

*The Crucifixion*

*According To John*

**A Study on**

**the Timing of**

**Yahusha's Death**



# Yahusha Ha Mashiach Ratifies the Melchi-Tzedek Covenant for You



*Will you  
accept?*

# The Crucifixion According To John

- ▶ The explicit purpose of this writing is to first ascertain **the actual dates** for the **pre-crucifixion** activities and events that occurred on Passover.
- ▶ Next, is to find upon what **date** and what exact time of the 24 hour cycle, these horrific events of the crucifixion transpired.

▶ All Scripture verses will be taken from *The Scriptures* edition unless otherwise noted.

▶ This study incorporates the Qodesh (Holy) Hebrew Names.

We are going to pick up the story starting in John 13.

John 13:1 And **before** the Festival of the Passover, יהושע [Yahusha] knowing that His hour had come that He should move out of this world unto the Father, having loved His own who were in the world, He loved them to the end.

Inspired Scripture claims Passover is on **Abib 14**. Verse #1 takes place on **Abib 13!**

John 13:2 And supper taking place, the devil having already put it into the heart of Yehudah from Qerioth, son of Shim'on, to deliver Him up,

► Supper has **ended**. Supper is at the end of a Light Season, or end of the “day.” The Passover Seder meal always started in the Night Season (Exodus 12:8 gives instructions to eat the meal at night - <layil>, H3915). Therefore because **Yahusha** was still very much alive at this time we know for certain that this definitely was **NOT** the Passover Seder. It was His last earthly supper with the disciples, ***prior to His death*** (John 13:1,2). **Yahusha** was utilizing it to introduce His Apostles to the very rituals that were to ***replace*** the physical sacrifices and oblations that were to take place on the following cycle of Abib 14. Abib 14 was – the **4<sup>th</sup> cycle** of the week – (Wednesday in pagan terms).

► It was presently the **3<sup>rd</sup> cycle** (Tuesday) Abib **13** Night Season.

For Scriptural support for Passover on Abib **14**, see:

(Ex 12:6/Lev 23:5/Num 9:5; 28:16/Josh 5:10/2 Chron 35:1)

► It cannot be the 12<sup>th</sup> of Abib because, as recorded by John, when the following Dawn occurred the Preparation (for the 1<sup>st</sup> Unleavened Bread Sabbath) — or the **14<sup>th</sup>** day of Abib — had begun. John recorded the events much the same as a live broadcast on TV.

► The events are written down just as they occurred.

Step by step John leads his readers through the different scenarios that are all interconnected.

- ▶ **“Reporter John”** did not give any indication of **Abib 14<sup>th</sup>** **Passover/Preparation Day** arriving **before, at, or after SUNSET**, nor after darkness. **Three visible stars were/are the Jewish traditional requirement for a “new day at night (?)” to begin (according to Sunset Theory).**

There is no mention of a new cycle nor reference to the stars.

- ▶ Therefore as an Inspired reporter of **Yahuah**, had the cycle of the week actually changed at the sunset, John would have missed a **GOLDEN OPPORTUNITY** to announce the Preparation/Passover Day **had commenced** in a perfect succession of events!

- ▶ However, John did no such thing.

**WHY?** Did John **“BLOW IT”** as a reporter?

In this series of Dawn studies we have found that every cycle before a Sabbath of any kind, on any cycle of the week, is a **Preparation** cycle. This has become very clear (**John 19:31**). The Scriptural facts destroy our **traditional mindset** of believing that a Preparation cycle **MUST ALWAYS OCCUR** on a 6<sup>th</sup> cycle (Friday).

With the cycle of Passover being ultra important, if the sunset had brought on the Passover cycle, then our reporter John, **by not announcing** it until **John 19:14**, would have made a ***VERY SERIOUS MISTAKE***.

At this point it becomes easy to understand that the sunset failed to change the cycle of the week. Abib 13 started at Dawn and continued seamlessly through the sunset period without any date change whatsoever. **Sunset Theory has failed** on this date.

# Reporter John's **NON**-Proclamation of Time

1. The last meal of the day has ended somewhere in this time frame.

Sunset

**Abib 13**

4. **Was John oblivious** to the idea that the sunset may have changed Abib 13 to 14 and therefore beginning the Passover Feast - **at Sunset?**

Dawn

**Abib 13**

**Abib 14**

2. According to Sunset Theory, the sunset would bring Abib 14 with the Passover **IMMEDIATELY** next in line!

3. Yet John's **TOTAL SILENCE** on announcing the beginning hours of the Passover speaks **THUNDEROUS VOLUMES!**

Upon which **celestial event** did John announce **THE START** of the ***Passover Festival?***



Sunset

or

Dawn

Abib 13

Abib 13

Abib 14

**Question:** What time of the 24 hour cycle was it leading up to now?

**John 13:30** So, having received the piece of bread,  
he [Judas] then went out straightaway, and it was night.

► What time was it when Judas and company began their evil mission?

**Night Season** — the exact same “dated time period” as when **Yahusha** sat down for supper with His disciples! No cycle exchange - not yet!

The natural sequence of events outlining time thus far, according to Scripture, for >> **Abib 13** are:

**Dawn twilight**, sunrise, morning, noon, through afternoon, sunset, evening twilight, darkness and now on into the dark hours **before the betrayal in Gethsemane** – **AND STILL IT IS ABIB 13!**

**Yahusha** gives a lot of instruction, advice and prayer between **John 13:30** and **John 18:1**, where we learn they went into the Garden of Gethsemane. The story picks up in **verse 3**.

**John 18:3** Yehudāh, then, having received the company *of soldiers*, and officers from the chief priests and Pharisees, came there with **lanterns, and torches**, and weapons.

Torches and lanterns were being utilized, because it was still night time. It is still the same **calendar date** that **BEGAN THE LAST SUPPER DURING THE DAYLIGHT SEASON** - (see Matt 26:20).

Or – it was the same “24 hour dated cycle” that COMMENCED with **Dawn**. There is **no documented transfer** – **YET** – for an ultra-significant exchange such as Abib 13 switching to Abib 14 - The Preparation / Passover Day.

▶ This is the same 24 hour cycle that John records as being –

**BEFORE THE PASSOVER!**

– John 13:1!

▶ **Next verse:** The Jews did not want to defile themselves by entering the court of Pilate later on this same night, **before the Passover.**

▶ John 18:28 Then they led יהושע [Yahusha] from Qayapha to the palace, *and it was early.* And they themselves did not go into the palace, ***lest they should be defiled, but that they might eat the Passover.***

The Jews knew full well the importance of timing. The problem is, they believed the Passover's cycle importance was mostly the Seder meal!

Their observance of the Passover meal began at sunset, going into Abib **15!**

It is the Night Season of the “**capture in Gethsemane**” and the Light Season is about to come on strong. The Light Season following His “capture” was the period of the Crucifixion.

