walking in the narrow way** as He did, **OR** would He find people being deceived in apostasy and practicing lawlessness as had been the recurring pattern of **Israel** up to that point? Though He no doubt already knew the answer – it is a **good question**.

The **Greek *teén pístin* [τήν πίστιν]** should be translated as **THE FAITH**, but of 35 translations that were checked, only **Young’s Literal Translation** and **The Good News of Messiah** translated by **Daniel Gregg** render the **Greek** as **THE FAITH**. **The Scriptures (ISR)** and the **Halleluyah Scriptures** render it **THE BELIEF** and the **Holman Christian Standard Bible** renders it **THAT FAITH**.

**THE FAITH** is spoken of 39 times in the **Messianic Scriptures** and all of these verses are worthy of study. [Acts 3:16, 6:7, 13:8, 14:22, 16:5, 24:24, Rom. 1:5, 4:11, 4:12, 4:16, 14:1, 16:26, 1 Cor. 6:13, 2 Cor. 13:5, Gal. 1:23, 3:23, Eph. 4:13, Phil. 1:27, Col. 1:23, 2:7, 1 Tim. 1:2, 1:19, 3:9, 3:13, 4:1, 5:8, 6:10, 6:21, 2 Tim. 2:18, 3:8, 4:7, Titus 1:1, 1:13, 3:15, James 2:1, 1 Peter 5:9, Jude 3, Rev. 13:10, 14:12]



Many people think that *faith* is to *believe in* or to *give mental assent* to a person or an idea, but the apostles taught that *keeping THE FAITH* involves *taking action* and is something *to be obedient to* as Abraham was.

**Romans 1:5-6** <sup>5</sup> *Through Him we have received grace and apostleship for obedience to THE FAITH among all nations for His name,* <sup>6</sup> *among whom you also are the called of יהושע Messiah.*

**Romans 4:11-12** <sup>11</sup> *And he received the sign of circumcision, a seal of the righteousness of THE FAITH which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,* <sup>12</sup> *and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of THE FAITH which our father Abraham had while still uncircumcised.*

**Romans 16:25-27** <sup>25</sup> *Now to Him who is able to establish you according to my message and the preaching of יהושע Messiah, according to the revelation of the mystery kept secret since the time the ages began [Present Age, Age of Desolation, Age of Instruction, Age of the Messiah]* <sup>26</sup> *but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the Elohim lasting throughout the ages [World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come] for obedience to THE FAITH –* <sup>27</sup> *to the only wise Elohim, through the brilliant majesty of יהושע Messiah through all the ages [World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come]. So be it.*

A person must be *brave* and *strong* to *stand* in *THE FAITH* which means it is *not* about joining a religion.

**1 Corinthians 16:13** *Watch, stand fast in THE FAITH, be brave, be strong.*

Paul exhorted people to *examine themselves* to see if they were in *THE FAITH*, to *continue* in *THE FAITH* and *not to depart* from *THE FAITH*.

**2 Corinthians 13:5** *Examine yourselves as to whether you are in THE FAITH. Test yourselves. Do you not know yourselves, that יהושע Messiah is in you? Unless indeed you fail the test.*

**Philippians 1:27-28** <sup>27</sup> *Only let your conduct be worthy of the good message of Messiah, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for THE FAITH of the good message,* <sup>28</sup> *and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from Elohim.*

**Colossians 1:21-23** <sup>21</sup> *And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled* <sup>22</sup> *in the body of His flesh through death, to present you set apart, and blameless, and above reproach in His sight –* <sup>23</sup> *if indeed you continue in THE FAITH, grounded and steadfast, and*



are not moved away from the hope of the good message which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

Paul prophesied that *some would depart* from **THE FAITH** although he himself *kept THE FAITH*.

**1 Timothy 4:1-2** <sup>1</sup> Now the Spirit expressly says that *in latter times some will depart from THE FAITH*, giving heed to deceiving spirits and doctrines of demons, <sup>2</sup> speaking lies in hypocrisy, having their own conscience seared with a hot iron.

**2 Timothy 4:7** *I have fought the good fight, I have finished the race, I have kept THE FAITH.*

Even in the first century people were being seduced into disobeying **THE FAITH** causing Jude to exhort people to *earnestly contend for it*.

**Jude 3** *Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you earnestly to contend for THE FAITH* which was once for all delivered to the set apart ones.

**THE FAITH** of יהושע Messiah is defined as *keeping the commandments of Elohim*.

**Revelation 14:12** *Here is the patience of the set apart ones; here are those who keep the commandments of Elohim and THE FAITH of יהושע.*

Keeping **THE FAITH** of יהושע Messiah means *keeping the commandments of Elohim*. As the Creator left us with His instructions, it would seem a simple matter to obey. For instance, if the Creator said to set apart the *seventh day Sabbath*, one would *not expect* billions of devout people to set apart the *first day* of the week. Similarly, if the Creator said to observe the *Passover* on *Day 14 / Month 1*, one would *not expect* millions of devout people to observe it on *Day 15 / Month 1*. However, the *leaven of sin* has caused these things to happen.

## The Resurrection Occurred on the *First Sabbath* in 34 C.E.

The **Greek** phrases of six key verses, highlighted in blue in this book, are *given* and *correctly* translated below.

**Matthew 28:1** *On the latter Sabbath [Οψε δε σαββάτων], at the dawning of the First Sabbath [τη επιφωσκούση εις μιαν σαββάτων], Mary Magdalene and the other Mary came to see the tomb.*

**Mark 16:2** *And very early in the morning on the First Sabbath [μιας σαββάτων] they came to the tomb at the rising of the sun.*

**Mark 16:9** *Now when יהושע was risen early on the First Sabbath [πρώτη σαββάτου], He appeared first to Mary Magdalene, out of whom He had cast seven devils.*

**Luke 24:1** *Now on the First Sabbath [μια των σαββάτων] very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.*





# The Sabbath Resurrection

"Behold your King!"

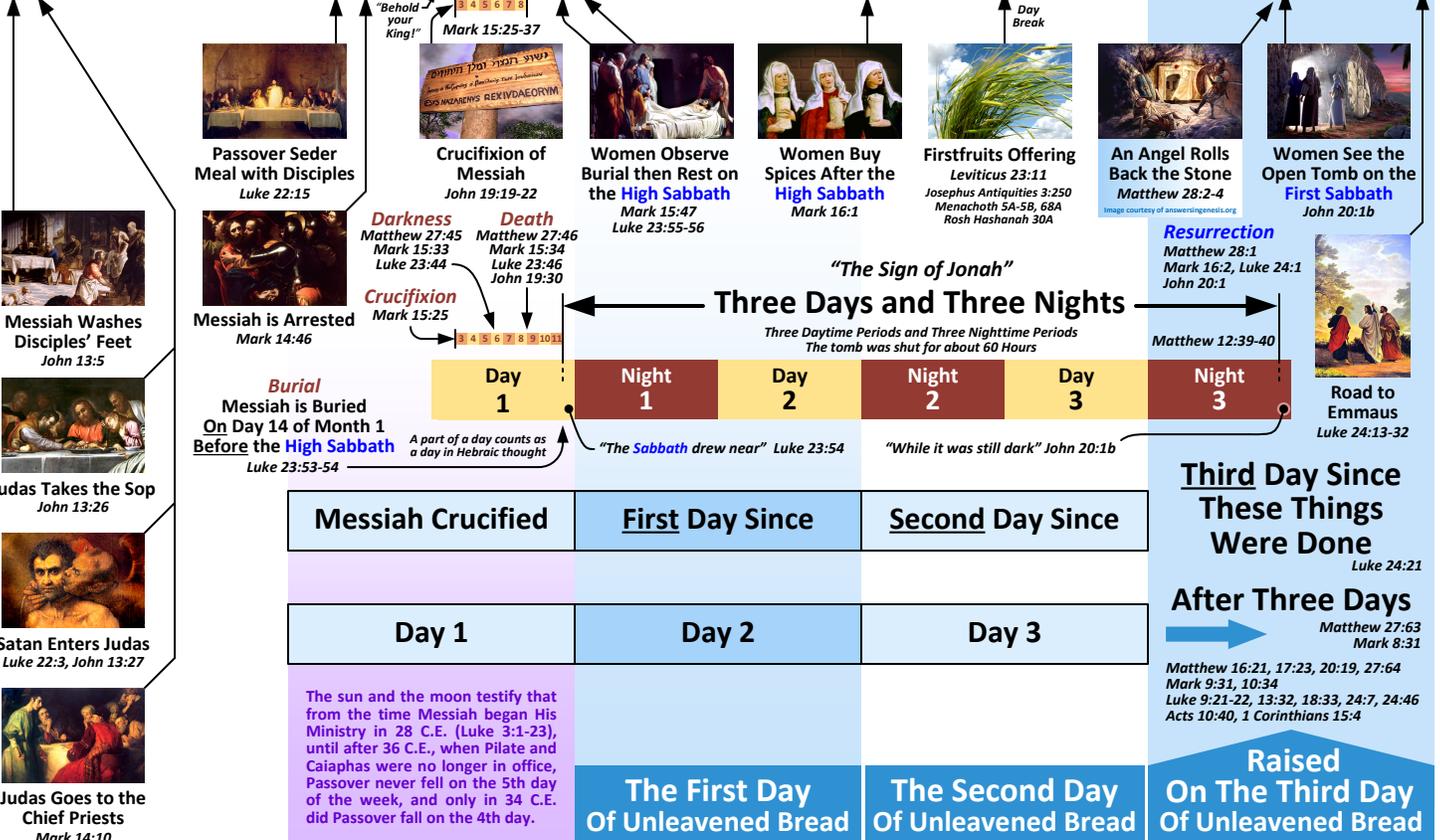
John 19:14

Roman Hour Reckoning											
am		pm		am		pm		am		pm	
Tuesday		Wednesday		Thursday		Friday		Saturday			
March 23		March 24		March 25		March 26		March 27			
34 C.E.		34 C.E.		34 C.E.		34 C.E.		34 C.E.			
Julian Day 1733558		Julian Day 1733559		Julian Day 1733560		Julian Day 1733561		Julian Day 1733562			
am pm		am pm		am pm		am pm		am pm		am	
Night		Day		Night		Day		Night		Day	

3 <sup>rd</sup> Day of the week		4 <sup>th</sup> Day of the week		5 <sup>th</sup> Day of the week		6 <sup>th</sup> Day of the week		7 <sup>th</sup> Day of the week	
Month 1	Eve of Passover	Month 1	Passover	Month 1	Unleavened Bread Day 1	Month 1	Unleavened Bread Day 2	Month 1	Unleavened Bread Day 3
13	Penumbral Lunar Eclipse During Sunset	14	Messiah Crucified Preparation Day	15	High Sabbath	16	Resheet Firstfruits	17	First of Seven Weekly Sabbaths
Matthew 26:14-16	Mark 14:10-11	Matthew 26:17-27:51, 54-61	Mark 14:12-15:47	Matthew 27:62-66	Luke 23:56b	Mark 16:1	Leviticus 23:15-16a	Matthew 27:52-53, 28:1-11	Mark 16:2-14
Luke 22:3-6	John 13:1-32	Luke 22:7-23:56a	John 13:33-19:42				Omer Day 1	Luke 24:1-49	John 20:1-23
								Resurrection Sabbath	Omer Day 2

Hebrew Day of Spring Equinox in 34 C.E.	Passover <i>Leviticus 23:5</i>	Unleavened Bread <i>Leviticus 23:6-8</i>						
---	-----------------------------------	---	--	--	--	--	--	--

Hebrew Hour Reckoning											
1 2 3 4 5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12											



Study to show yourself approved unto Elohim, a workman who does not need to be ashamed, rightly dividing the Word of Truth. 2 Timothy 2:15

**John 20:1** *And on the **First Sabbath** [μία των σαββάτων] Mary Magdalene came early to the tomb while it was still dark and saw the stone taken away from the tomb.*

**John 20:19** *Then in the afternoon that day, the **First Sabbath** [μία σαββάτων], the doors having been locked where the disciples were assembled for fear of the **Judeans**, came יהושע and stood in the midst and said to them, “Shalom to you.”*

Most people have *never seen* these verses translated *correctly*. In fact there are only two translations that we are aware of which show that a **Sabbath** is being referred to and *not a week*: the **Halleluyah Scriptures**, and **The Good News of Messiah** by **Daniel Gregg**, though the latter translation does *not* include **Mark 16:9-20**.

## יהושע Kept the **Passover** at Twilight as Day 14 / Month 1 Began

Just as Moses had written in **Leviticus 23:5** and **Numbers 9:3**, יהושע observed the **Passover** with His disciples at *twilight* as **Day 14 / Month 1** and the **fourth** day of the week was beginning in **34 C.E.** This **Passover** is described in **Matthew 26:18-19**, **Mark 14:12-16** and **Luke 22:7-13**.

**Matthew 26:18-19** <sup>18</sup> *And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is at hand; I will keep the **Passover** at your house with My disciples.”’”* <sup>19</sup> *So the disciples did as יהושע had directed them; and they prepared the **Passover**.*

**Mark 14:12-16** <sup>12</sup> *Now on the first day of unleavened bread, when they killed the **Passover** lamb, His disciples said to Him, “Where do You want us to go and prepare, that You may eat the **Passover**?”* <sup>13</sup> *And He sent out two of His disciples and said to them, “Go into the city, and a man will meet you carrying a pitcher of water; follow him. <sup>14</sup> Wherever he goes in, say to the master of the house, ‘The Teacher says, “Where is the guest room in which I may eat the **Passover** with My disciples?”’”* <sup>15</sup> *Then he will show you a large upper room, furnished and prepared; there make ready for us.”* <sup>16</sup> *So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the **Passover**.*

**Luke 22:7-13** <sup>7</sup> *Then came the day of unleavened bread, when the **Passover** must be killed.* <sup>8</sup> *And He sent Peter and John, saying, “Go and prepare the **Passover** for us, that we may eat.”* <sup>9</sup> *So they said to Him, “Where do You want us to prepare?”* <sup>10</sup> *And He said to them, “Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. <sup>11</sup> Then you shall say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the **Passover** with My disciples?”’”* <sup>12</sup> *Then he will show you a large, furnished upper room; there make ready.”* <sup>13</sup> *So they went and found it just as He had said to them, and they prepared the **Passover**.*

The phrase “**unleavened bread**” in **Mark 14:12** and **Luke 22:7** refers *generally* to the **8 days** when unleavened bread is to be eaten. The phrases “*the first day*” in **Mark 14:12** and “*the day*”



in **Luke 22:7** refer specifically to the *first Hebrew Night Hour* of **Day 14 / Month 1** when the **Passover** was killed – they **DO NOT technically** refer to **Day 15 / Month 1**.

יהושע ate the **Passover** with His disciples on the evening beginning **Day 14 / Month 1**. He was then offered as a **Passover** sacrifice during the daytime hours of **Day 14 / Month 1** when another **Passover** sacrifice called the *chagigah* was offered.

The *chagigah* was a voluntary offering in the class of *peace offerings* and was the “**Passover**” of **John 18:28** that **Joseph II Caiaphas (27-37)**, and other **Sadducees** and **Pharisees** conspiring against יהושע on the morning of **Day 14 / Month 1**, were afraid they would not be able to eat if they went into the *Praetorium*.

**John 18:28** *Then they led יהושע from [Joseph II] Caiaphas (27-37) to the Praetorium, and it was early morning [on Day 14 / Month 1]. But they themselves did not go into the Praetorium that they would not be defiled, but that they might eat the Passover [a peace offering – the chagigah].*

In fact, *any sacrifice* that was offered during the **8 days** of **Passover** and **Unleavened Bread** from **Day 14 / Month 1** to **Day 21 / Month 1** were considered **Passover** sacrifices which could be eaten during the time the Levitical priesthood was functioning.

**Darrell Carr** has pointed out from **2 Chronicles 35:7-9** that the *lambs* and *goats* from the flock, and the *cattle* from the herd, offered during **Passover** in **Year 18** of King **Josiah** of **Judah**, are called *Passover offerings*, which is the Hebrew word *lapesachim* – לפסחים.

**2 Chronicles 35:7-9** <sup>7</sup> *Then Josiah gave the lay people lambs and young goats from the flock, all for Passover offerings [לפסחים] for all who were present, to the number of thirty thousand, as well as three thousand cattle; these were from the king's possessions.* <sup>8</sup> *And his leaders gave willingly to the people, to the priests, and to the Levites. Hilkiyah III (629-616), Zechariah, and Jehiel, rulers of the house of Elohim, gave to the priests for the Passover offerings [לפסחים] two thousand six hundred from the flock, and three hundred cattle.* <sup>9</sup> *Also Conaniah, his brothers Shemaiah and Nethanel, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover offerings [לפסחים] five thousand from the flock and five hundred cattle.*

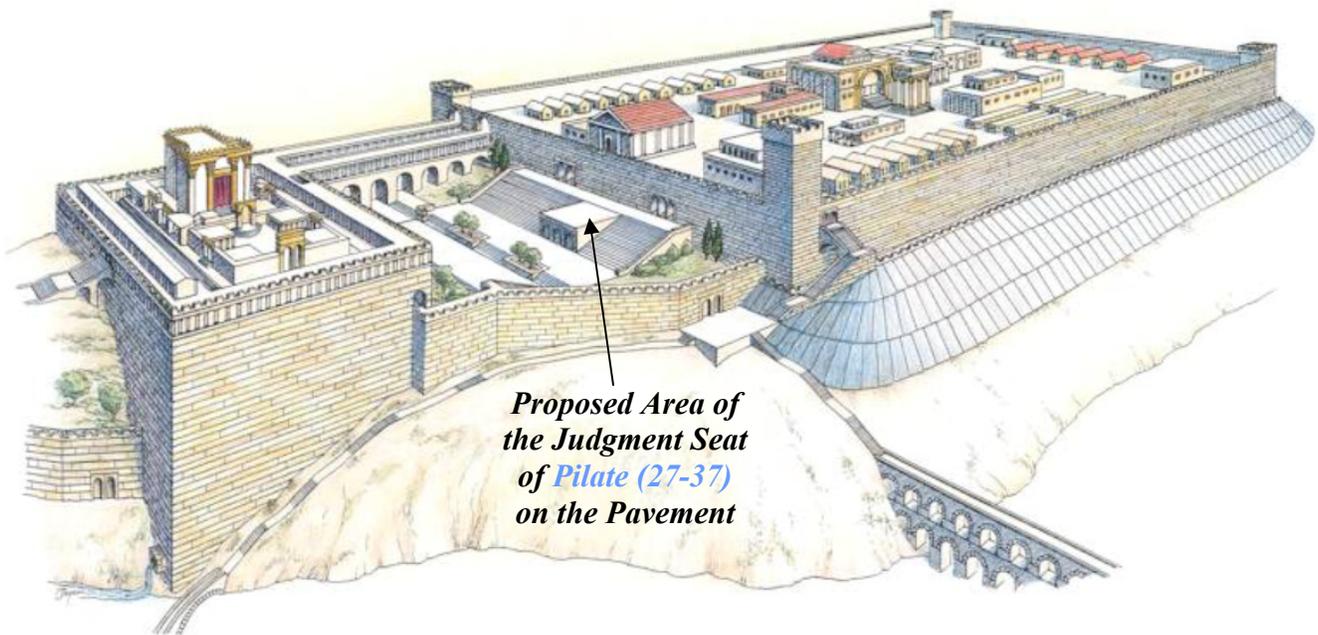
**Pilate (27-37)** brought יהושע Messiah to the *Praetorium* to his *judgment hall* in order to listen to accusations against Him. **Pilate (27-37)** sat down in the *judgment seat* on what John calls the *lithostroton* – Strong's 3038 **Λιθοστρωτον** – translated *The Pavement* – which refers to a *tessellated mosaic floor paved with stones* on which a **Roman** tribunal adjudicated.

**John 19:13** *When Pilate (27-37) therefore heard that saying, he brought יהושע out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha.*

*The Pavement* was likely on an elevated place of the southern steps on the south side of the Antonia Fortress. It was likely a colonnaded area between the precincts of the Antonia Fortress and the precincts of the Second Temple. **Antonio Ciseri** depicted the area of *The Pavement* in his work *Ecce Homo* (1871) “*Behold the Man*” which was used in The **Sabbath** Resurrection graphic.



# The Second Temple Area as Envisioned by Ernest L. Martin



Associates For Scriptural Knowledge <[www.askelm.com/tdetail.htm](http://www.askelm.com/tdetail.htm)>



Antonio Ciseri, *Ecce Homo* (1871) "Behold the Man"



# The Passover Takes Place on Day 14 / Month 1 at Twilight

The **Passover** begins at *evening twilight* as **Day 14 / Month 1** is beginning according to the Scriptures and so this is when the commemorative **Passover** Seder takes place.

**Exodus 12:43-48** <sup>43</sup> And יהוה said to Moses and **Aaron (1436-1398)**, “This is the ordinance of the **Passover**: No foreigner shall eat it. <sup>44</sup> But every man’s servant who is bought for money, when you have circumcised him, then he may eat it. <sup>45</sup> A sojourner and a hired servant shall not eat it. <sup>46</sup> In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. <sup>47</sup> All the congregation of **Israel** shall keep it. <sup>48</sup> And when a stranger dwells with you and wants to keep the **Passover** to יהוה, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.”

**Leviticus 23:5-6** <sup>5</sup> “On the **fourteenth day** of the **first month** at **twilight** is the **Passover** of יהוה. <sup>6</sup> And on the **fifteenth day** of the same month is the **Feast of Unleavened Bread** to יהוה; seven days you must eat unleavened bread.”

יהוה said the **Passover** is an **Appointed Time (moed)** to be observed on **Day 14 / Month 1** at *evening twilight*.

**Numbers 9:1-5** <sup>1</sup> Now יהוה spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of **Egypt**, saying: <sup>2</sup> “Let the children of **Israel** keep the **Passover** at its **Appointed Time**. <sup>3</sup> On the **fourteenth day of this month, at twilight**, you shall keep it at its **Appointed Time**. According to all its rites and ceremonies you shall keep it.” <sup>4</sup> So Moses told the children of **Israel** that they should keep the **Passover**. <sup>5</sup> And they kept the **Passover** on the **fourteenth day of the first month, at twilight**, in the Wilderness of Sinai; according to all that יהוה commanded Moses, so the children of **Israel** did.

The **Passover** begins at *twilight* and the Hebrew phrase here is **ben ha-aryayim** [בין הערבים] which literally means **between the evenings**. From **Leviticus 22:6-7**, it is clear that the first *evening* [הערב] begins **when the sun goes down** [ובא השמש].

**Leviticus 22:6-7** <sup>6</sup> The person who has touched any such thing shall be unclean **until evening** [הערב], and shall not eat the set apart offerings unless he washes his body with water. <sup>7</sup> And **when the sun goes down** [ובא השמש] he shall be clean; and afterward he may eat the set apart offerings, because it is his food.

The **Passover** begins at *twilight* which is **between the evenings** immediately **after sunset** but **before dark** on the *evening* beginning **Day 14 / Month 1**. This is the time that every person keeping **THE FAITH** has observed the **Passover** from Abraham to יהושע Messiah, and by every true disciple after Him.

The **Passover** was **not** historically observed at *twilight* beginning **Day 15 / Month 1**, as then **all the rites and ceremonies** of the **Passover** **would not** have been observed on **Day 14 / Month 1** as required by **Numbers 9:3**. In antiquity, the **Passover** lamb sacrifice had to be slaughtered, skinned, prepared, roasted, and eaten, and then the remains needed to be disposed of by the **morning** of **Day 14 / Month 1** according to **Numbers 9:3**.

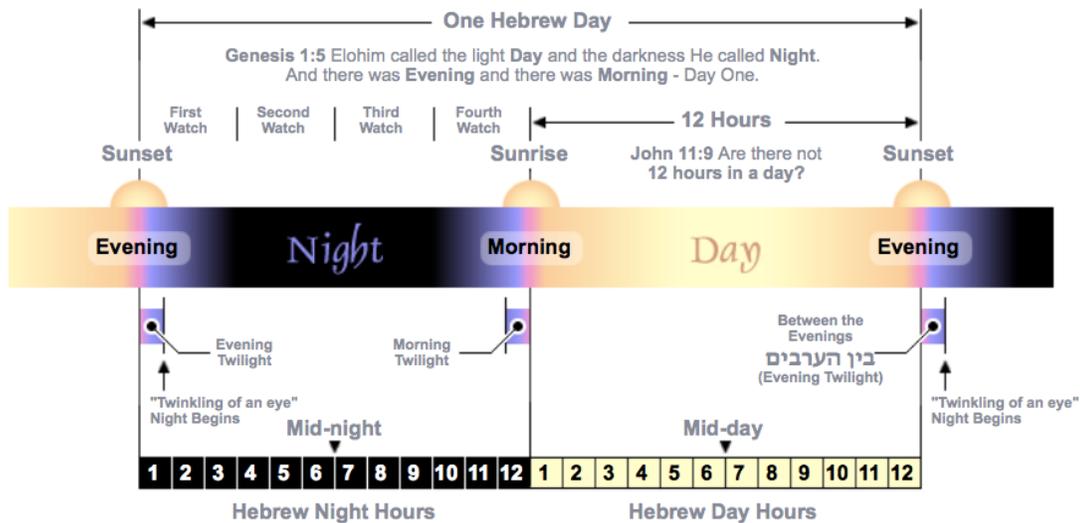


**Numbers 9:3** “On the *fourteenth day of this month, at twilight, you shall keep it at its **Appointed Time**. According to all its rites and ceremonies you shall keep it.*”

The commemorative **Passover** Seder always begins at *twilight* commencing **Day 14 / Month 1** after *sundown* – not before and not after. Anyone not doing it at this time is *not observing* it the way Moses, the prophets, the Messiah, or the apostles did in the first century. Many today defer to unbelievers in Rabbinic Judaism and Karaite Judaism, and *incorrectly* observe the commemorative **Passover** on the **High Sabbath** on **Day 15 / Month 1**.

**Passover** and **Unleavened Bread** together comprise **8 days** from the evening beginning **Day 14 / Month 1** to the evening ending **Day 21 / Month 1**. **Day 14 / Month 1** is not a **Sabbath** unless it falls on a **Weekly Sabbath** as it did in **2015 C.E.**, whereas the first day of **Unleavened Bread** on **Day 15 / Month 1** is always a **High Sabbath**, no matter what day of the week it falls on.

## The **Passover** Was Slain Between the Evenings in Antiquity



The **Jewish Encyclopedia** and the **Encyclopedia Judaica** both acknowledge that **Passover** and **Unleavened Bread** were historically observed *separately*.

**Jewish Encyclopedia Passover** – Leviticus 23, however, seems to distinguish between **Passover**, which is set for the **fourteenth day** of the month, and the **Festival of Unleavened Bread**, appointed for the **fifteenth day**.

**Encyclopedia Judaica Passover: Critical View** – The feast of **Passover** consists of two parts: the **Passover ceremony** and the **Feast of Unleavened Bread**. **Originally, both parts existed separately.**

More important than these modern encyclopedias is Josephus, a Levitical Priest from **Course 1 – Jehoiarib** born around **37 C.E.**, who testified that **Passover** and **Unleavened Bread together** comprise **8 days**.



**Josephus, Antiquities 2 / 317** Hence it is that, in memory of that time of scarcity, we keep for **eight days** a feast called the **Feast of Unleavened Bread**.  
William Whiston, *The Works of Josephus*, p. 74.

In **Exodus 12:6-8**, **Israel** was instructed to kill the **Passover** at **twilight** [בין הערבים], and eat it with unleavened bread [ומצות] on the **night** [בלילה] of **Passover** on **Day 14 / Month 1**.

**Exodus 12:6-8** <sup>6</sup> Now you shall keep it until the **fourteenth day of the same month**. Then the whole assembly of the congregation of **Israel** shall kill it at **twilight** [בין הערבים]. <sup>7</sup> And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. <sup>8</sup> Then they shall eat the flesh [of the **Passover**] on that **night** [בלילה]; roasted in fire, with **unleavened bread** [ומצות] and with bitter herbs they shall eat it.

From **Exodus 12:15**, it is evident that unleavened bread [מצות] is to be eaten for **another 7 days** during **Unleavened Bread** from **Day 15 / Month 1** until **Day 21 / Month 1** for a total of **8 days**.

**Exodus 12:15** Seven days [Day 15 / Month 1 – Day 21 / Month 1] you shall eat unleavened bread [מצות]. On the first day [Day 15 / Month 1] you shall remove leaven from your houses. For whoever eats leavened bread from the **first day** [Day 15 / Month 1] until the **seventh day** [Day 21 / Month 1], that person shall be cut off from **Israel**.

יהוה clearly distinguishes in His word between **Passover** and **Unleavened Bread**.

**Numbers 28:16-17** <sup>16</sup> “On the **fourteenth day of the first month** is the **Passover** of יהוה. <sup>17</sup> And on the **fifteenth day of this month** is the **Feast** [הג]; unleavened bread shall be eaten for seven days [Day 15 / Month 1 – Day 21 / Month 1].”

**Numbers 28:17** teaches us that the **Feast of Unleavened Bread** is a **Feast** (הג) which lasts for seven days from **Day 15 / Month 1** until **Day 21 / Month 1**, and **Exodus 12:14** teaches us that the **Passover** on **Day 14 / Month 1** is also a **Feast** (הג).

**Exodus 12:14-18** <sup>14</sup> “So this day [**Passover** on **Day 14 / Month 1**] shall be to you a memorial; and you shall keep it as a **Feast** [הג] to יהוה throughout your generations. You shall keep this feast as an ordinance throughout the ages [**Present Age, Age of Instruction, Age of the Messiah, Age of Life, World to Come**]. <sup>15</sup> Seven days you shall eat unleavened bread [Day 15 / Month 1 – Day 21 / Month 1]. On the first day [Day 15 / Month 1] you shall remove leaven from your houses. For whoever eats leavened bread from the **first day** [Day 15 / Month 1] until the **seventh day** [Day 21 / Month 1], that person shall be cut off from **Israel**. <sup>16</sup> On the **first day** [Day 15 / Month 1] there shall be a set apart convocation, and on the **seventh day** [Day 21 / Month 1] there shall be a set apart convocation for you. No manner of work shall be done on them; but that which everyone must eat – that only may be prepared by you. <sup>17</sup> So you shall observe the **Feast of Unleavened Bread**, for by this same day [Day 21 / Month 1] I will have brought your armies out of the land of **Egypt**. Therefore you shall observe this day throughout your generations as an ordinance throughout the ages [**Present Age, Age of Instruction, Age of the Messiah, Age of Life, World to Come**]. <sup>18</sup> In the **first month, on the fourteenth day of the month at evening**



[הערב], *you shall eat unleavened bread, until the twenty-first day of the month at evening* [הערב].”

## Evening Begins When the Sun Goes Down

There is actually a lot of prophetic instruction in **Exodus 12:14-18**. In **Exodus 12:18**, יהוה said that **Passover** begins on **Day 14 / Month 1** at *evening* [הערב], and from **Leviticus 22:6-7**, we learn that the *evening* [הערב] begins *when the sun goes down* [ובא השמש].

**Leviticus 22:6-7** <sup>6</sup> *The person who has touched any such thing shall be unclean until evening* [הערב], *and shall not eat the set apart offerings unless he washes his body with water.* <sup>7</sup> *And when the sun goes down* [ובא השמש] *he shall be clean; and afterward he may eat the set apart offerings, because it is his food.*

As this commandment is greatly misunderstood, we iterate that the **Passover** Seder begins at *twilight* commencing **Day 14 / Month 1** after *sundown* – not before and not after.

In **Exodus 12:18**, יהוה gave us a *positive commandment* to *eat* unleavened bread for **8 DAYS**, from the *evening* [הערב] beginning **Passover** on **Day 14 / Month 1**, until the *evening* [הערב] beginning the seventh day of the **Feast of Unleavened Bread** on **Day 21 / Month 1**.

**Exodus 12:18** *In the first month, on the fourteenth day of the month at evening* [הערב], *you shall eat unleavened bread, until the twenty-first day of the month at evening* [הערב].”

Almost all who read this commandment do not understand it, but unleavened bread is to be eaten from the *evening* beginning **Day 14 / Month 1**, until the *evening* beginning **Day 21 / Month 1**.

<b>Day 1 – Passover</b>	The <i>evening</i> beginning <b>Day 14 / Month 1</b>
<b>Day 2 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 15 / Month 1</b>
<b>Day 3 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 16 / Month 1</b>
<b>Day 4 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 17 / Month 1</b>
<b>Day 5 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 18 / Month 1</b>
<b>Day 6 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 19 / Month 1</b>
<b>Day 7 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 20 / Month 1</b>
<b>Day 8 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 21 / Month 1</b>

This is why **Josephus** said we keep for **8 days** a feast called the feast of **Unleavened Bread**

**Josephus, Antiquities 2 / 317** Hence it is that, in memory of that time of scarcity, we keep for **eight days** a feast called the **Feast of Unleavened Bread**.  
William Whiston, The Works of Josephus, p. 74.

In **Exodus 12:19-20**, יהוה gave us two *negative commandments*.

**Exodus 12:19-20** <sup>19</sup> *For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land.* <sup>20</sup> *You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.*”



We **do not eat** leavened bread, and **no leaven shall be found** in our houses, for **7 DAYS** from **Day 15 / Month 1** to **Day 21 / Month 1**. Many believe that the Scriptures do not say exactly when Moses led the children of **Israel** through the Red Sea, but this is not true. יהוה told Moses that He would bring the armies of **Israel** out of the land of **Egypt** on **Day 21 / Month 1**.

**Exodus 12:16-17** <sup>16</sup> *On the first day [Day 15 / Month 1] there shall be a set apart convocation, and on the seventh day [Day 21 / Month 1] there shall be a set apart convocation for you. No manner of work shall be done on them; but that which everyone must eat – that only may be prepared by you.* <sup>17</sup> *So you shall observe the **Feast of Unleavened Bread**, for by this same day [Day 21 / Month 1] I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an ordinance throughout the ages [Present Age, Age of Instruction, Age of the Messiah, Age of Life, World to Come].*

When יהוה says “**this same day**” in **Exodus 12:17**, He is referring to the last date spoken of in **Exodus 12:16**, the seventh day of the **Feast of Unleavened Bread** on **Day 21 / Month 1**. According to **Numbers 33:3**, the children of **Israel** left **Rameses** on **Day 15 / Month 1**.

**Numbers 33:3** *They departed from Rameses in the first month, on the fifteenth day of the first month; on the day AFTER the Passover the children of Israel went out with boldness in the sight of all the Egyptians.*

However, the children of **Israel** only left **the land of Egypt** on **Day 21 / Month 1**. Both of these dates are **High Sabbaths** and both were big travel days for **Israel** during the exodus from **Egypt**. **Numbers 33:3** clearly says that **Day 15 / Month 1** is **the day AFTER the Passover**, but many today **incorrectly** believe that **Day 15 / Month 1** is the **day of Passover**.

In **Ezekiel 45:21**, the word **Passover (Pesach)**, referring to **Day 14 / Month 1**, is placed beside the word **Feast (hag)** which refers to the seven days of **Unleavened Bread**.

**Ezekiel 45:21** *“In the first month, on the fourteenth day of the month, you shall observe the Passover (Pesach), a feast (hag) of seven days; unleavened bread shall be eaten.”*

It is evident from the Hebrew Scriptures that in ancient **Israelite** culture, the terms “**Passover**” and “**Unleavened Bread**” are used **interchangeably**. This usage is also evident in the **Greek** Scriptures in such places as **Matthew 26:17**, **Mark 14:12**, **Luke 22:1** and **Luke 22:7**.

## The Messiah Observed the Passover the Way Moses Instructed

**Luke 22:7-13** says יהושע Messiah had His disciples **prepare** the **Passover** as **Day 14 / Month 1** was beginning, and **Luke 22:15** indicates that He **ate** the **Passover** with His disciples on the evening **beginning Day 14 / Month 1** at **twilight** just as Moses instructed.

**Luke 22:14-22** <sup>14</sup> *When the hour had come, He sat down, and the twelve apostles with Him.* <sup>15</sup> *Then He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer;”* <sup>16</sup> *for I say to you, I will no longer eat of it until it is fulfilled in the Kingdom of Elohim.”* <sup>17</sup> *Then He took the cup, and gave*



thanks, and said, "Take this and divide it among yourselves; <sup>18</sup> for I say to you, I will not drink of the fruit of the vine until the **Kingdom of Elohim** comes." <sup>19</sup> And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; **do this in remembrance of Me.**" <sup>20</sup> Likewise He also took the cup after supper, saying, "This cup is the renewed covenant in My blood, which is shed for you. <sup>21</sup> But behold, the hand of My betrayer is with Me on the table. <sup>22</sup> And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!"

יהושע was crucified as the **Passover** Lamb of Elohim on the **morning** of **Day 14 / Month 1** at the **third Hebrew Day Hour** around **9:00 am**. He died about **6 hours** later at the **ninth Hebrew Day Hour** around **3:00 pm** about **3 hours** before **Day 14 / Month 1** came to an end around **6:00 pm**.

**Mark 15:25-34** <sup>25</sup> Now it was the **third hour**, and they crucified Him. <sup>26</sup> And the inscription of His accusation was written above: **THE KING OF THE JUDEANS.** <sup>27</sup> With Him they also crucified two robbers, one on His right and the other on His left. <sup>28</sup> So the Scripture was fulfilled which says, "And He was numbered with the transgressors." [**Isaiah 53:12**] <sup>29</sup> And those who passed by blasphemed Him, wagging their heads and saying, "Aha! You who destroy the temple and build it in three days, <sup>30</sup> save Yourself, and come down from the stake!" <sup>31</sup> Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save. <sup>32</sup> Let the Messiah, the King of **Israel**, descend now from the stake, that we may see and believe." Even those who were crucified with Him reviled Him. <sup>33</sup> Now when the **sixth hour** had come, there was darkness over the whole land until the **ninth hour.** <sup>34</sup> And at the **ninth hour** יהושע cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "Elohim, Elohim, why have You left Me?"

The **Passover** is also called the **Preparation Day** as it is a day to prepare for **Day 15 / Month 1** which is a **High Sabbath** according to **Leviticus 23:6-7**. They broke the legs of those crucified with יהושע to hasten their death to avoid desecrating the **High Sabbath** on **Day 15 / Month 1**. They also hastened to place יהושע in the tomb as they did not want Him to be on the stake when the **High Sabbath** on **Day 15 / Month 1** began.

**John 19:31** Therefore, because it [**Day 14 / Month 1**] was the **Preparation**, that the bodies should not remain on the stake on the **Sabbath** [**Day 15 / Month 1**] (for that **Sabbath** [**Day 15 / Month 1**] was a **High Day**), the **Judeans** asked **Pilate** (27-37) that their legs might be broken, and that they might be taken away.

They did this to fulfill the command in **Deuteronomy 21:22-23**.

**Deuteronomy 21:22-23** <sup>22</sup> "If a man has committed a sin deserving of death, and he is put to death, and you hang him **on a TREE,** <sup>23</sup> his body shall not remain overnight **on the TREE,** but you shall surely **bury him THAT DAY,** so that you do not defile the land which יהוה your Elohim is giving you as an inheritance; for he who is hanged is accursed of Elohim."

We **remember** that יהושע ate the **Passover** on the **evening beginning Day 14 / Month 1** as the **fourth day** of the week was **beginning** sometime after sunset on **Tuesday, March 23, 34 C.E.**



He was arrested during the *night* of **Passover** and crucified the *next morning* on **Passover** on **Wednesday, March 23, 34 C.E. [14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1]**

יהושע arose from the dead after **three daytime periods** and **three nighttime periods** on the third day of **Unleavened Bread** on the **Seventh Day Sabbath** on **Day 17 / Month 1** in **34 C.E. [17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17, Month 1]**

## The Sabbath Resurrection Occurred on the First Weekly Sabbath Counting to Shavuot in 34 C.E.

As the disciples said that the resurrection on **Day 17 / Month 1** occurred on the **First Sabbath**, one can learn from their testimony that **Day 1 of the Omer** was *always* on **Day 16 / Month 1** for יהושע and His disciples. The resurrection of יהושע occurred *before sunrise* on the **First Sabbath** of **seven Weekly Sabbaths** in the count to **Shavuot**. The **Greek** phrase *mia tōn sabbatōn* [μια των σαββάτων] is *correctly* translated as **First Sabbath**.