So it is safe to declare this Night Season in Gethsemane as Abib **13** according to –

***Yahuah's Covenant Calendar.***

## What time of the weekly cycle was it?

Luke 22:66 *And when it became day, the elders of the people, both chief priests and scribes, came together and they led Him into their council, saying,*

**Dawn**

Abib 13 Night Season

Abib 14 Light Season

Abib 14 Night Season

After a **very brief** confrontation with Qayapha, we read -

Luke 23:1 *And the entire assembly of them, having risen up, led Him to Pilate ...*

This places **Yahusha** in front of Qayapha at **Dawn, before sunrise!**

*At this point, let's have a brief  
look at an inherent problem  
directly associated with  
Sunset Theory!*

# A Serious Sunset Theory Problem

The Pharisees were already observing times by **Sunset Theory!**

Luke 22:66 *And when it became day, the elders of the people, both chief priests and scribes, came together and they led Him into their council ...*

What lamb's  
flesh was  
eaten here?

**Dawn**

**Abib 14 Night Season**

**Abib 14 Light Season**

**Abib 15 Night Season**

By **Statute**, the Passover meal was to be eaten Abib **14** Night Season, with the **slain lamb's flesh** and unleavened bread. (Ex 12:6-8)

**But wait!**

**Yahusha** was not slain by morning! He was very much alive!

**Ben Ha Arbayim**

(Between the Evenings) is **[by Statute]** when the Passover Lamb was to be slain!

# A Serious Sunset Theory Question!

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Ben Ha Arbayim  
(Between the Evenings) is [by Statute] when the Passover Lamb was to be slain!

Ex 12:5

Let the **lamb** be a perfect one, a year old male.  
Take it from the sheep or from the goats.

Ex 12:6

And you shall keep it until the **fourteenth day** of the same month. Then all the assembly of Yisra'ēl shall kill it **between the** the congregation of **evenings.**

Ex 12:7

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.

Ex 12:8

And they shall eat the flesh **on that night**, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.

**When** (as in **date?**) and **Where** was **Yahusha** standing at Dawn awaiting His death sentence?

If **Sunset Theory's** Abib **14** **night** had passed; with **Yahusha** standing

before Pilate; (Luke 22:66) - **WHY WAS HE STILL ALIVE??**



Where was Yahusha STANDING  
on this morning of Abib 14 –  
**according to Sunset Theory?**

Was the body of The Lamb being  
properly disposed of (out of sight)  
as per statute of Ex 12:10?

**The last four slides give  
us a clear picture of  
Sunset Theory's severe  
“misalignment-itis.”**



## Another Perspective Altogether Different –

Let's look at another consideration. The Passover in Egypt was the **type**, therefore, **Yahusha's Crucifixion** should perfectly mirror the timelines.

The Hebrew letter **ה (hey)** represents – **Life**.

It was this letter that was placed on the door sills using the blood from the sacrificed Passover lamb.

When **Yahusha** was crucified, His blood was applied to the spiritual door of life, which also physically enables us to partake in eternal life!

Symbolically His blood formed the **ה (hey)** letter that was applied to the **Door – Himself!**

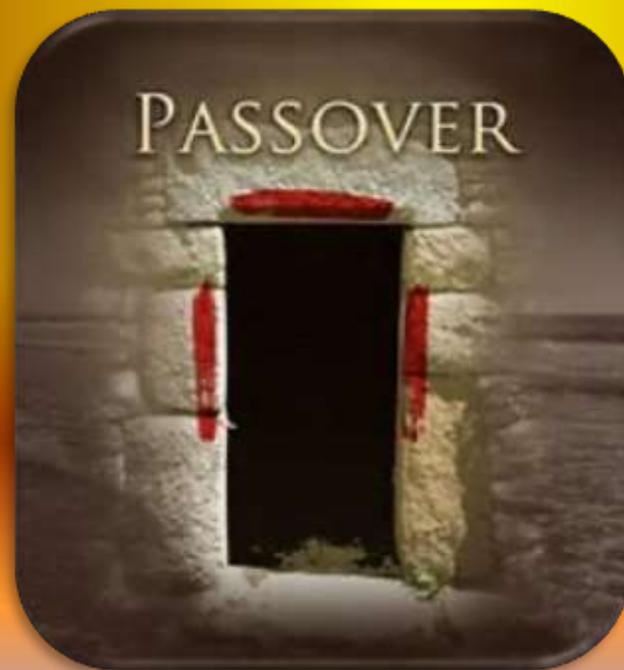
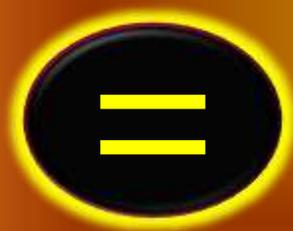
The Night Season darkness of Abib **14** had enveloped the area long before **Yahusha** was placed in the tomb.

## The Question Is:

Can Sunset Theory duplicate this timeline?

- ▶ John 10:7 יהושע [Yahusha] therefore said to them again, “Truly, truly, I say to you, **I am the door** of the sheep.
- ▶ John 10:9 “**I am the door.** Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.”

ה



The Hebrew letter **ה** (**hey**) represented – **Life**. It was this letter that was symbolically placed on the door sills, using the blood from the sacrificed **Passover Lamb**.

**Ex 12:8** And **they shall eat the flesh on that night**, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.

**Ex 12:7** ‘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.

**Ex 12:6** ‘And you shall keep it until the **fourteenth day** of the same month. Then all the assembly of the congregation of Yisra’el shall **kill it** between the evenings.



Abib 14  
Night Season/  
Passover Meal

Abib 14  
Light Season

Abib 15

The Passover Lamb was slain approximately 21 hours after the Passover meal occurred



Ex 12:1 'And you shall take... of the... two days... of the... t.

Ex 12:6 'And you shall keep it until the **fourteenth day** of the same month. Then all the assembly of the congregation of Yisra'el shall **kill it** between the evenings.



Abib 1  
Night Season/  
Passover Meal

Abib 14  
Night Season

Abib 15

Where did the **blood** for the doorsills  
come from?

Could the **blood** on the door sills possibly be  
the authentic **Passover Lamb's blood**?

Ex 12:5 'And the blood of the lamb shall be taken and put on the two doorposts and the upper lintel of the door of the house in which they eat it.'

Ex 12:6 'And you shall keep it until the **fourteenth day** of the same month. Then all the assembly of the congregation of Yisra'el shall **kill it** between the evenings.'



4  
Night Season/  
Passover Meal

15  
Night Season

Abib 15

THE  
AUTHORITY  
DIED HERE!

The impossibility of securing blood from the authentic  
Passover Lamb, **a minimum of 12 hours before  
it was slain**, leaves another valid question.

Could **imposter blood** used for the door sills possibly  
protect Yisra'el from the **Executor of Death**  
passing over at midnight?

**The next slide is formatted in Sunset Theory fashion.**

Imposter blood from a lamb (?) was placed on the door sills here.

The Passover lamb was to be slain between **the evenings.**

{Ben ha Arbayim} Ex 12:6

Dawn

Sunset

Abib 14 Night Season

Abib 14 Light Season

Is anyone willing to speculate how many Yisra'elites would have been **protected from the Executor (who flew at midnight)** had there been **IMPOSTER BLOOD** used?

Had the **blood of a broken statute** been applied to the door sills, would **ANY** of the Yisra'elites have survived?

It becomes astonishingly incredible that Sunset Theory has **FAILED** to fulfill and/or align with the Scriptures thus far.

This matter is rapidly becoming extremely serious!



Now that we have recognized some of the regulations for the Passover period in Mitsrayim, **let's return back to John** and tune into his recordings.

Will John's recordings align with the statutes when given a **Sunset Theory application**, or will **Dawn Design** shine brilliantly?

We will pick up with **John** -

**John 18:28** Then they led יהושע [Yahusha] from Qayapha to the palace, ***and it was early.*** And they themselves did not go into the palace, ***lest they should be defiled, but that they might eat the Passover.***

**The statutes of Yahuah** have effectively removed Sunset Theory's flag! We are now enabled to consider another option with the origin derived from the Torah!

**Yahusha** was standing before Pilate **at Dawn of Abib 14.**

**The Last Supper  
with the Disciples**

**Abib 13 Night Season**

**Yahusha "captured"  
in Gethsemane**

**Yahusha**, paraded through the courts, is presented to Pilate. **Yahusha** stands before Pilate as the **Dawn** commences.

**Abib 14 Light Season**

**Abib 14 Night Season**

**Yahusha** is now standing before an earthly authority figure – Pilate.

**Questions:**

1. Was Pilate well aware of the **traditions** of the Jews?
2. Was Pilate searching for an easy way out of a serious situation with the **Passover Feast rapidly approaching within minutes**?
3. Pilate had expressed his opinion of no guilt found in **Yahusha**.  
Was he expecting the rabble crowd to release **Yahusha** instead of Barabba?

**John 18:39** “But you have a **habit** that I shall release someone to you at the Passover. Do you wish, then, that I release to you the Sovereign of the Yehudim?”

In **John 19:1-12** we read of the terrible crimes done to our **Saviour, Yahusha Ha Mashiach**. Then we come to the time when **Yahusha** was before Pilate.

**John 19:13** Therefore, when Pilate heard these words, he brought **יהושע [Yahusha]** out and sat down in the judgment seat in a place that is called Pavement, but in Hebrew, Gabbatha.

Up to this point — DAWN — there has been no change in the cycle of the week from the time before the Last Supper occurred. **The Last Supper event took place on Abib 13 and up until this point in time it was still Abib 13.**

What extremely revealing statement did John document, at this point in time?

**DAWN**



John 19:14 *And it was the Preparation [Abib 14] Day*

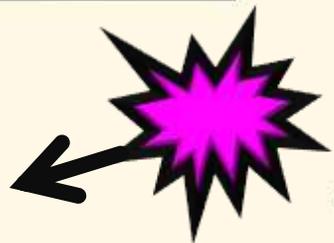
→ *of the Passover week, and about the sixth hour.  
And he said to the Yehudim, “See your Sovereign!”*

**Dawn** — **morning (boqer)**, had arrived. With the new light on the horizon, came the new cycle. **Abib 14** had commenced with the new indirect sunlight {before sunrise}.

The 24 hour cycle of Abib 14 would continue and culminate with the burial of **Yahusha** just before **Dawn** of Abib 15 — the first Sabbath of Unleavened Bread.

**Passover, Abib 14** – a Preparation cycle –  
Preparation for the 1<sup>st</sup> Sabbath of Unleavened Bread.

Dawn



the starting point for all worship oriented  
hourly counting and especially for the  
Qodesh (Set-Apart) Sacrifice.

**Dawn** – 3<sup>rd</sup> Hour – Matt 20:3; Mark 15:25; Acts 2:15

**Dawn** – 6<sup>th</sup> Hour – Matt 20:5; 27:45; Mark 15:33; Luke 23:44; John 4:6; 19:14; Acts 10:9

**Dawn** – 9<sup>th</sup> Hour – Matt 20:5; 27:45,46; Mark 15:33,34; Luke 23:44; Acts 3:1; 10:3,30

**Dawn** – 10<sup>th</sup> Hour – John 1:39

**Dawn** – 11<sup>th</sup> Hour – Matt 20:6,9

**Light** started the cycles from  
the first cycle of Creation.

Dawn was the time of commencement; the “0” hour for the final Passover Sacrifice event. But **WAIT!** Did not John record the Dawn as the **6<sup>th</sup> hour** in the same verse?

Excellent observation! Yes indeed John did record this same time as the **6<sup>th</sup> hour!**

Was John **severely delusional** because of high stress? No! John was counting time according to the group which was his intended readership. They were a **Gentile** readership who understood when things were recorded in **Roman Reckoning**.

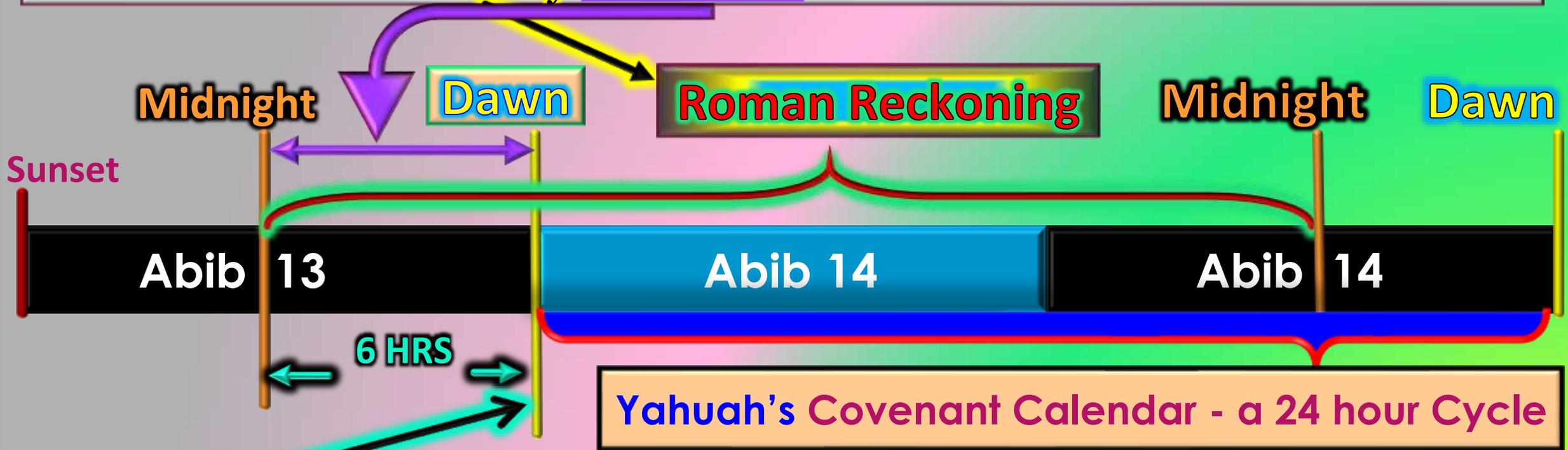
According to **Roman Reckoning**, which is exactly the same system the world uses today, the new 24 hour cycle **switches at midnight!** Let’s look at it from the Scriptures! **Yahusha** stood before Pilate to be sentenced. What incident occurred there as recorded by **Matthew?**

**Matt 27:19** And as he was sitting on the judgment seat, *his wife* sent to him, saying, “Have none at all to do with that righteous Man, for I have suffered much  
 today in a dream because of Him.”