**Luke 24:1** *Now on the First Sabbath [μια των σαββάτων] very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.*

**John 20:1** *And on the First Sabbath [μια των σαββάτων] Mary Magdalene came early to the tomb while it was still dark and saw the stone taken away from the tomb.*

As יהושע Messiah arose from the grave on **Day 17 / Month 1** on the **First Sabbath** in the **50 day** count to **Shavuot** in **34 C.E.**, it is *impossible to believe* that **Shavuot** should be counted from the *day after* the **Weekly Sabbath** as the **Sadducees** said. Rather, the apostles counted to **Shavuot** from the *day after* the **High Sabbath** of **Day 15 / Month 1** in **34 C.E.** as the **Pharisees** said.

*If* the apostles had counted to **Shavuot** as the **Sadducees** said, the first day of the **50 day** count would have been on **Day 18 / Month 1**, on the *day after* the **Weekly Sabbath** on **Day 17 / Month 1**, and the **Sadducean First Sabbath** would have been on **Day 24 / Month 1** in **34 C.E.**

However, as **Day 17 / Month 1** in **34 C.E.** is *called* the “**First Sabbath**” in **Matthew 28:1, Mark 16:2, 16:9, Luke 24:1, John 20:1, and 20:19**, it *proves* that **Day 17 / Month 1** was *truthfully* reckoned by the apostles as the **First Sabbath** counting to **Shavuot**. This *positively indicates* that the apostles of יהושע Messiah reckoned that the first day of the **50 day** count, when **Resheet Firstfruits** were offered, was *always* on **Day 16 / Month 1** as the **Pharisees** said.

## יהושע Messiah Was in the Earth for Three Daytime Periods and Three Nighttime Periods

Mark and Luke indicate that the women came to the tomb when it was *early in the morning*, but John more precisely says *while it was still dark*. John therefore testified that יהושע Messiah had arisen *before sunrise* on the **First Sabbath**, and this is a vital piece of information. For in



**Matthew 12:40**, יהושע had prophesied that He would be in the heart of the earth for **three daytime periods** and **three nighttime periods**.

**Matthew 12:40** “For as Jonah was **three days and three nights** in the belly of the great fish, so will the Son of Man be **three days and three nights** in the heart of the earth.”

If יהושע had arisen **after sunrise** on the **First Sabbath**, then He would have, from a **Judean** point of view, been in the heart of the earth for parts of **four daytime periods**, as **a part of a day counts as a day in Hebraic thought**. Luke clearly tells us that יהושע was placed in the tomb **before sunset**, as **Passover** on **Day 14 / Month 1** was drawing to an end, a short time **before** the **High Sabbath** on **Day 15 / Month 1** began.

**Luke 23:50-54** <sup>50</sup> Now behold, there was a man named Joseph, a council member, a good and just man. <sup>51</sup> He had not consented to their decision and deed. He was from **Arimathea**, a city of the **Judeans**, who himself was also waiting for the **Kingdom of Elohim**. <sup>52</sup> This man went to **Pilate (27-37)** and asked for the body of יהושע. <sup>53</sup> Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. <sup>54</sup> That day [**Day 14 / Month 1**] was the **Preparation**, and the **Sabbath** [**Day 15 / Month 1**] drew near.

יהושע Messiah was in the tomb for **part of the daytime** on **Day 14 / Month 1**, **all of the daytime** on **Day 15 / Month 1**, and **all of the daytime** on **Day 16 / Month 1**. If יהושע would have been in the tomb for **part of the daytime** on **Day 17 / Month 1**, He would have been in the tomb for **more than three daytime periods**. The reason why John says that the women came **while it was still dark** on the morning of the **First Sabbath** on **Day 17 / Month 1**, was to clearly communicate that the woman arrived **before sunrise** and **before a new daytime period began**.

## Matthew and Mark Use Slightly Different **Greek** Phrases than Luke and John to Describe When the Women Came to the Tomb

While Luke and John use the phrase **mia tōn sabbatōn** [μια των σαββάτων] **First Sabbath**, Matthew employs two **Greek** phrases in order to **discriminate** between the **High Sabbath** and the **Weekly Sabbath**, and to **specify in no uncertain terms exactly when** the women came to the tomb during **Unleavened Bread**.

**Matthew 28:1** *On the latter Sabbath* [Ὁψε δε σαββάτων], *at the dawning of the First Sabbath* [τη επιφωσκούση εις μίαν σαββάτων], *Mary Magdalene and the other Mary came to see the tomb.*

Matthew first uses the phrase **Opsé dé sabbatōn** [Ὁψε δε σαββάτων], **On the latter Sabbath**, to refer to the **Weekly Sabbath** on **Day 17 / Month 1**, as opposed to the **High Sabbath** on **Day 15 / Month 1**, because the **Weekly Sabbath** was the **latter** of the two. The women came as the **First Sabbath** was **dawning** on **Day 17 / Month 1** during **morning twilight**. Matthew then uses the phrase **mían sabbatōn** [μίαν σαββάτων], **First Sabbath**, to say that the women came on the **First Weekly Sabbath** in the count to **Shavuot** in 34 C.E.



In **Mark 16:1**, Mark uses *sabbátou* [σαββάτου] to refer to the **High Sabbath** on which the women rested which was **Day 15 / Month 1**.

**Mark 16:1** *Now when the Sabbath [σαββάτου] was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.*

In **Mark 16:2**, Mark uses *miás sabbatōn* [μίας σαββάτων] to refer to the **First Sabbath** on **Day 17 / Month 1** when the women came to the tomb during the **Festival of Unleavened Bread**.

**Mark 16:2** *And very early in the morning on the First Sabbath [μίας σαββάτων] they came to the tomb at the rising of the sun.*

In **Mark 16:9**, Mark uses *prōto sabbátou* [πρώτη σαββάτου] to refer to *chiefest* of the **seven Weekly Sabbaths** in the **50 day** count to **Shavuot** – the **First Sabbath** – when the Messiah appeared to Mary Magdalene on **Day 17 / Month 1** in **34 C.E.**

**Mark 16:9** *Now when יהושע was risen early on the First Sabbath [πρώτη σαββάτου], He appeared first to Mary Magdalene, out of whom He had cast seven devils.*

The unified testimony of Matthew, Mark, Luke and John *pinpoints* that the resurrection of יהושע Messiah occurred *before sunrise* on the **Weekly Sabbath** on **Day 17 / Month 1** in **34 C.E.**

## Moses Began the 50 Day Count to **Shavuot** on Day 16 / Month 1

Hebrew *tradition* says that Moses received the 10 Commandments on **Shavuot**. However, Moses left a *testimony* that *he did in fact* receive the 10 Commandments on **Shavuot** on the *third day of the week*. This means that *according to Moses*, the first day of the **50 day** count is *always* on **Day 16 / Month 1**.

**Exodus 19:11** *And let them be ready for the third day [of the week]. For on the third day [of the week] יהוה will come down upon Mount Sinai in the sight of all the people.*

**Exodus 19:15-16** <sup>15</sup> *And he said to the people, “Be ready for the third day [of the week]; do not come near your wives.”* <sup>16</sup> *Then it came to pass on the third day [of the week], in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.*

The Torah confirms *four times* in *three verses* that יהוה appeared to Moses on the *third day* – which evidently was the *third day of the week*. [7 Sivan = Tuesday, June 4, 1437 B.C.E. (1196714) = Day 7, Month 3] As this was **Day 50** in the count to **Shavuot**, Exodus 19:11-16 constitutes *Scriptural and astronomically calibrated calendrical proof* that Moses began counting the **50 days** to **Shavuot** from **Day 16 / Month 1** in **1437 B.C.E.** in the year of the Exodus. [16 Nisan = Tuesday, April 16, 1437 B.C.E. (1196665) = Day 16, Month 1]



# The Messiah Arose on the Third Day of the Festival of Unleavened Bread According to the Scriptures

**1 Corinthians 15:4** *And that He was buried, and that He rose again the third day [of the Festival of Unleavened Bread] according to the Scriptures.*

The phrase “*according to the Scriptures*” in **1 Corinthians 15:4** shows that Paul believed that the Hebrew Scriptures linked the concept of the *third day* with the concept of *resurrection*. Paul here was referring to **Jonah 1:17** and **Hosea 6:2**. Paul knew about the *sign of Jonah* as it had been given by יהושע in **Matthew 12:39-40**.

**Matthew 12:39-40** <sup>39</sup> *But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.”* <sup>40</sup> *For as Jonah was three days and three nights in the belly of the great fish; so shall the Son of Man be three days and three nights in the heart of the earth.”*

Jonah was swallowed by a great fish and was in its belly for *three days and three nights*.

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

Jonah was in the great fish during the same *three days and three nights* that the Messiah was in the tomb: from **Passover** until the *third day* of **Unleavened Bread** from **Day 14 / Month 1** until **Day 17 / Month 1**. In *both cases* these dates fell between the **fourth day** of the week and the **Seventh Day Sabbath**.

## Jonah was in the Great Fish from Passover to the Third Day of Unleavened Bread in 833 B.C.E.

1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
11	12	13  Prepare for Seder Meal	14	15	16 Omer Day 1	17 Omer Day 2 1st Sabbath
		<b>Fast of The Firstborn</b> Soferim 21:3	<b>Pesach</b> Passover Day of Redemption The Lamb of Elohim Slain <b>Passover</b>	<b>Hag HaMatzah</b> Unleavened Bread 1st Day Israel Leaves Rameses <b>Passover Day 1</b>	<b>Hag HaMatzah</b> Unleavened Bread Resheet - First Fruits The Omer Offering <b>Passover Day 2</b>	<b>Hag HaMatzah</b> Unleavened Bread The Risen Lamb of Elohim <b>Passover Sabbath</b>
24 Mar 833 B.C.E. sunset to 25 Mar 833 B.C.E. sunset Julian: 1,417,254	25 Mar 833 B.C.E. sunset to 26 Mar 833 B.C.E. sunset Julian: 1,417,255	26 Mar 833 B.C.E. sunset to 27 Mar 833 B.C.E. sunset Julian: 1,417,256	27 Mar 833 B.C.E. sunset to 28 Mar 833 B.C.E. sunset Julian: 1,417,257	<b>Spring Equinox</b> 29 Mar, 02h:49m UT 28 Mar sunset to 29 Mar sunset Julian: 1,417,258	29 Mar 833 B.C.E. sunset to 30 Mar 833 B.C.E. sunset Julian: 1,417,259	30 Mar 833 B.C.E. sunset to 31 Mar 833 B.C.E. sunset Julian: 1,417,260



## יהושע Messiah was in the Earth from **Passover** to the Third Day of **Unleavened Bread** in 34 C.E.

1st Day Yom Ri-shon Saturday sunset until Sunday sunset	2nd Day Yom She-ni Sunday sunset until Monday sunset	3rd Day Yom Shli-shi Monday sunset until Tuesday sunset	4th Day Yom Re-vi-i Tuesday sunset until Wednesday sunset	5th Day Yom Ham-i-shi Wednesday sunset until Thursday sunset	6th Day Yom Shi-shi Thursday sunset until Friday sunset	Sabbath Sha-bat Friday sunset until Saturday sunset
<b>11</b> <b>Fast of Ezra</b> Ezra's Aliyah to Jerusalem Ezra 8:21-31  20 Mar 34 C.E. sunset to 21 Mar 34 C.E. sunset Julian: 1,733,556	<b>12</b>  21 Mar 34 C.E. sunset to 22 Mar 34 C.E. sunset Julian: 1,733,557	<b>13</b>  Prepare for Seder Meal <b>Fast of The Firstborn</b> Soferim 21:3  Original Fast of Esther 4:16 <b>Spring Equinox</b> 22 Mar, 21h:50m UT 22 Mar sunset to 23 Mar sunset Julian: 1,733,558	<b>14</b> <b>Messiah Crucified</b> <b>Pesach</b> Passover Day of Redemption The Lamb of Elohim Slain <b>Passover</b>  Original Fast of Esther 4:16 23 Mar 34 C.E. sunset to 24 Mar 34 C.E. sunset Julian: 1,733,559	<b>15</b> <b>Hag HaMatzah</b> Unleavened Bread 1st Day Israel Leaves Rameses <b>Passover Day 1</b>  Original Fast of Esther 4:16 24 Mar 34 C.E. sunset to 25 Mar 34 C.E. sunset Julian: 1,733,560	<b>16</b> Omer Day 1 <b>Hag HaMatzah</b> Unleavened Bread Resheet - First Fruits The Omer Offering <b>Passover Day 2</b>  25 Mar 34 C.E. sunset to 26 Mar 34 C.E. sunset Julian: 1,733,561	<b>17</b> Omer Day 2 1st Sabbath <b>Hag HaMatzah</b> Unleavened Bread The Risen Lamb of Elohim <b>Passover Sabbath</b>  26 Mar 34 C.E. sunset to 27 Mar 34 C.E. sunset Julian: 1,733,562

The *sign of Jonah* indicates that Jonah was swallowed by a great fish on **Passover** in **833 B.C.E.** during the reign of **Shalmaneser III (862-826)** of **Assyria**. [14 Nisan = **Wednesday, March 28, 833 B.C.E. (1417257) = Day 14, Month 1**] The great fish vomited Jonah out on the third day of the **Festival of Unleavened Bread** in **833 B.C.E. [17 Nisan = Sabbath, March 31, 833 B.C.E. (1417260) = Day 17, Month 1]**

Likewise, the Messiah was placed in a tomb on **Passover** in **34 C.E. [14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1]** The Messiah then raised Himself on the third day of the **Festival of Unleavened Bread** in **34 C.E. [17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17, Month 1]**

## Hosea Prophesied in Millennial Days

The second verse which Paul referred to in the Hebrew Scriptures which links the *resurrection* with *the third day* is **Hosea 6:2**.

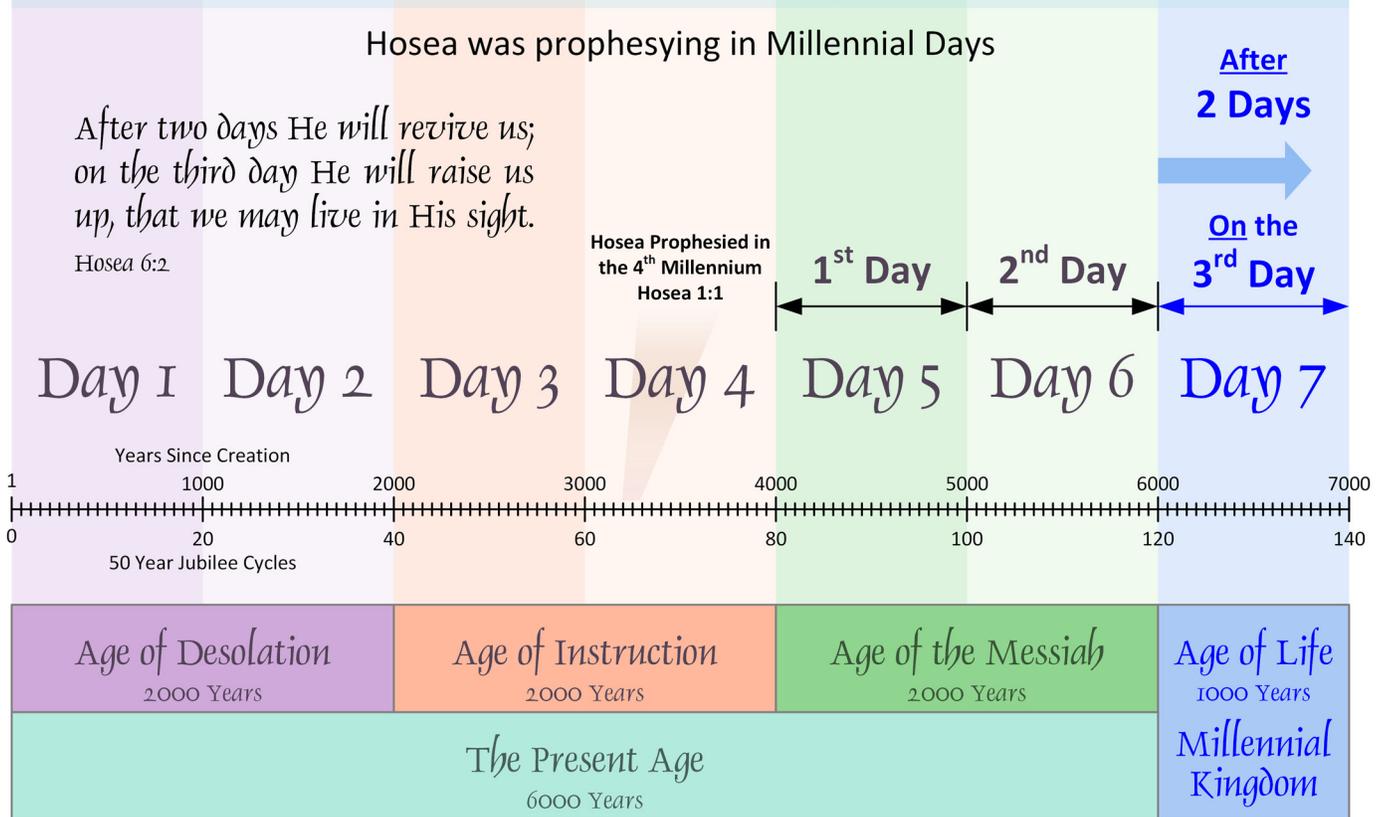
**Hosea 6:1-2** <sup>1</sup> “Come, and let us return to יהוה; For He has torn, but He will heal us; He has stricken, but He will bind us up. <sup>2</sup> **After two days He will revive us; On the third day He will raise us up, that we may live in His sight.**”

Hosea’s prophecy is interesting as he prophesied in *millennial days*. Hosea spoke in the **fourth millennial day** of events which would come to pass *after two millennial days*. Therefore, Hosea said that the commonwealth of **Israel** would be *revived after* the **sixth millennial day** or *after 6000 Hebrew Years* reckoned from **Day One** of creation.

Hosea gave a second witness to this prophecy when He said that יהוה would *raise us up* on *the third day*. As Hosea spoke in the **fourth millennial day**, the *third day* from his time in history refers to the **seventh millennial day**. Therefore, Hosea was prophesying that the *resurrection of the righteous* will occur when the **Seventh Millennium** begins. The **Seventh Millennium** is the *last millennial day* or the *last day* in the **7000 Year Plan of Elohim**.



# 7000 Year Plan of Elohim



## Can You See the Pattern?

Paul said that the Messiah rose *on the third day* according to the Scriptures.

Hosea said יהיה will raise us up *on the third day* that we may live in His sight.

Messiah was crucified on the *fourth day* of the week. Hosea prophesied on the *fourth day* of the millennial week.

Messiah was raised on the *Weekly Sabbath Day*. The elect will be raised at the *Millennial Sabbath Day*.

Messiah was raised *on the third day* [of **Unleavened Bread**] on the *Weekly Sabbath Day*.

The elect will rise *on the third day* [since Hosea prophesied] at the *Millennial Sabbath Day*.

From a *spiritual perspective*, it would be impossible for the Messiah to be raised on the first day of the week as it *doesn't follow the pattern* that Paul revealed in **1 Corinthians 15:4**. The *sign of Jonah* in **Matthew 12:39-40** looked to the *resurrection of the Messiah* on the **Weekly Sabbath Day**. Hosea's prophecy in **Hosea 6:1-2** still looks forward to the *resurrection of the righteous* at the **Millennial Sabbath Day** – the *last millennial day*.



## The Last Millennial Day

Hosea's *style* of prophesying of the resurrection after several *millennial days* was employed by יהושע Messiah.

**John 2:18-22** <sup>18</sup> So the *Judeans* answered and said to Him, "What sign do You show to us, since You do these things?" <sup>19</sup> יהושע answered and said to them, "**Destroy this temple, and in three days I will raise it up.**" <sup>20</sup> Then the *Judeans* said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" <sup>21</sup> **But He was speaking of the temple of His body.** <sup>22</sup> Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which יהושע had said.

The disciples equated the *temple* in this saying of the Messiah with His body which was raised *after three days*. However, this saying of יהושע works on several other levels. יהושע is destined to build the Third Temple in the *seventh millennial day*, which will be *three millennial days* after it was last destroyed in 70 C.E. in the *fifth millennial day*. When יהושע does this, it will fulfill a prophecy in **Zechariah 6:12** that יהוה gave to the High Priest **Yeshua I (520-485)** through His prophet Zechariah concerning the *BRANCH*.

**Zechariah 6:12-13** <sup>12</sup> Then speak to him [**Yeshua I (520-485)**], saying, "Thus says יהוה of hosts, saying: 'Behold, the Man whose name is the **BRANCH!** From His place He shall branch out, and **He shall build the temple of יהוה.**' <sup>13</sup> Yes, He shall build the temple of יהוה. He shall bear the esteem, and shall sit and **rule** on His throne. So He shall be a **Priest** on His throne, and the counsel of peace shall be between them both.'"

The *BRANCH* is a term for the Messiah whose name is the same as the High Priest **Yeshua I (520-485)**. The first three letters of the Messiah's name יהושע are also the first three letters of יהוה. The *BRANCH* will *rule* as both a **King** and a **Priest** on His throne, but this prophecy will be fulfilled in several ways both *spiritually* and *physically*.

Ever since יהושע Messiah ascended to heaven in 34 C.E., He has been exercising all the power of Elohim in heaven. However as the *BRANCH*, He is building a *spiritual temple* in *His people*. The idea that *those who worship Elohim* are a *spiritual temple of Elohim*, was taught by Paul.

**1 Corinthians 3:9-17** <sup>9</sup> For we are Elohim's fellow workers; you are Elohim's field, **you are Elohim's building.** <sup>10</sup> According to the grace of Elohim which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. <sup>11</sup> For no other foundation can anyone lay than that which is laid, which is יהושע Messiah. <sup>12</sup> Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, <sup>13</sup> each one's work will become clear; for the day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. <sup>14</sup> If anyone's work which he has built on it endures, he will receive a reward. <sup>15</sup> If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. <sup>16</sup> **Do you not know that you are the temple of Elohim and that the Spirit of Elohim dwells in you?** <sup>17</sup> If anyone defiles the temple of Elohim, Elohim will destroy him. **For the temple of Elohim is set apart, which temple you are.**



Paul evidently received the deep understanding of **Leviticus 26:12**, which he quotes, that the *Spirit of Elohim* desires to dwell **in the people of Elohim**.

**2 Corinthians 6:14-16** <sup>14</sup> *Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?* <sup>15</sup> *And what accord has Messiah with Belial? Or what part has a believer with an unbeliever?* <sup>16</sup> *And what agreement has the temple of Elohim with idols? **For you are the temple of the living Elohim.** As Elohim has said: “**I will dwell in them** and walk among them. I will be their Elohim, and they shall be My people.” [Leviticus 26:12]*

Paul knew that the Spirit of Elohim dwelt in a physical temple of Elohim, but he also taught that the *people* who worshipped Elohim *were* the temple of Elohim. For the true temple of Elohim which יהושע is building refers to the *people* who worship the Father **in spirit and truth**.

**John 4:23-24** <sup>23</sup> *But the hour is coming, and now is, when the true worshipers will worship the Father **in spirit and truth**; for the Father is seeking such to worship Him.* <sup>24</sup> *Elohim is Spirit, and those who worship Him must worship **in spirit and truth**.*

Peter referred to the *true worshipers* of Elohim as **living stones**.

**1 Peter 2:4-10** <sup>4</sup> *Coming to Him as to a **living stone**, rejected indeed by men, but chosen by Elohim and precious,* <sup>5</sup> *you also, as **living stones**, are being **built up a spiritual house**, a set apart priesthood, to offer up spiritual sacrifices acceptable to Elohim through יהושע Messiah.* <sup>6</sup> *Therefore it is also contained in the Scripture, “Behold, I lay in Zion a **chief cornerstone**, elect, precious, and he who believes on Him will by no means be put to shame [Isaiah 28:16].”* <sup>7</sup> *Therefore, to you who believe, He is precious; but to those who are disobedient, “**The stone which the builders rejected Has become the chief cornerstone [Psalm 118:22],**”* <sup>8</sup> *and “**a stone of stumbling and a rock of offense [Isaiah 8:14].**” They stumble, being disobedient to the word, to which they also were appointed.* <sup>9</sup> *But you are a chosen generation, a royal priesthood, a set apart nation, His own special people [Exodus 19:5-6, Deuteronomy 14:2], that you may proclaim the praises of Him who called you out of darkness into His marvelous light;* <sup>10</sup> *who once were not a people but are now the people of Elohim, who had not obtained mercy but now have obtained mercy [Hosea 1:10, 2:23].*

יהושע Messiah also employed Hosea’s *style* by saying He would raise up believers in the **last day** – the **last millennial day** – as the resurrection of the righteous is destined to occur when the **Millennial Sabbath** begins.

**John 6:39-54** <sup>39</sup> *“This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the **last [millennial] day.**”* <sup>40</sup> *And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have the **Age of Life**; and I will raise him up at the **last [millennial] day.**”* <sup>41</sup> *The **Judeans** then complained about Him, because He said, “I am the bread which came down from heaven.”* <sup>42</sup> *And they said, “Is not this יהושע, the son of Joseph, whose father and mother we know? How is it then that*



He says, 'I have come down from heaven'?" <sup>43</sup> יהושע therefore answered and said to them, "Do not murmur among yourselves. <sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the **last [millennial] day**. <sup>45</sup> It is written in the prophets, 'And they shall all be taught by Elohim' [Isaiah 54:13]. Therefore everyone who has heard and learned from the Father comes to Me. <sup>46</sup> Not that anyone has seen the Father, except He who is from Elohim; He has seen the Father. <sup>47</sup> Most assuredly, I say to you, he who believes in Me has the **Age of Life**. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and are dead. <sup>50</sup> This is the bread which comes down from heaven, that one may eat of it and not die. <sup>51</sup> I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world." <sup>52</sup> The **Judeans** therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?" <sup>53</sup> Then יהושע said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. <sup>54</sup> Whoever eats My flesh and drinks My blood has the **Age of Life**, and I will raise him up at the **last [millennial] day**."

**John 11:21-27** <sup>21</sup> Now Martha said to יהושע, "Master, if You had been here, my brother would not have died. <sup>22</sup> But even now I know that whatever You ask of Elohim, Elohim will give You." <sup>23</sup> יהושע said to her, "Your brother will rise again." <sup>24</sup> Martha said to him, "I know that he shall rise again in the resurrection at the **last [millennial] day**." <sup>25</sup> יהושע said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me shall never die. Do you believe this?" <sup>27</sup> She said to Him, "Yes, Master, I believe that You are the Messiah, the Son of Elohim, who is to come into the world."

**John 12:46-50** <sup>46</sup> "I have come as a light into the world, that whoever believes in Me should not abide in darkness. <sup>47</sup> And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. <sup>48</sup> He who rejects Me, and does not receive My words, has that which judges him – the word that I have spoken [Genesis 6:3] will judge him at the **last [millennial] day**. <sup>49</sup> For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. <sup>50</sup> And I know that His command is the **Age of Life**. Therefore, whatever I speak, just as the Father has told Me, so I speak."

The Messiah's **Sabbath** Resurrection gives hope to all who look for His appearing in the **Millennial Sabbath**.

**1 Corinthians 15:20-23** <sup>20</sup> "But now the Messiah is risen from the dead and has become the **Firstfruits** of those who have fallen asleep. <sup>21</sup> For since by man came death, by Man also came the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Messiah all shall be made alive. <sup>23</sup> But each one in his own order: Messiah the **Firstfruits**, afterward those who are Messiah's at His coming."



## The Šabbatōn Deception

It is *critical* to perceive that the **Greek** word *šabbatōn* has been *incorrectly translated* in the Scriptures causing many to *deviate* and *apostatize* from the faith. Many have *inadvertently rebelled* against the simple instructions of the Creator to set apart the **seventh day Sabbath** and to rest on it. Adherents of normative Christianity have been *incorrectly trained* to believe the **seventh day Sabbath** does not pertain to them, and this directive to *disobey* the Creator, the Messiah, is based on a *lie* that the Messiah was raised on the first day of the week.

In times of doctrinal inquiry, the clergy will resort to academic resources in order to come to a knowledge of the truth. They might consult works like the *Theological Dictionary of the New Testament [TDNT]* which was originally translated from *Theologisches Wörterbuch zum Neuen Testament* by **Gerhard Kittel**. However, **Kittel** was an open anti-Semite who *never walked* in the way of יהושע Messiah. <[http://en.wikipedia.org/wiki/Gerhard\\_Kittel](http://en.wikipedia.org/wiki/Gerhard_Kittel)>

The abridged version of the *Theological Dictionary of the New Testament (1985 C.E.)* accurately describes the **Sabbath** concept under the heading **The Sabbath in the OT** (pgs. 989-990). However, by the time one gets to **The Sabbath in the NT** (pgs. 991-992), the statements made demonstrate a *clear lack of understanding*.

The Messiah plucking grain on the **Sabbath** is characterized as an infringement on the rules of **Sabbath**. While this *did* infringe on the rules the **Pharisees** had for the **Sabbath**, it *did not* infringe on the rules of Scripture. Then under the subsection **The Sabbath in the Churches**, *academically incorrect* assertions are made that the Messiah rose on the first day of the week, and so the first day of the week is the day of Christian worship.

The *TDNT* says that **Jewish** Christians still kept the **Sabbath**, *but then incorrectly* insinuates that they tried to force the **Sabbath** on Gentile Christians although Paul resisted, even though Paul taught *everyone* to keep the **Sabbath**! What Paul *was against* were the *traditions of men* which were *added* to the Torah in violation of **Deuteronomy 4:2, 12:32**. Paul followed יהושע Messiah who is also **AGAINST** the *doctrines of men* [Matthew 15:9 / Mark 7:7], but **NOT** the **Sabbath** as it is **HIS doctrine**. יהושע Messiah is **NOT against Himself** and **HIS Sabbath**.

The *TDNT* is *incorrect* to say there is no obligation to keep the **Sabbath**. It is *incorrect* to say that Sunday was the day of the Messiah's resurrection, and it *incorrectly* says the "Lord's Day" is *superior* to the **Sabbath**, when in fact the Creator's sacred day **IS** the **Sabbath**. The *TDNT* reasons that although the *Epistle of Barnabas* looks forward to the **Cosmic Sabbath**, "Christians keep the *eighth day* as the beginning of the new creation."

Question: In the cosmic reasoning of the *TDNT*, where exactly *are* Christians in the **Seventh Millennium after the First Resurrection**, when יהושע Messiah, the Lion from the tribe of **Judah**, begins to rule and reign for **1000 years** with His people in the **Millennial Sabbath** as prophesied in **Revelation 20:1-6**?

The *great hope* of those who follow יהושע Messiah is *immortality* which will be granted when the **Millennial Sabbath** begins. If the *great hope* is a **Seventh Millennial Sabbath**, wouldn't the **Seventh Day Sabbath** be the day of the week to commemorate? The Messiah created the universe in **6 days** and rested on the **seventh day**, and He said to *remember* to keep the **seventh**



**day set apart** as He knew we would **forget**. There is in fact a long track record of people **going away** from keeping the Creator's ordinances.

**Malachi 3:6-7A** <sup>6</sup> "For I am יהוה, **I do not change**; Therefore you are not consumed, Oh sons of Jacob. <sup>7A</sup> **Yet from the days of your fathers you have gone away from My ordinances and have not kept them. Return to Me, and I will return to you,**" says יהוה of hosts.

As the Creator **does not change**, He wants us to **keep the Sabbath!** This is **not** understood by the **TDNT** which says in its last comments under **sabbaton** that although **Jewish** Christians cling to the **Sabbath**, most believers worship on the first day of the week. It then **warns Jewish** Christians not to set the **Sabbath** above the day of the Messiah's resurrection which unites all believers as a day of joy and jubilation.

Question: If it can be academically proven that the day of the Messiah's resurrection was on the **seventh day Sabbath**, will all Christians instantly recognize this, change their practice, and follow the warning of the **TDNT** not to place any day above the **seventh day Sabbath** which is the day of the Messiah's resurrection and a day of joy and jubilation?

The **incorrect** decision to translate **mia tōn sabbatōn** [μία των σαββάτων] as **first day of the week** in regards to the resurrection day was likely made by men who never observed the **seventh day Sabbath**. A quick **Blue Letter Bible** word study shows that the word **sabbatōn** is used 68 times in 7 unique forms in the **Messianic Scriptures**, and 109 times in 8 unique forms in the **Septuagint (LXX)**.

## σαββατον – 9 Times

Noun – Accusative Singular Neuter

**Matthew 12:5** "Or have you not read in the law that on the Sabbath the priests in the temple profane the **Sabbath** [σαββατον], and are blameless?"

**Mark 2:27** And He said to them, "The Sabbath was made for man, and not man for the **Sabbath** [σαββατον]."

**Luke 23:56** Then they returned and prepared spices and fragrant oils. And they rested on the **Sabbath** [σαββατον] according to the commandment.

**John 5:18** Therefore the **Judeans** sought all the more to kill Him, because He not only broke the **Sabbath** [σαββατον], but also said that Elohim was His Father, making Himself equal with Elohim.

**John 9:16** Therefore some of the **Pharisees** said, "This Man is not from Elohim, because He does not keep the **Sabbath** [σαββατον]." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

**Acts 13:27** "For those who dwell in **Jerusalem**, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every **Sabbath** [σαββατον], have fulfilled them in condemning Him."

**Acts 13:42** So when the **Judeans** went out of the synagogue, the Gentiles begged that these words might be preached to them the next **Sabbath** [σαββατον].



**Acts 15:21** “For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every **Sabbath** [σάββατον].”

**Acts 18:4** And he reasoned in the synagogue every **Sabbath** [σάββατον], and persuaded both **Judeans** and **Greeks**.

## σάββατον – 4 Times

Noun – Nominative Singular Neuter

**Mark 2:27** And He said to them, “The **Sabbath** [σάββατον] was made for man, and not man for the Sabbath.”

**Luke 23:54** That day [ἡμέρα] was the Preparation, and the **Sabbath** [σάββατον] drew near.

**John 5:9** And immediately the man was made well, took up his bed, and walked. And **the same day was the Sabbath** [σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ].

**John 9:14** Now it was a **Sabbath** [σάββατον] when יהושע made the clay and opened his eyes.

## σάββασις – 14 Times

Noun – Dative Plural Neuter

**Matthew 12:1** At that time יהושע went through the grain fields on the **Sabbath** [σάββασις]. And His disciples were hungry, and began to pluck heads of grain and to eat.

**Matthew 12:5** “Or have you not read in the Torah that on the **Sabbath** [σάββασις] the priests in the temple profane the Sabbath, and are blameless?”

**Matthew 12:10** And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the **Sabbath** [σάββασις]?” – that they might accuse Him.

**Matthew 12:11** Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the **Sabbath** [σάββασις], will not lay hold of it and lift it out?”

**Matthew 12:12** “Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the **Sabbath** [σάββασις].”

**Mark 1:21** Then they went into **Capernaum**, and immediately on the **Sabbath** [σάββασις] He entered the synagogue and taught.

**Mark 2:23** Now it happened that He went through the grain fields on the **Sabbath** [σάββασις]; and as they went His disciples began to pluck the heads of grain.

**Mark 2:24** And the **Pharisees** said to Him, “Look, why do they do what is not lawful on the **Sabbath** [σάββασις]?”



**Mark 3:2** *So they watched Him closely, whether He would heal him on the **Sabbath** [σάββασιν], so that they might accuse Him.*

**Mark 3:4** *Then He said to them, “Is it lawful on the **Sabbath** [σάββασιν] to do good or to do evil, to save life or to kill?” But they kept silent.*

**Luke 4:31** *Then He went down to **Capernaum**, a city of Galilee, and was teaching them on the **Sabbath** [σάββασιν].*

**Luke 6:2** *And some of the **Pharisees** said to them, “Why are you doing what is not lawful to do on the **Sabbath** [σάββασιν]?”*

**Luke 6:9** *Then יהושיע said to them, “I will ask you one thing: Is it lawful on the **Sabbath** [σάββασιν] to do good or to do evil, to save life or to destroy?”*

**Luke 13:10** *Now He was teaching in one of the synagogues on the **Sabbath** [σάββασιν].*

## σάββατα – 1 Time

Noun – Accusative Plural Neuter

**Acts 17:2-3** <sup>2</sup> *Then Paul, as his custom was, went in to them, and for three **Sabbaths** [σάββατα] reasoned with them from the Scriptures, <sup>3</sup> explaining and demonstrating that the Messiah had to suffer and rise again from the dead, and saying, “This יהושיע whom I preach to you is the Messiah.”*

## Σάββατόν – 1 Time

Noun – Nominative Singular Neuter

**John 5:10** *The **Judeans** therefore said to him who was cured, “It is the **Sabbath** [Σάββατόν]; it is not lawful for you to carry your bed.”*

## σαββάτου – 12 Times

Noun – Genitive Singular Neuter

**Matthew 12:8** *“For the Son of Man is Master even of the **Sabbath** [σαββάτου].”*

**Mark 2:28** *“Therefore the Son of Man is also Master of the **Sabbath** [σαββάτου].”*

**Mark 6:2** *And when the **Sabbath** [σαββάτου] had come, He began to teach in the synagogue. And many hearing Him were astonished, saying, “Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands!”*

**Mark 16:1** *Now when the **Sabbath** [σαββάτου] was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.*



**Mark 16:9** Now when יהושע was risen early on the **First Sabbath** [πρώτη σαββάτου], He appeared first to Mary Magdalene, out of whom He had cast seven devils.

**Luke 6:5** And He said to them, “The Son of Man is also Master of the **Sabbath** [σαββάτου].”

**Luke 13:14** But the ruler of the synagogue answered with indignation, because יהושע had healed on the Sabbath; and he said to the crowd, “There are six days [ημέραι] on which men ought to work; therefore come and be healed on them, and not on the **Sabbath** [σαββάτου].”

**Luke 13:16** “So ought not this woman, being a daughter of Abraham, whom Satan has bound, behold, eighteen years, be loosed from this bond on the **Sabbath** [σαββάτου]?”

**Luke 14:5** Then He said to them, “Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the **Sabbath day** [ημέρα των σαββάτου]?”

**Luke 18:12** “I fast twice a **Sabbath** [σαββάτου]; I give tithes of all that I possess.”

**John 19:31** Therefore, because it was the Preparation, that the bodies should not remain on the tree on the **Sabbath** [σαββάτω], for that Sabbath was a **High Day** [γὰρ μεγάλη η ημέρα εκείνου του σαββάτου], the **Judeans** asked **Pilate** (27-37) that their legs might be broken, and that they might be taken away.

**Acts 1:12** Then they returned to **Jerusalem** from the mount called **Olivet**, which is near **Jerusalem**, a **Sabbath** [σαββάτω] day’s journey [εχον οδόν].

## σαββάτω – 15 Times

Noun – Dative Singular Neuter

**Matthew 12:2** And when the **Pharisees** saw it, they said to Him, “Look, Your disciples are doing what is not lawful to do on the **Sabbath** [σαββάτω]!”

**Matthew 24:20** And pray that your flight may not be in winter or on the **Sabbath** [σαββάτω].

**Luke 6:1** Now it happened on a **second-first Sabbath** [σαββάτω δευτεροπρωτω] that He went through the grainfields. And His disciples plucked the heads of grain and ate them, rubbing them in their hands.

**Luke 6:6** Now it happened on another **Sabbath** [σαββάτω], also, that He entered a synagogue and taught. And a man was there whose right hand was withered.

**Luke 6:7** So the scribes and **Pharisees** watched Him closely, whether He would heal on the **Sabbath** [σαββάτω], that they might find an accusation against Him.



**Luke 13:14** *But the ruler of the synagogue answered with indignation, because יהושע had healed on the **Sabbath** [σαββάτω]; and he said to the crowd, “There are six days [ἡμέραι] on which men ought to work; therefore come and be healed on them, and not on the Sabbath.”*

**Luke 13:15** *The Master then answered him and said, “Hypocrite! Does not each one of you on the **Sabbath** [σαββάτω] loose his ox or donkey from the stall, and lead it away to water it?”*

**Luke 14:1** *Now it happened, as He went into the house of one of the rulers of the **Pharisees** to eat bread on the **Sabbath** [σαββάτω], that they watched Him closely.*

**Luke 14:3** *And יהושע, answering, spoke to the lawyers and **Pharisees**, saying, “Is it lawful to heal on the **Sabbath** [σαββάτω]?”*

**John 5:16** *For this reason the **Judeans** persecuted יהושע, and sought to kill Him, because He had done these things on the **Sabbath** [σαββάτω].*

**John 7:22** *“Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the **Sabbath** [σαββάτω].”*

**John 7:23** *“If a man receives circumcision on the **Sabbath** [σαββάτω], so that the Torah of Moses should not be broken, are you angry with Me because I made a man completely well on the **Sabbath** [σαββάτω]?”*

**John 19:31** *Therefore, because it was the Preparation, that the bodies should not remain on the tree on the **Sabbath** [σαββάτω], for that **Sabbath** was a **High Day** [γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου], the **Judeans** asked **Pilate** (27-37) that their legs might be broken, and that they might be taken away.*

**Acts 13:44** *On the next **Sabbath** [σαββάτω] almost the whole city came together to hear the word of Elohim.*

## σαββάτων – 12 Times

Noun – Genitive Plural Neuter

**Matthew 28:1** *On the latter **Sabbath** [Ὁψε δε σαββάτων], at the dawning of the **First Sabbath** [τῆ επιφωσκούση εἰς μίαν σαββάτων], Mary Magdalene and the other Mary came to see the tomb.*

**Mark 16:2** *And very early in the morning on **First Sabbath** [μῆς σαββάτων] they came to the tomb at the rising of the sun.*

**Luke 4:16** *So He came to **Nazareth**, where He had been brought up. And as His custom was, He went into the synagogue on the **Sabbath day** [ἡμέρα των σαββάτων], and stood up to read.*

**Luke 24:1** *Now on the **First Sabbath** [μῆς των σαββάτων] very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.*



**John 20:1** *And on the **First Sabbath** [μια των σαββάτων] Mary Magdalene came early to the tomb while it was still dark and saw the stone taken away from the tomb.*

**John 20:19** *Then in the afternoon that day, the **First Sabbath** [μια σαββάτων], the doors having been locked where the disciples were assembled for fear of the **Judeans**, came יהושע and stood in the midst and said to them, “Shalom to you.”*

**Acts 13:14** *But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the **Sabbath day** [ημέρα των σαββάτων] and sat down.*

**Acts 16:13** *And on the **Sabbath day** [ημέρα των σαββάτων] we went out of the city to the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who met there.*

**Acts 20:7** *Now on the **one Sabbath** [μια των σαββάτων], when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.*

**1 Corinthians 16:2** *“On the **First Sabbath** [μίαν σαββάτων] let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.”*

**Colossians 2:16-17** <sup>16</sup> *“So let no one judge you in food or in drink, or for taking part in a **Festival** or a **New Moon** or a **Sabbath** [σαββάτων], <sup>17</sup> which are a shadow of things to come, but the body of Messiah.”*

## The Use of **Sábbatōn** in Luke 18:12

Of the 68 occurrences of **sábbatōn** in the Messianic Scriptures, only in **Luke 18:12** could it possibly refer to a **Sabbath Cycle** – specifically the **sacred weekly cycle**.

**Luke 18:12** *“I fast twice a **Sabbath** [σαββάτων]; I give tithes of all that I possess.”*

The *Cambridge Bible for Schools and Colleges* mentions the **bi-weekly fasting** of the **Pharisees**.

***I fast twice in the week*** This practice had no divine sanction. The Law appointed only a single fast-day in the year, the **Day of Atonement** (**Leviticus 16:29**). By the time of Zechariah there seem to have been *four* yearly fasts (**Zechariah 8:19**). The **bi-weekly fast of the Pharisees** was a mere burden imposed by the oral Law. The days chosen were **Thursday** and **Monday**, because on those days Moses was believed to have ascended and descended from Sinai, *Babha Kama*, f. 82, 1. The man boasts of his empty ceremonialism.

Evidence for **bi-weekly fasting** in 1st century **Judea** is found in **Taanit 10A-B** and **Taanit 15B**.

**Taanit 10A-B** R. Huna further said: The yehidim fast three fasts, [that is to say, on] **Monday**, **Thursday** and **Monday**. What new fact does he teach us? Has it not already been taught to us: No fast is ordained upon the community to begin on a



**Thursday** in order to prevent a rise in food prices. Hence the order of the first three fasts must be, **Monday, Thursday, Monday**? You might have thought that this applies only to public fasts but not to those of individuals therefore he teaches us [that it applies] equally to those of individuals. The same has been taught us elsewhere: When the yehidim begin to fast they fast on **Monday, Thursday** and **Monday**, and they interrupt their fasts on **New Moon** and on such festive days as are enumerated in the Scroll of Fasts.

**Taanit 15B** WE DO NOT ORDAIN UPON THE COMMUNITY A FAST TO COMMENCE ON A **THURSDAY** IN ORDER NOT TO CAUSE A RISE IN THE MARKET PRICES. HENCE THE FIRST THREE FASTS ARE HELD [IN THIS ORDER], **MONDAY, THURSDAY, AND MONDAY**.

However, a view which understands *sábbatōn* as a *Sabbath Cycle* in **Luke 18:12** runs into problems as the **Sabbath** is *generally* a day of joy and delight and *not a time for fasting*.

Moses [**Exodus 34:28**], Elijah [**1 Kings 19:8**], and יהושע Messiah [**Matthew 4:2**] fasted on the **Sabbath** as they fasted for **40 days**. Daniel also fasted on the **Sabbath** as he fasted for *three perfect sevens* [**Daniel 10:1-3**] or **21 days** from **Day 4 / Month 1** until **Day 24 / Month 1** in **Year 3** of **Darius I (521-485)** in **518 B.C.E.** [**4 Nisan = Sunday, April 14, 518 B.C.E. (1532327) = Day 4, Month 1**] - [**24 Nisan = Sabbath, May 4, 518 B.C.E. (1532347) = Day 24, Month 1**] However, these examples are *exceptions* to the rule.

If *sábbatōn* in **Luke 18:12** refers to a *Sabbath Cycle*, it would refer to a *sacred weekly cycle* when fasting occurred on **Monday** and **Thursday**. Daniel fasted for three *sacred weekly cycles* from **Yom Ri-shon** [first day of the week] to **Sha-bat** [**seventh day** of the week]. *Sábbatōn* denotes *sacredness*, and not merely a *common week* which can begin on *any day of the week*.

However, there is an explanation as to why *sábbatōn* in **Luke 18:12** should be translated *Sabbath*. As *sábbatōn* *does not* generally refer to a *period* of seven days, **Daniel Gregg** has pondered how **Luke 18:12** should be properly translated. <[https://www.torahtimes.org/Sabbatou\\_and\\_Luke18\\_12.htm](https://www.torahtimes.org/Sabbatou_and_Luke18_12.htm)>

**Luke 18:12** *“I fast twice a Sabbath [σαββάτου]; I give tithes of all that I possess.”*

**Gregg** notes from an article by **Eliezer Segal**: *Sabbath: To Feast or to Fast?*, that as *“today”* appears **3 times** in **Exodus 16:25**, Talmudic tradition was to eat **3 meals** on the **Sabbath**.

**Exodus 16:25** *Then Moses said, “Eat that today [היום], for today [היום] is a Sabbath to the יהוה; today [היום] you will not find it in the field.”*

**Gregg** has proposed that as the *precept* was to eat manna *once* on the **Sabbath**, it is possible that certain pious **Judeans** who ate **1 meal** on the **Sabbath**, instead of **3 meals**, claimed that they *“fasted twice a Sabbath.”* If this was in fact the case, *sábbatōn* is properly translated as *Sabbath* in **Luke 18:12**. <<https://www.torahtimes.org/writings/sabbaton-week-sabbaths/article.html#%5B1%5D>>



# A Common Seven Day Cycle vs. the Sacred Cycle of Seven

Josephus used *hebdomos* [εβδομης] and *hebdomados* [εβδομάδος] to refer to *seven common cycles* of *seven days*. A *common week* can begin on *any day of the week* while a *sacred week* begins at sunset immediately after the *seventh day Sabbath*.

**Josephus, Against Apion 2 / 175** For he did not suffer the guilt of ignorance to go on without punishment, but demonstrated the law to be the best and the most necessary instruction of all others, permitting the people to leave off their other employments, and to assemble together for the hearing of the law, and learning it exactly, and this not once or twice, or oftener, but every **week** [εβδομάδος]; which thing all the other legislators seem to have neglected.

William Whiston, *The Works of Josephus*, pp. 804-805.

**William Whiston** translated *hebdomos hebdomados* [Εβδομης εβδομάδος] as *week of weeks*.

**Josephus, Antiquities 3 / 252** When a **week** [Εβδομης] of **weeks** [εβδομάδος] has passed over after this sacrifice, (which **weeks** [εβδομάδων] contain forty and nine days,) on the **fiftieth day**, which is **Pentecost**, but is called by the Hebrews Asartha, which signifies **Pentecost**, they bring to Elohim a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs. William Whiston, *The Works of Josephus*, p. 96.

**Josephus, Wars 2 / 42** Now when that feast, which was observed after **seven** [επτά] **weeks** [εβδομάδας], and which the **Judeans** called **Pentecost**, (i.e. the **50th day**,) was at hand, its name being taken from the number of the days [after the **Passover**], the people got together, but not on account of the accustomed worship of Elohim, but of the indignation they had [at the present state of affairs]. William Whiston, *The Works of Josephus*, p. 600.

Josephus was a General in the **Judean** army, but he was also a Levitical priest from **Course 1 – Jehoiarib** who may have served in the Second Temple. As a historian, Josephus used *hebdomos hebdomados* [Εβδομης εβδομάδος] to denote a *week of weeks* counting to **Pentecost / Shavuot**. Josephus also used [επτά εβδομάδας] to refer to the *seven weeks* leading to the **50th day**.

As a Levitical priest, Josephus *knew* the *seven weeks* counting to **Shavuot** could be *common weeks*, beginning on *any day of the week*. These *seven weeks* were *not* always on a *sacred cycle of weeks* as the **Sadducees** *incorrectly* taught. The *seven weeks* to **Shavuot** are only on a *sacred cycle* when **Day 16 / Month 1** falls on the first day of the week as in **2019 C.E.** In years like this, the **Pharisees** and **Sadducees** *agreed* on the date of **Shavuot**.

Josephus was well versed in the *sacred cycle of seven* – the *sacred seventh day*, the *sacred seventh year*, and the *sacred seventh millennium*. In fact *all Judeans* of his time were well versed in these concepts as their entire culture, including their judicial system, was built on them. These *sacred cycles* ALWAYS repeat the *creation sequence* beginning on *one* and ending on *seven*. The *sacred cycle of seven* is also called the **Key of David**.

After Josephus defected to the **Roman** side during the First **Judean-Roman** War, **General Vespasian** decided to keep him as a slave. After **Vespasian (69-79)** became **Emperor**, he granted Josephus his freedom. At this time Josephus adopted the name **Flavius** and began



working as a historian in **Rome**. As Josephus' patron and his readers were **Roman**, he used a word with which *they* were familiar to refer to a *common seven day period*. The term *hebdomados* [εβδομάδος] was used by **Hippocrates** (460-370) **500 years before** Josephus.

**Hippocrates, Aphorismi, §II / 24** The fourth day is indicative of the seventh; the eighth is the commencement of the second **week** [εβδομάδος]; and hence, the eleventh being the fourth from the second **week** [εβδομάδος], is also indicative; and again, the seventeenth is indicative, as being the fourth from the fourteenth, and seventh from the eleventh.

As the **Roman week** was part of the **Roman Calendar** devised by pagan priests, the days in a **Roman week** begin at *midnight* – different from **Hebrew Days** in a *sacred Scriptural Week* which begin at *sunset*. In a **Roman week**, *each day* of the week represents a *pagan deity*. <[http://en.wikipedia.org/wiki/Names\\_of\\_the\\_days\\_of\\_the\\_week](http://en.wikipedia.org/wiki/Names_of_the_days_of_the_week)> In a *sacred Scriptural Week*, *only* the *seventh day* is *sacred* unless there is a **High Sabbath** that week.

Josephus was *keenly aware* of these distinctions in his time just as anyone is today who observes the **Appointed Times** and **Festivals** and who rests on the **seventh day Sabbath**. With his Levitical sensibilities, Josephus used the word *hebdomos* [εβδόμη] to refer to a *common Roman week* in which days begin at *midnight* and the **seventh day Sabbath** is *not sacred*.

Josephus **NEVER USED** *mia tōn sabbatōn* [μία των σαββάτων] to refer to the *first day of the week*, and he **NEVER ASSOCIATED** *sabbatōn* [σαββάτου] with a *common seven day period*. For Josephus, and all **Judeans** learned in **Greek** at the time, the term for a *common seven day period* was *hebdomos* [εβδόμη]. In the minds of Luke and Josephus, *sabbatōn* [σαββάτου] was **1) a seventh day Sabbath** or *possibly* **2) a Sabbath Cycle – the interval from the end of one Sabbath to the end of another Sabbath** – one shift for a **Priestly Course**.

## Josephus' Terms for “Seven Days” and “Sabbath”

Although Josephus *avoided* using *sabbatōn* [σαββάτου] to refer to a *common seven day period*, he *did use* *Sabbatou* [Σάββατω] to refer to the **seventh day Sabbath** as it is the *sacred seventh day*. When referring to either a *common seven day period* or *seven days* in the *sacred cycle*, Josephus used the phrase *hēmēras hepta* [ἡμέρας ἐπτά]. Josephus used *hēmēras hepta* [ἡμέρας ἐπτά] for the *sacred seven days* the showbread stayed on the Table of Showbread.

**Josephus, Antiquities 3 / 142-143** Upon this table, which was placed on the north side of the temple, not far from the most set apart place, were laid twelve unleavened loaves of bread, six upon each heap, one above another: they were made of two tenth-deals of the purest flour, which tenth-deal [an omer] is a measure of the Hebrews, containing seven Athenian cotyloes; and above those loaves were put two vials full of frankincense. Now after **seven days** [ἡμέρας ἐπτά] other loaves were brought in their stead, on the day which is by us called the **Sabbath** [Σάββατω]; for we call the **seventh day Sabbath** [εβδόμην ἡμέραν Σάββατα]. But for the occasion of this intention of placing loaves here, we will speak to it in another place. William Whiston, *The Works of Josephus*, p. 88.



Josephus used the phrase *hebdomon hēméran Sabbata* [εβδομην ημέραν Σάββατα] to refer to the **seventh day Sabbath**. As a sign of his *respect* for the **Sabbath**, Josephus *capitalizes* the letter **Sigma Σ** which is the first letter in the word **Σάββατο**. Josephus used *hēméras hepta* [ημέρας επτά] for the *sacred seven days* in the story of Noah and the dove, as well as for the *sacred seven days* when the Levitical Priesthood was consecrated.

**Josephus, Antiquities 1 / 91** But a few days afterward, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the ark with safety; but the raven, finding all the land still overflowed, returned to Noah again. And after **seven days** [ημέρας επτά] he sent out a dove, to know the state of the ground. William Whiston, *The Works of Josephus*, p. 33.

**Josephus, Antiquities 3 / 206** After this manner did he consecrate them and their garments for **seven days** [ημέρας επτά] together. The same he did to the tabernacle, and the vessels thereto belonging, both with oil first incensed, as I said, and with the blood of bulls and of rams, slain day by day one, according to its kind. But on the eighth day he appointed a feast for the people, and commanded them to offer sacrifice according to their ability. William Whiston, *The Works of Josephus*, p. 92.

Josephus also used *hepta hēméras* [επτά ημέρας] to refer to the **seven days** of the **Feast of Unleavened Bread**. As this **Feast** always begins on **Day 15 / Month 1**, the seven days of **Unleavened Bread** will only be on the *sacred cycle* in a year when **Day 15 / Month 1** falls on the first day of the week as it did in **2015 C.E.**

**Josephus, Antiquities 3 / 249-251** <sup>249</sup> The **Feast of Unleavened Bread** *succeeds* that of the **Passover**, and falls on the **fifteenth day of the month**, and continues **seven days** [επτά ημέρας], wherein they feed on unleavened bread; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of those days. <sup>250</sup> But on the **second day** of **Unleavened Bread**, which is the **sixteenth day of the month**, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor Elohim, from whom they obtain this plentiful provision, in the first place, they offer the **Firstfruits** of their barley, and that in the manner following: <sup>251</sup> They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to Elohim; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. **And AFTER THIS it is that they may publicly or privately reap their harvest.** They also at this participation of the **Firstfruits** of the earth, sacrifice a lamb, as a burnt-offering to Elohim. William Whiston, *The Works of Josephus*, p. 96.

In **Antiquities 3 / 250**, Josephus *clarifies* that **Firstfruits** were offered on **Day 16 / Month 1** which means that the **50 day** count to **Pentecost / Shavuot** always began on that day, a *historical fact* lost on many today. This fact *supports the assertions* in the **Messianic Scriptures** that the Messiah's resurrection in **34 C.E.** occurred on the **First Sabbath** [μίαν σαββάτων]



[μιας σαββάτων] [πρώτη σαββάτου] [μια των σαββάτων] [μια σαββάτων] in the count to **Shavuot**, and these phrases can in **NO WAY** be construed to refer to the first day of the week.

In **Antiquities 3 / 251**, Josephus also provides the *reason* why the *Nasi* of the Sanhedrin was *highly motivated* to use the *rule of the equinox* and *not delay* the start of a year. It was only **AFTER** the **Firstfruits** were offered on **Day 16 / Month 1** that farmers could *publicly or privately reap* their harvest. *If* the *Nasi* delayed the start of a year, **Israel's** crops would have been *ruined* from standing too long in the field after becoming ripe.

## The Firstfruits Were Offered at Daybreak on Day 16 / Month 1

The historical evidence from **Menachoth 5A-5B**, **Menachoth 68A**, and **Rosh Hashanah 30A** indicates that when the Levitical Priesthood was operating, the **Firstfruits** were offered at *daybreak* on **Day 16 / Month 1**. This was at the same time the *morning sacrifice* was offered immediately *after sunrise*.

**Menachoth 5A-5B** Rather said R. Papa, This is the reason for Resh Lakish's view: he is of the opinion that **the daybreak**<sup>25</sup> [of the sixteenth day of Nisan] renders [the new harvest] permitted. For both R. Johanan and Resh Lakish said, **Even when the Temple was in existence it was the daybreak that rendered [the new harvest] permitted.**<sup>1</sup>

Rabbi Dr. I Epstein, (Translator). *The Babylonian Talmud*, The Soncino Press Ltd., New York, 1990. (25) Lit., 'when the eastern sky has lit up'.

(1) V. infra 68a. The restriction against partaking of the new harvest is lifted at the dawn of the sixteenth of Nisan, before the offering of the 'Omer. Consequently the handful, even though taken under another name, may be burnt upon the altar, for the new harvest is already permitted to all.

**Menachoth 68A** GEMARA. Rab and Samuel both stated that when the Temple stood the offering of the 'Omer rendered [the new corn] permitted, and **when the Temple was no more the daybreak [of the sixteenth day] rendered it permitted.** What is the reason for this? Because two expressions are written; it is written, **Until ye have brought,**<sup>18</sup> and also, **Until this selfsame day.**<sup>18</sup> How are they to be reconciled? The former refers to the time when the Temple stood, the other to the time when the Temple was no more. R. Johanan and Resh Lakish both stated that even **when the Temple stood the daybreak [of the sixteenth day] rendered it permitted.** But is it not written also, **Until ye have brought?** – This is only a recommendation.<sup>19</sup> [But have we not learnt:] **AFTER THE 'OMER WAS OFFERED THE NEW CORN WAS PERMITTED FORTHWITH?**<sup>20</sup>

Rabbi Dr. I Epstein, (Translator). *The Babylonian Talmud*, The Soncino Press Ltd., New York, 1990. (18) Lev. XXIII, 14.

(19) It is proper to abstain from the new corn until the offering of the 'Omer, but there is no transgression if one did not observe this rule.

(20) But surely not before the offering of the 'Omer.

**Rosh Hashanah 30A** THAT THE WHOLE OF THE DAY OF WAVING THE 'OMER THE **NEW CORN** SHOULD BE FORBIDDEN. What is the reason? – The Temple, [let us hope], will speedily be rebuilt, and [the **Judeans**] will [then] say, **'Last year did we not eat [the new corn] from daybreak?**<sup>19</sup> **Now too let us eat', they not knowing that last year when there was no [waving of the]**



'omer it was **daybreak** which rendered the **new corn** permissible, but now that there is the 'omer it is the 'omer which renders it permissible. When [are we supposing] it will be built? Shall I say it will be built on the sixteenth [of Nisan]? **Then daybreak [of the sixteenth] will render the new corn permissible.**<sup>20</sup>

Rabbi Dr. I Epstein, (Translator). *The Babylonian Talmud*, The Soncino Press Ltd., New York, 1990

(19) The text says, Ye shall not eat bread ... until this selfsame day, until ye have brought the offering (of the 'omer). – Lev. XXIII, 14. The Rabbis learn from this (Men. 68), that when the 'omer is brought the new corn may be eaten as soon as it is brought, and when it is not brought the new corn may be eaten from daybreak on the sixteenth of Nisan.

(20) The Temple not yet having been built.

## The Quartodeciman Controversy and the Rise of Easter

Josephus carefully *distinguishes* between the **Passover** on **Day 14 / Month 1**, and the **Feast of Unleavened Bread** which begins on **Day 15 / Month 1**. The *distinction* between these two dates was the subject of the **Quartodeciman Controversy**. <<http://en.wikipedia.org/wiki/Quartodecimanism>> By the **second and third century C.E.**, the truth of the Messiah's **Sabbath Resurrection** was lost. Only a few centuries after the Messiah left the earth, **Passover** was exchanged for *Easter* and the **Creation Calendar** was replaced with the **Roman Calendar**.

- 1) Instead of commemorating the historical date of the **CRUCIFIXION** on the **Creation Calendar**, some in **Rome** sought to annually commemorate the **RESURRECTION** on the first day of the week. However, the Messiah said to remember Him on the day of His **CRUCIFIXION** on **Passover**, **NOT** the day of His **RESURRECTION** [**Luke 22:19**]. <[http://en.wikipedia.org/wiki/Easter\\_controversy](http://en.wikipedia.org/wiki/Easter_controversy)>
- 2) Followers of the Messiah in the **Roman Empire** began moving **OFF** the **Creation Calendar** with its *sacred cycles* and the *rule of the equinox* and **ONTO** the pagan **Roman Calendar**.

By the **fourth century C.E.** in the time of **Constantine I (306-337)**, **Pascha** [**Greek πάσχα**], **Greek** for **Passover** [Hebrew פסח], was substituted with *Easter* which was always on *Sunday*.

- 3) **Rome** removed **Pascha / Passover** which is on the *lunar cycle* and replaced it with *Easter* which is on the *solar cycle* of the pagan **Roman Calendar**.
- 4) In addition to this, sometime before the Mishna was compiled in **200 C.E.**, certain rabbis moved the Scriptural **Passover** from **Day 14 / Month 1** to **Day 15 / Month 1**.
- 5) At the First Council of Nicaea in **325 C.E.**, it was decreed that *Easter* must fall on Sunday, plunging the western world by rule of law into a full embrace with paganism. According to Bede (673-735), *Easter* derives from *Ēostre* or *Ostara*, a Germanic goddess of the dawn. People celebrating *Easter Sunday* are *unwittingly* engaging in *Germanic neo-paganism* or *heathenism* which is *idolatry*. <[http://en.wikipedia.org/wiki/First\\_Council\\_of\\_Nicaea](http://en.wikipedia.org/wiki/First_Council_of_Nicaea)>
- 6) On **March 7, 321 C.E.**, **Constantine I (306-337)** made a decree in the **Roman Empire** that *dies Solis* – the *day of the Sun* – or “*Sunday*” would be the day of rest honoring *Sol Invictus*. **Constantine I (306-337)** himself was a devout worshipper of *Sol Invictus*.
- 7) In **359 C.E.**, Hillel II working in cooperation with **Julian the Apostate (360-363)** *invented* a fixed calendar *unconcerned with the first visible crescent moon*.



## The Greek Phrase for “Seven Days” in Scripture

The phrase *seven days* in **Genesis 7:10** of the **Septuagint (LXX)** is rendered *hepta hēméras* [επτὰ ημέρας], and *hēméras* [ημέρας] is in the Accusative Plural Feminine.

**Genesis 7:10** *And it came to pass after seven days [επτὰ ημέρας] that the waters of the flood were on the earth.*

The phrase *seven days* appears **5 times** in the **Messianic Scriptures**. In **four places**, the phrase *hepta hēméras* [επτὰ ημέρας] is used for *seven days* and *hēméras* [ημέρας] is in the Accusative Plural Feminine, just like it is in **Genesis 7:10** in the **Septuagint (LXX)**.

**Acts 20:6** *But we sailed away from Philippi after the days of **Unleavened Bread**, and in five days joined them at Troas, where we stayed seven days [επτὰ ημέρας].*

**Acts 21:4** *And finding disciples, we stayed there seven days [επτὰ ημέρας]. They told Paul through the Spirit not to go up to **Jerusalem**.*

**Acts 28:13-14** <sup>13</sup> *From there we circled round and reached Rhegium. And after one day the south wind blew; and the next day we came to Puteoli, <sup>14</sup> where we found brethren, and were invited to stay with them seven days [επτὰ ημέρας]. And so we went toward **Rome**.*

**Heb 11:30** *By faith the walls of **Jericho** fell down after they were encircled for seven days [επτὰ ημέρας].*

In **Acts 21:27**, *hepta hēméra* [επτὰ ημέρα] is used and *hēméra* [ημέρα] is in the Nominative Plural Feminine.

**Acts 21:27** *Now when the seven days [επτὰ ημέρα] were almost ended, the **Judeans** from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him.*

## The Greek Words Translated “Seventh Day”

Josephus refers to the *seventh day* of the *sacred week* by using the words *hēméras hebdomados* [ημερας εβδομάδος] and *hēméran hebdomos* [ημεραν εβδομας].

**Josephus, Wars 2 / 289** Now on the next day, on the *seventh day* [ημερας εβδομάδος], when the **Judeans** were crowding apace to their synagogue, a certain man of **Casarea**, of a seditious temper, got an earthen vessel, and set it with the bottom upward, at the entrance of that synagogue, and sacrificed birds. Slight retranslation from William Whiston, *The Works of Josephus*, p. 616.

**Josephus, Wars 4 / 99-100** <sup>99</sup> Yet he said that **Titus (79-81)** ought to have such regard to the **Judean** law, as to grant them leave to celebrate that day, which was the *seventh day* [ημεραν αυτον εκεινην εβδομας], on which it was unlawful not only to remove their arms, but even to treat of peace also; <sup>100</sup> and that even the **Romans** were not ignorant how the period of the *seventh* [εβδομάδος] was among them a cessation from all labors; and that he who should compel them to



transgress the law about that day, would be equally guilty with those that were compelled to transgress it.

Slight retranslation from William Whiston, *The Works of Josephus*, pp. 668-669.

In the **Messianic Scriptures**, *hepta* [επτά] / *hebdomon* [εβδόμην] / *hebdomos* [εβδόμης] / *hebdomou* [εβδόμην] are translated *seventh*. In **Matthew 22:26**, the adjective *hepta* [επτά] is translated *seventh*.

**Matthew 22:26** *Likewise the second also, and the third, even to the seventh [επτά].*

In **John 4:52**, the adjective *hebdomon* [εβδόμην] *seventh* is in the Accusative Singular Feminine.

**John 4:52** *Then he inquired of them the hour when he got better. And they said to him, "Yesterday at the seventh [εβδόμην] hour the fever left him."*

In **Hebrews 4:4**, the adjective *hebdomos* [εβδόμης] *seventh* is in the Genitive Singular Feminine.

**Hebrews 4:4** *For He has spoken in a certain place of the seventh [εβδόμης] day in this way: "And Elohim rested on the seventh day [ημέρα τη εβδόμη] from all His works." [Genesis 2:2]*

In the phrase *hebdom hēmera* [ημέρα τη εβδόμη] *seventh day* in **Hebrews 4:4**, *hēmera* [ημέρα] and *hebdom* [εβδόμη] are in the Dative Singular Feminine *exactly* as they are in **Genesis 2:2** in the Septuagint (LXX).

**Genesis 2:2** *And Elohim finished on the sixth day His works which He had made, and He ceased on the seventh day [ημέρα τη εβδόμη] from all His works which He had made.*

In **Jude 14**, the adjective *hebdomos* [εβδόμης] *seventh* is in the Nominative Singular Masculine.

**Jude 14-15** <sup>14</sup> *Now Enoch, the seventh [εβδόμης] from Adam, prophesied about these men also, saying, "Behold, הוה comes with myriads of His set apart ones, <sup>15</sup> to execute judgment on all, to convict every soul of all the wicked deeds which they have wickedly committed, and of all the harsh things which wicked sinners have spoken against Him."*

In **Jude 14-15**, Jude was quoting from the **Book of Enoch 1:9**.

**Book of Enoch 1:1-9** <sup>1</sup> The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be <sup>2</sup> living in the day of tribulation, when all the wicked without Elohim are to be removed. And he took up his parable and said – Enoch a righteous man, whose eyes were opened by Elohim, saw the vision of the Set Apart One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is <sup>3</sup> for to come. Concerning the elect I said, and took up my parable concerning them: The Set Apart Great One will come forth from His dwelling, <sup>4</sup> and the Elohim of the ages [**World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age**



**of Life, World to Come]** will tread upon the earth, (even) on Mount Sinai, [and appear from His camp] and appear in the strength of His might from the heaven of heavens.<sup>5</sup> And all shall be smitten with fear and the Watchers shall quake, and great fear and trembling shall seize them unto the ends of the earth.<sup>6</sup> And the high mountains shall be shaken, and the high hills shall be made low, and shall melt like wax before the flame<sup>7</sup> And the earth shall be wholly rent in sunder, and all that is upon the earth shall perish, and there shall be a judgment upon all (men).<sup>8</sup> But with the righteous He will make peace. And will protect the elect, and mercy shall be upon them. And they shall all belong to Elohim, and they shall be prospered, and they shall all be blessed. And He will help them all, and light shall appear unto them, and He will make peace with them.<sup>9</sup> And behold! He comes with myriads of His set apart ones **to execute judgment upon all**, and to destroy all the wicked, and to convict all flesh of all the wicked works which they have wickedly committed, and of all the hard things which wicked sinners have spoken against Him.

R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament, Oxford: The Clarendon Press.

In **Revelation 8:1**, the adjective *hebdomon* [εβδόμη] *seventh* is also in the Accusative Singular Feminine.

**Revelation 8:1** *When He opened the seventh [εβδόμη] seal, there was silence in heaven for about half an hour.*

In **Revelation 10:7**, the adjective *hebdomou* [εβδόμη] *seventh* is in the Genitive Singular Masculine.

**Revelation 10:5-7** <sup>5</sup> *The angel whom I saw standing on the sea and on the land raised up his hand to heaven*<sup>6</sup> *and swore by Him who lives to the age of the ages [The World to Come], who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer,*<sup>7</sup> *but in the days of the sounding of the seventh [εβδόμη] angel, when he is about to sound, the mystery of Elohim will be finished, as He declared to His servants the prophets.*

In **Revelation 11:15**, **Revelation 16:17**, and **Revelation 21:20**, the adjective *hebdomos* [εβδόμη] *seventh* is in the Nominative Singular Masculine.

**Revelation 11:15** *And the seventh [εβδόμη] angel sounded, and there were great voices in heaven, saying, “The kingdoms of this world have become the kingdoms of יהוה and of His Messiah, and He reigns to the age of the ages [The World to Come].”*

**Revelation 16:17** *Then the seventh [εβδόμη] angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, “It is done!”*

**Revelation 21:19-20** <sup>19</sup> *The foundations of the wall of the city were adorned with all kinds of precious stones: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,*<sup>20</sup> *the fifth sardonyx, the sixth sardius,*



the **seventh** [εβδομης] chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoptase, the eleventh jacinth, and the twelfth amethyst.

## There IS a Greek Phrase for “First Day” in Scripture

The *KJV Companion Bible* renders *mian sabbaton* **μίαν σαββάτων** in **Matthew 28:1** as “the first *day* of the week”, but *day* is italicized as it *doesn't exist* in the **Greek**. However, there is a **Greek** phrase for *first day* and that phrase is *prōto hēméra* [πρώτη ημέρα] or *prōtos hēméras* [πρώτης ημέρας].

**Mark 14:12** Now on the *first day* [*prōto hēméra* **πρώτη ημέρα**] of *Unleavened Bread*, when they killed the *Passover* lamb [evening beginning **Day 14 / Month 1**], His disciples said to Him, “Where do You want us to go and prepare, that You may eat the *Passover*?”

**Acts 20:18-21** <sup>18</sup> And when they had come to him, he said to them: “You know, from the *first day* [*prōtos hēméras* **πρώτης ημέρας**] that I came to Asia, in what manner I always lived among you, <sup>19</sup> serving יהוה with all humility, with many tears and trials which happened to me by the plotting of the **Judeans**; <sup>20</sup> how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, <sup>21</sup> testifying to **Judeans**, and also to **Greeks**, repentance toward Elohim and faith toward our Master יהושע Messiah.”

**Philippians 1:3-6** <sup>3</sup> I thank my Elohim upon every remembrance of you, <sup>4</sup> always in every prayer of mine making request for you all with joy, <sup>5</sup> for your fellowship in the good message from the *first day* [*prōtos hēméras* **πρώτης ημέρας**] until now, <sup>6</sup> being confident of this very thing, that He who has begun a good work in you will complete it until the day of יהושע Messiah.

These **Greek** phrases for *first day* appear three times in the **Messianic Scriptures**, but are **NEVER USED** in the **Greek** Scriptures to refer to the time when the women came to the tomb, as the Messiah **DID NOT** rise from the dead on the *first day* of the week. In fact, the **Greek** phrase which refers to the first day of the week is *prōto hēméra* [πρώτη ημέρα] as can clearly be seen in this quote from Josephus.

**Josephus, Antiquities 1 / 27-29** <sup>27</sup> In the beginning Elohim created the heaven and the earth. But when the earth did not come into sight, but was covered with thick darkness, and a wind moved upon its surface, Elohim commanded that there should be light: <sup>28</sup> and when that was made, he considered the whole mass, and separated the light and the darkness; and the name he gave to one was *Night*, and the other he called *Day*: and he named the beginning of light, and the time of rest, *the Evening* and *the Morning*, <sup>29</sup> and this was indeed the **first day** [**πρώτη ημέρα**]. But Moses said it was **Day One** [**μίαν εἴπε**]; the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put off its exposition till that time.

William Whiston, *The Works of Josephus*, p. 146.

At the beginning of **Antiquities**, Josephus uses the **Greek** phrase *prōto hēméra* [πρώτη ημέρα] for **first day**, and he uses the **Greek** phrase *mían eípe* [μίαν εἴπε] for **Day One** of creation. This



is an important distinction to make as *every sacred week* begins with the **first day**, but **Day One** of the *first sacred week of creation* is a completely different issue, as it only occurred *once*.

Everything in this universe began on **Day One**. If Elohim put it within the power of His people to understand *exactly when Day One* occurred, it would be a simple matter to know *exactly when* the *sacred seventh millennium* begins. Josephus made a distinction between the **first day** and **Day One** in the **Greek** because this distinction is there in the Hebrew, although it has *not* come down in most English translations.

**Genesis 1:5** *Elohim called the light Day, and the darkness He called Night. So the evening and the morning were Day One* [יום אחד].

In **Genesis 1:5**, the Hebrew term for **Day One** of creation is *yom echad* [יום אחד]. In **Israel** today, the first day of the week is **Yom Ri-shon** [יום ראשון], shortened to **Ri-shon** [ראשון].

Every *sacred week* begins on the **First Day** – Hebrew *yom ri-shon* [יום ראשון] **Greek** *prōto hēmera* [πρώτη ημέρα] – but in all of the days in the **7000 Year Plan of Elohim**, there is only one **Day One** *yom echad* [יום אחד] / *mían eīpe* [μίαν ειπε]. The only translation we are aware of that translates *yom echad* [יום אחד] as **Day One** in **Genesis 1:5** is the *Halleluyah Scriptures*.

*The Scriptures (ISR)* translates this phrase as **One Day**, but as it could be *any* day, this translation diminishes the ordinal rank of the true epoch of creation. In the **Septuagint (LXX)**, the **Greek** phrase for **Day One** in **Genesis 1:5** is *hēmera mia* [ημέρα μία].

**Genesis 1:5** *And Elohim called the light Day, and the darkness He called Night, and there was evening and there was morning, Day One* [ημέρα μία].

To the best of our knowledge, there are **NO GREEK SOURCES before Didache 8.1**, which dates to late **first or second century** of the common era, where *mia tōn sabbatōn* refers to the *first day of the week*, and this phrase is **NOT USED** in three critical places.

<b>Genesis 1:5 (LXX)</b>	<b>Day One</b>	<i>hēmera mia</i>	ημέρα μία
<b>Antiquities 1 / 29</b>	<b>First Day</b>	<i>prōto hēmera</i>	πρώτη ημέρα
<b>Antiquities 1 / 29</b>	<b>Day One</b>	<i>mían eīpe</i>	μίαν ειπε

In **Antiquities 1 / 29**, Josephus used *prōto hēmera* [πρώτη ημέρα] for *first day* and **NOT** *mia tōn sabbatōn* [μία των σαββάτων], as the latter phrase has **NEVER** referred to the first day of the week. The phrase *prōto hēmera* [πρώτη ημέρα] in **Antiquities 1 / 29** shares the word *prōto* [πρώτη] from **Mark 16:9**.

**Mark 16:9** *Now when יהושע was risen early on the First Sabbath [πρώτη σαββάτου], He appeared first to Mary Magdalene, out of whom He had cast seven devils.*

*Prōto sabbatou* [πρώτη σαββάτου] refers to the *First Sabbath*, but it is almost always translated *first day of the week*, raising an interesting question: How can *prōto hēmera* [πρώτη ημέρα] and *prōto sabbatou* [πρώτη σαββάτου] **BOTH** be construed to refer to the *first day of the week*? The answer is: **THEY CANNOT** – only *prōto hēmera* [πρώτη ημέρα] refers to the *first day of the week*.



There is **NO REASON** from the **Greek** itself to believe that the resurrection occurred on the first day of the week. The problem is, all of those old dusty **Greek** dictionaries have *programmed* seminarians for the past **500 years** to believe that 1) **σαββάτων** means **Sabbath**, and 2) **μία των σαββάτων** means first day of the week.

Although the first assertion *is true*, the latter assertion *does not* hold up under scrutiny. The *astronomical* and *historical* aspects of the Passion Chronology show that the latter assertion is *academically implausible*.

## The **Greek** Word for “Sabbath” and “Day” Appear Together **Seven Times** in the Messianic Scriptures

The **Greek** word for *day* is *hēméra* [ἡμέρα] and it appears together with the **Greek** word for *Sabbath*, which is *sábbatōn* [σάββατον], **seven times** in the **Messianic Scriptures**.

**Luke 4:16** *So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day [ἡμέρα των σαββάτων], and stood up to read.*

**Luke 14:5** *Then He said to them, “Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day [ἡμέρα των σαββάτων]?”*

**John 5:9** *And immediately the man was made well, took up his bed, and walked. And the same day was the Sabbath [σάββατον εν εκείνη τη ημέρα].*

**John 19:31** *Therefore, because it was the Preparation, that the bodies should not remain on the tree on the Sabbath [σαββάτω], for that Sabbath was a High Day [γαρ μεγάλη η ημέρα εκείνου του σαββάτου], the Judeans asked Pilate (27-37) that their legs might be broken, and that they might be taken away.*

**John 20:19** *Then in the afternoon that day [ἡμέρα], the First Sabbath [μία σαββάτων], the doors having been locked where the disciples were assembled for fear of the Judeans, came **ישוע** and stood in the midst and said to them, “Shalom to you.”*

Only in **John 20:19** do the **Greek** words *hēméra* [ἡμέρα] and *mia sábbatōn* [μία σαββάτων] refer to the **Resurrection Day**, but they describe a time about **12 hours after the resurrection** when the disciples saw the risen Messiah at the *end* of the **seventh day Sabbath**.

The **Greek** Scriptures **NEVER SAY** that the women came to the tomb on the *first day of the week*, it is only in *mistranslations* that this information has come to us. After **John 20:19**, *hēméra* [ἡμέρα] and *sábbatōn* [σάββατον] appear two more times in the **Messianic Scriptures**.

**Acts 13:14** *But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day [ἡμέρα των σαββάτων] and sat down.*



**Acts 16:13** *And on the **Sabbath day** [ἡμέρα των σαββάτων] we went out of the city to the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who met there.*

An eighth verse, translates the **Greek** phrase *échon hodón* [εχον οδόν] as *day's journey*.