**When did Pilate’s wife’s cycle start? How could her “today” start at Dawn if she had dreamed, and the “today,” according to the Scriptures, had not yet arrived with the Dawn?**

Pilate's wife says - "TODAY."

**Matt 27:19** And as he was sitting on the judgment seat, his wife sent to him, saying, "Have none at all to do with that righteous Man, for I have suffered much today in a dream because of Him."



And it was the **Preparation** Day of the Passover week, and about the sixth hour. And he said to the Yehudim, "See your Sovereign!" John 19:14

When John recorded that at Dawn, it was the **sixth hour**, he was counting in the Roman style of accounting for the start of the cycle. His **Gentile readership** would then understand him fully.

Yet in **Yahuah's** Divine Institution set from Creation, the Dawn was the starting point of the Passover cycle of Abib 14.

Matthew confirms the timing quite well as being in the **– morning – Dawn!**

**Matt 27:1** *And morning having come*, all the chief priests and elders of the people took counsel against **יהושע [Yahusha]**, so as to put Him to death.

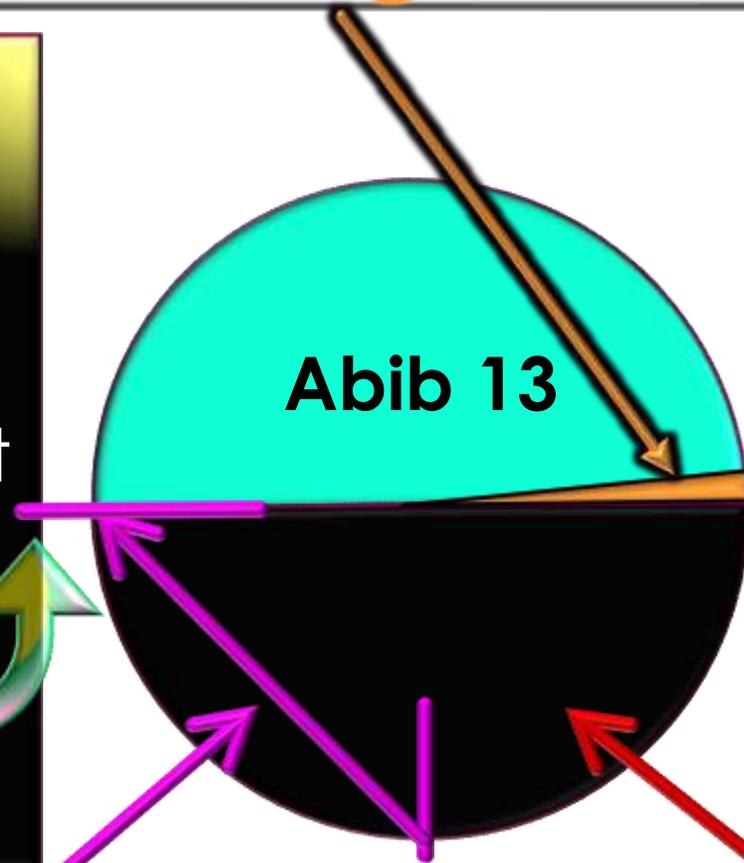
**Matt 27:2** And having bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

We will look at a graphic next.

# The Cycle Change from Abib 13 – to – Abib 14 morning! #1

Matt 26:20 And when **evening** came, He sat down with the twelve.

**Yahusha** is  
“captured” and  
paraded through  
man’s courts. He is  
eventually brought  
**(at Dawn)**  
**before Pilate at**  
**Gabbatha**  
**(John 19:13)**



**6 HRs** - from midnight to  
morning **(Roman Reckoning).**

Matt 26:29 “But I say to  
you, I shall certainly not  
drink of this fruit of the  
vine from now on till  
that day when I drink it  
anew with you in the  
reign of My Father.”

Matt 26:30 And having  
sung a song, **they went**  
**out to the Mount of**  
**Olives.**

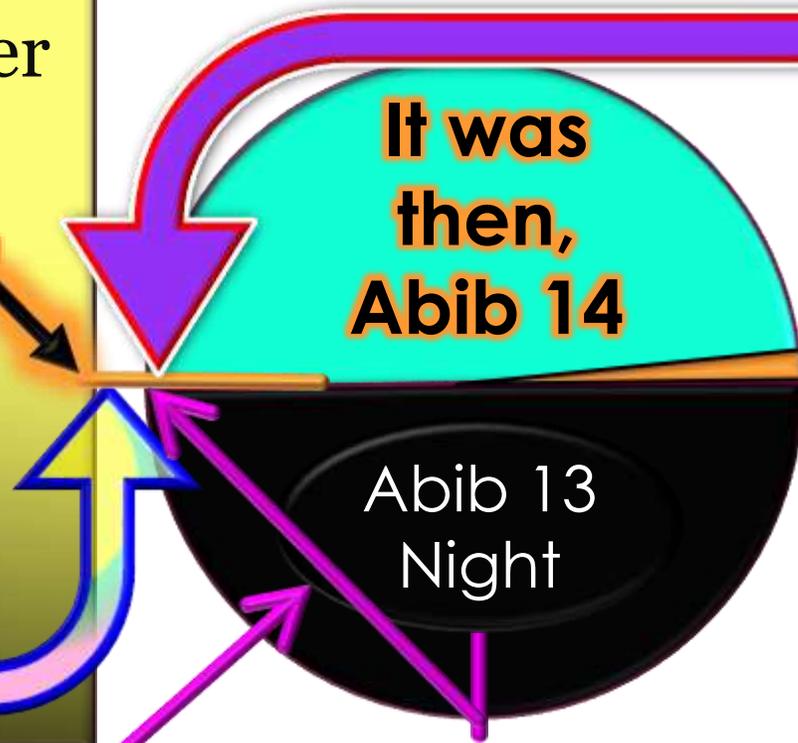
# The Cycle Change from Abib 13 – to – Abib 14 morning! #2

John 19:14 And it was the Preparation Day of the Passover week, and **about the sixth hour.**

And he said to the Yehudim,

“See your Sovereign!”

**REMEMBER** - 6 HRs - from midnight to morning - (Roman Reckoning).



At the point of **DAWN,**  
Reporter John announces Abib 14! It was the very beginning of the Passover.