**Acts 1:12** *Then they returned to **Jerusalem** from the mount called **Olivet**, which is near **Jerusalem**, a **Sabbath** [σαββάτου] **day's journey** [εχον οδόν].*

## The Spiritual Life of the Messiah and Every Person Who Follows Him Revolves Around the **Seventh Day Sabbath**

The Hebrew and the **Greek** are clear that the ritual of venerating the first day of the week is not to be found in Scripture. Rather, the **seventh day Sabbath** is to be set apart every week. The Scriptures themselves testify that the entire life of the Messiah and His disciples revolve around the **seventh day Sabbaths**, **High Sabbaths**, **Appointed Times**, and **Festivals** which are observed based on the sighting of the **New Moon** from **Israel**.

There is *no precedent* from the **Greek** to say the disciples assembled on the first day of the week. A simple study of **Exodus 31:13** in the **Septuagint** (LXX) shows that Paul assembled on the **seventh day Sabbath**.

**Exodus 31:13** *Do you also charge the children of **Israel**, saying, “Take heed and keep My **Sabbaths** [σάββατά]; for they are a sign with Me and among you throughout your generations, that you may know that I am יהוה that sets you apart.”*

In **Exodus 31:13**, the noun **σάββατά**, the Accusative Plural Neuter form of *sábbatōn*, is used and the context shows **σάββατά** refers to multiple **Sabbaths** – **weekly** and **annual**. The Accusative Plural Neuter of *sábbatōn* is found once in the **Messianic Scriptures** in **Acts 17:2** referring to multiple **Sabbaths** – **weekly** and **annual**.

**Acts 17:2-3** <sup>2</sup> *Then Paul, as his custom was, went in to them, and for **three Sabbaths** [σάββατα] reasoned with them from the Scriptures,* <sup>3</sup> *explaining and demonstrating that the Messiah had to suffer and rise again from the dead, and saying, “This יהושע whom I preach to you is the Messiah.”*

The astute student will *reason from the Scriptures* that Paul assembled on the **seventh day Sabbath** – **NOT** the first day of the week, which has *never* been a day linked with worshipping the Creator unless an **Annual Sabbath**, an **Appointed Time**, or **Shavuot / Pentecost** happens to land on it. **Exodus 20:8** in the **Septuagint** (LXX) is also interesting to study regarding the **Sabbath Commandment**.

**Exodus 20:8** *“Remember the **Sabbath Day** [ἡμέρα των σαββάτων], to keep it set apart.”*

In **Exodus 20:8**, the Genitive Plural Neutral form of the noun *sábbatōn* [σαββάτων] is used together with the word *hēméra* [ἡμέραν] to refer to the **Sabbath Day**. Interestingly, the Genitive



Plural Neutral form of *sábbatōn* [σαββάτων] is used in the following verses to refer to either a **Weekly Sabbath** or an **Annual Sabbath**.

**Matthew 28:1** *On the latter Sabbath [Ὁψε δε σαββάτων], at the dawning of the First Sabbath [τη επιφωσκούση εις μίαν σαββάτων], Mary Magdalene and the other Mary came to see the tomb.*

**Mark 16:2** *And very early in the morning on First Sabbath [μιας σαββάτων] they came to the tomb at the rising of the sun.*

**Luke 24:1** *Now on the First Sabbath [μια των σαββάτων] very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.*

**John 20:1** *And on the First Sabbath [μια των σαββάτων] Mary Magdalene came early to the tomb while it was still dark and saw the stone taken away from the tomb.*

**John 20:19** *Then in the afternoon that day, the First Sabbath [μια σαββάτων], the doors having been locked where the disciples were assembled for fear of the Judeans, came יהושע and stood in the midst and said to them, “Shalom to you.”*

**Acts 13:14** *But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day [ημέρα των σαββάτων] and sat down.*

**Acts 16:13** *And on the Sabbath day [ημέρα των σαββάτων] we went out of the city to the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who met there.*

**Acts 20:7** *Now on the one Sabbath [μια των σαββάτων], when the disciples came together to break bread, Paul spoke, and as he was leaving the next day, he continued talking until midnight.*

**1 Corinthians 16:2** *“On the First Sabbath [μίαν σαββάτων] let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.”*

**Colossians 2:16-17** <sup>16</sup> *“So let no one judge you in food or in drink, or for taking part in a Festival or a New Moon or a Sabbath [σαββάτων], <sup>17</sup> which are a shadow of things to come, but the body of Messiah.”*

*Four of the five verses that are mistranslated concerning the morning of the resurrection are in this list. These highlighted verses all use σαββάτων to refer to the day of the resurrection, and this is the exact same form of the noun the Septuagint (LXX) uses to refer to the day of rest in Exodus 20:8. ALL of these verses use the Genitive Plural Neutral form of sábbatōn to refer to the seventh day Sabbath, only in Exodus 20:8 in the Septuagint (LXX), hēméra [ημέρα] is used together with sábbatōn [σαββάτων] to refer to the Sabbath Day.*

**Mark 16:9** is missing from the list above as it uses σαββάτου, the Genitive Singular Neuter form of sábbatōn, to refer to the day of the resurrection. The last verse in Daniel Gregg’s translation *The Good News of Messiah* is **Mark 16:8**, and he notes that the earliest extant manuscripts lacked **Mark 16:9-20**.



# Many Have Been Incorrectly Taught Concerning the Sabbath

The situation concerning the *abandonment* of the **seventh day Sabbath** may be summarized this way. The Creator, יהושע Messiah, rested on the **seventh day Sabbath** and instructed mankind to do the same. After the Messiah left the earth, the devil figured out a way to subvert the souls of multitudes of people by pitching the idea that, as the Messiah arose on the first day of the week, mankind should rest on that day instead. Long ago, certain hirelings went along with the idea, and so for about 19 centuries, the blind have been leading the blind.

In this deception, the devil pits those who do not rest on the **seventh day Sabbath** against those who do. This *wile of the devil* is of course based on a *lie* that יהושע Messiah arose on Sunday. To carry out this fraud requires men like **Gerhard Kittel**, and multitudes of denominations, seminaries, colleges, and books which assert that people who believe in the Messiah unquestionably go to church on Sunday.

About 20 years ago, this author consulted two experts in Hebrew and **Greek** on how to translate *mia tōn sabbatōn* [μία των σαββάτων]. One was a prestigious rabbi, raised Orthodox and very learned, and the other a professor at a Pentecostal seminary. As both were experts in **Greek** it was thought that their varied backgrounds would provide the objectivity required to answer the question. However, both men quickly and unequivocally affirmed that *mia tōn sabbatōn* [μία των σαββάτων] *must* be translated “the first **day** of the week.”

However, if every man in the world said that people should set apart the first day of the week, when the Creator said to set apart the **seventh day**, should they? The *false translation* of *mia tōn sabbatōn* [μία των σαββάτων] has corrupted the minds of people and has prevented them from understanding the design of the universe and the place of honor the **Seventh Millennium** has in the **7000 Year Plan of Elohim**. It is precisely because of such *wiles of the devil* that John exhorted all to *stay away from idolatry*.

**1 John 5:19-21** <sup>19</sup> “We know that we are of Elohim, and the whole world lies under the sway of the wicked one. <sup>20</sup> And we know that the Son of Elohim has come and has given us understanding that we may know Him who is true. And we are in Him who is true – in His Son יהושע Messiah. This is the true Elohim and the **Age of Life**. <sup>21</sup> *Little children, keep yourselves from idols!*”

Paul prophesied that יהושע Messiah will show who is the only Potentate *in His own time*, and based on the full counsel of Scripture, this will be at the *start of the seventh millennial day*.

**1 Timothy 6:12-16** <sup>12</sup> “Fight the good fight of faith, lay hold on the **Age of Life**, to which you were also called and have professed a good profession in the presence of many witnesses. <sup>13</sup> I urge you in the sight of Elohim who gives life to all things, and before Messiah יהושע who professed a good profession before **Pontius Pilate (27-37)**, <sup>14</sup> that you keep this command without spot, blameless until our Master יהושע Messiah appears, <sup>15</sup> *who in His own time will show who is the blessed and only Potentate, the King of kings and Master of masters*, <sup>16</sup> *who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and power to the **Age of Life**. So be it.*”



## The Disciples Were Assembled at the End of the Weekly Sabbath When They Saw the Messiah on the Resurrection Sabbath

John gives an account of the *last hours* of the **Weekly Sabbath** when the disciples encountered יהושע *late in the day* on **Day 17 / Month 1**. In **John 20:19**, John says that the *disciples were assembled in the afternoon of the resurrection* on the **First Weekly Sabbath** in the count to **Shavuot** in 34 C.E. [**17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17, Month 1**]

**John 20:19** *Then in the afternoon that day, the First Sabbath [μία σαββάτων], the doors having been locked where the disciples were assembled for fear of the Judeans, came יהושע and stood in the midst and said to them, “Shalom to you.”*

The **First Weekly Sabbath** after the **High Sabbath** on **Day 15 / Month 1** was called the **First Sabbath** for the disciples of יהושע. The *implications of this* are that the disciples counted the Omer from **Day 16 / Month 1** as יהושע did. During the temple service, **Resheet Firstfruits** were *always* offered on the first day of the **50 day** count which was *always* on **Day 16 / Month 1** under the influence of the **Pharisees**. The testimony in **John 20:19** also shows that the disciples assembled late in the afternoon on the **Weekly Sabbath**.

## The Elect Assembled Late in the Afternoon on the Weekly Sabbath

יהושע Messiah met His disciples as they *assembled* on the **Resurrection Sabbath** as they *always set apart* the **Weekly Sabbath**. In **John 20:26**, the disciples were also *assembled* exactly **8 days** later on **Day 24 / Month 1** in 34 C.E. on the **Second Sabbath**. [**24 Nisan = Sabbath, April 3, 34 C.E. (1733569) = Day 24, Month 1**]

**John 20:26** *And after eight days His disciples were again inside, and Thomas with them. יהושע came, the doors being shut, and stood in the midst, and said, “Shalom to you.”*

It was called the **Second Sabbath** as it was the second in the count to **Shavuot**.

**Johnston M. Cheney** “**Seven Sabbaths** were to be counted from the **Feast of Firstfruits** or **Passover**. Consequently, these came to be known as “**First Sabbath**,” “**Second Sabbath**” etc. down to the **seventh**. And according to Julian Morgenstern, former President of Hebrew University, this practice continued in Galilee till the time of Messiah in the Common Era. It is still observed by some groups in Palestine today. Thus there was an annual date known as “**First Sabbath**,” just after **Passover**.” Johnston M. Cheney, *The Life of Christ in Stereo: The Four Gospels Combined as One*, Multnomah Publishers, Oregon, U.S.A., 1984, p. 230 (Western Conservative Baptist Seminary) as quoted by Daniel Gregg, *The Sabbath Resurrection*, pp. 13-14.

In **Acts 20:7**, Luke says that Paul reasoned with the disciples of יהושע who were *assembled* late in the afternoon at the end of **one Sabbath** [μία τῶν σαββάτων] *mia tōn sabbatōn*. In this case, the *principle of context* indicates that *mia* is translated as **one** as it refers to the **one Sabbath** when Paul raised Eutychus from the dead.



**Acts 20:7** Now on the **one Sabbath** [μία των σαββάτων – the **Third Sabbath** in the count to **Shavuot**] the disciples **having been assembled** to break bread, Paul reasoned with them being about to depart **in the morning** [on the first day of the week], and continued his speech until **midnight** [end of the **6<sup>th</sup> Hebrew Night Hour** on the first day of the week].

Paul likely raised Eutychus from the dead on the **Third Weekly Sabbath** counting to **Shavuot** on **Day 4 / Month 2** in **56 C.E.** [**4 Iyyar = Sabbath, May 8, 56 C.E. (1741640) = Day 4, Month 2**] The disciples of יהושע **assembled** late in the afternoon on **Sha-bat** – the **Sabbath**, and sometimes their meetings went on until **midnight** on **Yom Ri-shon** – the first day of the week.

## Paul Planned for a Collection on the **First Sabbath** in 62 C.E.

The **Greek** phrase **mian sabbatōn** [μίαν σαββάτων], which is **correctly** translated as **First Sabbath**, appears in both **Matthew 28:1** and **1 Corinthians 16:2**.

**Matthew 28:1** On the latter **Sabbath** [Οψε δε σαββάτων], at the dawning of the **First Sabbath** [μίαν σαββάτων], Mary Magdalene and the other Mary came to see the tomb.

**1 Corinthians 16:2** On the **First Sabbath** [μίαν σαββάτων] let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

The **First Sabbath** [μίαν σαββάτων] refers specifically to the **Weekly Sabbath** that occurred during the seven day **Festival of Unleavened Bread**. Followers of יהושע Messiah called it the **First Sabbath** as it was the **First Sabbath** of **seven Weekly Sabbaths** in the count to **Shavuot / Pentecost**.

Paul wrote **1 Corinthians** in the **spring** of **62 C.E.** before **Passover**, as Titus delivered his letter before **Passover** in that year. Paul requested that the Corinthians have their offering ready by the **First Sabbath**, which in **62 C.E.** fell on **Day 18 / Month 1**. [**18 Nisan = Sabbath, April 17, 62 C.E. (1743810) = Day 18, Month 1**]

This date was the stipulated time for this **one time offering** to be collected from the Corinthian believers as a gift for the believers in **Jerusalem**. Paul did not want collections to be taken when he came, so he asked the Corinthians to have their offering ready on the **Weekly Sabbath** during the **Festival of Unleavened Bread**.

According to **Galatians 2:9-10**, it was in **42 C.E.** that James, Peter and John extended the right hand of fellowship to Paul and Barnabas in **Jerusalem** on the condition they would “**remember the poor.**” Paul was good for his word and arranged for a delegation to collect a contribution from the believers in Corinth on the **First Sabbath** in the **spring** of **62 C.E.** It was delivered to the set apart ones in **Jerusalem** before **Sabbath Year 566** began in the **autumn** of **62 C.E.**



# Paul Taught Those Following Messiah Not to Let Others Judge Them for Taking Part in Festivals, New Moons or Sabbath Days

Paul wrote to the assembly in Colossae and told them not to let others judge them for *taking part* in **Festivals, New Moons** or **Sabbath Days**.

**Colossians 2:16-17** “So let no one judge you in food or in drink, or for *taking part in a Festival* or a *New Moon* or a *Sabbath* [σαββάτων],<sup>17</sup> which are a shadow of things to come, but the body of Messiah.”

Ironically, this very teaching of Paul has been used to teach many Christians *NOT to take part* in **Festivals, New Moons** or **Sabbaths**, and has been widely *mistranslated*. The only translation we are aware of that gets it right is *The Good News of Messiah* by Daniel Gregg.

The phrase “*taking part in*” has been *mistranslated* as “*regarding*” or “*with respect to*” and has left readers thinking they can do whatever they want.

However, the **Greek** is much more specific than this. The **Greek** word in question is *mérei mépei* #3313 in *Strong’s Concordance* where the definition is: to get as a **section** or **allotment**; a **division** or **share**, **part**, **piece**, **portion**. The *Companion Bible* has this note on the word *mérei mépei* which is translated **respect** in the KJV: Literally **part** i.e. *taking part*.

There is no doubt to even a casual student of Scripture that the **Greek** is saying, “*Therefore let no one judge you in eating or in drinking, or for taking part in a Festival, a New Moon or a Sabbath.*” Paul’s advice to the disciples of יהושע Messiah in Colossae was that they should only allow the body of Messiah, fellow believers who were walking in the truth, to judge them for taking part in a **Festival**, a **New Moon** or a **Sabbath**.

So why do all the translations mistranslate the **Greek** word *mérei mépei*? This example is just one of many subtle translating errors in Paul’s letters perpetrated by those wishing to promote the idea that the Torah of יהוה – the Torah observed by יהושע Messiah – has been “done away with.” This idea that the Torah has been done away with – which Paul called the *mystery of lawlessness* – is one of the pillars of Christian thinking – a stronghold – that fundamentally separates the adherents of Christianity from the truth of the Word of Elohim.

In his letter to the Colossians, Paul was encouraging new disciples of יהושע Messiah *not to be discouraged* when their pagan friends or relatives made rude comments, or shunned them for eating a Scriptural diet like the Messiah did, or for *taking part* in the **Festivals, New Moons** or **Sabbaths** of יהוה. In fact Paul instructed those following him to imitate him as he imitated the Messiah and to *keep the ordinances* as he delivered them.

**1 Corinthians 11:1-2** <sup>1</sup> “*Imitate me, just as I also imitate Messiah.*” <sup>2</sup> *Now I praise you, brethren, that you remember me in all things and keep the ordinances just as I delivered them to you.*”

Paul was speaking about the *ordinances* for which clear written instructions are given in the Torah, like eating a Scriptural diet, and *taking part* in the **Festivals, New Moons** and **Sabbaths** of **THE FAITH**.



# Isaac Newton

**Isaac Newton** (1642-1726) was the first to consider the crucifixion technically from an astronomical point of view. After considering certain lunar months in **31-36 C.E.**, he settled on **34 C.E.** He *correctly calculated* that the fourteenth day of a lunar month fell on Wednesday, March 24, 34 C.E., *the date proposed in this book.*

However then, “for avoiding the **equinox** which fell on the same day, and for having a fitter time for harvest,” **Newton’s second step** was to consider the fourteenth day of the *following* lunar month on Thursday, April 22, 34 C.E. His *third step* was to *mistakenly* invoke a *rule of postponement* and postpone the beginning of this month by **1 day**, thereby placing the **Passover** of the crucifixion on Friday, April 23, 34 C.E. <<https://www.johnpratt.com/items/docs/newton.html>>

The **Creation Calendar**, using the *rule of the equinox*, places **Newton’s first date** on **Passover on Day 14 / Month 1 [14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1]**, and his *second date* on **Day 14 / Month 2 [14 Iyyar = Thursday, April 22, 34 C.E. (1733588) = Day 14, Month 2]**. There are no *rules of postponement* in Scripture, and so the idea of postponing the beginning of *any* lunar month is an *error*. It is in fact a *sin* from the Creator’s perspective as *He* never said to do it.

This book attempts to prove that **Newton’s first calculation** on Wednesday, March 24, 34 C.E. was the *correct* date for the crucifixion. It is not known whose interests, if any, **Newton** had to protect, or whether he was dedicated solely to a *totally unbiased scientific Scriptural approach*. The fact is that unless a person *actually observes* the **Sabbath, New Moons** and **High Sabbaths** on the **Creation Calendar** as the disciples did, it is *very difficult* to successfully reconstruct the Passion Chronology in one’s mind. It is probable that *if* **Newton** had been aware of several key points, he *never would have* proposed a date in **April** of **34 C.E.**

- 1) **Newton** wasn’t aware of the ancient *rule of the equinox* which places **Day 15 / Month 1** in **Israel** on or after the **Hebrew Day** of the **spring equinox**. This rule comes down in the first recension of the **Babylonian Talmud** in **Rosh Hashanah 21A**. **Sacha Stern** in his book *Calendar and Community – A History of the Jewish Calendar Second Century BCE – Tenth Century CE* says that the first recension the *rule of the equinox* is attested in the printed edition of the Talmud, in most manuscript sources, and in a number of medieval secondary sources. <[https://torahcalendar.com/PDF/Do\\_Not\\_Learn\\_Way\\_of\\_Gentiles.pdf](https://torahcalendar.com/PDF/Do_Not_Learn_Way_of_Gentiles.pdf)>

In the *spring* of **34 C.E.**, the **spring equinox** occurred **10 minutes** before midnight **Israel** local time on **Monday, March 22**. The *Nasi* of the Sanhedrin was *highly motivated not to delay the start of a year*. *If* he delayed **Month 1**, *then* the priests would *not have been able to* offer a **Firstfruits** offering, as all of the barley would have been ripe in the previous month. By using the *rule of the equinox* in **34 C.E.**, the *Nasi* would have declared **New Moon 1** on the morning of **March 11** after examining witnesses who had seen the **New Moon** the previous evening on **March 10**. This **New Moon** would have been easy to see under good viewing conditions.

**Newton** would have *rejoiced* if he had known of the existence of the ancient *rule of the equinox*, a *mathematical rule* which, with his *intellect*, he would have immediately incorporated into his theoretical reconstruction of the intercalation sequence of the **Creation Calendar**. He would



have calculated that in the Common Era, **Passover never occurs after April 19**, and that in the entire Common Era, it **only occurs this late four times**: 18 C.E., 56 C.E., 75 C.E., and 170 C.E.

If **Newton** had known this, he **never** would have postulated that **Day 14 / Month 1** occurred on **April 22** in 34 C.E. After 170 C.E., the latest that **Passover** can ever be is **April 18**. This shift from **April 19** to **April 18** is due to **calendar drift** which came about as a result of **imperfect calculations** in the **Julian Calendar**.

On **October 4, 1582 C.E.**, the **Julian Calendar** became obsolete when **Pope Gregory XIII** replaced it with the **Gregorian Calendar**, solving the problem of **calendar drift**. Over the centuries, many countries adopted the **Gregorian Calendar**, but it still has not been adopted by the Orthodox and Eastern churches.

Although **Newton** chose the **correct year** of 34 C.E. for the crucifixion, he made **two mistakes** of postponement: he **incorrectly** postponed both the **month** and the **day of that month**.

<<https://torahcalendar.com/PDF/DetermineEquinox.pdf>>

- 2) **Newton** wrote that the **spring equinox** occurred on the **same day** as **Passover** which he calculated to be on **March 24, 34 C.E.** However, the **spring equinox** occurred at **11:50 pm** local time in **Israel** on **March 22** in 34 C.E.
- 3) **Newton** missed a context clue in **Mark 15:54** which indicates that the events of the Passion Chronology were **not accidentally postponed** by a month. At the time when the Messiah had been taken away to the high priest, Peter stayed outside and **warmed himself by the fire**. This is indicative of a year when **New Moon 1** is placed **before** the **spring equinox** rather than **after** it.
- 4) In **Newton's second step**, he calculated that the fourteenth day of a lunar month occurred on **April 22, 34 C.E.** on the fifth day of the week, thereby placing **Day 15** of this month on the sixth day of the week, and **Day 16** of this month on the **seventh day**. In this proposition, the **High Sabbath** on **Day 15 / Month 1** is followed by a **Weekly Sabbath** on **Day 16 / Month 1** making a **Double Sabbath**. Mark says the women went to buy spices when the **Sabbath** was past.

**Mark 16:1** *Now when the Sabbath [σαββάτου] was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.*

This book purports that the **Sabbath** in **Mark 16:1** was a **High Sabbath** on **Day 15 / Month 1** and that the women went to buy spices **after** the fifth day of the week **ended**. However, in the **Double Sabbath** scenario described above, the women would have waited a full **48 hours** until the **Weekly Sabbath** on **Day 16 / Month 1** had past. **If** the women would have done this, then Mark would have said that the women went to buy spices when the **Sabbaths** were past.

There is a way to say **Sabbaths** in **Greek** and that is with the noun **σαββάτα**, the Accusative Plural Neuter form of **sabbatōn**, which refers to multiple **Sabbaths** – **weekly** and **annual** as seen in **Exodus 31:13** in the **Septuagint (LXX)**, and in **Acts 17:2** in the **Messianic Scriptures**.

For these reasons, the **Roman** month of **April** in 34 C.E. may be **ruled out** as the month of the crucifixion. The **Nasi** or President of the Sanhedrin in 34 C.E. would **not** have postponed the start of the year as he followed the **rule of the equinox**, and it is **this rule** that opens up **prophetic understanding** into the chronology of Scripture.



**Isaac Newton** left us with a fascinating prophetic utterance: “About the times of the end, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition.” These times are now upon us.

## John Knight Fotheringham

The British historian **John Knight Fotheringham** (1874-1936) was an expert on ancient astronomy as well as chronology. **Fotheringham** also calculated that **Passover** on **Day 14 / Month 1** fell on **Wednesday, March 24** in **34 C.E.**, but he struggled to reconcile the data in **Matthew, Mark, and Luke** with the data in **John**.

**Fotheringham** believed that **John** indicated the crucifixion was on **Day 14 / Month 1**, while **Matthew, Mark, and Luke** seemed to imply it was on **Day 15 / Month 1**. In an article “Astronomical Evidence for the Date of the Crucifixion” [*JTS* 12 No. 45 (Oct. 1910): 120-127], **Fotheringham** seems to bend to the idea that **34 C.E.** may be ruled out on historical grounds, and then confirms **Dr. Bacon’s** date for **Day 14 / Month 1** on **Friday, April 7, 30 C.E.**  
<[https://www.biblicalstudies.org.uk/pdf/jts/012\\_120.pdf](https://www.biblicalstudies.org.uk/pdf/jts/012_120.pdf)>

In Table 179. of *The Handbook of Biblical Chronology*, **Jack Finegan** provides **Julian** dates as calculated by **Fotheringham** for **Passover** and the first day of **Unleavened Bread** for the years **27-34 C.E.** Table 179. *correctly* says that **Passover** fell on **Wednesday, March 24** in **34 C.E.**

## Daniel Gregg

**Daniel Gregg**, in his book *The Resurrection Day of Messiah Yeshua (2011 C.E.)*, *championed* the position that יהושע Messiah was crucified on **Wednesday, March 24, 34 C.E.**, and that He resurrected *before sunrise* on the **Weekly Sabbath, March 27, 34 C.E.**, which agrees with the position taken in this book.

But *unlike* the position of this book, **Gregg** advocates *sunrise to sunrise* reckoning for **Hebrew Days** contrary to the counsel of Scripture. This teaching apparently evolved in order to reconcile the phrase “*on the third day*” with “*three days and three nights*” [**Matthew 12:40**].

However, the phrase “*the third day*” [**Matthew 16:21, 17:23, 20:19, 27:64, Mark 9:31, 10:34, Luke 9:21-22, 13:32, 18:33, 24:7, 24:46, Acts 10:40, 1 Corinthians 15:4**] is a *Hebrew riddle* referring to the *third day* of the **Festival of Unleavened Bread** which always occurs on **Day 17 / Month 1**.

There were *four Hebrew Days* involved with the crucifixion and resurrection in **34 C.E.** יהושע Messiah was crucified on **Day 14 / Month 1** on **Passover** on the **fourth day** of the week, and He arose on **Day 17 / Month 1** on the *third day* of the **Festival of Unleavened Bread**, which in **34 C.E.**, happened to land on the **seventh day Sabbath**.

A **Hebrew Day** is uniformly reckoned from *sunset to sunset* for *both days of the week and days of the month*, and one Scriptural proof for this may be found in **Leviticus 23:26-32**.

**Leviticus 23:26-32** <sup>26</sup> And יהוה spoke to Moses, saying, <sup>27</sup> “Also the *tenth day of this seventh month* shall be the **Day of Atonement**. It shall be a set apart convocation for you; you shall afflict your souls, and offer an offering made by fire to יהוה. <sup>28</sup> And you shall do no work on that same day, for it is the **Day of**



**Atonement**, to make atonement for you before יהוה your Elohim. <sup>29</sup> For any person who is not afflicted in soul on that same day shall be cut off from his people. <sup>30</sup> And any person who does any work on that day, that person I will destroy from among his people. <sup>31</sup> You shall do no manner of work; it shall be a statute in the **Age [of Instruction]** throughout your generations in all your dwellings. <sup>32</sup> It shall be to you a **Sabbath** of solemn rest, and you shall afflict your souls; **on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath.**”

The Scriptures teach that **Yom Kippur** or the **Day of Atonement** begins at **sunset** ending **Day 9 / Month 7** and lasts until **sunset** ending **Day 10 / Month 7**. A **Hebrew Day** of the week begins at **sunset**, just as a **Hebrew Day** of the month is **reckoned to begin** when a **New Moon** becomes visible at **sunset**. In ancient times, two witnesses would testify in court the **next morning** to the sighting of a **New Moon**, at which time **the month was declared**, as it was illegal for a **Judean** court to sit at night.

In spite of the small gaffe in attempting to reconcile “**on the third day**” with “**three days and three nights**”, **Gregg’s** reasoning for the **Sabbath Resurrection** occurring **before sunrise** on **March 27, 34 C.E.** is sound. He points out that the term **sabbatōn [σαββάτων]** is **first** rendered as “**week**” in the **Didache**, which dates to the late first century or second century of the common era, **AFTER** the Second Temple was destroyed in **70 C.E.**

**Daniel Gregg** – Excerpt from *Sabbaths in the LXX and NT and Related Word Studies* – Outside of the eight texts in the NT (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7, and 1 Cor. 16:2), where we find **μία των σαββάτων** translated as “first day of the week”, there is no example of **σαββάτων** having the meaning of “week” in any **Greek** literature before ca. AD 100, and then only in the “Church” **Greek** after that. The first attested use in this sense in **Didache 8.1**. This sense is entirely wanting in **Secular Greek**, the **LXX**, **Josephus**, **Philo**, or any other **Greek** literature of **Jewish** provenance before the destruction of the Second Temple except for these eight texts. That sense is also entirely lacking in classical and **Koine Greek** except for its alleged use in these eight texts. Furthermore, these eight texts are not just ordinary examples where nothing is at stake. What is at stake here is the original separation of Christianity from its **Jewish** roots, and the justifications supplied for this schism. Therefore, we may rightly suspect that the alleged sense of “first day of the week” is due to **opportunistic revisionism** based on sectarian religious and political motivations.

TorahTimes Messianic Ministry <<https://www.torahtimes.org/writings/sabbaton-week-sabbaths/article.html>>

The fact that **sabbatōn [σαββάτων]** was **first** rendered “**week**” **AFTER** the Second Temple was destroyed in **70 C.E.**, leads one to reason that certain men sought to **revise the meaning** of this word **AFTER 70 C.E.** It is evident that phrases involving **sabbatōn [σαββάτων]** and **mía [μία] mían [μίαν] miás [μίας] prōto [πρώτη]** were idiomatic phrases specific to a micro-culture of **Judeans** loyal to יהושע Messiah and the Written Torah in first century **Judea**.

<[https://www.torahtimes.org/articles/hebrew\\_idiom.html#1](https://www.torahtimes.org/articles/hebrew_idiom.html#1)>

These phrases are rendered **incorrectly** in almost all translations.

<[https://www.torahtimes.org/Greek\\_database/greek\\_words\\_index.htm](https://www.torahtimes.org/Greek_database/greek_words_index.htm)>



## יהושע Messiah Ate the **Passover** Lamb And He was the **Passover** Lamb on **Passover**

Some have *incorrectly* taught that the meal which the Messiah ate with His disciples on the night before He was crucified was *not the Passover*, when in fact **IT WAS**. This teaching derives from **John 13:18** in which יהושע quoted **Psalm 41:9**, which contains the word *lechem* [לחם], and which denotes that יהושע ate *leavened bread* at this meal. This would have been a *sin IF* it was **Passover**. However, יהושע ate *leavened bread* at this meal as it was the evening beginning **Day 13 / Month 1** and the night **BEFORE** the **Passover**. In this case, false teaching has arisen based on the *misunderstanding of the timing of the events* contained in **John 13:1-32**.

The events in **John 13:1-32** are contemporaneous with the events in **Matthew 26:14-16**, **Mark 14:10-11** and **Luke 22:3-6** and should *not be linked* with the **Passover** on **Day 14 / Month 1**. The events spoken of in **John 13:1-32**, in which יהושע washed His disciples' feet and shared a meal where Judas took the sop, *occurred on the previous evening* on the evening beginning the **Eve of Passover** on **Day 13 / Month 1**.

- 1) The events of **John 13:1-32** took place on the **Eve of Passover** on the evening beginning **Day 13 / Month 1** and *not on the Passover* – just remember that *most* of **John 13** took place *on Day 13*.

**John 13:1-32** <sup>1</sup> Now [on **Day 13 / Month 1**] **BEFORE** the **Feast of the Passover** [on **Day 14 / Month 1**], when יהושע knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. <sup>2</sup> And supper [*dieprou deiprou*] being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, <sup>3</sup> יהושע, knowing that the Father had given all things into His hands, and that He had come from Elohim and was going to Elohim, <sup>4</sup> rose from supper [*dieprou deiprou*] and laid aside His garments, took a towel and girded Himself. <sup>5</sup> After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. <sup>6</sup> Then He came to Simon Peter. And Peter said to Him, "Master, are You washing my feet?" <sup>7</sup> יהושע answered and said to him, "What I am doing you do not understand now, but you will know after this." <sup>8</sup> Peter said to Him, "You shall never wash my feet!" יהושע answered him, "If I do not wash you, you have no part with Me." <sup>9</sup> Simon Peter said to Him, "Master, not my feet only, but also my hands and my head!" <sup>10</sup> יהושע said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." <sup>11</sup> For He knew who would betray Him; therefore He said, "You are not all clean." <sup>12</sup> So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you?" <sup>13</sup> You call Me Teacher and Master, and you say well, for so I am. <sup>14</sup> If I then, your Master and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that you should do as I have done to you. <sup>16</sup> Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. <sup>17</sup> If you know these things, blessed are you if you do them. <sup>18</sup> I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be



fulfilled, *'He who eats BREAD [arton אַרְטוֹן – lechem לֶחֶם] with Me has lifted up his heel against Me [Psalm 41:9].'* <sup>19</sup> Now I tell you before it comes, that when it does come to pass, you may believe that I am He. <sup>20</sup> Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." <sup>21</sup> When יהושע had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me." <sup>22</sup> Then the disciples looked at one another, perplexed about whom He spoke. <sup>23</sup> Now there was leaning on the bosom of יהושע one of His disciples, whom יהושע loved. <sup>24</sup> Simon Peter therefore motioned to him to ask who it was of whom He spoke. <sup>25</sup> Then, leaning back on the breast of יהושע, he said to Him, "Master, who is it?" <sup>26</sup> יהושע answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. <sup>27</sup> Now after the piece of bread, Satan entered him. Then יהושע said to him, "What you do, do quickly." <sup>28</sup> But no one at the table knew for what reason He said this to him. <sup>29</sup> For some thought, because Judas had the money box, that יהושע had said to him, "Buy those things we need for the feast," or that he should give something to the poor. <sup>30</sup> Having received the piece of bread, he then **WENT OUT IMMEDIATELY. And it was night.** <sup>31</sup> So, when he had gone out, יהושע said, "Now the Son of Man is esteemed, and Elohim is esteemed in Him. <sup>32</sup> If Elohim is esteemed in Him, Elohim will also esteem Him in Himself, and esteem Him immediately."

**Matthew 26:14-16** <sup>14</sup> Then [on **Day 13 / Month 1** in **34 C.E.**] one of the twelve, called Judas Iscariot, **WENT TO THE CHIEF PRIESTS** <sup>15</sup> and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. <sup>16</sup> So from that time he sought opportunity to betray Him.

**Mark 14:10-11** <sup>10</sup> Then [on **Day 13 / Month 1** in **34 C.E.**] Judas Iscariot, one of the twelve, **WENT TO THE CHIEF PRIESTS** to betray Him to them. <sup>11</sup> And when they heard it, they were glad, and promised to give him money. So he sought how he might conveniently betray Him.

**Luke 22:3-6** <sup>3</sup> Then [on **Day 13 / Month 1** in **34 C.E.**] Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. <sup>4</sup> So he **WENT HIS WAY AND CONFERRED WITH THE CHIEF PRIESTS AND CAPTAINS**, how he might betray Him to them. <sup>5</sup> And they were glad, and agreed to give him money. <sup>6</sup> So he promised and sought opportunity to betray Him to them in the absence of the multitude.

- 2) In **John 13:18**, the Messiah quoted **Psalm 41:9** and spoke the Hebrew word *lechem* [לֶחֶם] which is *leavened bread*, and not *matzah* [מַצָּה] or *unleavened bread*, because He *was* eating *leavened bread*. When Judas took the sop, Satan entered him and he left the supper as **Day 13 / Month 1** was beginning.
- 3) The **Greek *dieprou*** [δειπνου] which is **Strong's #1173** refers to the evening meal on **Day 13 / Month 1** in **John 13:2** and **John 13:4**.



- 4) The **Greek arton** [αρτον] which is **Strong's #740** refers to *leavened OR unleavened* bread. **Arton** [αρτον] is used in **John 13:18** to refer to the *leavened bread* that יהושע handed to Judas on the night before the **Passover** on **Day 13 / Month 1** in **34 C.E.**

**Arton** [αρτον] is used in **Matthew 26:26**, **Mark 14:22** and **Luke 22:19** to refer to the *unleavened bread* that יהושע ate at the **Passover** in **34 C.E.**

**Arton** [αρτον] is used in **Luke 24:30** and **Luke 24:35** to refer to the *unleavened bread* that יהושע ate with Clopas and another disciple after walking on the road to **Emmaus** on **Day 17 / Month 1** on the **First Weekly Sabbath** in the counting of the omer during the **Festival of Unleavened Bread** in **34 C.E.**

- 5) יהושע washed the feet of His disciples on **Day 13 / Month 1** as the **third day** of the week was beginning [sometime after **Monday sunset**].
- 6) Satan entered Judas after *leavened bread* was eaten on **Day 13 / Month 1** on the **Eve of Passover** as it says in **John 13:27** and a parallel account in **Luke 22:3**.

**John 13:27** *Now after the piece of bread, Satan entered him. Then יהושע said to him, "What you do, do quickly."*

**Luke 22:3** *Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve.*

**Luke 22:3** indicates that Judas ate *leavened bread* on **Day 13 / Month 1**, as **Luke 22:7** begins speaking of events on **Passover** on the evening beginning **Day 14 / Month 1** when the **Passover** was killed.

**Luke 22:7** *Then came the Day of Unleavened Bread, when the Passover must be killed.*

- 7) The **Greek azumon** [αζυμων] which is **Strong's #106** is used in **Matthew 26:17**, **Mark 14:12** and **Luke 22:1, 22:7** to refer to the evening beginning **Day 14 / Month 1** in **34 C.E.** when the **Passover** was to be killed when *unleavened bread* was to be eaten.

**Matthew 26:17** *Now on the first day of Unleavened Bread [azumon αζυμων] the disciples came to יהושע [on the evening starting Day 14 / Month 1 in 34 C.E.] saying to Him, "Where do You want us to prepare for You to eat the Passover?"*

**Mark 14:12** *Now on the first day of Unleavened Bread [azumon αζυμων], when they killed the Passover lamb [on the evening starting Day 14 / Month 1 in 34 C.E.], His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"*

**Luke 22:7** *Then came the day of Unleavened Bread [azumon αζυμων], when the Passover must be killed [the evening starting Day 14 / Month 1 in 34 C.E.].*

The terms **Passover** and **Unleavened Bread** are used *interchangeably* in the **Messianic Scriptures**, although *technically* **Passover** is on **Day 14 / Month 1** and the **Feast of Unleavened Bread** begins on **Day 15 / Month 1** and ends on **Day 21 / Month 1**.



- 8) The historical events which took place between *sunset* and *sunrise* during the *first* half of **Passover** on **Day 14 / Month 1**, when יהושע ate the **Passover** with His disciples, are recorded in **Matthew 26:17-75, Mark 14:12-72, Luke 22:7-65 and John 13:33-18:27.**
- 9) The historical events which took place between *sunrise* and *sunset* during the *second* half of **Passover** on **Day 14 / Month 1**, when יהושע Messiah was crucified and buried, are recorded in **Matthew 27:1-51 / Matthew 27:54-61, Mark 15:1-47, Luke 22:66-23:56A and John 18:28-19:42.**
- 10) **John 18:28** says the priests did not want to enter the Praetorium in **Jerusalem** on the morning of **Day 14 / Month 1 [Wednesday morning on March 24, 34 C.E.]** as they did not want to become ritually unclean. The Praetorium was full of **Roman** soldiers and some may have had scalps hanging around their waists. The priests wanted to avoid the “defilement of the deep” brought on by contact with dead bodies which would have made them ritually unclean for seven days. They wanted to eat the **Passover** or the *chagigah* or *additional Passover* sacrifice during the day hours of **Day 14 / Month 1.**
- 11) יהושע was crucified during the daytime hours of **Day 14 / Month 1** on the **Preparation Day**, and Joseph of **Arimathea** placed His body in the tomb on the afternoon of **Wednesday, March 24, 34 C.E.** on the proleptic **Julian Calendar before sunset** when the **High Sabbath** on **Day 15 / Month 1** began. **Luke 23:54 and John 19:31** indicate that the burial *needed to occur* before the **High Sabbath** began.

**Luke 23:50-54** <sup>50</sup> *Now behold, there was a man named Joseph, a council member, a good and just man.* <sup>51</sup> *He had not consented to their decision and deed. He was from **Arimathea**, a city of the **Judeans**, who himself was also waiting for the [Millennial] **Kingdom** of Elohim.* <sup>52</sup> *This man went to **Pilate (27-37)** and asked for the body of יהושע.* <sup>53</sup> *Then he took it down, wrapped it in linen, and laid it in a tomb hewn in stone, where no one had ever lain before.* <sup>54</sup> *That day [Day 14 / Month 1] was the **Preparation**, and the [High] **Sabbath [Day 15 / Month 1]** drew near.*

**John 19:31** *Therefore, because it [Day 14 / Month 1] was the **Preparation**, that the bodies should not remain on the stake on the **Sabbath [Day 15 / Month 1]** (for that **Sabbath [Day 15 / Month 1]** was a **High Day**), the **Judeans** asked **Pilate (27-37)** that their legs might be broken, and that they might be taken away.*

- 12) **John** employs **Roman** reckoning for hours [**midnight to midnight**] while **Matthew, Mark and Luke** employ **Hebrew** reckoning of hours [**sunset to sunset**].
- 13) In contrast to **Matthew, Mark, Luke and Acts**, the book of **John**, as it now exists in the **Greek** manuscripts, numbers hours from *midnight* as the **Romans** did.

**John 19:14** says **Pilate (27-37)** questioned יהושע Messiah at the *sixth hour* **Roman** reckoning [about **6:00 a.m.**] which was the *twelfth Hebrew Night Hour*.

**John 4:6** says יהושע Messiah sat at Jacobs well at **Sychar** at the *sixth hour* **Roman** reckoning [about **6:00 p.m.**] which was the *twelfth Hebrew Day Hour*.



**John 4:52** says a nobleman travelled for most of a day from **Cana** to **Capernaum** and met יהושע Messiah at the *seventh hour Roman* reckoning [about **7:00 p.m.**] which was the *first Hebrew Night Hour*.

**John 1:39** says the disciples came to the place where יהושע Messiah was staying at the *tenth hour Roman* reckoning [about **10:00 a.m.**] which is the *fourth Hebrew Day Hour*. They stayed with Him for the rest of that day. Although some have claimed there is no historical proof that the **Romans** counted the hours from midnight, such proof indeed exists. According to **Gaius Plinius Secundus** who lived between **23-79 C.E.**, the **Roman** authorities counted civil hours from midnight.

**Pliny the Elder, Natural History 2:77:** “The very day itself men have observed in various manners. The **Babylonians** count the period between the two sunrises, the Athenians that between two sunsets, the Umbrians from midday to midday, the common people everywhere from dawn to dark, the **Roman** priests and the authorities who fix the civil day, and also the **Egyptians** and Hipparchus, the period **from midnight to midnight.**”

Today, the **Roman Gregorian Calendar** counts civil hours from **midnight to midnight**.



# The Sabbath Resurrection

## The Evidence from History: The Limitations of the Date

### The Earliest Potential Year for the Resurrection is 30 C.E. According to Luke 3:1

The internal record of Scripture provides a *certain time frame* within which the resurrection of יהושע Messiah occurred.

*The earliest date for the resurrection is 30 C.E. as the 15<sup>th</sup> of Tiberius (14-37) in 28 C.E. is when יהושע began His ministry at about 30 years of age and John records three Passovers in the adult life of יהושע Messiah.*

### The 15<sup>th</sup> of Tiberius Caesar (14-37) in Luke 3:1

A scholarly debate exists over the exact year Luke was referring to in **Luke 3:1** when he dated the year in which the word of Elohim came to John the Immerser in **Year 15** of **Tiberius Caesar (14-37)**.

**Luke 3:1-3** <sup>1</sup> Now in the *fifteenth year of the reign of Tiberius Caesar (14-37), Pontius Pilate (27-37) being governor of Judea, and Herod [Antipas] (1 B.C.E. – 38 C.E.) being tetrarch of Galilee, and his brother Philip I (1 B.C.E. – 36 C.E.) tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> **Annas I (6-24) and [Joseph II] Caiaphas (27-37) being High Priests, the word of Elohim came to John the son of Zachariah in the wilderness.** <sup>3</sup> *And he came into all the country about Jordan, preaching the immersion of repentance for the remission of sins.**

The word of Elohim came to John the Immerser before he immersed יהושע Messiah. The debate is over whether Luke employed the **Syro-Macedonian**, **Judean**, or **Roman** calendar and whether he refers to the year **28 C.E.** or **29 C.E.** **Ernest L. Martin** appears to be *correct* that Luke was referring to **28 C.E.** based on the testimony of **John 4:35-38**, which indicates that יהושע talked with a woman at **Sychar** in the midst of a **Sabbath Year**.

**John 4:35-38** <sup>35</sup> *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!* <sup>36</sup> *And he who reaps receives wages, and gathers fruit for the Age of Life, that both he who sows and he who reaps may rejoice together.* <sup>37</sup> *For in this the saying is true: ‘One sows and another reaps.’* <sup>38</sup> *I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”*

**Ernest L. Martin** noticed that this statement of יהושע shows that this conversation occurred in a **Sabbath Year**.



**Ernest L. Martin** This reference by יהושע shows that the grain was already available for harvest (after all, it was late May or **early June**), but for some reason He put it in the mouths of the disciples that they would not expect anyone to harvest the grain for another **four months**. Why on earth did יהושע say there were **yet four more months** before harvest, when the harvest season was at its height? The answer is simple if one remembers the agricultural legislation that Moses imposed on **Judeans** and **Samaritans** living in the land of **Israel**. There were agricultural rules that both groups observed in the first century. **The truth is, יהושע made His statement in the midst of what the Judeans and Samaritans called the Sabbatical Year.** Such a year was one in which no sowing or reaping was permitted, from the **New Year** of one autumn to the **New Year** of the next. When this is realized and understood, all chronological difficulties associated with **John 4:35** thoroughly disappear (though they appear to be outright contradictions on the surface).

Ernest L. Martin, *The Star that Astonished the World*, pp. 243-245.

יהושע *likely* made this statement in **John 4:35** on **Day 2 / Month 3** in **28 C.E.** in the midst of a **Sabbath Year**. [**2 Sivan = Sunday, May 16, 28 C.E. (1731421) = Day 2, Month 3**] He spoke these words exactly **4 months to the day** before it became lawful to harvest on **Day 2 / Month 7** in **28 C.E.** in **Shemittah Cycle 562**. [**2 Tishri = Friday, September 10, 28 C.E. (1731538) = Day 2, Month 7**]

**Kenneth Frank Doig** believed Luke employed the **Syro-Macedonian Calendar non-accession reckoning** from **Dios 1**; and so **Year 15** of **Tiberius Caesar (14-37)** fell from **October 20, 27 C.E.** to **October 9, 28 C.E.**

**Ernest L. Martin** discusses two possibilities for **Year 15** of **Tiberius Caesar (14-37)**: **Roman non-accession reckoning** from **January 1, 28 C.E.** to **December 31, 28 C.E.**, or **Syriac non-accession reckoning** from **1 Tishri, 27 C.E.** to **1 Tishri, 28 C.E.** [**September 21, 27 C.E.** to **September 9, 28 C.E.**] **Martin** believed the second possibility was most likely.

Both scholars agree that John the Immerser began his ministry *before* the **Passover** in **28 C.E.** spoken of in **John 2:13**. **Ernest L. Martin** believed יהושע spoke the words in **John 4:35-38** at the end of the *second* Hebrew Month or the beginning of the *third* Hebrew Month in **28 C.E.** יהושע likely spoke the words in **John 4:35-38** on **Day 2 / Month 3** in **28 C.E.** [**2 Sivan = Sunday, May 16, 28 C.E. (1731421) = Day 2, Month 3**]

## The 15<sup>th</sup> of **Tiberius Caesar (14-37)** in Luke 3:1 – **Kenneth Frank Doig**

Slightly Edited Excerpt from Chapter 12 of **Kenneth Frank Doig's** [New Testament Chronology](#)

**Kenneth Frank Doig** The beginning of John the Immerser's ministry occurred "in the **fifteenth year** of the reign of **Tiberius Caesar (14-37).**" (**Luke 3:1**) John immersed יהושע soon thereafter, and this marks the beginning of the Master's ministry (**Luke 3:13, 16-17**). With that year established it is possible to reconcile that יהושע was **about 30 years old** (**Luke 3:23**).

**Tiberius Caesar (14-37)** succeeded to ruler of the empire after the death of **Caesar Augustus (30 B.C.E.-14 C.E.)** on **August 19, 14 C.E.** John the Immerser



began to preach during the **fifteenth year** of **Tiberius' (14-37)** reign. These two exact numbers have led commentators to a broad range of possible times for the beginning of John's ministry. The deviation has been caused by a lack of exact knowledge of the calendar system Luke was using. **Luke's calendar and his reckoning of the reigns of kings is the controlling factor, not how Tiberius (14-37) or the Romans reckoned his reign.**

As with his other timed references, Luke, a **Greek**, was using the **Syro-Macedonian** calendar familiar to **Theophilus**, the **Greek** recipient of his letters in Antioch. This calendar was in use through much of the Middle East, including **Judea**, and would here be an expected reference. The usual reckoning was by the years of the **Syrian Seleucid Era**, which dated by the **Syro-Macedonian** calendar. The rulers of that area reckoned their reigns by this calendar, as discussed in the chapter on "**Herodian** Chronology." They used inclusive reckoning, with the new year beginning with the fall lunar month of **Dios**.<sup>1</sup> The dating of the reign of **Tiberius (14-37)** can be according to Luke's **Syro-Macedonian** calendar.

**Tiberius (14-37)** became **Caesar** on **August 19, 14 C.E.**, and in that year **Dios 1** fell on **October 15**. Thus, his first regnal year according to the **Syro-Macedonian** calendar would be from **Dios 1**, or **October 25, 13 C.E.** until **October 14, 14 C.E.** Luke would have measured the **15 years** from that year one by **non-accession, or inclusive, reckoning**. Thus, the "**fifteenth year**" fell from **October 20, 27 C.E.** to **October 9, 28 C.E.** According to **Syro-Macedonian** reckoning John the Immerser began his ministry between these two dates. This falls in line with the arrival of **Pontius Pilate (27-37)** by the *autumn* of **27 C.E.** The earliest first **Passover** in the ministry of יהושע would have been in **28 C.E.**

The **Roman** coins of **Tiberius (14-37)**, including the coins of the prefects of **Judea**, are dated by dynastic reckoning. From **Madden's** study,<sup>2</sup> "It is almost certain that the regnal years of **Tiberius (14-37)** were computed from the **nineteenth August, A.D. 14**, after the death of **Augustus (30 B.C.E.-14 C.E.)**, and his tribunate year from **June twenty-seventh, A.D. 4**, the year of his adoption. His second year would therefore commence on the **nineteenth of August, A.D. 15**." No coins exist that can be dated from a co-regency beginning in **12 C.E.**

**Roman** historians also used the above dynastic reckoning for **Tiberius (14-37)**. **Tacitus (Annals 4:1)** wrote, "The year when **Caius Asinius** and **Caius Antistius** were consuls was the **ninth** of **Tiberius' (14-37)** reign." The year of the consuls was **23 C.E.**, beginning **January 1**.<sup>3</sup> The **ninth year** was from **August 19, 22 C.E.** to **August 18, 23 C.E.**, which included the beginning of the year **twenty-three**. Further, **Tacitus (Annals 6:51)** wrote that **Tiberius (14-37)** ruled "the **Roman** world, with absolute sway, for about **twenty-three**." It was **twenty-three** inclusive dynastic years from **August 19, 14 C.E.** until **Tiberius' (14-37)** death on **March 16, 37 C.E.**



Also, **Suetonius** (*Tiberius* 73:1) described **Tiberius' (14-37)** death as, “In the **seventy-eighth year** of his age and the **twenty-third** of his reign on the seventeenth day before the Kalends of April, in the consulship of **Gnaeus Acerronius Proculus** and **Gaius Pontius Nigrinus**.” If **Tacitus** or **Suetonius** had reckoned the regnal year from **January 1**, then they would have written **twenty-four years**. However, there was only a **twenty-three year** reign by dynastic reckoning from **Tiberius' (14-37)** accession. For a **Roman** the **fifteenth year** of **Tiberius (14-37)** caused no confusion and was the year beginning **August 19, 28 C.E.** For a **Greek** from Antioch, such as Luke, such dating is not so certain.

Based on Luke's use of the **Syro-Macedonian** calendar it was established that John the Immerser began his ministry between **October 20, 27 C.E.** and **October 9, 28 C.E.** This was the “**fifteenth year** of **Tiberius (14-37)**.” John began his ministry after the arrival of **Pontius Pilate (27-37)**, by the *fall* of **27 C.E.** John immersed יהושע soon thereafter, and the traditional date of January 6 is here used. This date is supported by an understanding of Luke's usage of יהושע being “**about thirty years**” old at that time, and the **30 years** are exact by the **Jewish** or **Syro-Macedonian** calendars. The chronology will proceed using January 6, 28 C.E. as the probable date for the immersion of יהושע. This will place the first **Passover** in the ministry of יהושע in **28 C.E.**, as will be confirmed in the following chapter.

Kenneth Frank Doig's *New Testament Chronology*, Lewiston, NY: Edwin Mellen Press, 1990.

<sup>1</sup> In the later version of the Syro-Macedonian calendar the new year began with the month Hyperberetaios, which was permanently aligned with October 1 of the Julian Calendar. See J. Finegan, *Handbook of Biblical Chronology* (Princeton: Princeton Univ. Press, 1964), 61-69.

<sup>2</sup> F. Madden, *History of Jewish Coinage* (Argonaut, 1864, rev. 1967), 23.

<sup>3</sup> A. E. Samuel, *Greek and Roman Chronology* (Munich: Oscar Beck, 1972), 268.

**Kenneth Frank Doig** is correct that John immersed the Messiah *before* **Passover** in **28 C.E.**, but January 6 is too early as it does not correspond with the account in **John 1:29-2:22**. The Messiah was *likely* immersed on **Day 27 / Month 12** in **28 C.E.** [**27 Adar = Sabbath, March 13, 28 C.E. (171357) = Day 27, Month 12**].

The 15<sup>th</sup> of **Tiberius Caesar (14-37)** in Luke 3:1 – Ernest L. Martin  
Slightly Edited Excerpt from Ernest L. Martin's “The Chronology of New Testament Times”

## The Importance of 28 C.E. in Messiah's Ministry

**Ernest L. Martin** When the complete ramifications of this subject are recognized, it will be seen how important the proper interpretation of **John 4:35-38** really is. It represents a powerful chronological benchmark which can help us identify the years when the various **festivals** took place that John mentioned in his Gospel. When it is realized that the **Sabbatical Year** of **27 C.E.** to **28 C.E.** is the first year of Messiah's ministry, most of the other chronological indications in the Gospels and epistles can make much better sense.

When I wrote my book “The Birth of Messiah Recalculated” in **1980 C.E.** I had not yet noticed the chronological importance of **John 4:35-38**. Had I realized that



this was an indication of a **Sabbatical Year** (which indeed it is), then it would have been simple to show that Messiah began His ministry during the **Sabbatical Year** from **Tishri One [New Moon 7]** in **27 C.E.** to **Tishri One [New Moon 7]** in **28 C.E.** New research since that time (to accord with **Second Peter 3:18**) has now established that **John 4:35-38** is indeed describing events appropriate to that **Sabbatical Year**, and I have this information in my book “The Star That Astonished the World.” While this is true, this still does not tell us the exact time during that unique year when Messiah officially commenced His ministry. But this is not difficult to determine if one will pay attention to other chronological data which are mentioned in the Set Apart Scriptures.

First of all, we are told that יהושע “began [His ministry] about thirty years of age” (**Luke 3:23**). To be “**about**” thirty means that He was approaching His birthday. As explained in my book “The Birth of Messiah Recalculated” (and in my new book “The Star That Astonished the World,” He was born on the **Day of Trumpets (Tishri One) [New Moon 7]**. In the Scriptures we find that everyone was advanced **1 year** of age on the same day (again, this was the **Day of Trumpets**). The late Spring of **28 C.E.** would fit Luke’s description ideally because He would become exactly **30 years** of age on the **Day of Trumpets** which began the Hebrew **Autumn**.

Since it appears that Messiah was approaching **30 years** of age when He began His ministry, where and when did that official beginning take place? One thing for certain, Peter who was an eyewitness to all such affairs said His ministry began “in Galilee” (**Acts 10:37**). The first miracle Messiah performed was turning the water into wine which was in **Cana** of Galilee, **but this was not the time for the official commencement of His ministry** because He told His mother that “**Mine hour is not yet come**” (**John 2:4**). Soon after that event Messiah went to **Jerusalem** for the **Passover** and performed some miracles to the astonishment of the people (**John 2:23**), but the apostle John specifically states that “**He did not commit Himself unto them**” (**John 2:24**). After that first **Passover**, He returned through **Samaria** where He told the apostles that the **Sabbatical Year** they were then experiencing would end in **4 months** time (**John 4:35-38**).

Messiah’s statement recorded in **John 4:35** can now be recognized as a reference to the **Sabbatical Year** of **27 C.E.** to **28 C.E.** This powerful indication would make Luke’s reference to **Tiberius’ (14-37) 15th year** as an inclusive reckoning i.e. when **Tiberius (14-37)** assumed command of the empire at the death of **Augustus (30 B.C.E.-14 C.E.) (19 August, 14 C.E.)**, the year current (the one beginning at the start of the calendar year) is considered **Tiberius’ (14-37) first year**. If, then, the **Roman** civil year was intended by Luke, **Tiberius’ (14-37) first regnal year** began with **1 January, 14 C.E.**, and his **15th year** with **1 January, 28 C.E.** If, on the other hand, Luke was employing the **Syriac** year and traditionally both he and **Theophilus** were from Antioch, then **Tiberius’ (14-37) 15th year** began with **1 Tishri, 27 C.E.** This reckoning would dovetail with the **Judean** year in **Jerusalem**. **This latter deduction appears the most likely.**

Adapted quotation from Ernest L. Martin, The Chronology of New Testament Times, 1995.  
<[www.askelm.com/prophecy/p950102.htm](http://www.askelm.com/prophecy/p950102.htm)>



# The Fifteenth Year of Tiberius (14-37)

## Ernest L. Martin's Determination

### New Moon 7

יהושע Born

-Day 1 Month 7  
-1 Tishri 3 B.C.E.  
-Thursday  
-September 12  
-JD 1720582

### New Moon 7

יהושע @ 30

-Day 1 Month 7  
-1 Tishri 28 C.E.  
-Thursday  
-September 9  
-JD 1731537

-----30 Years-----

Luke 3:23

Luke 3:23-38 <sup>23</sup> Now יהושע Himself began His ministry at *about thirty years of age*, being (as reckoned) the son of Joseph, the son of Heli.

## Kenneth Frank Doig's Determination

### Syro-Macedonian Calendar

Dios 1

October 20, 27 C.E.

Dios 1

October 20, 28 C.E.

|<-15<sup>th</sup> Tiberius (14-37)->|

Luke 3:1-3

Luke 3:1-3 <sup>1</sup> Now in the *fifteenth year of the reign of Tiberius Caesar (14-37)*, Pontius Pilate (27-37) being governor of *Judea*, and Herod [Antipas] (1 B.C.E. – 38 C.E.) being tetrarch of Galilee, and his brother Philip I (1 B.C.E. – 36 C.E.) tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> Annas I (6-24) and [Joseph II] Caiaphas (27-37) being High Priests, the word of Elohim came to John the son of Zachariah in the wilderness. <sup>3</sup> And he came into all the country about Jordan, preaching the immersion of repentance for the remission of sins.

**The Earliest  
Conceivable  
Year for the  
Crucifixion  
of יהושע  
Messiah  
is 30 C.E.**

## Ernest L. Martin's Determination

### Syriac Calendar

1 Tishri

September 21, 27 C.E.

1 Tishri

September 9, 28 C.E.

|<-15<sup>th</sup> Tiberius (14-37)->|

Luke 3:1-3

### Passover

יהושע @ 29

-Day 14 Month 1  
-14 Nisan 28 C.E.  
-Tuesday  
-March 30  
-JD 1731374

John 2:13 And the *Judeans'* Passover was at hand, and יהושע went up to Jerusalem.

### Passover

יהושע @ 31

-Day 14 Month 1  
-14 Nisan 30 C.E.  
-Friday  
-April 7  
-JD 1732112

John 13:1 Now before the feast of the Passover, when יהושע knew that His hour was come that He should depart out of this world to the Father, having loved His own which were in the world, He loved them to the end.

### First Passover

The Passover in John 2:13 in fact occurred in 28 C.E.

### Second Passover

The Passover in John 6:4 in fact occurred in 32 C.E.

### Third Passover

The Passover in John 13:1 in fact occurred in 34 C.E.

**This graphic is for argumentative purposes to prove that earliest conceivable year for the crucifixion is 30 C.E.**



## The Messiah was About 30 years of Age when He began His Ministry in the 15<sup>th</sup> of Tiberius Caesar (14-37)

**Luke 3:1-3** <sup>1</sup> Now in the **fifteenth year of the reign of Tiberius Caesar**, **Pontius Pilate (27-37)** being governor of **Judea**, and **Herod [Antipas] (1 B.C.E. – 38 C.E.)** being tetrarch of Galilee, and his brother **Philip I (1 B.C.E. – 36 C.E.)** tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, <sup>2</sup> **Annas I (6-24)** and [**Joseph II**] **Caiaphas (27-37)** being High Priests, the word of Elohim came to John the son of Zachariah in the wilderness. <sup>3</sup> And he came into all the country about Jordan, preaching the immersion of repentance for the remission of sins.

**Luke 3:23** And יהושע Himself began to be about **thirty years of age**.

## The Messiah's Public Ministry Spanned at Least 3 Years

The ministry of יהושע spanned **at least 3 years**. This is provable as John recorded three **Passovers** after יהושע was immersed by John the Immerser. The **Passover** in **John 2:13** was in **28 C.E.** The **Passover** in **John 6:4** was in **32 C.E.**, and the **Passover** in **John 13:1** was in **34 C.E.** It is because John recorded three **Passovers** that it is commonly understood that יהושע had a **3 year** ministry. However, the true length of time from when יהושע Messiah was immersed by John the Immerser until the time of the Messiah's ascension was **6 years and 2 months**.

**John 2:13** And the **Judeans' Passover** was at hand [in **28 C.E.**], and יהושע went up to **Jerusalem**.

**John 6:4** And the **Passover** [in **32 C.E.**], a feast of the **Judeans** was nigh.

**John 13:1** Now before the feast of the **Passover** [in **34 C.E.**], when יהושע knew that His hour was come that He should depart out of this world to the Father, having loved His own which were in the world, He loved them to the end.

The third reference by John to the **Passover** in **John 13:1** is the year יהושע died and was resurrected which in fact occurred in **34 C.E.** However, that John recorded three **Passovers** indicates that the year of the crucifixion and resurrection must have taken place **after 29 C.E.** with the first possible year being **30 C.E.**

The Latest Year for the Resurrection is 36 C.E. as Josephus Indicates **Pilate (27-37)** Began as Prefect of **Judea** in 27 C.E. And Held that Office Until he Was Sent to **Rome** Early in 37 C.E.

Combining the historical data in Scripture with that of Josephus indicates the latest date for the death and resurrection of יהושע.

**The latest date for the resurrection is 36 C.E. as Pilate (27-37) was not in Jerusalem in 37 C.E. and Joseph II Caiaphas (27-37) was expelled as High Priest by Vitellius in Jerusalem at Passover in 37 C.E.**



**Joseph II Caiaphas (27-37)** is mentioned as the High Priest in the year יהושע was crucified.

**Matthew 26:3** *Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called [Joseph II] Caiaphas (27-37).*

**John 18:28** *Then they led יהושע from [Joseph II] Caiaphas (27-37) to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.*

**Pontius Pilate (27-37)** is explicitly mentioned in the Scriptures as being governor in the year יהושע was crucified. His name appears **54 times** in relation to the year of the Messiah's crucifixion: **Matthew 27:2, 27:13, 27:17, 27:22, 27:24, 27:58, 27:58, 27:62, 27:65; Mark 15:1, 15:2, 15:4, 15:5, 15:9, 15:12, 15:14, 15:15, 15:43, 15:44; Luke 23:1, 23:3, 23:4, 23:6, 23:11, 23:12, 23:13, 23:20, 23:24, 23:52; John 18:29, 18:31, 18:33, 18:35, 18:37, 18:38, 19:1, 19:4, 19:5, 19:6, 19:8, 19:10, 19:12, 19:13, 19:15, 19:19, 19:21, 19:22, 19:31, 19:38, 19:38; Acts 3:13, 4:27, 13:28; and 1 Timothy 6:13.**

However according to Josephus, both **Joseph II Caiaphas (27-37)** and **Pontius Pilate (27-37)** were *not* in positions of authority in **Jerusalem** by **Passover** of **37 C.E.**

**Josephus, Antiquities 18 / 85-89** <sup>85</sup> But the nation of the **Samaritans** did not escape without tumults. The man who excited them to it, was one who thought lying a thing of little consequence, and contrived everything so, that the multitude might be pleased; so he bade them get together upon **Mount Gerizzim**, which is by them looked upon as the most set apart of all mountains, and assured them that, when they were come thither, he would show them those sacred vessels which were laid under that place, because Moses put them there. <sup>86</sup> So they came thither armed, and thought the discourse of the man probable; and as they abode at a certain village, which was called **Tirathaba**, they got the rest together to them, and desired to go up the mountain in a great number together. <sup>87</sup> But **Pilate (27-37)** prevented their going up, by seizing upon the roads with a great band of horsemen and footmen, who fell upon those that were gotten together in the village; and when they came to an action, some of them they slew, and others of them they put to flight, and took a great many alive, the principal of whom, and also the most potent of those that fled away, **Pilate (27-37)** ordered to be slain. <sup>88</sup> But when this tumult was appeased, the **Samaritan** senate sent an embassy to **Vitellius**, a man that had been consul, and who was now president of **Syria**, and accused **Pilate (27-37)** of the murder of those that were killed; for that they did not go to **Tirathaba** in order to revolt from the **Romans**, but to escape the violence of **Pilate (27-37)**. <sup>89</sup> So **Vitellius** sent **Marcellus (37)**, a friend of his, to take care of the affairs of **Judea**, and ordered **Pilate (27-37)** to go to **Rome**, to answer before the **Emperor** to the accusation of the **Judeans**. So **Pilate (27-37)**, when he had tarried ten years in **Judea** [27-37 C.E.], made haste to **Rome**, and this in obedience to the orders of **Vitellius**, which he durst not contradict; but before he could get to **Rome**, **Tiberius (14-37)** was dead. [**Tiberius (14-37)** died on **9 Nisan = Sabbath, March 16, 37 C.E. (1734647) = Day 9, Month 1**]

William Whiston, The Works of Josephus, p. 482.



## Joseph II Caiaphas (27-37) Was Expelled as High Priest by Vitellius at Passover in 37 C.E.

Josephus, *Antiquities* 18 / 90-95 <sup>90</sup> But **Vitellius** came into **Judea**, and went up to **Jerusalem**; it was at the time of that **Festival** which is called the **Passover**. **Vitellius** was there magnificently received, and **released the inhabitants of Jerusalem from all taxes** upon the fruits that were bought and sold, and gave them leave to have the care of the high priest's vestments, with all their ornaments, and to have them under the custody of the priests in the temple; which power they used to have formerly, <sup>91</sup> although at this time they were laid up in the tower of Antonia, the citadel so called, and that on the occasion following: – There was one of the [high] priests, named **Hyrchanus I (138-104)**, and as there were many of that name, he was the first of them; this man built a tower near the temple, and when he had so done, he generally dwelt in it, and had these vestments with him; because it was lawful for him alone to put them on, and he had them there repositied when he went down into the city, and took his ordinary garments; <sup>92</sup> the same things were continued to be done by his sons, and by their sons after them; but when **Herod the Great (37-1)** came to be king, he rebuilt this tower, which was very conveniently situated, in a magnificent manner; and because he was a friend to Antonius, he called it by the name of Antonia; and as he found these vestments lying there, he retained them in the same place, as believing that, while he had them in his custody, the people would make no innovations against him. <sup>93</sup> The like to what **Herod the Great (37-1)** did was done by his son **Archelaus (1 B.C.E. – 6 C.E.)**, who was made king after him; after whom the **Romans**, when they entered on the government, took possession of these vestments of the high priest, and had them repositied in a stone chamber, under the seal of the priests, and of the keepers of the temple the captain of the guard lighting a lamp there every day; <sup>94</sup> and seven days before a **Festival** they were delivered to them by the captain of the guards, when the high priest having purified them, and made use of them, laid them up again in the same chamber where they had been laid up before, and this the very next day after the feast was over. This was the practice at the three yearly **Festivals**, and on the fast day; <sup>95</sup> but **Vitellius** put those garments into our own power, as in the days of our forefathers, and ordered the captain of the guard not to trouble himself to inquire where they were laid, or when they were to be used; and this he did as an act of kindness, to oblige the nation to him. **Besides which, he also deprived Joseph II, who was called Caiaphas (27-37), of the high priesthood, and appointed Jonathan III (37), the son of Ananus I (6-24), the former high priest, to succeed him.** After which he took his journey back to Antioch.

William Whiston, *The Works of Josephus*, pp. 482-483.



## Jonathan III (37) Was Expelled as High Priest By Vitellius at Shavuot in 37 C.E.

Josephus, *Antiquities* 18 / 120-124 <sup>120</sup> So Vitellius prepared to make war with Aretas IV (9 B.C.E.-40 C.E.), having with him two legions of armed men; he also took with him all those of light armature, and of the horsemen which belonged to them, and were drawn out of those kingdoms which were under the Romans, and made haste for Petra, and came to Ptolemais [Acre]. <sup>121</sup> But as he was marching very busily, and leading his army through their land; for that the laws of their country would not permit them to overlook those images which were brought into it, of which there were a great many in their ensigns; <sup>122</sup> so he was persuaded by what they said, and changed that resolution of his, which he had before taken in this matter. Whereupon he ordered the army to march along the Great Plain, while he himself, with Herod [Antipas] (1 B.C.E.-38 C.E.) the tetrach, and his friends, went up to Jerusalem to offer sacrifice to Elohim, an ancient Festival of the Judeans then just approaching [Shavuot]; <sup>123</sup> and when he had been there and been honorably entertained by the multitude of the Judeans, he made a stay there for three days [Day 7 / Month 3 – Day 9 / Month 3 in 37 C.E.], within which time he deprived Jonathan III (37) of the high priesthood, and gave it to his brother Theophilus II (37-42); <sup>124</sup> but when on the fourth day [of the week on Day 10 / Month 3 in 37 C.E.] letters came to him, which informed him of the death of Tiberius (14-37), he obliged the multitude to take an oath of fidelity to Caius (37-41); he also recalled the army, and made them every one go home, and take their winter quarters there, since, upon the devolution of the empire upon Caius (37-41), he had not the like authority of making this war which he had before.

William Whiston, *The Works of Josephus*, pp. 484-485.

Josephus said that Pilate (27-37) reigned for 10 years which was from 27-37 C.E. [Antiquities 18 / 89] Vitellius sent Marcellus to order Pilate (27-37) to go to Rome to answer to charges brought against him by the Samaritan senate. However, before Pilate (27-37) arrived in Rome, Tiberius (14-37) was dead [Antiquities 18 / 89]. Tiberius (14-37) died on March 16, 37 C.E. [9 Nisan = Sabbath, March 16, 37 C.E. (1734647) = Day 9, Month 1] Pilate's (27-37) tenure as Prefect in Judea ended after 10 years in 37 C.E., which means it began in 27 C.E.

Vitellius was in Jerusalem for the Passover [Antiquities 18 / 90] on March 21, 37 C.E. exactly 5 days after Tiberius (14-37) died. [14 Nisan = Thursday, March 21, 37 C.E. (1734652) = Day 14, Month 1] At this time, Vitellius granted the people in Jerusalem a tax break on fruit in Year 2 of Shemittah Cycle 563 [Antiquities 18 / 90]. Vitellius also deprived Joseph I Caiaphas (27-37) of the High Priesthood during the Passover in 37 C.E. and gave it to Jonathan III (37) [Antiquities 18 / 95].

After Passover, Vitellius began marching through Judea toward Petra to make war with the Nabatean king Aretas IV (9 B.C.E.-40 C.E.) [Antiquities 18 / 120]. Vitellius was persuaded not to march through Judea by principle men in Judea, and ordered his troops to march through the Great Plain instead [Antiquities 18 / 122]. At this time Vitellius rendezvoused with Herod



**Antipas (1 B.C.E.-38 C.E.)** in **Jerusalem** for **Shavuot** which happened to be on a **Weekly Sabbath** in 37 C.E. [**6 Sivan = Sabbath, May 11, 37 C.E. (1734703) = Day 6, Month 3**]

Sometime in the **3 days** [**Antiquities 18 / 123**] following **Shavuot**, between **Day 7 / Month 3 – Day 9 / Month 3**, **Vitellius** deprived **Jonathan III (37)** of the High Priesthood and gave it to **Theophilus II (37-42)**. It was on the **fourth day** [**Antiquities 18 / 124**] of the week on **Day 10 / Month 3** that **Vitellius** received news that **Tiberius (14-37)** was dead. [**10 Sivan = Wednesday, May 15, 37 C.E. (1734707) = Day 10, Month 3**]

It took **60 days** for news to reach **Vitellius** that **Tiberius (14-37)** was dead. **Tiberius (14-37)** died **5 days** before **Passover** in 37 C.E., but **Vitellius** was only informed of this **4 days** after **Shavuot** in 37 C.E. Therefore, based on the testimony of Josephus [**Antiquities 18 / 85-95**] the resurrection occurred *before* 37 C.E.

## The Evidence from the Moon Cycle

*The evidence from the cycle of the Moon indicates the crucifixion of יהושע occurred on Passover on Day 14 / Month 1 and that the resurrection of יהושע occurred on the third day of Unleavened Bread on Day 17 / Month 1 on the Weekly Sabbath in 34 C.E.*

In **Matthew 12:39**, **Matthew 16:4** and **Luke 11:29** it is recorded *three times* that יהושע gave the *sign of the prophet Jonah* as a specific *sign* to the generation of his time.

**Matthew 12:39** *But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.”*

**Matthew 16:4** *“A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah.” And He left them and departed.*

**Luke 11:29** *And while the crowds were thickly gathered together, He began to say, “This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet.”*

Many people do not understand the *sign of the prophet Jonah* and have not carefully considered **Matthew 12:40** in relation to the resurrection of יהושע Messiah.

**Matthew 12:40** *“For as Jonah was three days and three nights in the belly of the great fish; so shall the Son of Man be three days and three nights in the heart of the earth.”*

The *sign of the prophet Jonah* was that יהושע Messiah was in the heart of the earth for **3 days** and **3 nights**. The truth is, it is *impossible* to have **3 days** and **3 nights**, or *any portion* of **3 days** and **3 nights**, in a Friday afternoon crucifixion to Sunday morning resurrection scenario for יהושע Messiah as taught, accepted and practiced by all denominations of Christianity.

As a Friday to Sunday scenario doesn't meet the Scriptural requirements of **3 days** and **3 nights** in **Matthew 12:40**, this then leaves two possibilities: a Wednesday to **Sabbath** scenario, or a Thursday to Sunday scenario. There are only *two possible outcomes* for the day of the *crucifixion*:



- 1) *If one incorrectly* decides to interpret the **Greek** *mia tōn sabbatōn* [μια των σαββάτων] as “*first day of the week*” instead of “*First Sabbath*” to support a position that יהושע arose on the *first day of the week*, then the Messiah would have been crucified on the *fifth day of the week*. **John 19:31** indicates יהושע was crucified on **Passover** on **Day 14 / Month 1** on the “**Preparation Day**” – the day before **Day 15 / Month 1** and the “**High Day**” of **Unleavened Bread** – therefore יהושע was crucified *on the fifth day of the week*.
- 2) *If one correctly* decides to interpret the **Greek** *mia tōn sabbatōn* [μια των σαββάτων] as “*First Sabbath*” instead of “*first day of the week*” to support a position that יהושע arose on the *First Sabbath* counting to **Shavuot**, then the Messiah would have been crucified on the *fourth day of the week*. **John 19:31** indicates that יהושע was crucified on **Passover** on **Day 14 / Month 1** on the “**Preparation Day**” – before **Day 15 / Month 1** and the “**High Day**” of **Unleavened Bread** – therefore יהושע was crucified *on the fourth day of the week*.

Likewise there are only *two possible outcomes* for the day of the *resurrection*:

- 1) *If* יהושע was crucified on **Day 14 / Month 1** on **Passover** *on the fifth day of the week* – then the resurrection of יהושע occurred on *the first day of the week*.
- 2) *If* יהושע was crucified on **Day 14 / Month 1** on **Passover** *on the fourth day of the week* – then the resurrection of יהושע occurred *on the First Weekly Sabbath* counting to **Shavuot**.

There are no other options for those holding to the *sign of the prophet Jonah* and the *three days and three nights* in **Matthew 12:40**. The *rule of the equinox* and the *moon cycle* as retro-calculated by the **Creation Calendar** settles this argument by showing which **day of the week** the **Passover** fell on between **30-36 C.E.**

For the calendar prescribed by Elohim in the Torah always reckoned that a **Hebrew Day** begins at sunset, a **Hebrew Month** begins when the first visible crescent becomes potentially visible in **Jerusalem**, and that a **Hebrew Year** always places **Day 15 / Month 1** *on or after* the Hebrew Day of the **spring equinox** in order to keep the **Festival of Unleavened Bread** in its season from year to year according to **Exodus 13:10**.

Therefore, *without even arguing about the interpretation of the Greek* phrase *mia tōn sabbatōn* [μια των σαββάτων], it is *astronomically impossible* for the *crucifixion* to have occurred in any other year but **34 C.E.** on the **fourth day** of the week on the **Passover** on **Day 14 / Month 1** on the **Creation Calendar**. Using the *rule of the equinox*, it is *astronomically impossible* for the *resurrection* to have occurred on any other day than on **Day 17 / Month 1** on the **seventh day Sabbath** in **34 C.E.**

**John 20:1** *And on the First Sabbath [μια των σαββάτων] Mary Magdalene came early to the tomb while it was still dark and saw the stone taken away from the tomb.*

John makes it clear that יהושע Messiah arose very early in the morning *before sunrise while it was still dark*, and this was on **Day 17 / Month 1** on the **First Sabbath** of seven **Weekly Sabbaths** in the count to **Shavuot**.

This truth absolutely contradicts the idea of a Sunday resurrection and it destroys the authority of any teacher who says to observe “Good Friday” and “Easter Sunday.” The “Good Friday” and “Easter Sunday” teaching derives from the pagan practices of **Egypt** and **Babylon** which crept into the true faith of יהושע Messiah – the faith of the Elohim of Abraham, Isaac and Jacob.



## Identifying the Day of the Week and the Year of the Crucifixion Which Occurred on the **Passover** on Day 14 / Month 1 in 34 C.E.

	Year	Day of the Week on <b>Passover</b> – Day 14 / Month 1
	26 C.E.	<b>Yom Shi-shi</b> / Friday
	27 C.E.	<b>Yom Ham-i-shi</b> / Thursday
	28 C.E.	<b>Yom Shli-shi</b> / Tuesday <span style="float: right;"><i>Messiah begins ministry</i></span>
<i>The Resurrection must occur after</i>	29 C.E.	<b>Yom She-ni</b> / Monday
-----		
	30 C.E.	<b>Yom Shi-shi</b> / Friday <span style="float: right;"><i>Three <b>Passovers</b> in John</i></span>
	31 C.E.	<b>Yom Shli-shi</b> / Tuesday
	32 C.E.	<b>Yom She-ni</b> / Monday
	33 C.E.	<b>Yom Shi-shi</b> / Friday
	<b>34 C.E.</b>	<b>Yom Re-vi-i</b> / Wednesday <span style="float: right;"><i>Only day for crucifixion</i></span>
	35 C.E.	<b>Yom Shli-shi</b> / Tuesday <span style="float: right;"><i>Paul's latest year</i></span>
	36 C.E.	<b>Sha-bat</b> / <b>Sabbath</b> <span style="float: right;"><i>Josephus' latest year</i></span>
-----		
<i>The Resurrection must occur before</i>	37 C.E.	<b>Yom Ham-i-shi</b> / Thursday <span style="float: right;"><i><b>Caiaphas</b> and <b>Pilate</b> Were Not in Power</i></span>

*The evidence from the cycle of the Moon indicates the crucifixion of יהושע occurred on **Passover** on Day 14 / Month 1 and that the resurrection of יהושע occurred on the third day of **Unleavened Bread** on Day 17 / Month 1 on the **Weekly Sabbath** in 34 C.E.*

All major events in the Messiah's life were on the **Appointed Times** of יהודה. The **birth** of the Messiah was on the **Day of Trumpets** / **Yom Teruah** on the **High Sabbath** of **New Moon 7** in **3 B.C.E.** [**1 Tishri = Thursday, September 12, 3 B.C.E. (1720582) = Day 1, Month 7**] <https://torahcalendar.com/PDF/BirthOfMessiah.pdf>

The Messiah was **crucified** on **Passover** in 34 C.E. [**14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1**] The moon testifies that **only in 34 C.E.** does **Passover** fall on the fourth day of the week.