# The Countdown to Salvation

## Victory over Death! Hallelu-Yah!

**Yahusha** had been placed upon the tree at the *third hour from dawn*, as **Mark** records.

**Mark 15:25** And it was the *third hour* *[from Dawn]*, and they impaled Him.

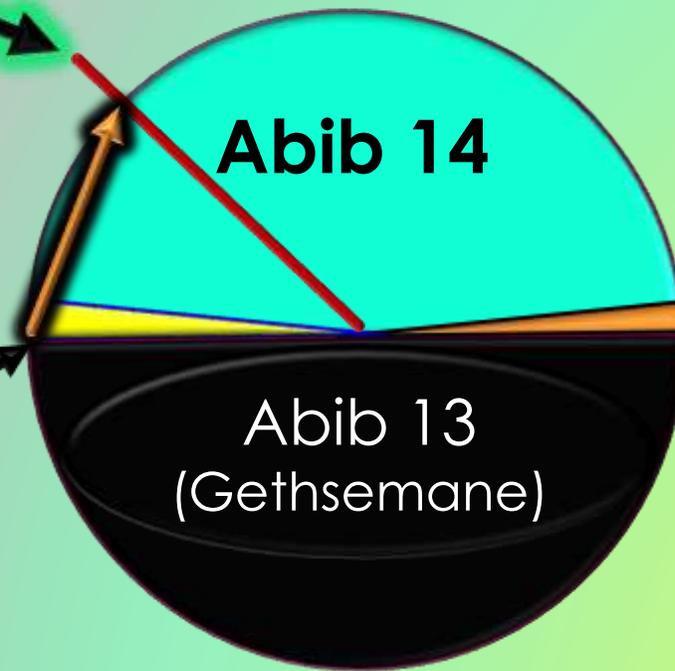


# Mark's Timing Records...

Mark 15:25 And it was the **third** hour, and they impaled Him.

3 hours -  
from **Dawn!**

Mark  
records time  
from **Dawn!**

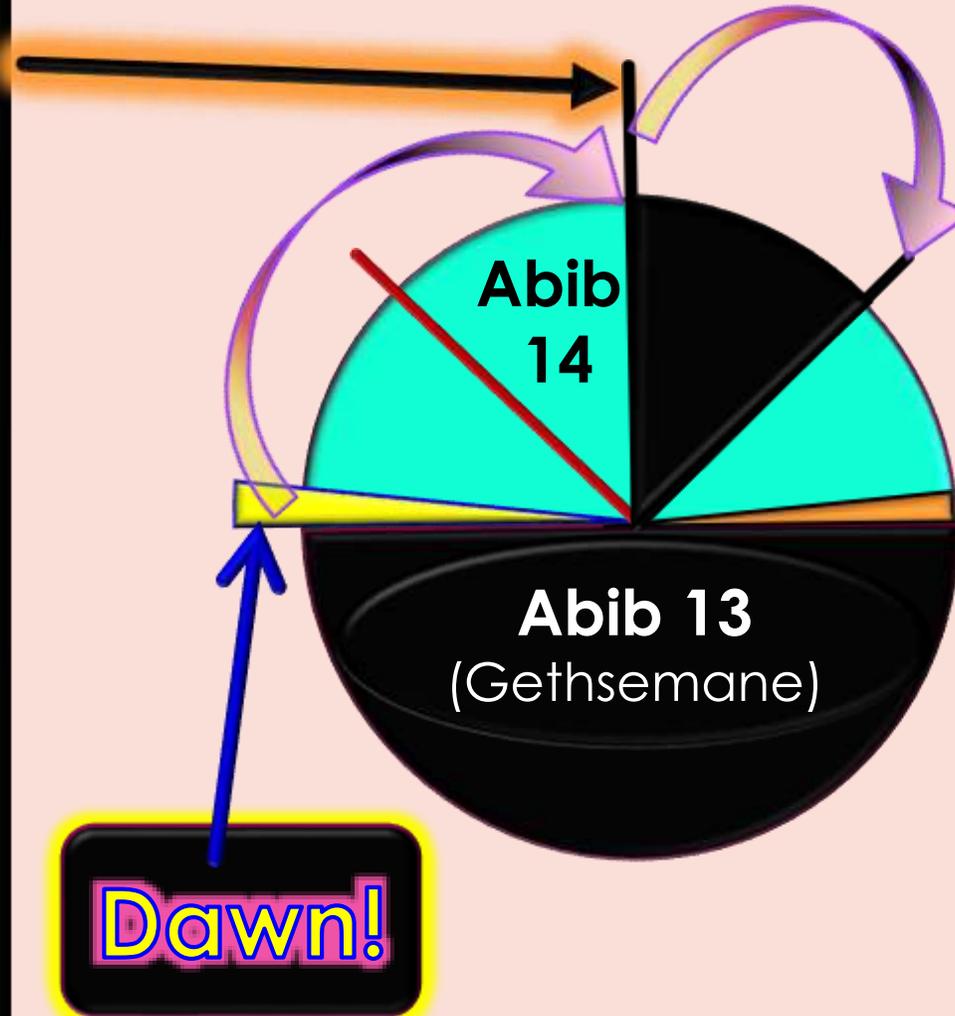


# The Sixth to the Ninth Hour - from Dawn!

Matt 27:45 And from the **sixth** hour there was darkness over all the land, **until the ninth hour.**

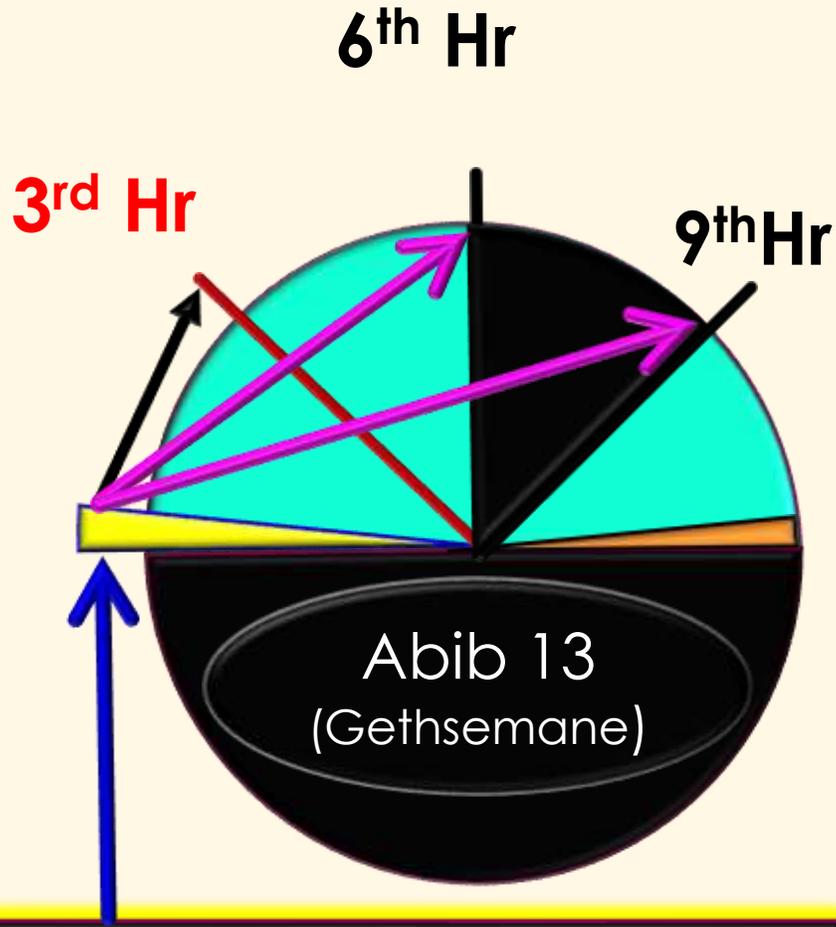
Mark 15:33 And when the **sixth** hour came, darkness came over all the land **until the ninth hour.**