The **resurrection** of the Messiah was on the **third day** of the **Festival of Unleavened Bread** in 34 C.E. [**17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17, Month 1**] The **resurrection** also occurred on a **Weekly Sabbath**, and on the **First Sabbath** of seven **Weekly Sabbaths** in the count to **Shavuot**.

The last thing the Messiah did was to give us the gift of **His Spirit** on the **Festival of Shavuot** / **Pentecost** on **Day 7 / Month 3** in 34 C.E. [**7 Sivan = Friday, May 14, 34 C.E. (1733610) = Day 7, Month 3**] He gave us **His Spirit** to comfort us and to lead us and to guide us in all truth. <https://torahcalendar.com/PDF/HowToCountTheOMER2.pdf>



# The Moon Testifies that Only in 34 C.E. Does **Passover** Fall on the 4<sup>th</sup> Day of the Week

	1 <sup>st</sup> Day Sunday	2 <sup>nd</sup> Day Monday	3 <sup>rd</sup> Day Tuesday	4 <sup>th</sup> Day Wednesday	5 <sup>th</sup> Day Thursday	6 <sup>th</sup> Day Friday	7 <sup>th</sup> Day Saturday
Year 28 C.E.	12 <small>27 March sunset to 28 March sunset</small>	13 <small>28 March sunset to 29 March sunset</small>	14 <b>Passover</b> <small>29 March sunset to 30 March sunset</small>	15 1 <sup>st</sup> Day of Unleavened Bread <small>30 March sunset to 31 March sunset</small>	16 First Fruits <small>31 March sunset to 1 April sunset</small>	17 3 <sup>rd</sup> Day of Unleavened Bread <small>1 April sunset to 2 April sunset</small>	18 4 <sup>th</sup> Day of Unleavened Bread <small>2 April sunset to 3 April sunset</small>
Year 29 C.E.	13 <small>16 April sunset to 17 April sunset</small>	14 <b>Passover</b> <small>17 April sunset to 18 April sunset</small>	15 1 <sup>st</sup> Day of Unleavened Bread <small>18 April sunset to 19 April sunset</small>	16 First Fruits <small>19 April sunset to 20 April sunset</small>	17 3 <sup>rd</sup> Day of Unleavened Bread <small>20 April sunset to 21 April sunset</small>	18 4 <sup>th</sup> Day of Unleavened Bread <small>21 April sunset to 22 April sunset</small>	19 5 <sup>th</sup> Day of Unleavened Bread <small>22 April sunset to 23 April sunset</small>
Year 30 C.E.	9 <small>1 April sunset to 2 April sunset</small>	10 <small>2 April sunset to 3 April sunset</small>	11 <small>3 April sunset to 4 April sunset</small>	12 <small>4 April sunset to 5 April sunset</small>	13 <small>5 April sunset to 6 April sunset</small>	14 <b>Passover</b> <small>6 April sunset to 7 April sunset</small>	15 1 <sup>st</sup> Day of Unleavened Bread <small>7 April sunset to 8 April sunset</small>
Year 31 C.E.	12 <small>24 March sunset to 25 March sunset</small>	13 <small>25 March sunset to 26 March sunset</small>	14 <b>Passover</b> <small>26 March sunset to 27 March sunset</small>	15 1 <sup>st</sup> Day of Unleavened Bread <small>27 March sunset to 28 March sunset</small>	16 First Fruits <small>28 March sunset to 29 March sunset</small>	17 3 <sup>rd</sup> Day of Unleavened Bread <small>29 March sunset to 30 March sunset</small>	18 4 <sup>th</sup> Day of Unleavened Bread <small>30 March sunset to 31 March sunset</small>
Year 32 C.E.	13 <small>12 April sunset to 13 April sunset</small>	14 <b>Passover</b> <small>13 April sunset to 14 April sunset</small>	15 1 <sup>st</sup> Day of Unleavened Bread <small>14 April sunset to 15 April sunset</small>	16 First Fruits <small>15 April sunset to 16 April sunset</small>	17 3 <sup>rd</sup> Day of Unleavened Bread <small>16 April sunset to 17 April sunset</small>	18 4 <sup>th</sup> Day of Unleavened Bread <small>17 April sunset to 18 April sunset</small>	19 5 <sup>th</sup> Day of Unleavened Bread <small>18 April sunset to 19 April sunset</small>
Year 33 C.E.	9 <small>28 March sunset to 29 March sunset</small>	10 <small>29 March sunset to 30 March sunset</small>	11 <small>30 March sunset to 31 March sunset</small>	12 <small>31 March sunset to 1 April sunset</small>	13 <small>1 April sunset to 2 April sunset</small>	14 <b>Passover</b> <small>2 April sunset to 3 April sunset</small>	15 1 <sup>st</sup> Day of Unleavened Bread <small>3 April sunset to 4 April sunset</small>
↓							
Year 34	11 <small>20 March sunset to 21 March sunset</small>	12 <small>21 March sunset to 22 March sunset</small>	13 <small>22 March sunset to 23 March sunset</small>	14 <b>Passover</b> <small>23 March sunset to 24 March sunset</small>	15 1 <sup>st</sup> Day of Unleavened Bread <small>24 March sunset to 25 March sunset</small>	16 First Fruits <small>25 March sunset to 26 March sunset</small>	17 3 <sup>rd</sup> Day of Unleavened Bread <small>26 March sunset to 27 March sunset</small>
				<i>Messiah Crucified</i>		<i>Resurrection</i>	
↑							
Year 35 C.E.	12 <small>9 April sunset to 10 April sunset</small>	13 <small>10 April sunset to 11 April sunset</small>	14 <b>Passover</b> <small>11 April sunset to 12 April sunset</small>	15 1 <sup>st</sup> Day of Unleavened Bread <small>12 April sunset to 13 April sunset</small>	16 First Fruits <small>13 April sunset to 14 April sunset</small>	17 3 <sup>rd</sup> Day of Unleavened Bread <small>14 April sunset to 15 April sunset</small>	18 4 <sup>th</sup> Day of Unleavened Bread <small>15 April sunset to 16 April sunset</small>
Year 36 C.E.	8 <small>24 March sunset to 25 March sunset</small>	9 <small>25 March sunset to 26 March sunset</small>	10 <small>26 March sunset to 27 March sunset</small>	11 <small>27 March sunset to 28 March sunset</small>	12 <small>28 March sunset to 29 March sunset</small>	13 <small>29 March sunset to 30 March sunset</small>	14 <b>Passover</b> <small>30 March sunset to 31 March sunset</small>

## The Scriptures Employ Sunset to Sunset Reckoning

The Scriptures employ *sunset to sunset* reckoning for Hebrew Days *uniformly* in the following Scriptures.

**Matthew 12:40** “For as Jonah was *three days and three nights* in the belly of the great fish; so shall the Son of Man be *three days and three nights* in the heart of the earth.”



**Matthew 16:21** *From that time on יהושע began to show to His disciples, how He must go into **Jerusalem**, and suffer many things at the hand of the elders and chief priests and scribes and be killed, and be raised again **the third day** [of the **Festival of Unleavened Bread**].*

**Matthew 17:23** *“And they shall kill Him, and **the third day** [of the **Festival of Unleavened Bread**] He shall be raised again.” And they were very sorrowful.*

**Matthew 20:19** *“And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and **the third day** [of the **Festival of Unleavened Bread**] He shall rise.”*

**Matthew 27:62-64** <sup>62</sup> *On the next day, which followed the **Day of Preparation**, the chief priests and **Pharisees** gathered together to **Pilate (27-37)**, <sup>63</sup> saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘**After three days** I will rise.’ Command therefore that the sepulchre be made sure until **the third day** [of the **Festival of Unleavened Bread**], in case His disciples come by night, and steal Him away, and say to the People, ‘He is risen from the dead:’ so the last error shall be worse than the first.”*

**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.*

**Mark 9:31** *“And they shall kill Him; and after that He is killed, He shall rise **the third day** [of the **Festival of Unleavened Bread**].”*

**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** [of the **Festival of Unleavened Bread**] He shall rise again.”*

**Luke 9:21-22** <sup>21</sup> *And He strictly warned them, and commanded them to tell no man that thing; <sup>22</sup> 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** [of the **Festival of Unleavened Bread**].”*

**Luke 13:32** *And He said to them, “Go and tell that fox, ‘Behold, I cast out devils, and I do cures to day and tomorrow, and **the third day** [of the **Festival of Unleavened Bread**] I shall be perfected.’”*

**Luke 18:33** *“And they shall scourge Him, and put Him to death: and **the third day** [of the **Festival of Unleavened Bread**] He shall rise again.”*

**Luke 24:21** *“But we trusted that it had been He which should have redeemed **Israel**: and beside all this, today is the **third day** since these things were done.”*

**Luke 24:4-8** <sup>4</sup> *And it came to pass, as they were very perplexed, behold, two men stood by them in shining garments. <sup>5</sup> And as they were afraid, and bowed down their faces to the earth, they said to them, “Why do you seek the living among the dead? <sup>6</sup> He is not here, but is risen: remember how He spoke to you when He was yet in Galilee, <sup>7</sup> saying, ‘The Son of Man must be delivered into the hands of sinful*



men, and be crucified, and **the third day** [of the **Festival of Unleavened Bread**] rise again.”<sup>8</sup> And they remembered His words.

**Luke 24:46** And said to them, “Thus it is written, and thus it behooved the Messiah to suffer, and to rise from the dead **the third day** [of the **Festival of Unleavened Bread**].”

**Acts 10:39-40**<sup>39</sup> “And we are witnesses of all things which He did both in the land of the **Judeans**, and in **Jerusalem**; Whom they slew and hung on a stake.<sup>40</sup> Elohim raised Him up **the third day** [of the **Festival of Unleavened Bread**], and showed Him openly.”

**1 Corinthians 15:4** “And that He was buried, and that He rose again **the third day** [of the **Festival of Unleavened Bread**] according to the Scriptures.”

## The Power of the **Roman Calendar** to Make One Blind to the Truth

Although Paul followed the **Creation Calendar**, he also lived after the **Roman Calendar** had undergone the **Julian** reform in **46 B.C.E.** Paul loved teaching people to practice **the faith** on the **Creation Calendar**, but he also became **frustrated** when those he was teaching **went back** to the **Roman Calendar**.

**Galatians 4:9-11**<sup>9</sup> “But now after you have known Elohim, or rather are known by Elohim, **how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?**<sup>10</sup> **You are observing special days and months and seasons and years** [on the **Roman Calendar**]!<sup>11</sup> **I am afraid for you, lest I have labored for you in vain.**”

Paul knew that the **Roman Calendar** was created by pagan priests and he was aware of the **sorcery** behind it, and the hold it has on peoples’ minds. The devil’s purpose for the **Roman Calendar** was to **blind people to the truth**. Certain Galatians who had been keeping **the faith** and who were observing the **Appointed Times** and **Festivals** on the **Creation Calendar** based on the **New Moon**, were turning **back** to the **weak and beggarly elements** of the **Roman Calendar**. They were marking **special days, months, seasons and years** cherished by the pagan priests.

The problem of the **Roman Calendar** has come down **to this very day** and many have been **blinded to the truth** and **enslaved** into partaking in the pagan rituals of **religion**. **Constantine I (306-337)** was a devout worshipper of *Sol Invictus* and on **March 7, 321 C.E.**, he made a decree in the **Roman Empire** that *dies Solis* – the **day of the Sun** – or “**Sunday**” would be the day of rest. <[https://torahcalendar.com/PDF/Declare\\_End\\_From\\_Begin.pdf](https://torahcalendar.com/PDF/Declare_End_From_Begin.pdf)>

**Codex Justinianus 3.12.2** “On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed in the country, however persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. **Given the 7th of March, Crispus and Constantine being consuls each of them for the second time.**”

Philip Schaff, History of the Christian Church, Vol. 3 (5th ed.; New York: Scribner, 1902), p. 380, note 1.



In this way, worship of *Sol Invictus* became normalized and the devil, through syncretism, has lured billions of unwitting people into worshipping a pagan deity – the official sun god of the **Roman Empire**. If people desire to celebrate the **resurrection day** of יהושע Messiah, they should set apart the **Seventh Day Sabbath** instead of **unwittingly** partaking in **idolatry** by worshipping *Sol Invictus* on his day – *dies Solis* – *Sunday*.

The Messiah **did not** conquer death on the first day of the week but on the **Seventh Day Sabbath**. He arose on the **Seventh Day Sabbath** as a **sign** to all that He will raise the righteous dead at the **Seventh Millennial Day**. It is at this time that He will grant the **Age of Life** to all of those who love Him and keep His commandments. This is the plan. Are you with the plan? It is a great plan **if you can receive it**. Will **you** obey the Creator of the universe?

It is **critical** to perceive that the **Greek** word *sabbatōn* has been **incorrectly translated** in the Scriptures causing many to **deviate** and **apostatize** from the faith. Many have **inadvertently rebelled** against the simple instructions of the Creator to set apart the **Seventh Day Sabbath** and rest on it. Christians have been **incorrectly trained** to believe the **Seventh Day Sabbath** does not pertain to them, and this directive to **disobey** the Creator is based on a **lie** that the Messiah was raised on the first day of the week. יהושע Messiah is **against men** who **oppose His commands** and who instead teach their own commandments as truth.

**Matthew 15:8-9** <sup>8</sup> “These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. <sup>9</sup> And in vain they worship Me, teaching as doctrines the commandments of men.” [Isaiah 29:13]

However, the Messiah is **not against** His **Sabbaths** as He is the Creator and it is **HIS doctrine** and He is not against Himself. The goal of the **sacred cycle of seven** is the **sacred seventh millennium** when **immortality** will be granted to those who love and obey יהושע Messiah. As the **great hope** of the whole creation **IS** the **Seventh Millennial Sabbath**, the **Seventh Day Sabbath IS** the **sacred** day of the week – a **sign** of good things to come!

The **Passover** in **2023 C.E.**, which began at sundown on the fourth day of the week, is a good **case study** to learn about the Messiah’s last **Passover** as well as His **Sabbath Resurrection**.

**Luke 22:17-20** <sup>17</sup> Then He took the cup, and gave thanks, and said, “Take this and divide it among yourselves; <sup>18</sup> for I say to you, I will not drink of the fruit of the vine until the **Kingdom of Elohim** comes.” <sup>19</sup> And He took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” <sup>20</sup> Likewise He also took the cup after supper, saying, “This cup is the renewed covenant in My blood, which is shed for **YOU**.”

## Understanding Simple Concepts

The Creator of the universe cannot lie and He does not change – He says what He means and He means what He says. However, as certain men in antiquity have attempted to **change the narrative**, it is **difficult** at this time for some to understand **simple concepts** such as **evening** and **morning** and **when** to observe the **Passover**.

- 1) The **morning sacrifice** was to be offered immediately **after sunrise**. The **evening sacrifice** was to be offered immediately **after sunset** in the period **between the evenings** [בין הערבים]



between *sunset* and *night* at the time of *evening twilight* [Genesis 1:5, Exodus 29:39, Ezra 9:4-5, Psalm 141:2].

- 2) The **Passover** was also sacrificed by all of **Israel** *after sunset* beginning **Day 14 / Month 1** from the **Egyptian Passover** in **1437 B.C.E.**, until **70 C.E.** when the Levitical Priesthood came to an end. Therefore, יהושע Messiah ate the **Passover** with His disciples at the *same time* as the rest of the nation in **34 C.E.**

## The Messiah Was Without Sin

Those who follow יהושע Messiah will *correctly reason* that **Israel** was still on the **Creation Calendar** during the Messiah's lifetime, as He came to **Jerusalem** for the **Festivals**.

**Luke 2:41-42** <sup>41</sup> *His parents went to Jerusalem every year at the Feast of the Passover.* <sup>42</sup> *And when He was twelve years old, they went up to Jerusalem as the custom required.*

**IF** the *Nasi* of the Sanhedrin ever would have *failed* to intercalate a **Hebrew Year** correctly [Exodus 13:10], **OR IF** he ever would have *failed* to correctly determine **New Moons**, **Appointed Times**, or **Festivals** when the Messiah came to **Jerusalem** to participate, **THEN** יהושע Messiah would have *sinned* by transgressing the Torah.

For those of us who *believe* the Scriptures, that יהושע of **Nazareth IS** the Messiah, this would be impossible. For יהושע had to be the **spotless Passover** Lamb of Elohim who would die to atone for the sins of the world.

**2 Corinthians 5:21** *“For He made Him who knew no sin to be sin for us, that we might become the righteousness of Elohim in Him.”*

**1 Peter 2:21-25** <sup>21</sup> *“For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps:”* <sup>22</sup> *“Who committed no sin, nor was deceit found in His mouth”*; [Psalm 34:13] <sup>23</sup> *who, when He was reviled, did not revile in return; when He suffered, He made no threats [Isaiah 53:7], but committed Himself to Him who judges righteously;* <sup>24</sup> *who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness – by whose stripes you were healed. [Isaiah 53:5]* <sup>25</sup> *For you were like sheep going astray [Isaiah 53:6], but have now returned to the Shepherd and Overseer of your souls.”*

יהושע Messiah was the Lamb slain from the disruption of the world [Revelation 13:8]. It is precisely *because* a spotless **Passover** Lamb was needed to atone for the sins of the world, that the Levitical Priesthood *must* have carried out the temple service *correctly* during the Messiah's lifetime, likely until the end of the Second Temple period. Luke says that Zachariah walked in *all* of the commandments and ordinances *blamelessly*.

**Luke 1:5-6** <sup>5</sup> *There was in the days of Herod the Great (37-1), king of Judea, a certain priest named Zachariah, of the Course of Abijah. His wife was of the daughters of Aaron (1436-1398), and her name was Elizabeth.* <sup>6</sup> *And they were both righteous before Elohim, walking in all the commandments and ordinances of יהוה blameless.*



This statement doesn't make sense *if* Zachariah, a Levitical priest from **Course 8 – Abijah**, participated in temple rituals *contrary* to the Written Torah. **Luke 1:6** constitutes evidence that the Levitical priesthood *kept* the **Creation Calendar** and observed the **50 year Jubilee Cycle**.

## The Levites Knew When Evening and Morning Occurred

The temple service could be carried out properly *only if* the Levitical Priesthood knew *when* the *evening* and *morning* occur according to יהוה Elohim. Since **Day One** of creation there has been *evening* and *morning*.

**Genesis 1:3-5** <sup>3</sup> Then Elohim said, “Let there be light”; and there was light. <sup>4</sup> And Elohim saw the light, that it was good; and Elohim divided the light from the darkness. <sup>5</sup> Elohim called the light **Day**, and the darkness He called **Night**. So the *evening* [ערב] and the *morning* [בקר] were **Day One**.

On the *fourth day* of creation the sun, moon and stars were created. The *fourth Hebrew Day* began at *sunset* in the *evening*, and after **12 Nighttime Hours** elapsed, the *morning* of the *fourth Hebrew Day* began at *sunrise* and **12 Daytime Hours** began to be counted.

**Genesis 1:14-19** <sup>14</sup> Then Elohim said, “Let there be lights in the firmament of the heavens to *divide the day from the night*; and let them be for *signs and Appointed Times*, and for *days and years*; <sup>15</sup> and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so. <sup>16</sup> Then Elohim made two great lights: *the greater light to rule the day, and the lesser light to rule the night*. He made the stars also. <sup>17</sup> Elohim set them in the firmament of the heavens to give light on the earth, <sup>18</sup> and to rule over the day and over the night, and to divide the light from the darkness. And Elohim saw that it was good. <sup>19</sup> So the *evening* [ערב] and the *morning* [בקר] were the *fourth day*.

The sun and the moon's first purpose is for *signs* which are: *sunsets, sunrises, solar eclipses, lunar eclipses, New Moons* and *full moons*. The *ereb* [ערב] *evening* begins at *sunset* which is a *sign* that a new **Hebrew Day** has begun from which **12 Nighttime hours** will be counted. The *boker* [בקר] *morning* begins at *sunrise* which is a *sign* that the *second half* of a **Hebrew Day** has begun from which **12 Daytime hours** will be counted.

The first potential visible crescent **New Moon** from **Jerusalem** [Lat 31°46.5'N / Lon 35°14.1'E] is a *sign* that a new **Hebrew Month** has begun on the earth. These *simple concepts* of creation must be *mastered* before discussing the time of the *morning sacrifice*, the *evening sacrifice*, and *the time when Passover* begins.

## Grasping the Deception

Certain men began *rewriting the narrative* of the life of Messiah in the **Messianic Scriptures** by teaching that *mia tōn sabbatōn* [μία τῶν σαββάτων] means the Messiah arose on the “*first day of the week*.” Daniel Gregg describes this action as *opportunistic revisionism based on sectarian religious and political motivations*. This teaching *must* have begun in the first century with Simon Magus [Acts 8:9-24] or similar men of like character. For by the second century, it was *widely believed* that the resurrection occurred on the first day of the week.



This *rewriting of the narrative* concerning issues related to the Messiah's ministry continued under those who redacted the *Mishna* and *Talmud* years *after* the Second Temple was destroyed in 70 C.E. After the Levitical Priesthood came to an end in 70 C.E., certain **Judean** scholars who did *not believe* that יהושע was the Messiah began collating oral traditions. By about 200 C.E., a written work called the *Mishna* was finished.

The *Babylonian Talmud*, which elucidated the *Mishna*, was compiled by about 500 C.E., although editorial changes occurred after this date. These sources are *useful* when *truthful*, but they are *useless* when they *rewrite the historical narrative* promoting damnable *lies*.

Historically, the *evening sacrifice* [Exodus 29:39] and the *Passover sacrifice* [Exodus 12:6] were offered at the same time *ben ha'arbayim* [בין הערבים] *between the evenings*. However, if you *change the memory* of the time of the *evening sacrifice*, you will *change the memory* of the time of the *Passover sacrifice*.

Up until the end of the Levitical priesthood in 70 C.E., the phrase *ben ha'arbayim* [בין הערבים] *between the evenings* referred to the time between *sunset* and *night* known as *evening twilight*, but sometime after this, the meaning of the phrase *ben ha'arbayim* [בין הערבים] was changed.

A forensic audit of the *Mishna* and *Talmud* indicates that the editors of these works attempted to change, for all posterity, the *time of day* when the *ereb* [ערב] *evening sacrifice* was offered. We suspect the *motive* for doing this was to *change the commemoration* of **Passover** from **Day 14 / Month 1** to **Day 15 / Month 1** in order to *confuse the remembrance* of the Messiah's death. This *deception* followed a certain *logic*.

- 1) Change the definition of *ben ha'arbayim* [בין הערבים] **FROM** the time between *sunset* and *night* **TO** the time between *noon* and *sunset*. Try to scrub the memory of the truth for all posterity by putting this new definition *in writing* in copious places in the *Mishna* and *Talmud*.
- 2) Scrub **Josephus** in **Antiquities 14 / 65** and revise it to say the *evening sacrifice* was slain at about the *ninth hour* of the day instead of the *first hour* of the night.
- 3) Scrub **Josephus** in **Wars 6 / 423** and revise it to say that the priests slew the **Passover** sacrifices between the *ninth* and *eleventh hour* of the day, instead of the *first* and *third hour* of the night.
- 4) After the *collective memory of when the Passover was sacrificed* is changed from *evening twilight* to *mid afternoon*, introduce the concept that the **Passover would have been** sacrificed between *noon* and *sunset* on **Day 14 / Month 1** and begin commemorating the **Passover after sunset** on **Day 15 / Month 1**. Change the **Eve of Passover** from **Day 13 / Month 1** to **Day 14 / Month 1**.

This is *not* a conspiracy theory, as **Judean** sources knowledgeable of the Torah *attest that the date of Passover was changed*. The **Jewish Encyclopedia** says **Passover** was on **Day 14 / Month 1** and **Unleavened Bread** was on **Day 15 / Month 1**, and the **Encyclopedia Judaica** acknowledges that **Passover** and **Unleavened Bread** were historically observed *separately*.

Though *many* people have been *deceived* concerning **Passover**, there are several reasons why this attempt to *rewrite the narrative* has *not deceived* everyone.



- 1) Exodus 12:6 says that the **Israelites** were to keep their **Passover** lambs UNTIL [עד] the time when **Day 14 / Month 1** began. After **Day 14 / Month 1** had arrived, the whole assembly of the congregation of **Israel** was to kill their **Passover** lambs *ben ha'arbayim* [בין הערבים] *between the evenings*.
- 2) Leviticus 23:5-6 says that the **Passover** of יהוה begins *ben ha'arbayim* [בין הערבים] *between the evenings* on **Day 14 / Month 1** and the **Feast of Unleavened Bread** begins on **Day 15 / Month 1**.
- 3) Numbers 9:3 says *ALL the rites and ceremonies* of **Passover** were to be kept on **Day 14 / Month 1** including: slaughtering, skinning, preparing, roasting, eating, and disposing of the remains of the **Passover** lamb *before morning* as it says in Exodus 12:10. Therefore, the Torah says that *all the rites and ceremonies* of **Passover** were to be kept between *sunset* and *sunrise* on **Day 14 / Month 1**.
- 4) Numbers 28:16 says the **Passover** of יהוה is on **Day 14 / Month 1** and Numbers 28:17 says the **Feast of Unleavened Bread** begins on **Day 15 / Month 1**.
- 5) In Exodus 12:22, **Israel** was commanded to stay in their houses until *morning*. Numbers 33:3 says that **Israel** left Ramesses, **Egypt** on **Day 15 / Month 1** on the **DAY AFTER** [ממחרת] the **Passover**.
- 6) Joshua 5:10 says that the **Israelites** kept the **Passover** *ba ereb* [בערב] *at evening* on **Day 14 / Month 1** in **Gilgal** on the plains of **Jericho**.
- 7) 2 Chronicles 35:1 says King **Josiah** KEPT [ויעש] a **Passover** to יהוה in **Jerusalem** and they killed the **Passover** lambs on **Day 14 / Month 1**. 2 Chronicles 35:16 says the service of יהוה was prepared the **SAME DAY TO KEEP** [ביום ההוא לעשות] the **Passover**. 2 Chronicles 35:17A says that all who were present KEPT [ויעשו] **Passover**. 2 Chronicles 35:17B says they kept **Unleavened Bread** for seven days.
- 8) Ezra 6:19 says the descendants of the captivity KEPT [ויעשו] the **Passover** on **Day 14 / Month 1**.
- 9) Ezekiel 45:21A instructed **Israel** to observe **Passover** on **Day 14 / Month 1**, and Ezekiel 45:21B instructed **Israel** to observe the **Feast of Unleavened Bread** for seven days. Only unleavened bread was to be eaten at this time.
- 10) Certain *internal evidence* within Scripture also *refutes* the attempt to change the meaning of terms. In the creation account in Genesis 1:1-31, the terms *evening* [ערב] and *morning* [בקר] refer to the *two points of demarcation* in the **Hebrew Day** – *sunset* and *sunrise*. This concept is clearly shown in the graphic on **Page 8**, where **Hebrew Hours** are juxtaposed against enumerated *pagan* hours.
- 11) In Ezra 9:4-5, the *evening sacrifice* [למנחת הערב] was offered at *evening* [ערב] which according to Genesis 1:1-31 begins *after the demarcation point of sunset*.
- 12) Psalm 141:2 speaks of the *prayer* at the time of the *evening sacrifice* [מנחת ערב] in the *evening* [ערב]. *To this day*, the custom is that the *evening prayer* takes place *after sunset*.



- 13) **Berachoth 6B** citing **Psalm 141:2** says the *evening prayer* is at the time of the *evening sacrifice*. This is an example of a reference which was overlooked by the certain *historical revisionists* who compiled the Talmud.
- 14) In **Tamid 30B-31B**, a description is given from **Mishnah Chapter IV** of the preparation of the *evening sacrifice*. However, **Tamid 31B** says that *after* the *evening sacrifice* was salted, the priests went to the Chamber of Hewn Stone to recite the Shema. As the Shema is a main part of the *evening prayer after sunset*, **Tamid 31B** indicates that the *sun had set BEFORE* the *evening sacrifice* was placed on the altar. This reference was also overlooked by certain *historical revisionists* who compiled the Talmud.
- 15) Although it is almost certain that **Josephus'** writings were tampered with, **Philo's** writings in **Special Laws I, XXXV (169)** were not. He said the *morning sacrifice* was at the *dawn of day* and the *evening sacrifice* was *in the evening*; the one for the **DAY**, and the other for the **NIGHT**.

The real question is: Are those **PROFESSING** love for the Messiah, the Creator, *doing what He says to do* to please Him? **OR** are they doing what *men say to do* to please *men*. This is the test.

Some, citing **Exodus 29:39**, *incorrectly* teach that the *evening sacrifice* had to be offered *before sunset*. This argument *presupposes* that both sacrifices spoken of in **Exodus 29:39** had to be offered on the *same Hebrew Day*. However, **Exodus 29:39** is *correctly* interpreted as teaching that the *morning* [בקר] *sacrifice* was offered after *sunrise* on one **Hebrew Day**, and the *evening* [ערב] *sacrifice* was offered after *sunset* on the beginning of the next **Hebrew Day**.

**Exodus 29:38-39** <sup>38</sup> “Now this is what you shall offer on the altar: two lambs of the first year, continually, every day. <sup>39</sup> One lamb you shall offer in the *morning* [of one day], and the other lamb you shall offer *between the evenings* [on the next day].”

The words *ereb* [ערב] and *boker* [בקר] are translated as *evening* and *morning* **36** times in Scripture: **Genesis 1:5, 1:8, 1:13, 1:19, 1:23, 1:31, Exodus 16:8, 18:13, 18:14, 27:21, Leviticus 24:3, Numbers 9:15, 9:21, 28:4, 28:8, 28:67, 28:67, 1 Samuel 17:16, 1 Kings 17:6, 2 Kings 16:15, 1 Chronicles 16:40, 23:30, 2 Chronicles 2:4, 13:11, 31:3, Ezra 3:3, Esther 2:14, Job 4:20, Psalm 55:17, 65:8, 90:6, Ecclesiastes 11:6, Ezekiel 24:18, 33:22, Daniel 8:14, and Zephaniah 3:3**. In ancient Hebrew culture, the words *ereb* [ערב] and *boker* [בקר] were associated with the *daily sacrifice*, as in Daniel's vision of the **2300 evenings** [ערב] and **2300 mornings** [בקר].

**Daniel 8:13-14** <sup>13</sup> Then I heard a set apart one speaking; and another set apart one said to that certain one who was speaking, “How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?” <sup>14</sup> And he said to me, “Twenty three hundred **evenings** [ערב] and **mornings** [בקר] – then the sanctuary shall be reconsecrated.”

The **2300 ereb** [ערב] and **2300 boker** [בקר] of **Daniel 8:14** refer to **2300 daily sacrifices** which would have been offered over a period of **1150 days**, as *two sacrifices* were offered *each day*.

**Cambridge Bible for Schools and Colleges** *unto two thousand and three hundred evening, mornings* i.e. successive evenings and mornings: cf. **Daniel**



**8:26** ‘the vision of the evenings and the mornings.’ The expression is peculiar; but it seems to have been suggested by the fact that the burnt-offering (*Daniel 8:11; Daniel 8:13*) was offered morning and evening daily (*Exodus 29:38-42*); the meaning consequently is that this offering would cease for **2300 times**, i.e. during **1150 days** (so most commentators).

Bible Hub – Daniel 8:14 <[www.biblehub.com/commentaries/daniel/8-14.htm](http://www.biblehub.com/commentaries/daniel/8-14.htm)>

In **Daniel 8:14**, the **2300 *ereb*** [ערב] and ***boker*** [בקר] refer to a period of **1150 days** between the day when the army of **Antiochus IV Epiphanes’ (175-164)** trampled **Jerusalem** and caused the *evening sacrifice* to cease on **Day 26 / Month 8** in **168 B.C.E.**, until when the *evening sacrifice* resumed under **Judas Maccabee (167-159)** on **Day 25 / Month 9** in **165 B.C.E.** [**27 Heshvan = Monday, October 31, 168 B.C.E. (1660365) = Day 27, Month 8**] – [**25 Kislev = Wednesday, December 24, 165 B.C.E. (1661515) = Day 25, Month 9**]

## The Morning Sacrifice

Moses gave instructions concerning *when* the *morning sacrifice* and the *evening sacrifice* were to be offered.

**Exodus 29:38-39** <sup>38</sup> “Now this is what you shall offer on the altar: two lambs of the first year, continually, every day. <sup>39</sup> One lamb you shall offer in the *morning* [בבקר], and the other lamb you shall offer *between the evenings* [בין הערבים].”

In the creation account in **Genesis 1:1-31**, the terms *evening* [ערב] and *morning* [בקר] refer to the *two points of demarcation* in the **Hebrew Day** – *sunset* and *sunrise*. This concept is clearly depicted in the graphic on **Page 8** of this book where enumerated *Hebrew* hours are juxtaposed against enumerated *pagan* hours. It was needful to show the *pagan* enumeration of hours in the graphic because **John 19:14** refers to the *sixth pagan* hour.

John, as it now exists at this time, uses *pagan* hours *unlike* Matthew, Mark and Luke. As John was the *favorite* disciple of יהושע Messiah and is arguably the most *intensely spiritual* writer *ever*, it is hard to imagine that he used *pagan* hours. The four references to *pagan* hours in his writings [**John 1:39, 4:6, 4:52, 19:14**] may show that certain *historical revisionists*, who were in fact *sorcerers*, meddled with the text.

The *truth* is that the *ereb* [ערב] *evening* begins at *sunset* which is a *sign* that a new **Hebrew Day** has begun from which **12 Nighttime hours** will be counted. The *boker* [בקר] *morning* begins at *sunrise* which is a *sign* that the *second half* of a **Hebrew Day**, the *daylight* portion, has begun from which **12 Daytime hours** will be counted.

A common *misperception* today is that the *morning sacrifice* was at the *third hour* at **9:00 am**, and the *evening sacrifice* was at the *ninth hour* at **3:00 pm**. As the *morning sacrifice* is *not involved* in the deception to confuse the remembrance of the Messiah’s atonement on **Passover**, the **Mishnah** *correctly* indicates that the *morning sacrifice* was at *first daylight* just *after sunrise* in the *morning*.

In **Yoma 28A** of the **Babylonian Talmud**, there is an account of an officer going out to see if it was time to kill the *morning sacrifice*. When the time arrived someone would shout “**It is daylight!**” The question would be asked if the eastern sky was alight as far as **Hebron**. The



answer would come back “Yes!” The account explains that this question was asked because of an incident where someone *thought sunrise had occurred* and initiated the *morning sacrifice*. However after the lamb was slain, it was discovered it was only *morning twilight* and *bright moonlight*, when the moon rose before dawn west of the sun at the end of a **Hebrew Month**.

This account in **Yoma 28A** shows that the *morning sacrifice* was sacrificed immediately *after sunrise*. **Alfred Edersheim** (1825-1889) confirms the account in **Yoma 28A** of the *morning sacrifice* being offered at *first light*, and elaborates on it by saying that before it was sacrificed, the lamb was inspected by *torchlight*.

**Alfred Edersheim** Immediately after casting this second lot, the president directed one to ascend some ‘pinnacle,’ and see whether it was time to kill the daily sacrifice. If the priest reported, ‘**The morning shineth already,**’ he was again asked, ‘**Is the sky lit up as far as Hebron?**’ If so, the president ordered the lamb to be brought from the chamber by the Beth-Moked, where it had been kept in readiness for four days. Others fetched the gold and silver vessels of service, of which the Rabbis enumerate ninety-three. The sacrificial lamb was now watered out of a golden bowl, and anew **examined by torch-light**, though its Levitical fitness had been already ascertained the evening before. Then the sacrificing priest, surrounded by his assistants, fastened the lamb to the second of the rings on the north side of the altar – the morning in the western, in the evening in the eastern corner. The sacrifice was always offered *against* the sun.

Alfred Edersheim, The Temple - It’s Ministry and Services as They Were at the Time of Jesus Christ, Chapter 8.

In 165 B.C.E., the High Priest **Judas II Maccabee (165-162)** and the priests *rose at dawn* to offer the *morning sacrifice* on the first day of **Hanukkah** on the **winter solstice** on **Day 25 / Month 9** in 165 B.C.E. [**25 Kislev = Wednesday, December 24, 165 B.C.E. (1661515) = Day 25, Month 9**]

**1 Maccabees 4:52-54** <sup>52</sup> On the **twenty-fifth of the ninth month, Chislev**, in the **Year 148** they *rose at dawn* <sup>53</sup> and offered a lawful sacrifice on the new altar of burnt offering which they had made. <sup>54</sup> The altar was dedicated, to the sound of hymns, zithers, lyres and cymbals, at the same time of year and on the same day on which the gentiles had originally profaned it.

Some confusion concerning the *morning sacrifice* may come from **Eduyyot E Chapter 6, Mishna 1** where it says that the *morning sacrifice* is offered at the *fourth hour* of the day. However, an honest editor who penned **Footnote 7** mentions that this should be interpreted **AS LATE AS** the *fourth hour* of the day. This apparently happened when **Jerusalem** was besieged by the **Syrian Greeks**, after no lambs could be obtained for a *morning sacrifice* until the *fourth hour* of the day.

So when the *morning sacrifice* was offered at the *fourth hour* of the day, it was an *exception to the rule* as no lambs could be found because **Jerusalem** was under siege. Just like the account in **1 Maccabees 4:52**, **Philo** also says that the *morning sacrifice* was offered at the *dawn of day*.

Although the historical record seems clear that the *morning sacrifice* was offered immediately after *sunrise*, the record of the *evening sacrifice* is more difficult to discern.



## The Evening Sacrifice and the **Passover** Sacrifice

Moses wrote that the *evening sacrifice* was to be offered *ben ha'arbayim* [בין הערבים] *between the evenings*.

**Exodus 29:38-39** <sup>38</sup> “Now this is what you shall offer on the altar: two lambs of the first year, continually, every day. <sup>39</sup> One lamb you shall offer in the morning [בבקר], and another lamb you shall offer *between the evenings* [בין הערבים].”

This phrase is also used to describe the time *when* the **Passover** Lamb was to be sacrificed.

**Exodus 12:6** “Now you shall keep it until the **fourteenth day** of the same month. Then the whole assembly of the congregation of **Israel** shall kill it *between the evenings* [בין הערבים].”

The *daily evening sacrifice* and the *annual Passover sacrifice* were to be offered at the *same time of day*, which was also the *time of day* when the seven lamps of the Menorah were to be lit.

**Exodus 30:8** “When **Aaron (1436-1398)** lights the menorah *between the evenings* [בין הערבים], he shall burn incense on it [the altar of incense], a perpetual incense before יהוה throughout your generations.”

In **Exodus 16:12**, יהוה uses the phrase *ben ha'arbayim* [בין הערבים] *between the evenings* to refer to the *period BETWEEN sunset*, the *demarcation* point for when *ereb* [ערב] *evening* begins, and the *dark* of **NIGHT** [לילה]. In this verse, יהוה also uses the word *boker* [בקר] to refer to *morning*, which is *demarcated* by *sunrise* which occurs in the midst of a **Hebrew Day**.

**Exodus 16:12** “I have heard the complaints of the children of **Israel**. Speak to them, saying, ‘*Between the evenings* [בין הערבים] you shall eat meat, and *in the morning* [ובבקר] you shall be filled with bread. And you shall know that I am יהוה your Elohim.’”

The Scriptures mention the *evening sacrifice* five times [1 **Kings 18:29, 18:36, Ezra 9:4-5, Psalm 141:2**]. In the account of Elijah and the prophets of Baal in 1 **Kings 18:29**, the word *sacrifice* [המנחה] *minchat* is translated into English as *evening sacrifice*. Although the word *ereb* [ערב] *evening* is not used, the context shows Elijah’s sacrifice occurred *after midday was passed*.

However, there are *witnesses in the Hebrew Scriptures* about the *time* of the *evening sacrifice*. **Ezra 9:4-5** says the *sacrifice* [מנחת] *minchat* was offered in *the evening* [הערב] *haereb*.

**Ezra 9:4-5** <sup>4</sup> Then everyone who trembled at the words of the Elohim of **Israel** assembled to me, because of the transgression of those who had been carried away captive, and I sat astonished until *the evening* [הערב] *sacrifice* [המנחה]. <sup>5</sup> At *the evening* [הערב] *sacrifice* [ובמנחת] I arose from my fasting; and having torn my garment and my robe, I fell on my knees and spread out my hands to יהוה my Elohim.

There are *two witnesses* in **Ezra 9:4-5** that the *evening sacrifice* was offered *after sunset* as the word *evening* [ערב] *ereb* technically refers to the *period which begins at sunset*. The words *evening* [ערב] *ereb* and *morning* [בקר] *boker* are used formulaically to describe the first six **Hebrew Days** of creation [Genesis 1:5, 1:8, 1:13, 1:19, 1:23, 1:31].



There was *evening* and *morning* before the sun was created, but from the fourth day of creation until this present time, each **Hebrew Day** has **BEGUN** at *sunset* in the *evening* [ערב] *ereb*. From *sunset*, **12 Nighttime hours** are counted, and they are followed by **12 Daytime hours** which are counted from *morning* [בקר] *boker* at *sunrise*.

A *third witness* from *Scripture* which says the *evening sacrifice* was offered *after sunset* is in **Psalm 141:2** in which the *evening prayer* is linked with the *sacrifice* [מנחת] *minchat* in the *evening* [ערב] *haereb*.

**Psalm 141:2** “Let my *prayer* [תפילתי] be set before You as *incense*, the lifting up of my hands as the *evening* [ערב] *sacrifice* [מנחת]”.

King **David (1002-962)** wanted his prayer to be set before יהוה as the *incense* was offered in the Tabernacle every *morning* [בקר] *boker* and *evening* [ערב] *ereb*.

**Exodus 30:7-8** <sup>7</sup> “*Aaron (1436-1398)* shall burn on it [the altar of incense] *sweet incense morning* [בבקר] *by morning* [בבקר]. When he tends the lamps he shall *burn incense* on it. <sup>8</sup> And when *Aaron (1436-1398)* lights the lamps *in the evening* [הערבים], he shall *burn incense* on it, a *perpetual incense* before יהוה throughout your generations.”

These accounts in the Torah [Exodus 30:7-8] and the Writings [Psalm 141:2] speak of the *evening* [ערב] and the *morning* [בקר] which have existed since **Day One** of creation.

**Genesis 1:3-5** <sup>3</sup> Then Elohim said, “Let there be light”; and there was light. <sup>4</sup> And Elohim saw the light, that it was good; and Elohim divided the light from the darkness. <sup>5</sup> Elohim called the light **Day**, and the darkness He called **Night**. So the *evening* [ערב] and the *morning* [בקר] were **Day One**.

The two periods of *evening* [ערב] and *morning* [בקר] in the **Genesis** account are *separated* by the two **MAIN** points of demarcation of a **Hebrew Day** – *sunset* and *sunrise*.

It is critical to note that from **Genesis 1:1-31**, **Ezra 9:4-5**, and **Psalm 141:2**, the Scriptures **UNEQUIVOCALLY** teach that the *evening sacrifice* and the *evening prayer* were offered *after sunset*. Therefore, **BOTH** the *evening sacrifice* [Exodus 29:39] and the *Passover sacrifice* [Exodus 12:6] were sacrificed *after sunset* at the *beginning* of a new **Hebrew Day**.

Therefore, based on the *progressive mention principle*, it is evident that in his *contest* against the prophets of Baal, Elijah offered the *evening sacrifice* to יהוה immediately *after sunset*.

**1 Kings 18:36-46** <sup>36</sup> And it came to pass, at the time of the offering of the *evening sacrifice*, that Elijah the prophet came near and said, “יהוה Elohim of Abraham, Isaac, and **Israel**, let it be known this day that You are Elohim in **Israel** and I am Your servant, and that I have done all these things at Your word. <sup>37</sup> Hear me, Oh יהוה, hear me, that this people may know that You are יהוה Elohim, and that You have turned their hearts back to You again.” <sup>38</sup> **Then the fire of יהוה fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench.** <sup>39</sup> Now when all the people saw it, they fell on their faces; and they said, “יהוה, He is Elohim! יהוה, He is Elohim!” <sup>40</sup> And Elijah said to them, “Seize the prophets of Baal! Do not let one of them escape!” So they seized them; and Elijah brought them down to the Brook Kishon



and executed them there.<sup>41</sup> Then Elijah said to **Ahab (865-844)**, “Go up, eat and drink; for there is the sound of abundance of rain.”<sup>42</sup> So to **Ahab (865-844)** went up to eat and drink. And Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees,<sup>43</sup> and said to his servant, “Go up now, look toward the sea.” So he went up and looked, and said, “There is nothing.” And seven times he said, “Go again.”<sup>44</sup> Then it came to pass the seventh time, that he said, “There is a cloud, as small as a man’s hand, rising out of the sea!” So he said, “Go up, say to **Ahab (865-844)**, ‘Prepare your chariot, and go down before the rain stops you.’”<sup>45</sup> Now it happened in the meantime that the sky became black with clouds and wind, **and there was a heavy rain.** So **Ahab (865-844)** rode away and went to Jezreel.<sup>46</sup> Then the hand of יהוה came upon Elijah; and he girded up his loins and ran ahead of **Ahab (865-844)** to the entrance of Jezreel.

As **Ta’anit 5A** says the rain came down on **New Moon 1**, Elijah offered the *evening sacrifice* at *sunset* beginning **New Moon 1**, likely in **862 B.C.E. [1 Nisan = Monday, April 4, 862 B.C.E. (1406671) = Day 1, Month 1]**

The *contest* between יהוה and Baal was *settled* when the *fire of יהוה fell* at *the day and the hour* that a new **Spiritual Year** began on the **Creation Calendar**. Elijah’s victory at the time of the *evening sacrifice* was of great prophetic significance in the cosmic battle between Baal and יהוה. It also provides a motive for why the *servants of Baal*, the *historical revisionists*, tried to *obscure the pure and spiritual concept of time* on the **Creation Calendar**.

The *historical revisionists* evidently overlooked **Berachoth 6B** and **Tamid 31B**, for when **Berachoth 6B** cites **Psalm 141:2**, it **CONFIRMS** that the *evening prayer* was offered at the time of the *evening sacrifice* – **AFTER SUNSET**.

In **Tamid 30B-31B**, a description is given from **Mishnah Chapter IV** of the preparation of the *evening sacrifice*. In **Tamid 31B**, it says that after the *evening sacrifice* was salted, the priests went to the Chamber of Hewn Stone to recite the Shema. As the Shema is a main part of the *evening prayer*, **Tamid 31B** confirms the *evening sacrifice* was offered *after sunset in the evening*, as **Philo** says, for mercies in the *night*.

**Philo, Special Laws I, XXXV (169)** For some [sacrifices] are offered up every day, and some on the days of the **New Moon**, and at the **Festivals** of the full moon; others on days of fasting; and others at three different occasions of **Festival**. Accordingly, it is commanded [**Exodus 29:38-39**] that every day the priests should offer up two lambs, one at the **dawn of day**, and the other **in the evening**; each of them being a sacrifice of thanksgiving; the one for the kindness which have been bestowed **during the DAY**, and the other for the mercies which have been vouchsafed **in the NIGHT**, which Elohim is incessantly and uninterruptedly pouring upon the race of men.

**Philo** says the *morning sacrifice* was offered at the *dawn of day* and the *evening sacrifice* was offered *in the evening*, which according to **Genesis 1:1-31** places it *after sunset* at the beginning of a new **Hebrew Day**. **Philo** says the *morning sacrifice* was for the kindness bestowed by



Elohim during the **DAY**, while the *evening sacrifice* was for mercies during the **NIGHT**. Pretty straight forward.

It appears that centuries ago, certain men attempted to move **Passover** from **Day 14 / Month 1** to **Day 15 / Month 1** in order to *confuse the remembrance* of the Messiah's atoning work on the tree. They tried to achieve this by changing the *collective memory* of *when* the *evening sacrifice* as well as the *Passover sacrifice* were offered. Certain men tried to change the *definition* of *ben ha'arbayim* [בין הערבים] *between the evenings* FROM the period between *sunset* and *night* TO the period between *noon* and *sunset* AGAINST the *witness* of Scripture.

The confusion today exists because men defer to men rather than Scripture. As a result, many people *do not* observe **Passover** correctly even though *ben ha'arbayim* [בין הערבים] is *correctly rendered* as *twilight* in most translations. Some versions of the *Tanach* *correctly* translate this phrase as *evening*, while others such as the *Stone Edition Tanach (Artscroll)* *incorrectly* translate it as *afternoon*. The *incorrect* translations of the *Tanach* evidently rely on the *Mishna* and *Talmud* which have *redefined* this phrase as the period between *noon* and *sunset*.

In spite of the confusion in rabbinic Judaism, **Samaritans** continue to sacrifice **Passover** lambs at the Scripturally *correct* time of *evening twilight* to this day, even though the Messiah's sacrifice of Himself *brought an end* to the need for sacrifices.



*The Samaritan Passover Begins After Sunset “Between the Evenings” in Evening Twilight  
Mount Gerizim, Israel, 2008 C.E.*

*Historical revisionists* likely changed **Antiquities 14 / 65** to say that the *evening sacrifice* was slain at about the *ninth hour* of the day, instead of the *first hour* of the night.

**Josephus, Antiquities 14 / 65** And anyone may hence learn how very great piety we exercise towards Elohim, and the observance of His laws, since the priests were not at all hindered from their sacred ministrations, by their fear during this siege, but did still **twice each day, in the morning and about the ninth hour**, offer their sacrifices on the altar; nor did they omit those sacrifices, if any melancholy accident happened, by the stones that were thrown among them.

William Whiston, The Works of Josephus, pp. 369-370.



*Historical revisionists* also likely changed **Wars 6 / 423** to say that the priests slew the **Passover** sacrifices between the *ninth* and *eleventh hour* of the day, instead of the *first* and *third hour* of the night.

**Josephus, Wars 6 / 423** So these high priests, upon the coming of their **Feast** which is called the **Passover**, when they slay their sacrifices, **from the ninth hour until the eleventh**, but so that a company not less than ten belong to every sacrifice (for it is not lawful for them to feast singly by themselves), and many of us are twenty in a company. William Whiston, The Works of Josephus, p. 749.

As Josephus has *proven* to be *extremely reliable* in reporting the history *from his lifetime*, and as He *testified truthfully* of the Messiah, it leads one to believe that his texts have been tampered with. As the *Mishna* and *Talmud* were created by men who *denied* the Messiah, it leads one logically to conclude that the editors of these works *attempted a damnatio memoriae* on the *timing* of the *evening sacrifice* and the *Passover sacrifice* in order to *confuse the remembrance* of the Messiah's atoning work on the tree on **Passover** in 34 C.E.

Hopefully, you now understand and will be able to teach the *simple concepts* of *evening* and *morning* and *when* to begin observing the **Passover** at *evening twilight* – a time of cosmic significance.

## The Twinkling of an Eye and the **Last Trump**

In Hebraic thought, there are *several ways* of thinking about exactly *how* one **Hebrew Day** ends and another begins. **Rabbi Yose** believed a **Hebrew Day** changes in the *twinkling of an eye*.

Generally speaking, one **Hebrew Day** ends and another begins in *evening twilight* which is the *transitional period* between *sunset* and *night*. It is *evening twilight* as long as two stars of medium magnitude are visible, but when the third star of medium magnitude appears, it is *night*.

**Rabbi Yose** believed that one **Hebrew Day** ends and another begins in a *moment in time which is impossible to determine* known only to Elohim which is called the *twinkling of an eye*.

**The Encyclopedia of the Jewish Religion – TWILIGHT:** Period of evening when it is still doubtful whether it is DAY or NIGHT. R. Yose alone (**Shabbath 34B**) holds that “twilight is as the **twinkling of an eye**,” i.e., there is no twilight. The accepted view, however, is that it is the period between sunset and darkness, opinions differing as to whether this is determined by the appearance of the sky or by a measurement of time (*loc. cit.*). For halakhic purposes it is accepted that as long as only two stars of medium magnitude are visible it is still twilight, the appearance of the third star marking the onset of night. The time period differs according to the latitude and the period of the year.

R. J. Zwi Werblowsky and Geoffrey Wigoder, The Encyclopedia of the Jewish Religion – New Revised Edition, Adama Books, 1986, p. 391.

The opinion of **Rabbi Yose** that one **Hebrew Day** ends and another begins in *the twinkling of an eye* is recorded in **Shabbath 34B**.

**Shabbath 34B** Our Rabbis taught: As to twilight [period] it is doubtful whether it is partly day or partly night, or the whole of it [belongs to the] day, or the whole



of it night: [therefore] it is cast upon the stringencies of both days. And what of twilight? From sunset as long as the face of the east has a reddish glow: when the lower [horizon] is pale but not the upper, it is twilight; [but] when the upper [horizon] is pale and the same as the lower, it is night: this is the opinion of R. Judah. R. Nehemiah said: For as long as it takes a man to walk half a mil [2000 cubits] from sunset. **R. Yose said: Twilight is as the twilight of an eye [twinkling of an eye], one entering and the other departing, and it is impossible to determine it.**

Rabbi Dr. I Epstein, (Translator). The Babylonian Talmud, The Soncino Press Ltd., New York, 1990.

Paul linked the *twinkling of an eye* with the **Last Trump**, and he likely believed a righteous person's *soul* will be clothed with a new *spiritual body* at the **Last Trump shortly after sunrise**.

**1 Corinthians 15:51-54** <sup>51</sup> Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed – <sup>52</sup> in a moment, in the twinkling of an eye, at the **Last Trump**. For the **Trumpet** will sound, and the dead will be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and **this mortal must put on immortality**. <sup>54</sup> So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” [Isaiah 25:8]

What exactly Paul *meant* by the “**Last Trump**” is open to debate, but the *historical context* in which Paul lived must be considered when interpreting this phrase. In Paul's time, there were *at least* twenty one **Trumpet** blasts sounded *every single day* in the Temple, and the **Last Trump** of the day was sounded at the *dawning of the day*.

**Mishnah Sukkah 5** One sounds no fewer than twenty-one trumpet blasts in the Temple, and one sounds no more than forty-eight. The Mishna elaborates: **Each day there were twenty-one trumpet blasts in the Temple: Three blasts were sounded for the opening of the gates in the morning, nine for the daily morning offering, and nine for the evening offering, totaling twenty-one.** And on a day when the additional offerings were sacrificed, e.g., the **New Moon**, with the additional offerings they would add nine additional blasts. And on **Shabbat** eve they would add six blasts sounded adjacent to the onset of **Shabbat**: Three to stop the people from their labor, as the blasts inform the people that **Shabbat** is approaching and they stop working, and three at the onset of **Shabbat** to demarcate between sacred and profane. On **Shabbat** eve during the **Feast of Sukkot**, there were forty-eight blasts. How so? Three in the morning for the opening of the gates; three for the upper gate; and three for the lower gate; and three for the filling of the vessel with water, as described in the sequence of the ritual of drawing the water for the water libation; and three when pouring the water libation upon the altar; nine for the daily morning offering; and nine for the daily afternoon offering; and nine for the additional offerings; three to stop the people from work; and three more to demarcate between sacred and profane, totaling forty-eight blasts. Slightly modified quotation from the Mishna from Sefaria.org <[https://www.sefaria.org/Mishnah\\_Sukkah.5.5?lang=bi](https://www.sefaria.org/Mishnah_Sukkah.5.5?lang=bi)>



Paul lived while the Levitical Priesthood was operating and *on any given day* there were *at least twenty one trumpet blasts*. A **Hebrew Day begins at sunset** and the first *nine trumpets* were blown at the time the *evening sacrifice* was offered immediately *after sunset*.

The next *three trumpets* were blown when the gates of the temple were opened in *morning twilight before sunrise*.

The last *nine trumpets* of the day were blown at the *dawning of the day* for the *morning sacrifice* offered *after sunrise*.

On *any given day* during the time the Levitical Priesthood was operational, the **Last Trump** was the *twenty first* and *last trumpet blast* that was blown at the *dawning of the day* at *sunrise*, at the time of the *morning sacrifice*. Therefore, the *principle of context* indicates that Paul's use of the term "**Last Trump**" is linked to the *dawning of day* at *sunrise on any given day*.

So in context, when Paul prophesied that יהושע Messiah will *descend* from heaven with a *shout*, with the *voice of an archangel* and with the **Trumpet of Elohim**, and that the righteous dead in Messiah will rise first as they shall awake at the **Last Trump** – he was likely thinking of the *dawning of day* at *sunrise Israel* time.

Paul would have been very familiar with the experience of Peter, James and John who witnessed a vision of יהושע Messiah coming with power in the transfiguration at the *dawning of the day* on the **Eve of Sukkot on Day 14 / Month 7 in 33 C.E. [14 Tishri = Monday, September 28, 33 C.E. (1733382) = Day 14, Month 7]**

**2 Peter 1:16-21** <sup>16</sup> "For we did not follow cunningly devised fables when we made known to you *the power and coming [parousian παρουσίασιν]* of our Master יהושע Messiah, *but were eyewitnesses of His majesty.* <sup>17</sup> For He received from Elohim the Father honor and esteem when such a voice came to Him from the Excellent Majesty: 'This is My beloved Son, in whom I am well pleased.' <sup>18</sup> And we heard this voice which came from heaven when we were with Him on the set apart mountain. <sup>19</sup> And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, *until the day dawns and the Morning Star rises in your hearts [Numbers 24:17];* <sup>20</sup> knowing this first, that no prophecy of Scripture is of any private interpretation, <sup>21</sup> for prophecy never came by the will of man, but set apart men of Elohim spoke as they were moved by the Set Apart Spirit."

The apostles Peter and Paul testified that they believed that יהושע Messiah would *come with power* in all of His majesty to reign in the **Millennial Kingdom** at the *dawning of the day* on the first day of the **Seventh Millennium**.

## The Messiah's Two Appearances

The Messiah appeared the *first time* at the *end* of the **Age of Instruction** when He was *born on New Moon 7 in 3 B.C.E. [1 Tishri = Thursday, September 12, 3 B.C.E. (1720582) = Day 1, Month 7]*



**Hebrews 9:24-28** <sup>24</sup> *For the Messiah did not enter a man-made sanctuary that was only a copy of the true one. He entered heaven itself and now appears for us in Elohim's presence.* <sup>25</sup> *Nor did He enter heaven to offer Himself again and again, the way the high priest enters the Most Set Apart Place every year with blood that is not his own.* <sup>26</sup> *Then the Messiah would have had to suffer many times since the disruption of the world. **But now He has appeared once for all at the end of the Age [of Instruction] to do away with sin by the sacrifice of Himself [at the beginning of the Age of the Messiah].*** <sup>27</sup> *Just as man is destined to die once, and after that to face judgment,* <sup>28</sup> *so the Messiah was sacrificed once to take away the sins of many people. And He will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him [at the end of the Age of the Messiah].*

The Messiah was sacrificed once to take away the sins of many people at the **beginning** of the **Age of the Messiah** on **Passover** in **34 C.E.** [**14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1**]

יהושע Messiah will appear a **second time** at the **end** of the **Age of the Messiah** to bring salvation to those who are waiting for Him at the **dawning of the day** on the **Day of Salvation**.



## Executive Summary of the Passion Chronology

- 1) In 2023 C.E., the **Passover** was on the fourth day of the week, and the third day of **Unleavened Bread** was on the **Weekly Sabbath**, just as it was in the year of the Messiah's crucifixion and resurrection in 34 C.E. יהושע Messiah said that when we observe the **Passover** on **Day 14 / Month 1**, to do it in remembrance of **Him**.
- 2) Keeping *the faith* of יהושע Messiah means *keeping the commandments of Elohim*.
- 3) יהושע washed the feet of His disciples and Judas took the sop some time *after sunset* on **Monday, March 22, 34 C.E.** It was during this meal that יהושע quoted **Psalm 41:9**: "He who eats *bread* with Me has lifted up his heel against Me." Many have noted that the Hebrew word for bread in **Psalm 41:9** is *lechem* [לחם] or *leavened bread*, and that *unleavened bread* or *matzah* [מצה] is eaten at the **Passover** Seder. This has caused some to *incorrectly* teach that יהושע never ate the **Passover**, instead of *correctly* teaching that He ate *leavened bread* with Judas on the evening beginning the **Eve of Passover** on **Day 13 / Month 1**, and then the next day He ate *unleavened bread* on the evening beginning the **Feast of the Passover** on **Day 14 / Month 1**.
- 4) The heavens declared the esteem of Elohim in 34 C.E. when the greater light and the lesser light aligned with earth for a most rare, once in **7000 year** astronomical *sign*, confirming that the sun and moon were created for *signs, Appointed Times, days and years*. Within the *same Hebrew Day*, on the evening *beginning* the **Eve of Passover** on **Day 13 / Month 1**, on the *third day* of the week, the **spring equinox** occurred at **11:50 pm Israel** time on the *same day* that a **Lunar Eclipse** began.  
  
The **spring equinox** may have occurred at the time when Judas was negotiating with the chief priests on the **Eve of Passover** on **Day 13 / Month 1**. The **Lunar Eclipse** could still be seen in **Jerusalem** in its very last stages uncovering a full moon rising above the eastern horizon the *next evening* just after sunset beginning **Day 14 / Month 1**, when יהושע and His disciples began preparing for the **Passover**.
- 5) יהושע and His disciples began the rites of the **Passover** at *twilight* as **Day 14 / Month 1** was beginning just *after sunset* on **Tuesday, March 23, 34 C.E.** on the proleptic **Julian Calendar**.
- 6) In antiquity, during the time of the Levitical Priesthood, the **Passover** was slain "*between the evenings*" in the period of *twilight* between sunset and night, and this is when the disciples slew the **Passover**. After the **Passover** lamb had been thoroughly fire roasted, the **Passover** meal would likely have taken place in the *fifth hour* and the *sixth hour* of the night, between **10:00 pm** and **12:00 pm** on **Tuesday, March 23, 34 C.E.** on the proleptic **Julian Calendar**.
- 7) יהושע Messiah *observed* the **Passover** the same way He *commanded* Moses. The **Passover** on **Day 14 / Month 1** is called the "**Preparation Day**" as it occurs *before* the **High Sabbath** on **Day 15 / Month 1**. In practice, any day preceding a **Sabbath** is a "**Preparation Day**."
- 8) **John 18:28** says that the priests did not want to enter the Praetorium in **Jerusalem**, and this was on the *morning* of **Passover** on **Wednesday, March 24, 34 C.E.** The Praetorium was full of **Roman** soldiers and some may have had scalps hanging around their waists. The priests wanted to avoid the "defilement of the deep" brought on by contact with dead bodies which would have



made them ritually unclean. They wanted to eat the *chagigah* or *additional Passover* sacrifice during the day hours of **Day 14 / Month 1**.

- 9) *Any sacrifice* offered during the **8 days** of **Passover** and **Unleavened Bread** from **Day 14 / Month 1** to **Day 21 / Month 1** were considered **Passover** sacrifices which could be eaten when the Levitical priesthood was functioning. **Darrell Carr** has shown from **2 Chronicles 35:7-9** that the *lambs* and *goats* from the flock, and the *cattle* from the herd, offered during **Passover** in **Year 18** of **Josiah** of **Judah** in **628 B.C.E.**, are called *Passover offerings*, which is the Hebrew word *lapesachim* – לפסחים.
- 10) From **Exodus 12:8**, it is evident that unleavened bread [ומצות] is to be eaten on the *night* [בלילה] of **Passover** on **Day 14 / Month 1**.
- 11) From **Exodus 12:15**, it is evident that unleavened bread [מצות] is to be eaten for **another 7 days** during **Unleavened Bread** from **Day 15 / Month 1** until **Day 21 / Month 1** for a total of **8 days**.
- 12) **Numbers 28:16** says that **Passover** of יהוה is on **Day 14 / Month 1** and **Numbers 28:17** says the **Feast of Unleavened Bread** begins on **Day 15 / Month 1**.
- 13) **Numbers 28:17** teaches us that the **Feast of Unleavened Bread** is a **Feast** (הג) which lasts for seven days from **Day 15 / Month 1** until **Day 21 / Month 1**, and **Exodus 12:14** teaches us that the **Passover** on **Day 14 / Month 1** is also a **Feast** (הג).
- 14) In **Exodus 12:18**, יהוה said that **Passover** begins on **Day 14 / Month 1** at *evening* [הערב], and from **Leviticus 22:6-7**, we learn that the *evening* [הערב] begins *when the sun goes down* [ובא השמש]. As this commandment is greatly misunderstood, we iterate that the **Passover** Seder begins at *twilight* commencing **Day 14 / Month 1** after *sundown* – not before and not after.
- 15) In **Exodus 12:18**, יהוה gave us a *positive commandment* to *eat* unleavened bread for **8 DAYS**, from the *evening* [הערב] beginning **Passover** on **Day 14 / Month 1**, until the *evening* [הערב] beginning the seventh day of the **Feast of Unleavened Bread** on **Day 21 / Month 1**. Almost all who read this commandment do not understand it, but unleavened bread is to be eaten from the *evening* beginning **Day 14 / Month 1**, until the *evening* beginning **Day 21 / Month 1**.
 

<b>Day 1 – Passover</b>	The <i>evening</i> beginning <b>Day 14 / Month 1</b>
<b>Day 2 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 15 / Month 1</b>
<b>Day 3 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 16 / Month 1</b>
<b>Day 4 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 17 / Month 1</b>
<b>Day 5 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 18 / Month 1</b>
<b>Day 6 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 19 / Month 1</b>
<b>Day 7 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 20 / Month 1</b>
<b>Day 8 – Unleavened Bread</b>	The <i>evening</i> beginning <b>Day 21 / Month 1</b>
- 16) **Josephus** said in **Antiquities 2 / 317** that, in memory of that time of scarcity, we keep for **eight days** a feast called the **Feast of Unleavened Bread**.
- 17) The **Jewish Encyclopedia** and the **Encyclopedia Judaica** both acknowledge that **Passover** and **Unleavened Bread** were historically observed *separately*.
- 18) In **Exodus 12:19-20**, יהוה gave us two *negative commandments*. We *do not eat* leavened bread, and *no leaven shall be found* in our houses, for **7 DAYS** from **Day 15 / Month 1** to **Day 21 / Month 1**.



19) In **Exodus 12:16-17**, יהוה told Moses that He would bring the armies of **Israel** out of the land of **Egypt** on **Day 21 / Month 1**. When יהוה says “*this same day*” in **Exodus 12:17**, He is referring to the last date spoken of in **Exodus 12:16**, the seventh day of the **Feast of Unleavened Bread** on **Day 21 / Month 1**.

According to **Numbers 33:3**, the children of **Israel** left **Rameses** on **Day 15 / Month 1**. However, the children of **Israel** only left *the land of Egypt* on **Day 21 / Month 1**. Both of these dates are **High Sabbaths** and both were big travel days for **Israel** on the exodus from **Egypt**.

20) **Numbers 33:3** clearly says that **Day 15 / Month 1** is *the day AFTER the Passover*, but many today *incorrectly* believe that **Day 15 / Month 1** is the *day of Passover*.

21) In **Ezekiel 45:21**, the word **Passover (Pesach)**, referring to **Day 14 / Month 1**, is placed beside the word **Feast (hag)** which refers to the seven days of **Unleavened Bread**.

22) **Pilate (27-37)** brought יהושע Messiah to the *Praetorium* to his *judgment hall* in order to listen to accusations against Him. **Pilate (27-37)** sat down in the *judgment seat* on what **John 19:13** calls the *lithostroton* – Strong’s 3038 **Λιθοστρωτον** – translated *The Pavement* – which refers to a *tessellated mosaic floor paved with stones* on which a **Roman** tribunal adjudicated. *The Pavement* was likely on an elevated place of the southern steps on the south side of the Antonia Fortress. It was likely a colonnaded area between the precincts of the Antonia Fortress and the precincts of the Second Temple.

23) **John 19:14** says that at the *sixth hour* **Pilate (27-37)** said “Behold your King!” As John reckoned hours by the **Roman** method, this was sometime after **6:00 am**, on **Wednesday, March 24, 34 C.E.** on the proleptic **Julian Calendar**.

24) **Mark 15:25** says that יהושע Messiah was crucified at the *third hour*, around **9:00 am**, on **Passover** on **Day 14 / Month 1**, on **Wednesday, March 24, 34 C.E.** on the proleptic **Julian Calendar**.

25) **Matthew 27:45**, **Mark 15:33** and **Luke 23:44** say that darkness was over the land from the *sixth hour* to the *ninth hour*, which was from about **12:00 noon** until about **3:00 pm** on **Wednesday, March 24, 34 C.E.** on the proleptic **Julian Calendar**.

26) **Matthew 27:46-50** and **Mark 15:34-37** say the Messiah gave up His Spirit at the *ninth hour* at about **3:00 pm** on **Wednesday, March 24, 34 C.E.** on the proleptic **Julian Calendar**.

27) **John 19:31** says as it was the **Preparation Day**, and as the **Judeans** did not want the bodies to remain on the execution stakes on the **High Sabbath** on **Day 15 / Month 1**, they asked for the legs of the victims to be broken to hasten death, so that their bodies could be taken away before the **High Sabbath** began. They did this to obey the command in **Deuteronomy 21:22-23**.

28) **Matthew 27:57-58** says that *as the evening approached*, a certain rich man named Joseph of **Arimathea** asked **Pilate (27-37)** for the body of the Messiah. **Mark 15:42-43** says that it was the **Preparation Day**, the day *before the High Sabbath, as the evening was approaching*, that Joseph of **Arimathea** asked **Pilate (27-37)** for the body of the Messiah. **Luke 23:50-51** just says that Joseph of **Arimathea** asked **Pilate (27-37)** for the body.

29) **Mark 15:47** says that Mary Magdalene and Mary mother of Joseph beheld where the Messiah was laid. **Luke 23:54-55** says that the women beheld the sepulchre and how the Messiah’s body was



laid on the **Preparation Day**. **John 19:42** says that the Messiah was buried on the **Preparation Day** in a nearby tomb. This was on **Day 14 / Month 1** in the hour *before sunset* on **Wednesday, March 24, 34 C.E.** on the proleptic **Julian Calendar**. This was shortly *before* the **High Sabbath** began on **Day 15 / Month 1** as **Luke 23:54** clearly says that it was the **Preparation Day** and the **Sabbath drew near**.

- 30) **Luke 23:55-56A** says the women observed the tomb and how His body was laid, and then they returned to prepare spices and fragrant oils at the end of **Passover** on **Day 14 / Month 1**. **Luke 23:56B** then says that the women *rested* on the **High Sabbath** on **Day 15 / Month 1 according to the commandment**, referring to the command in **Leviticus 23:6-7** and **Numbers 28:17-18**.
- 31) **Mark 15:1** says that after the **High Sabbath** on **Day 15 / Month 1 was past**, Mary Magdalene, Mary the mother of James, and Salome bought sweet spices that they might come and anoint Him. Some shops would have opened *after sunset* on **Thursday, March 25, 34 C.E.**, and most shops would have closed again on the *afternoon* of **Friday, March 26, 34 C.E.** on the proleptic **Julian Calendar**.
- 32) יהושע Messiah arose on **Day 17 / Month 1** on the *third day* of **Unleavened Bread** on the **First Weekly Sabbath** of seven in the count to **Shavuot**. יהושע arose *before sunrise* on **Saturday, March 27, 34 C.E.** on the proleptic **Julian Calendar**. It is evident from the **Messianic Scriptures** that the **Weekly Sabbath** which occurs during the **Festival of Unleavened Bread** is called the **First Sabbath**.
- 33) Moses left a *testimony* or a *witness* in **Exodus 19:11-16** that he received the 10 Commandments on **Shavuot / Pentecost** on the *third day* of the week in **1437 B.C.E.**, *and this means* that the first day of the omer count is *always* on **Day 16 / Month 1** according to Moses.
- 34) The fact that **Matthew 28:1** calls the **Weekly Sabbath** during the **Festival of Unleavened Bread** the “**First Sabbath**” indicates it was the **First Sabbath** of seven **Weekly Sabbaths** counting to **Shavuot**. This *proves* that יהושע Messiah and His disciples counted the Omer from **Day 16 / Month 1** as Moses did. יהושע *did not* begin counting the Omer from the first day of the week as the **Sadducees**, and as many *incorrectly* do to this very day.
- 35) The **Greek** phrase *mia tōn sabbatōn* [μία των σαββάτων] is *correctly* translated **First Sabbath** in **Luke 24:1** and **John 20:1**. *The Good News of the Messiah* by **Daniel Gregg** and the *Halleluyah Scriptures* *correctly* interpret this and similar phrases as referring to the **seventh day Sabbath** and *not the first day of the week*.
- 36) **Matthew 28:1** uses the **Greek** phrase *mian sabbatōn* [μίαν σαββάτων] or **First Sabbath** to say that the women came on a **Weekly Sabbath** which was the **First Sabbath** in the count to **Shavuot** in **34 C.E.**
- 37) In **Mark 16:2**, *miás sabbatōn* [μιας σαββάτων] is *correctly* translated as **First Sabbath**.
- 38) **Mark 16:9** employs the **Greek** phrase *prōtē sabbatou* [πρώτη σαββάτου] or **First Sabbath** to say that יהושע arose early on the **First Sabbath** of **seven Weekly Sabbaths** counting to **Shavuot** in **34 C.E.**
- 39) **John 20:1** says יהושע Messiah arose *while it was still dark* early in the morning of the **First Sabbath** some time *before sunrise*. *If* יהושע would have been in the tomb for *part of the daytime* on **Day 17 / Month 1**, He would have been in the tomb *more than three daytime periods*. This is



why the Spirit of Truth explicitly says through John that the women came *while it was still dark* on the morning of the **First Sabbath** on **Day 17 / Month 1**, as they arrived *before sunrise* and *before a new daytime period began*.

- 40) The *KJV Companion Bible* renders *mia tōn sabbatōn* in **Matthew 28:1** as “the first *day* of the week”, but *day* is italicized as it is not in the **Greek**. However, there is a **Greek** phrase which is translated as *first day* and that phrase is *prōto hēméra* [πρώτη ημέρα] or *prōtos hēméras* [πρώτης ημέρας]. These phrases are *correctly* translated as *first day* in **Mark 14:12**, **Acts 20:18** and **Philippians 1:5**.
- 41) In **John 20:19**, the words *hēméra* [ημέρα] and *mia sabbatōn* [μία σαββάτων] are used together to describe when the disciples saw the risen Savior at the *end* of the **Sabbath Day** on the *same day* of His resurrection. These words *do not* refer to the first day of the week as the Messiah **DID NOT** rise from the dead on that day. The **Greek** word *hēméra* [ημέρα] *day* and the **Greek** word *sabbatōn* [σαββάτων] **Sabbath** appear together **seven times** in the **Messianic Scriptures**. An eighth verse, **Acts 1:12** translates the **Greek** phrase *échon hodón* [εχον οδόν] as *day’s journey*.
- 42) There is *no* **Greek** word for *week* in the **Septuagint (LXX)** or **Messianic Scriptures**, though Josephus *did use* the word *ebdomas* [εβδομης] or *ebdomados* [εβδομάδος] for *week* several times in his writings.
- 43) The Scriptures themselves testify that the entire life of the Messiah and His disciples revolve around the **seventh day Sabbath**, and the **High Sabbaths**, **Appointed Times**, and **Festivals** which are observed based on the sighting of the **New Moon** from **Israel**. There is *no precedent* for translating the **Greek** in six key verses as the *first day of the week*.
- 44) A simple study of **Exodus 31:13** in the **Septuagint (LXX)** *indicates exactly* how the **Greek** should be translated. In the phrase “*Take heed and keep My Sabbaths* [σάββατά]”, the noun **σάββατά** is the Accusative Plural Neuter of *sabbatōn*, and the context shows **σάββατά** refers to multiple **Sabbaths** – **weekly** and **annual**.
- The Accusative Plural Neuter of *sabbatōn* is also found once in the **Messianic Scriptures** in **Acts 17:2** where it refers to multiple **Sabbaths** – **weekly** and **annual**: “*Then Paul ... went in to them, and for three Sabbaths* [σάββατα] *reasoned with them from the Scriptures...*”
- The astute student will *reason from the Scriptures* that Paul assembled on the **seventh day Sabbath** – **NOT** on the first day of the week, and that this day has never had anything to do with worshipping the Creator unless an **Annual Sabbath** lands on it.
- It is also interesting to study the **Sabbath Commandment** in **Exodus 20:8** in the **Greek Septuagint (LXX)** “*Remember the Sabbath Day* [ημέρα των σαββάτων], *to keep it set apart.*” The noun **σαββάτων**, the Genitive Plural Neutral of *sabbatōn*, is used together with the word *hēméra* [ημέρα] to refer to the **Sabbath Day**.
- Interestingly, it is the Genitive Plural Neutral of *sabbatōn* which is used to refer to either a **Weekly Sabbath** or an **Annual Sabbath** in **Matthew 28:1**, **Mark 16:2**, **Luke 24:1**, **John 20:1**, **John 20:19**, **Acts 13:14**, **Acts 16:13**, **Acts 20:7**, **1 Corinthians 16:2**, and **Colossians 2:16**.
- 45) **John 20:19** uses the **Greek** phrase *mia sabbatōn* [μία σαββάτων] or the **First Sabbath** to refer to the *evening ending Day 17 / Month 1* on the **First Weekly Sabbath** in the count to **Shavuot** in **34 C.E.** As the disciples were *assembled* at this time, it indicates that in the first century, the disciples of יהושע Messiah assembled in the afternoon on the **Weekly Sabbath**.



This assertion is supported by **John 20:26**, which says the disciples were *assembled 8 days* later on **Day 24 / Month 1** on the **Second Weekly Sabbath** in the count to **Shavuot** in 34 C.E.

It is also supported by **Acts 20:7** when the disciples were assembled on *mia tōn sabbatōn* [μια τὸν σαββάτων]. In this case, the *principle of context* indicates that *mia* is translated as *one* as it refers to the *one Sabbath* when Paul raised Eutychus from the dead on **Day 4 / Month 2** on the **Third Weekly Sabbath** counting to **Shavuot** in 56 C.E. Paul continued his speech until *midnight* until the end of the 6<sup>th</sup> **Hebrew Night Hour** on the first day of the week, and it was at this time that Eutychus fell.

46) In **1 Corinthians 15:4**, Paul said that the Messiah arose on the *third day* according to the Scriptures and this was the *third day* of the **Festival of Unleavened Bread**. Paul was thinking about the *sign of Jonah* which יהושע gave in **Matthew 12:39-40**. **Jonah 1:17** says that Jonah was in the belly of the great fish for *three days and three nights*, and as it was a *sign*, it means the Messiah was in the tomb during the same period: from **Passover** on **Day 14 / Month 1** until the *third day* of **Unleavened Bread** on **Day 17 / Month 1**. In both cases these dates fell between the **fourth** day of the week and the **Seventh Day Sabbath**. Jonah was swallowed by a great fish on **Passover** in 833 B.C.E., and the Messiah was crucified on **Passover** in 34 C.E.

47) Paul also saw the concept of *resurrection* linked with *the third day* in **Hosea 6:2**. Hosea's prophecy is interesting as he spoke in the *fourth millennial day* of events which would come to pass *after the two millennial days* comprising the **Age of the Messiah**. Therefore, Hosea said that the commonwealth of **Israel** would be *revived after* the *sixth millennial day* or *after 6000 Hebrew Years* have elapsed since **Day One** of creation. Hosea also said that יהוה would *raise us up on the third day*. As Hosea spoke in the *fourth millennial day*, the *third day* from his time in history refers to the *seventh millennial day*.