Luke 23:44 And it was now about the **sixth** hour, and darkness came over all the land, **until the ninth hour.**



The darkest hours of this earth - in every way.

# 9<sup>th</sup> Hr - Volunteered Sacrifice of - **Yahusha Ha Mashiach!**



**Dawn of Abib 14!**

Matt 27:46, 50 And about the ninth hour יהושע [Yahusha] cried out with a loud voice, saying, “Ĕli, Ĕli, lemah shebaqtani?” that is, “My Ĕl, My Ĕl, why have You forsaken Me?”

And יהושע [Yahusha] cried out again with a loud voice, **and gave up His spirit.**

Luke 23:44, 46 And it was now about the sixth hour, and darkness came over all the land, until the ninth hour.

And crying out with a loud voice, יהושע [Yahusha] said, “Father, into Your hands I commit My spirit.” And having said this,

**He breathed His last.**

**Please read – Mark 15:34, 37 / John 19:30.**

What were **Yahusha's** words at the last moment as recorded by John?

**John 19:30** So when יהושע [Yahusha] took the sour wine He said,  
**“It has been accomplished!”** And bowing His head, He gave up His spirit.

What was accomplished?

**Yahusha accomplished;** (very basically)

1. A complete life on earth without sin.
2. A complete “unraveling” by - **Living Example**, of the **Torah**.
3. The observation of the Mo-ed Worship Feasts and Festivals **on Yahuah's schedule, before and after the crucifixion. That means – NO LUNAR TIMING!**
4. The **TRANSFER** of the Ahronic Priesthood through the last authentic Levitical High Priest – **John the Baptist**, to Himself the **Melchi-Tzedek High Priest for ever**.
5. Re-establishing the **Everlasting Covenant** in the **Melchi-Tzedek Order** as given to Abraham and re-affirmed at Sinai – **(Exodus 19:3-24:11)**.  
(The same Covenant that was broken by the golden calf event.)
6. Sealing this **Everlasting Covenant** in the **Melchi-Tzedek Order** with **His Blood and death at Golgotha. The Everlasting Covenant - Sealed Permanently FOREVER.**

We now come to an extremely crucial part of this study. It is this portion that will suggest a full paradigm shift in our belief system. This highly important portion has everything to do with the retrieval and burial of the emaciated body of **Yahusha**.

To say that timing is paramount to this event in terms of this investigation into the start of **Yahuah's** cycles, is a severe understatement.

The event recorded next needs our full attention.

We will be focusing directly on the timing of - when - Yoseph of Ramathayim (Arimathea) asked for and retrieved the body of **THE MASHIACH**.

This next event is directly referencing the - **evening** - **ereb** - (mixture of light and darkness).

To help our memories, we are going to look at a few Hebrew definitions for this word - **ereb** - **evening**.



# EVENING

Because *Strong's* is so common, let's start looking at H6153 where they declare the root word to be, and that is H6150 (same spelling).

H6150 ערב **ereb** – with 6148 through the idea of covering, with a texture; **to grow dusky** at sundown: **be darkened** (toward) evening.

H6151 ערב **ereb** – **to commingle; - mingle** (self) **mix,**

H6153 ערב **ereb** – from 6150 dusk: -+day, even(ing), tide), night

H6151 ערב **ereb** – from 6148 the web (or transverse threads of cloth); also **a mixture** (or mongrel race) Arabia, **mingled people**, mixed (multitude), woof

Note the base theme of this word – **MIXTURE.**

*Etymological Dictionary of the Hebrew Language:* <`ereb> - ערב, (some definitions apply to Light), to set (said especially of the sun), to enter, to go in, to go down, it became evening, it grew dark, sunset, evening, mixed, to mix, was mixed, was mingled, mixture, woof.

**Question:** What is "woof"? Let's check the *Webster's Dictionary*.

**Answer:** **Woof:** to weave, the threads that cross the warp, the weft.

*A Hebrew English Lexicon by John Parkhurst* (1762): *Evening* - ערב

**To mix, mingle, be mingled, a mixture, mixed** multitude, rabble, of flies or insects  
[J Parkhurst then gives texts where flies apply] **the mixers, mixed ones**, light and spirit  
**mixed together**, the heavens or celestial fluid consists of **this mixture**, to be darkened,  
duskily obscured, **[beyn ha arbayim] between the evenings** or more literally **between  
the mixtures**, at sunset when the cool dark air **mixes** or night air **mixes** with it,  
The evening air from the western or **darkened part of the heavens** **begins to mix** with  
the day, which **mixture** continues till night, when the day is overpowered the darkness  
prevails and the **mixture** of daylight ceases. Gen i.5, xxiv.11.

1. according to the opinion of the Karaites and Samaritans, (which is favoured by the words of Deut 16:6) the time between sunset and deep twilight. **The Pharisees**, however (see Joseph Bellum Jud.vi:9,3) **and the Rabbinists**, considered the time when the sun began to **descend** to be called the first evening (Arab – little evening, when it begins to draw toward evening); and the second evening to be the real sunset. [Is the first not real??]

Question: AT WHAT POINT DOES "DESCENDING" BECOME A MIXTURE?? Who "FABRICATED" THIS DECEPTION -(proposing to be "god")? Was it so that they could abide by the statute to contain the daily sacrifices within the same "day"? Would changing the daily sacrifice times to 9 and 3 allow them to retain their SERVICE TO THE MOON and FACILITATING THEIR SUNSET THEORY?

They could then say, that the "evening descent" sacrifice was done on the going down of the sun!

Shall we discard the Hebrew MIXTURE definition, and agree?

*Gesenius Lexicon* (*Blue Letter Bible* online) ערב ereb (cont.)

2. foreigners, strangers, hence foreign kings who made alliance with the Israelites.

**Note:** On the #2 definition, we see once more the theme of - *mixture*. I find the comment made about the *Pharisees* and *Rabbinists* concept of the *ereb* evening beginning at noon, extremely interesting to say the least. No, not in a positive way!

When – *ereb* – {*mixture, mixing*} is applied to time as in a cycle of the week, there are only two periods within one 24 hour cycle where a mixing of light and darkness can occur. These two periods that, because of indirect sunlight, allows a *mixing* of light with darkness. In the morning twilight, before sunrise, the light overtakes the darkness. After the sun has set, the darkness is allowed to overtake the waning light of the sun.

**Without LIGHT, there can be no mixing of light and darkness,** and the opposite is true also.

After the sunrise and before the sunset, direct sunlight prevails and the mixing of light cannot occur. Here is an illustration for clarity sake.



Note the location of the MIXING of light and darkness in relation to the sunset. Also recall that in Sunset Theory, the sunset changes the cycle of the week. With this in mind we can now progress to the words as written in the Scriptures pertaining directly to when Yoseph asked for the body of **Yahusha**.

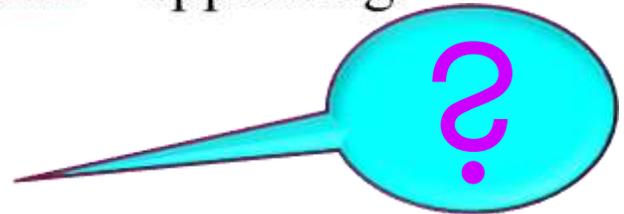
Matt 27:57 **And when evening came**, there came a rich man from Ramathayim, named Yosëph, who himself had also become a taught one of יהושע [Yahusha].

Note very attentively that in the Hebrew edition of Matthew, the very word – **ereb** – appears for “**evening**.” The Greek editions have the word – **opsias** – appearing.

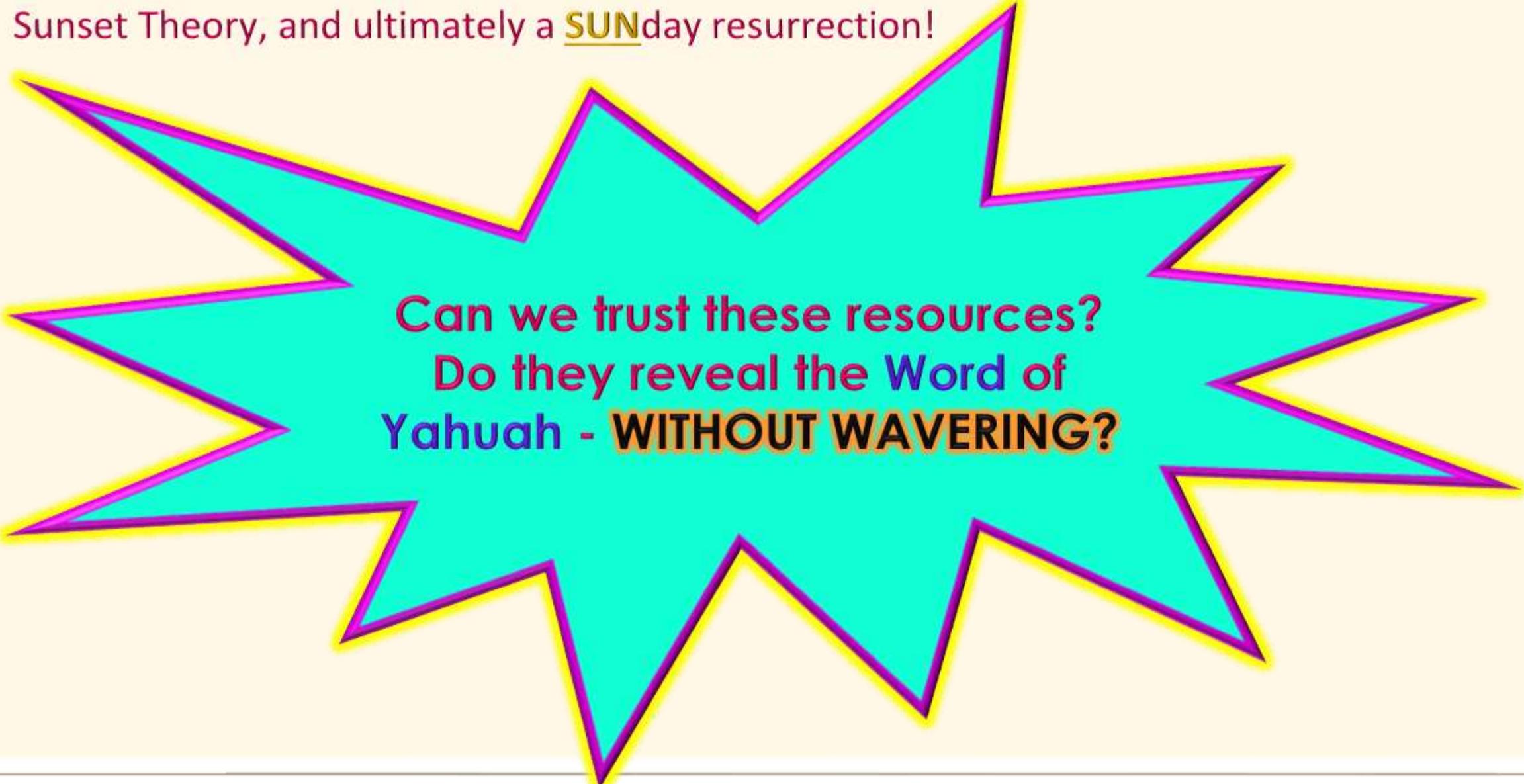
*Strong's* G3798 opsias – 1. late                      2. evening  
1. either from 3 to 6 o'clock PM  
2. from 6 o'clock PM to the beginning of night

*Thayers Lexicon* evening – either from our three to six o'clock PM, or from our six o'clock PM to the beginning of the night.

**ATTENTION:** After the section where the Thayer's Lexicon lists – “either from our three to six o'clock PM,” it also lists several texts where this word applies. Very significantly, it also lists the **Matthew 27:57** verse seen above. This would indicate that Thayer's wishes for us to accept that the evening **MIXTURE** is before the sunset. This is against the Hebrew definitions from the Old Testament and seen throughout.



- ▶ Interestingly, for a person who is willing to do just a surface reading, these resources will by default promote the burial of the body of **Yahusha** before the sunset, thus promoting Sunset Theory, and ultimately a SUNday resurrection!



Can we trust these resources?  
Do they reveal the Word of  
Yahuah - **WITHOUT WAVERING?**

Yes those questions are very serious. The questions are not just questioning the two resources listed, but is inclusive to all study tools. Be very certain that the questions are not to remove the value of the study tools, but is specifically suggesting caution combined with the importance of proving all things according to the Scriptures.

We are going to see this done, further on in this study.

The extremely important questions are:

When did Yoseph ask for the body of **Yahusha**?

Was it before the sunset?

Was it at the sunset?