48) In **John 6:39-54** and **John 12:46-50**, יהושע Messiah employed Hosea's *style* of prophesying in millennial days by saying He would raise up those who believe in Him at the *last day* or at the *last millennial day*. The Resurrection of the Righteous is destined to occur when the *seventh millennial day* begins. From **John 11:21-27**, it is easy to see from Martha's conversation with יהושע concerning Lazarus that the **Judeans** in the first century believed the resurrection would occur at the *last millennial day*.

יהושע Messiah also employed Hosea's *style* of prophesying in millennial days in **John 2:18-22** when He said "**Destroy this temple, and in three days I will raise it up.**" The disciples equated the *temple* with the Messiah's body which was raised after *three days*. However, this saying of יהושע also works on several other levels. According to **Zechariah 6:12**, the **BRANCH**, a title for the Messiah, will build the Third Temple in the *seventh millennial day*, *three millennial days* after it was last destroyed in the *fifth millennial day* in 70 C.E.

יהושע Messiah has the same name as the High Priest **Yeshua I (520-485)** in Zechariah's prophecy, and the first three letters of יהושע are also the first three letters of יהוה, as the **Father is in the Son** and the **Son is in the Father** just as יהושע said in **John 14:10-11**, and as the beloved apostle John said in **1 John 2:24**.

The **BRANCH** has been building a *spiritual temple* in *His people*. In **1 Corinthians 3:9-17**, Paul taught that *those who worship Elohim* are a *spiritual temple of Elohim*. In **2 Corinthians 6:16**, Paul quotes יהוה from **Leviticus 26:12**, "**I will dwell in them and walk among them. I will be**



*their Elohim, and they shall be My people.*” Paul knew that the Spirit of Elohim dwelt in the temple of Elohim, and he taught that the *people* who worshipped Elohim *were* the temple of Elohim. In **1 Peter 2:4-10**, Peter referred to the *true worshipers* of Elohim as *living stones*.

- 49) In **1 Corinthians 16:2**, the **Greek** phrase *mian sabbatōn* [μία σαββάτων] is correctly translated as **First Sabbath**, just as in **Matthew 28:1**, and this was the **First Sabbath** of **seven Weekly Sabbaths** in the count to **Shavuot** or **Pentecost**. Paul requested that the Corinthians have a *one time offering* ready by the **First Sabbath** on **Day 18 / Month 1** in **62 C.E.** Paul would turn over in his grave if he knew that certain men would use *one line* from *one of his letters* in order to collect money, countless billions of dollars, from sincere people who had been *incorrectly taught* to worship Baal by setting apart the first day of the week.
- 50) In **Colossians 2:16-17**, Paul said not to let others judge you *for taking part in Festivals, New Moons* or **Sabbath days**. The phrase “*for taking part in*” is *incorrectly translated* as “*regarding*” or “*with respect to*” leaving readers thinking that *anything goes*. The **Greek** word *merēi μέρει* #3313 is defined in *Strong’s Concordance* as: to get as a **section** or **allotment**; a **division** or **share, part, piece, portion**. The **KJV mistranslates merēi** [μέρει] as “*in respect*” but it is *correctly* translated as “*taking part.*” The *Companion Bible* notes: Literally **part** i.e. *taking part*, and it is *correctly* translated in *The Good News of Messiah* by **Daniel Gregg**.
- 51) Many have been *incorrectly* taught that *mia tōn sabbatōn* [μία των σαββάτων] should be translated *first day of the week*. The *incorrect translation* is advocated by the *Theological Dictionary of the New Testament* by **Gerhard Kittel**, but he was an open anti-Semite who did not walk in the way of Messiah.
- 52) Of the 68 occurrences of *sabbatōn* in the Messianic Scriptures, only in **Luke 18:12** could it *possibly* refer to a **Sabbath Cycle** – specifically the *sacred weekly cycle*. The *Cambridge Bible for Schools and Colleges* mentions the *bi-weekly fasting* of the **Pharisees**, and the evidence for *bi-weekly fasting* in **1st century Judea** is found in **Taanit 10A-B** and **Taanit 15B**. However, a view which understands *sabbatōn* as a **Sabbath Cycle** in **Luke 18:12** runs into problems as the **Sabbath** is *generally* a day of joy and delight and *not a time for fasting*.

It is true that Moses [**Exodus 34:28**], Elijah [**1 Kings 19:8**], and יהושע Messiah [**Matthew 4:2**] fasted for **40 days**, and Daniel fasted for *three perfect sevens* [**Daniel 10:1-3**] or **21 days** from **Day 4 / Month 1** until **Day 24 / Month 1** in **Year 3** of **Darius I (521-485)** in **518 B.C.E.**, but these are *exceptions* to the rule.

If *sabbatōn* in **Luke 18:12** refers to a **Sabbath Cycle** it would refer to a *perfect sacred weekly cycle* like Daniel’s *three perfect sevens* beginning with **Yom Ri-shon** [first day of the week] and ending with **Sha-bat** [**seventh day** of the week], and not merely a *common week* which can begin on *any day of the week*.

There is an explanation for why *sabbatōn* in **Luke 18:12** should be translated **Sabbath**. As *sabbatōn* *does not* generally refer to a period of seven days, **Daniel Gregg** has pondered how **Luke 18:12** should be properly translated. <[https://www.torahtimes.org/Sabbatou\\_and\\_Luke18\\_12.htm](https://www.torahtimes.org/Sabbatou_and_Luke18_12.htm)>

**Gregg** notes from an article by **Eliezer Segal**: *Sabbath: To Feast or to Fast?*, that as “*today*” appears **3 times** in **Exodus 16:25**, Talmudic tradition was to eat **3 meals** on the **Sabbath**.



As the *precept* was to eat manna *once* on the **Sabbath**, it is possible that certain pious **Judeans** who ate **1 meal** on the **Sabbath** instead of **3 meals** claimed that they “*fasted twice a Sabbath.*” If this was the case, *sabbatōn* is properly translated as **Sabbath** in **Luke 18:12**.

<<https://www.torahtimes.org/writings/sabbaton-week-sabbaths/article.html#%5B1%5D>>

- 53) Josephus was a General in the **Judean** army, but he was also a Levitical priest from **Course 1 – Jehoiarib** who may have served in the Second Temple. As a historian, Josephus used *hebdomos* *hebdomados* [Εβδομης εβδομάδος] to refer to *seven periods* of *seven day periods* in the count to **Shavuot**.

Josephus *knew* that the *seven weeks* counting to **Shavuot** could be *common*, beginning on *any day of the week*. These *seven weeks* in the counting the Omer to **Shavuot** are only on a *sacred cycle* when **Day 16 / Month 1** falls on the first day of the week as it did in **2019 C.E.**

Josephus was well versed in the *sacred cycle of seven* – the *sacred seventh day*, the *sacred seventh year*, and the *sacred seventh millennium* as the entire culture, including the judicial system, was built on them. These *sacred cycles* ALWAYS repeat the *creation sequence* beginning on *one* and ending on *seven*. The *sacred cycle of seven* is what Scripture calls the **Key of David**.

The **Roman Calendar** was devised by pagan priests who said days begin at *midnight* unlike **Hebrew Days** in a *sacred Scriptural Week* which begin at *sunset*. In the **Roman week** *each day* represents a *pagan deity*. <[http://en.wikipedia.org/wiki/Names\\_of\\_the\\_days\\_of\\_the\\_week](http://en.wikipedia.org/wiki/Names_of_the_days_of_the_week)> In a *sacred Scriptural Week* with no **High Sabbaths**, only the *seventh day* is *sacred*.

Josephus NEVER USED *mia tōn sabbatōn* [μία των σαββάτων] to refer to the *first day of the week*, and he NEVER ASSOCIATED *sabbatōn* [σαββάτου] with a *common seven day period* which was a *hebdomos* [εβδομης]. In the minds of Luke and Josephus, *sabbatōn* [σαββάτου] was 1) a *seventh day Sabbath* or 2) a *Sabbath Cycle* – *the interval from the end of one Sabbath to the end of another Sabbath* – one shift for a **Priestly Course**.

- 54) Josephus *avoided* using *sabbatōn* [σαββάτου] to refer to a *common seven day period*, but he *did use Sabbatou* [Σάββατω] to refer to the *seventh day Sabbath*. When referring to *seven days*, whether in the *sacred cycle* or not, he used the phrase *hēméras hepta* [ημέρας επτά].

Josephus used *hepta hēméras* [επτά ημέρας] to refer to the *seven days* of the **Feast of Unleavened Bread**. As this **Feast** always begins on **Day 15 / Month 1**, the seven days of this feast will only be on the *sacred cycle* in a year when **Day 15 / Month 1** falls on the first day of the week as in **2015 C.E.**

In **Antiquities 3 / 250**, Josephus *clarifies* that **Firstfruits** were offered on **Day 16 / Month 1** which means that the **50 day** count to **Pentecost / Shavuot** always began on that day, a *historical fact* lost on many today. This fact *supports the assertions* in the **Messianic Scriptures** that resurrection in **34 C.E.** occurred on the **First Sabbath** [μίαν σαββάτων] [μιας σαββάτων] [πρώτη σαββάτου] [μία των σαββάτων] [μία σαββάτων] in the count to **Shavuot**, and these phrases can in **NO WAY** be construed to refer to the first day of the week.

In **Antiquities 3 / 251**, Josephus also provides the *reason* why the *Nasi* of the Sanhedrin was *highly motivated* to use the *rule of the equinox* and not delay the start of a year. It was only **AFTER** the **Firstfruits** were offered on **Day 16 / Month 1** that farmers could *publicly or*



*privately reap* their harvest. *If* the *Nasi* delayed the start of a year, **Israel's** crops would have stayed in the fields too long and the crops would have been *ruined*.

55) The historical evidence from **Menachoth 5A-5B**, **Menachoth 68A**, and **Rosh Hashanah 30A** indicates that when the Levitical Priesthood was operating, the **Firstfruits** were offered at **daybreak** on **Day 16 / Month 1**. This was at the same time the *morning sacrifice* was offered immediately *after sunrise*.

56) Josephus carefully *distinguishes* between the **Passover** on **Day 14 / Month 1**, and the **Feast of Unleavened Bread** which begins on **Day 15 / Month 1**. This *distinction* was *lost* during the **Quartodeciman Controversy**. <<http://en.wikipedia.org/wiki/Quartodecimanism>> By the **second and third century C.E.**, the truth of the Messiah's **Sabbath Resurrection** was lost. Only a few centuries after the Messiah left the earth, **Passover** was exchanged for *Easter* and the **Creation Calendar** was replaced with the **Roman Calendar**.

Instead of remembering the historical date of the **CRUCIFIXION** on the **Creation Calendar**, some in **Rome** sought to annually commemorate the **RESURRECTION** on the first day of the week. However, the Messiah said to remember Him on the day of His **CRUCIFIXION** on **Passover**, **NOT** the day of His **RESURRECTION** [**Luke 22:19**].

<[http://en.wikipedia.org/wiki/Easter\\_controversy](http://en.wikipedia.org/wiki/Easter_controversy)>

Followers of the Messiah in the **Roman Empire** began moving **OFF** the **Creation Calendar** with its *sacred cycles* and the *rule of the equinox* **ONTO** the pagan **Roman Calendar**. By the **fourth century C.E.** in the time of **Constantine I (306-337)**, **Pascha** [**Greek πάσχα**], **Greek** for **Passover** [Hebrew פסח], was substituted with *Easter* which was always on *Sunday*.

**Rome** removed **Pascha / Passover** which is on the *lunar cycle* and replaced it with *Easter* which is on the *solar cycle* of the pagan **Roman Calendar**. In addition to this, sometime before the Mishna was compiled in **200 C.E.**, certain rabbis moved the Scriptural **Passover** from **Day 14 / Month 1** to **Day 15 / Month 1**.

At the First Council of Nicaea in **325 C.E.**, it was decreed that *Easter* must fall on Sunday, plunging the western world by rule of law into a full embrace with paganism. According to Bede (673-735), *Easter* derives from *Ēostre* or *Ostara*, a Germanic goddess of the dawn. People celebrating *Easter Sunday* are *unwittingly* engaging in *Germanic neo-paganism* or *heathenism* which is *idolatry*. <[http://en.wikipedia.org/wiki/First\\_Council\\_of\\_Nicaea](http://en.wikipedia.org/wiki/First_Council_of_Nicaea)>

On **March 7, 321 C.E.**, **Constantine I (306-337)** made a decree in the **Roman Empire** that *dies Solis* – the *day of the Sun* – or “*Sunday*” would be the day of rest. In **359 C.E.**, Hillel II under **Julian the Apostate (360-363)** *invented* a fixed calendar *unconcerned with the first visible crescent moon*. <[https://torahcalendar.com/PDF/Declare\\_End\\_From\\_Begin.pdf](https://torahcalendar.com/PDF/Declare_End_From_Begin.pdf)>

57) These **Greek** phrases for *first day* appear three times in the **Messianic Scriptures**, but are **NEVER USED** in the **Greek** Scriptures to refer to the time when the women came to the tomb, as the Messiah **DID NOT** rise from the dead on the *first day* of the week. In fact, the **Greek** phrase which refers to the first day of the week is *prōto hēmera* [**πρώτη ημέρα**].

At the beginning of **Antiquities**, Josephus gives the **Greek** phrase for **first day** *prōto hēmera* [**πρώτη ημέρα**], as well as the **Greek** phrase for **Day One** of creation *mían eipe* [**μίαν ειπε**].



This is an important distinction to make as *every sacred week* begins with the **first day**, but **Day One** of creation which was the first day of the *first sacred week* is a completely different issue.

Everything in this universe began on **Day One**. If Elohim put it within the power of His people to understand *exactly when Day One* occurred, it would be a simple matter to know *exactly when* the *sacred seventh millennium* begins. Josephus made a distinction between the **first day** and **Day One** in the **Greek**, and this distinction is also in the Hebrew, though it has *not* come down in most English translations.

In **Genesis 1:5**, the Hebrew term for **Day One** of creation is *yom echad* [יום אחד]. In **Israel** today, the first day of the week is **Yom Ri-shon** [יום ראשון], shortened to **Ri-shon** [ראשון].

Every *week* begins with *yom ri-shon* [יום ראשון] / *prōto hēméra* [πρώτη ημέρα], but in all of the days in the **7000 Year Plan of Elohim**, there is only one **Day One** *yom echad* [יום אחד] / *mían eípe* [μίαν ειπε].

The only translation that we are aware of that translates *yom echad* [יום אחד] as **Day One** in **Genesis 1:5** is the *Halleluyah Scriptures*. *The Scriptures (ISR)* translates this phrase as **One Day**, but as it could be *any* day, this translation diminishes the ordinal rank of the epoch of creation.

In the **Septuagint (LXX)**, the **Greek** phrase for **Day One** in **Genesis 1:5** is *hēméra mia* [ημέρα μία]. To the best of our knowledge, there are **NO GREEK SOURCES** before **Didache 8.1** where *mía tōn sabbatōn* refers to the *first day of the week*, and this phrase is **NOT USED** in three critical places.

<b>Genesis 1:5 (LXX)</b>	<b>Day One</b>	<i>hēméra mia</i>	ημέρα μία
<b>Antiquities 1 / 29</b>	<b>First Day</b>	<i>prōto hēméra</i>	πρώτη ημέρα
<b>Antiquities 1 / 29</b>	<b>Day One</b>	<i>mían eípe</i>	μίαν ειπε

In **Antiquities 1 / 29**, Josephus used *prōto hēméra* [πρώτη ημέρα] for *first day* and **NOT** *mía tōn sabbatōn* [μια των σαββάτων], as the latter phrase **NEVER** refers to the first day of the week. The phrase *prōto hēméra* [πρώτη ημέρα] in **Antiquities 1 / 29** shares the word *prōto* [πρώτη] from **Mark 16:9**.

*Prōto sabbatou* [πρώτη σαββάτου] refers to the *First Sabbath*, but it is almost always translated *first day of the week*, raising an interesting question: How can *prōto hēméra* [πρώτη ημέρα] and *prōto sabbatou* [πρώτη σαββάτου] **BOTH** be construed to refer to the *first day of the week*? The answer is: **THEY CANNOT** – only *prōto hēméra* [πρώτη ημέρα] refers to the *first day of the week*.

There is **NO REASON** from the **Greek** itself to believe that the resurrection occurred on the first day of the week. The problem is, all of those old dusty **Greek** dictionaries have *programmed* seminarians for the past **500 years** to believe that 1) **σαββάτου** means **Sabbath**, and 2) **μια των σαββάτων** means first day of the week. Although the first assertion *is true*, the latter assertion doesn't hold up under scrutiny. The *astronomical* and *historical* aspects of the Passion Chronology show that the latter assertion is *academically implausible*.

58) יהושע Messiah began His ministry when He began to be *about 30 years* of age in **Year 15** of **Tiberius Caesar (14-37)** according to **Luke 3:1** and **Luke 3:23**. Although the exact year is



debated, the scholarly consensus centers around *two years*: either **28 C.E.** or **29 C.E.** This article proposes that **28 C.E.** is the correct year in agreement with **Ernest L. Martin** and **Kenneth Frank Doig**. **Ernest L. Martin** believed that the Messiah's statement about "4 months until the harvest" in **John 4:35** indicated that the Messiah was speaking **4 months** before the end of a **Sabbath Year**, and thus that He began His ministry in the midst of a **Sabbath Year**.

- 59) **Kenneth Frank Doig** believed that Luke employed the **Syro-Macedonian Calendar non-accession reckoning** from **Dios 1**; meaning that the exact dates for **Year 15** of **Tiberius Caesar (14-37)** would have been from **October 20, 27 C.E.** to **October 9, 28 C.E.** on the proleptic **Julian Calendar**.
- 60) **Ernest L. Martin** discusses two possibilities for **Year 15** of **Tiberius Caesar (14-37)**. In the first option, Luke employed **Roman non-accession reckoning** from **January 1, 28 C.E.** to **December 31, 28 C.E.** The second possibility, which **Martin** believed was most likely, is that Luke employed **Syriac non-accession reckoning** from **1 Tishri**; from **September 21, 27 C.E.** to **September 9, 28 C.E.**
- 61) **Both Kenneth Frank Doig** and **Ernest L. Martin** agree that the word of Elohim came to John the Immerser *before* the **Passover** mentioned in **John 2:13** which they believed was **Passover** in **28 C.E.** Based on **John 4:35-38**, **Martin** believed that the Messiah was at **Sychar** having a discussion with a woman at a well *before* **Shavuot / Pentecost** in **28 C.E.**
- 62) There are three **Passovers** mentioned in **John: John 2:13, 6:4, 13:1**. As יהושע began His ministry in the *spring* of **28 C.E.**, and as there are three **Passovers** mentioned in **John**, the earliest conceivable year for the crucifixion based on this reasoning is **30 C.E.**
- 63) **Josephus** indicates that **Pilate (27-37)** began as Prefect of **Judea** in **27 C.E.** but was sent to **Rome** early in **37 C.E.** **Josephus** also indicates that **Joseph II Caiaphas (27-37)** was expelled as High Priest by **Vitellius** in **Jerusalem** at **Passover** in **37 C.E.**
- Therefore, two of the main antagonists in the story of the Messiah's crucifixion were not in positions of authority in **Jerusalem** during **Passover** in **37 C.E.** So based on the testimony of **Josephus**, the latest year for the resurrection is **36 C.E.**
- 64) Based on **John's** testimony [**John 2:13, 6:4, 13:1**] as well as **Josephus' testimony** [**Antiquities 18 / 85-95**], the resurrection of יהושע occurred between **30-36 C.E.**
- 65) The phrase "*the third day*" in **Matthew 16:21, 17:23, 20:19, 27:64, Mark 9:31, 10:34, Luke 9:21-22, 13:32, 18:33, 24:7, 24:46, Acts 10:40, and 1 Corinthians 15:4** is a *Hebrew riddle* which refers to the *third day* of **Unleavened Bread**.
- 66) יהושע Messiah was in the tomb for **3 days** and **3 nights** according to **Matthew 12:40**, and depending on how one translates *mia tōn sabbatōn* [**μία των σαββάτων**], the **Passover** of the crucifixion either had to be on the third day of the week or fourth day of the week. However, the *moon cycle* together with the *rule of the equinox* show *unequivocally* that the *only possible year* for the crucifixion was in **34 C.E.** on the fourth day of the week.
- 67) Some have proposed that the crucifixion occurred on **April 28, 28 C.E.**, and the moon testifies this date *indeed fell* on the 14th day of a lunar month. On the **Creation Calendar** this date is **Day 14 / Month 2** on the fourth day of the week, but it may be ruled out based on *historical grounds*. **Luke 3:1-23** says יהושע *began His ministry* in **Year 15** of **Tiberius Caesar (14-37)**.



Though scholars debate whether this was in **28 C.E.** or **29 C.E.**, **28 C.E.** is *too early* for the crucifixion as there is not enough time for the events of the Messiah's ministry to occur.

Others have proposed that the crucifixion occurred on **April 25, 31 C.E.**, and this date *also fell* on the 14th day of a lunar month. It fell on **Day 14 / Month 2** on the fourth day of the week on the **Creation Calendar** as determined by the *rule of the equinox*. This rule places **Day 15 / Month 1** *on or after* the **Hebrew Day** of the **spring equinox**, and is a mathematical expression of **Exodus 13:10**, rooted in the laws of celestial mechanics, which says to keep **Unleavened Bread** *in its season from year to year*.

In order for the crucifixion to have occurred on **April 25, 31 C.E.**, the President of the Sanhedrin would have had to have placed **New Moon 1** *on or after* the **spring equinox** *as the Gentiles did*. [https://torahcalendar.com/PDF/Do\\_Not\\_Learn\\_Way\\_of\\_Gentiles.pdf](https://torahcalendar.com/PDF/Do_Not_Learn_Way_of_Gentiles.pdf) Some advocate this practice, but it is *not Scriptural*. It was impossible for **Ernest L. Martin** to believe that the Sanhedrin would have done this.

**Ernest L. Martin** Oh yes, it has been suggested that an **April 25<sup>th</sup>** date for **Nisan 14** might have been a possibility in **31 C.E.**,<sup>2</sup> but this late date is thoroughly unnecessary. It would involve an extra lunar month being added to the previous year when there was no need to do so.

The fact is, **Nisan 14** could have started at **sundown** on **March 26<sup>th</sup>** and would have lasted until sundown of **March 27<sup>th</sup>**. This period is after the **Vernal Equinox** (a 1<sup>st</sup> century requirement for the celebration of **Passover**) and it would have been a time when the barley would have been ripe enough to wave the necessary sheaves (**Leviticus 23:9, 14**). And if the previous winter had been exceptionally cold and long, the mandatory sheaves of barley could have been obtained from the **Jericho** region where barley always became ripe in early March. And recall the area of **Jericho** was as much a part of the Holy Land as the region around **Jerusalem** and the barley fields were authorized ones for reaping the first sheaf.

The point is, **Nisan 14** in **31 C.E.** started at **sundown** on **Monday, March 26<sup>th</sup>**. This, of course, is nowhere near a **Wednesday**. And, in case someone still wants to insist (for his theological beliefs) that a month had to be added to the calendar in **31 C.E.** in order to have **Nisan 14** on a **Wednesday**, it ought to be mentioned that **Sherrard Burnaby's** authoritative work titled *Elements of the Jewish and Muhammadan Calendars*<sup>3</sup> has tables for the occurrence of **Nisan 14** from **610 C.E.** to the start of our **21<sup>st</sup> century** and beyond, and over the past 1300 years **Nisan 14** in the present **Jewish** calendar has **NEVER** occurred as late as **April 25<sup>th</sup>**. Indeed, I can show that it is possible to figure the present **Jewish** calendar reckonings back at least to the middle of the **2<sup>nd</sup> century C.E.**, and it can with certainty be stated that **Nisan 14** has **NEVER** been allowed to occur as late as **April 25<sup>th</sup>**, as demanded by a **Wednesday, 31 C.E.** crucifixion date.

[www.askelm.com/news/n010501.htm#](http://www.askelm.com/news/n010501.htm#)

Ernest L. Martin, *The Case for a Thursday Crucifixion*, May 2001, Edited by David Sielaff, March 2005.

<sup>2</sup> Finegan, Handbook, p. 363 *ELM*.

<sup>3</sup> S. B. Burnaby, *Elements of the Jewish and Muhammadan Calendars* (London: George Bell & Sons, 1901). *ELM*



There is one final thing to consider for those who believe in venerating the first day of the week. Even if one *ignored the rule of the equinox* and placed the crucifixion *one month late*; on **April 28, 28 C.E., April 25, 31 C.E.,** or **May 11, 35 C.E.**, the resurrection *would still have fallen* on the **Sabbath**.

**68) Isaac Newton** (1642-1726) was the first to consider the crucifixion technically from an astronomical point of view. After considering lunar months from **31-36 C.E.**, he settled on **34 C.E.** He *correctly calculated* that the fourteenth day of a lunar month fell on Wednesday, March 24, 34 C.E., *the date proposed in this book*.

However then, “for avoiding the **Equinox** which fell on the same day, and for having a fitter time for harvest,” **Newton’s second step** was to consider the fourteenth day of the *following* lunar month on Thursday, April 22, 34 C.E. His *third step* was to *mistakenly* invoke a *rule of postponement* and postpone the beginning of this month by **1 day**, thereby placing the **Passover** of the crucifixion on Friday, April 23, 34 C.E.

<<https://www.johnpratt.com/items/docs/newton.html>>

The thesis of *this book* is that the crucifixion occurred on **Newton’s first date** on **Day 14 / Month 1** on **Passover** in **34 C.E. [14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1]** The Creator *did not* give us *rules of postponement*, and so postponing the beginning of a **Hebrew Year** or a **Hebrew Month** is an *error*. It is in fact a *sin* from the Creator’s perspective as *He* never said to do it.

It is probable that *if* **Newton** had been aware of several key points, he *never would have* proposed a date in **April** of **34 C.E.** **Newton** wasn’t aware of the ancient *rule of the equinox* which places **Day 15 / Month 1** in **Israel** on or after the **Hebrew Day** of the **spring equinox**.

This rule comes down in the first recension of the **Babylonian Talmud** in **Rosh Hashanah 21A**. **Sacha Stern** says that the first recension the *rule of the equinox* is attested in the printed edition of the Talmud, in most manuscript sources, and in a number of medieval secondary sources. <[https://torahcalendar.com/PDF/Do\\_Not\\_Learn\\_Way\\_of\\_Gentiles.pdf](https://torahcalendar.com/PDF/Do_Not_Learn_Way_of_Gentiles.pdf)>

**Newton** would have *rejoiced* if he had known of the existence of the ancient *rule of the equinox*, a *mathematical rule* which, with his *intellect*, he would have immediately incorporated into his theoretical reconstruction of the intercalation sequence of the **Creation Calendar**. He would have calculated that **Passover** can *never occur after April 19* in the Common Era, a date on which it only occurs *four times*: **18 C.E., 56 C.E., 75 C.E.,** and **170 C.E.** If **Newton** had known this, he *never* would have postulated that **Day 14 / Month 1** occurred on **April 22** in **34 C.E.**

After **170 C.E.**, the latest that **Passover** can ever be is **April 18**. This shift from **April 19** to **April 18** is due to *calendar drift* which came about as a result of *imperfect calculations* in the **Julian Calendar**. On **October 4, 1582 C.E.**, the **Julian Calendar** became obsolete when **Pope Gregory XIII** replaced it with his **Gregorian Calendar**, solving the problem of *calendar drift*. Over the centuries, many countries adopted the **Gregorian Calendar**, but the Orthodox and Eastern churches still do not accept it.

Although **Newton** chose the *correct year* of **34 C.E.** for the crucifixion, he made *two mistakes* of postponement: he *incorrectly* postponed both the *month* and the *day of that month*.

<<https://torahcalendar.com/PDF/DetermineEquinox.pdf>>



Newton said to place **Month 1** in **April** in **34 C.E.**, but this would place **Day 15** of this month on the sixth day of the week and **Day 16** of this month on the **Seventh Day**. In this proposal, the **High Sabbath** on **Day 15 / Month 1** is followed by a **Weekly Sabbath** on **Day 16 / Month 1** making a **Double Sabbath**. Mark says in **Mark 16:1** that women went to buy spices when the **Sabbath** was past, but in the **Double Sabbath** scenario described above, the women would have waited a full **48 hours** until the **Weekly Sabbath** on **Day 16 / Month 1** had past.

*If* the women would have done this, Mark would have said the women went to buy spices when the **Sabbaths** were past. There is a way to say **Sabbaths** in **Greek** and that is with the noun **σάββατά**, the Accusative Plural Neuter form of **σάββατον**, which refers to multiple **Sabbaths** – **weekly** and **annual** as seen in **Exodus 31:13** in the **Septuagint (LXX)** and in **Acts 17:2** in the **Messianic Scriptures**.

For these reasons, the **Roman** month of **April** in **34 C.E.** may be **ruled out** as the month of the crucifixion. The *Nasi* or President of the Sanhedrin at the time of the Messiah's crucifixion would have used the **rule of the equinox**, and it is **this rule** that opens up **prophetic understanding** into the chronology of Scripture.

**Isaac Newton** left us with a fascinating prophetic utterance: “About the times of the end, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition.” These times are upon us.

69) **John Knight Fotheringham** (1874-1936) also **correctly calculated** that **Passover** fell on **Wednesday, March 24** in **34 C.E.**, but struggled with synchronizing **Matthew, Mark, and Luke** with **John**. **Fotheringham** believed that **John** indicated the crucifixion was on **Day 14 / Month 1**, while **Matthew, Mark, and Luke** seemed to imply it was on **Day 15 / Month 1**.

In an article “Astronomical Evidence for the Date of the Crucifixion” [*JTS* 12 No. 45 (Oct. 1910): 120-127], **Fotheringham** seems to bend to the idea that **34 C.E.** may be ruled out on historical grounds, and then confirms **Dr. Bacon's** date for **Day 14 / Month 1** on **Friday, April 7, 30 C.E.** <[https://www.biblicalstudies.org.uk/pdf/jts/012\\_120.pdf](https://www.biblicalstudies.org.uk/pdf/jts/012_120.pdf)>

In Table 179. of *The Handbook of Biblical Chronology*, **Jack Finegan** provides **Julian** dates as calculated by **Fotheringham** for **Passover** and the first day of **Unleavened Bread** for the years **27-34 C.E.** Table 179. **correctly** says that **Passover** fell on **Wednesday, March 24** in **34 C.E.**

70) **Daniel Gregg**, in his book *The Resurrection Day of Messiah Yeshua (2011 C.E.)*, **championed** the idea that the crucifixion occurred on **Wednesday, March 24, 34 C.E.**, and that the resurrection occurred **before sunrise** on **Sabbath, March 27, 34 C.E.**, which agrees with the position taken in this book.

**But unlike** the position of this book, **Gregg** advocates **sunrise to sunrise** reckoning for **Hebrew Days** contrary to the counsel of Scripture. This teaching apparently evolved in order to reconcile the phrase “**the third day**” with “**three days and three nights**” [**Matthew 12:40**]. However, the phrase “**the third day**” [**Matthew 16:21, 17:23, 20:19, 27:64, Mark 9:31, 10:34, Luke 9:21-22, 13:32, 18:33, 24:7, 24:46, Acts 10:40, 1 Corinthians 15:4**] is a **Hebrew riddle** referring to the **third day** of the **Feast of Unleavened Bread** which always occurs on **Day 17 / Month 1**.

There were **four Hebrew Days** involved with the crucifixion and resurrection. A **Hebrew Day** is uniformly reckoned from **sunset to sunset** for **both days of the week and days of the month**. One



proof for this may be found in **Leviticus 23:26-32** which says that the **Day of Atonement** begins at *sunset* ending **Day 9 / Month 7** and lasts until *sunset* ending **Day 10 / Month 7**. A **Hebrew Day** of the *week* and a **Hebrew Day** of the *month* is reckoned to begin when a **New Moon** becomes visible at *sunset*.

**Gregg correctly** points out that the term *sábbatōn* [σαββάτων] is *first* rendered as “*week*” in the **Didache**, which dates to the late **first century** or **second century** of the common era, **AFTER** the Second Temple was destroyed in **70 C.E.**

<<https://www.torahtimes.org/writings/sabbaton-week-sabbaths/article.html>>

Certain men evidently sought to *revise the meaning of sábbatōn after 70 C.E.* The phrases involving *sábbatōn* [σαββάτων] and *mia* [μια] *mían* [μίαν] *miás* [μίας] *prōto* [πρώτη] stand alone as idiomatic phrases specific to a micro-culture of **Judeans** loyal to יהושע Messiah and the Written Torah in first century **Judea**. <[https://www.torahtimes.org/articles/hebrew\\_idiom.html#1](https://www.torahtimes.org/articles/hebrew_idiom.html#1)> These phrases are rendered *incorrectly* in almost all translations.

<[https://www.torahtimes.org/Greek\\_database/greek\\_words\\_index.htm](https://www.torahtimes.org/Greek_database/greek_words_index.htm)>

- 71) All major events in the Messiah’s life were on the **Appointed Times** of יהוה on the **Creation Calendar**. The Messiah was *born* on the **Day of Trumpets / Yom Teruah** on the **High Sabbath** of **New Moon 7** in **3 B.C.E.** [**1 Tishri = Thursday, September 12, 3 B.C.E. (1720582) = Day 1, Month 7**] <<https://torahcalendar.com/PDF/BirthOfMessiah.pdf>>

The Messiah was *crucified* on **Passover** in **34 C.E.** [**14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1**] When the *rule of the equinox* is followed, the *moon cycle* testifies that *only in 34 C.E.* does **Passover** fall on the fourth day of the week.

The Messiah *resurrected* on the *third day* of **Unleavened Bread** in **34 C.E.** [**17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17, Month 1**] The *resurrection* also occurred on a **Sabbath**, and not just any **Sabbath**, but the **First Sabbath** of seven **Weekly Sabbaths** in the count to **Shavuot**.

The Messiah gave us the gift of *His Spirit* on **Shavuot / Pentecost** on **Day 7 / Month 3** in **34 C.E.** [**7 Sivan = Friday, May 14, 34 C.E. (1733610) = Day 7, Month 3**] He gave us *His Spirit* to comfort us and to lead us and to guide us in all truth.

<<https://torahcalendar.com/PDF/HowToCountTheOMER2.pdf>>

- 72) All of the Scriptures concerning the chronology of the crucifixion and resurrection *uniformly* employ *sunset to sunset* reckoning for **Hebrew Days**.

- 73) Paul taught people to observe the **Appointed Times** and **Festivals** on the **Creation Calendar** based on the **New Moon**, but from **Galatians 4:9-11** it is evident that he became *frustrated* when those he was teaching *went back* to the **Roman Calendar**. Paul knew that the **Roman Calendar** was created by pagan priests and he was aware of the *sorcery* behind it, and the hold it has on peoples’ minds.

Certain Galatians who had been keeping *the faith* and who were observing the **Appointed Times** and **Festivals** on the **Creation Calendar** based on the **New Moon**, were turning *back* to the *weak and beggarly elements* of the **Roman Calendar**. They were marking *special days, months, seasons and years* cherished by the pagan priests. The problem of the **Roman Calendar** has come down *to this day* and many have been *blinded to the truth* and *enslaved* into partaking in the pagan rituals of Baal worship.



**Constantine I (306-337)** was a devout worshipper of *Sol Invictus* and on **March 7, 321 C.E.**, he decreed that *dies Solis* – the *day of the Sun* – or “*Sunday*” would be the day of rest. In this way, worship of *Sol Invictus* became normalized and the devil, through syncretism, has lured billions of unwitting people into worshipping a pagan deity – the official sun god of the **Roman Empire**.

If people desire to celebrate the *resurrection day* of יהושע Messiah, they should set apart the **seventh day Sabbath** instead of *unwittingly* worshipping *Sol Invictus* on his day – *dies Solis* – *Sunday*.

- 74) The period between **sunset** and **night** is defined by the phrase *ben ha'arbayim* [בין הערבים] *between the evenings* which is the period of *evening twilight*. It was during this period that the **Passover** was slain [Exodus 12:6], the **Israelites** ate quail [Exodus 16:12], the *evening sacrifice* was offered [Exodus 29:38-41], and the Menorah was lit [Exodus 30:8].
- 75) The Scriptures teach that the **Passover** begins *ben ha'arbayim* [בין הערבים] *between the evenings* in the time of *evening twilight*. All of the rites and ceremonies of the **Passover** were to be performed on **Day 14 of Month 1** [Numbers 9:3]. In the **Egyptian Passover**, a lamb was slain *after sunset*, the death angel passed over *at midnight*, and the leftovers were burnt *before morning* on **Day 14 of Month 1** [Exodus 12:3-29].

The Scriptures make a distinction between the **Passover** on **Day 14 of Month 1** and the **Festival of Unleavened Bread** which occurs between **Day 15 of Month 1** and **Day 21 of Month 1** [Leviticus 23:5-6]. For these reasons *ben ha'arbayim* [בין הערבים] is *correctly* rendered as *twilight* in most translations, and most scholars believe this phrase refers to the period of *evening twilight*. Some versions of the *Tanach* *correctly* translate this phrase as *evening*, while others such as the *Stone Edition Tanach (Artscroll)* *incorrectly* translate it as *afternoon*.

In **Ezra 9:4-5**, the *evening sacrifice* [למנחת הערב] was offered at *evening* [ערב] which according to **Genesis 1:1-31** begins *after the demarcation point* of *sunset*. In **Psalms 141:2**, the time of the *evening prayer* is at the time of the *evening sacrifice* [מנחת ערב] in the *evening* [ערב]. *To this day*, the custom is that the *evening prayer* is *after sunset*.

**Berachoth 6B** citing **Psalms 141:2** says the *evening prayer* is at the time of the *evening sacrifice*, and **Tamid 31B** indicates that the *sun had set* **BEFORE** the *evening sacrifice* was placed on the altar. These references were overlooked by certain *historical revisionists* who attempted to change the narrative.

Although **Josephus'** writings were likely tampered with, **Philo's** writings in **Special Laws I, XXXV (169)** were not. He said the *morning sacrifice* was at the *dawn of day* and the *evening sacrifice* was *in the evening*; the one for the **DAY**, and the other for the **NIGHT**.



# Art Credits

**Antonio Ciseri**  
1821-1933  
*Ecce Homo*  
"Behold the Man"  
1871

Oil on Canvas, 292 x 380 cm  
Galleria dell'Arte Moderna, Palazzo Pitti, Florence,  
*Image is in the Public Domain*



**Pascal Dagnan-Bouveret**  
1852-1929  
*Last Supper*  
1896

Oil on Canvas  
*Image is in the Public Domain*



**Tintoretto**  
born **Jacopo Comin**  
1518-1594  
*The Washing of the Feet*  
1548/49

Oil on Canvas, 228 x 533 cm  
Museo del Prado, Madrid  
*Image is in the Public Domain*



**Michelangelo Amerighi da Caravaggio**  
1573-1610  
*Taking the Messiah*  
1602

Oil on Canvas, 133.5 x 169.5 cm  
National Gallery of Ireland, Dublin  
*Image is in the Public Domain*



**Agostino Carracci**  
1557-1602  
*The Last Supper*  
1593/94

Oil on Canvas, 172 x 237 cm  
Museo del Prado, Madrid  
*Image is in the Public Domain*



**Carl Heinrich Bloch**  
1834-1890  
*Burial of Messiah*  
1873

Oil on Copper Plate, 104 x 83.8 cm  
Museum of National History,  
Frederiksborg Castle, Denmark  
*Image is in the Public Domain*



**Benoît-Hermogaste Molin**  
1810-1894  
*The Kiss*  
(Judas and Satan)  
1840's

Oil on Canvas, 91.4 x 73.1 cm  
Chambéry: musée des beaux-arts  
*Image is in the Public Domain*



**Nicolaus Haberschrack**  
1454-1484  
*Three Marys at the Tomb*  
c.1470

Tempera on Panel  
National Museum of Krakow  
*Image is in the Public Domain*



**János Pentelei Molnár**  
1878-1924  
*The Thirty Pieces of Silver*  
1909

Oil on Canvas, 160.5 x 205.5 cm  
Hungarian National Gallery, Budapest  
*This image is in the public domain in the United States as the author died in 1924 and the copyright term is the author's life plus 95 years.*



*Image courtesy of  
Answers in Genesis  
answersingenesis.org*



**Robert Zünd**  
1826-1909  
*The Way to Emmaus*  
1877

Oil on Canvas, 119 x 158 cm  
Kunstmuseum, St. Gallen, Switzerland  
*Image is in the Public Domain*



*istockphoto.com*