Was it after the sunset?

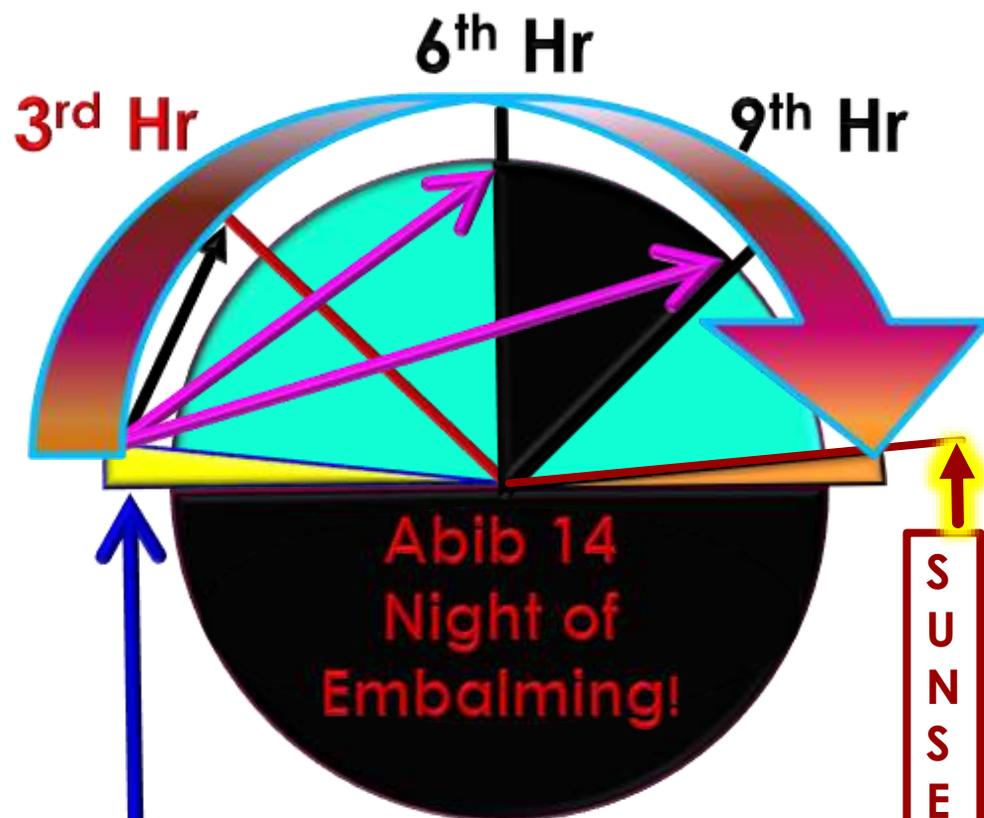


The Hebrew edition of Mathew tells us Yoseph asked for the body of **Yahusha** when the **EVENING MIXTURE** **had already begun to occur**.

We will be carefully searching for clues to see if the Scriptures support the Greek definitions of evening occurring **BEFORE** the sunset.

# Yoseph requests the body of **Ha Mashiach** – from Pilate #1

Abib 14 Light Season



Dawn of Abib 14!

Matt 27:57 And when **EVENING** came, there came a rich man from Ramathayim, named Yoseph, who himself had also become a taught one of **יהושע** [Yahusha].  
Matt 27:58 He went to Pilate and asked for the body of **יהושע** [Yahusha]. Then Pilate commanded the body to be given.

Are you ready too see more Scriptural proof that the sunset does not change the day?

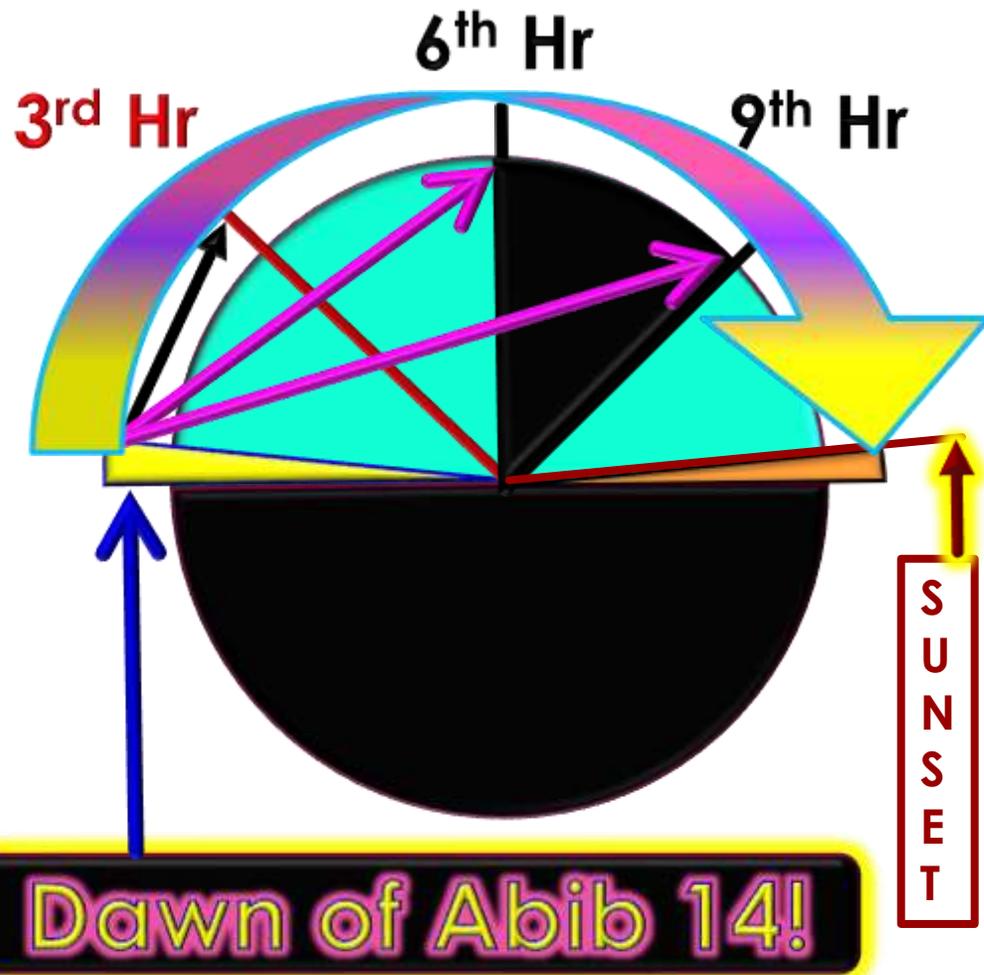
## *Did the sunset change the cycle?*

- ▶ Did you receive your answer?  
**Not yet?**
- ▶ Pay careful attention to the next slide  
and Mark's statement of timing!



# Yoseph requests the body of Ha Mashiach – from Pilate #2

Abib 14 Light Season



Mark 15:42 And when evening had come,

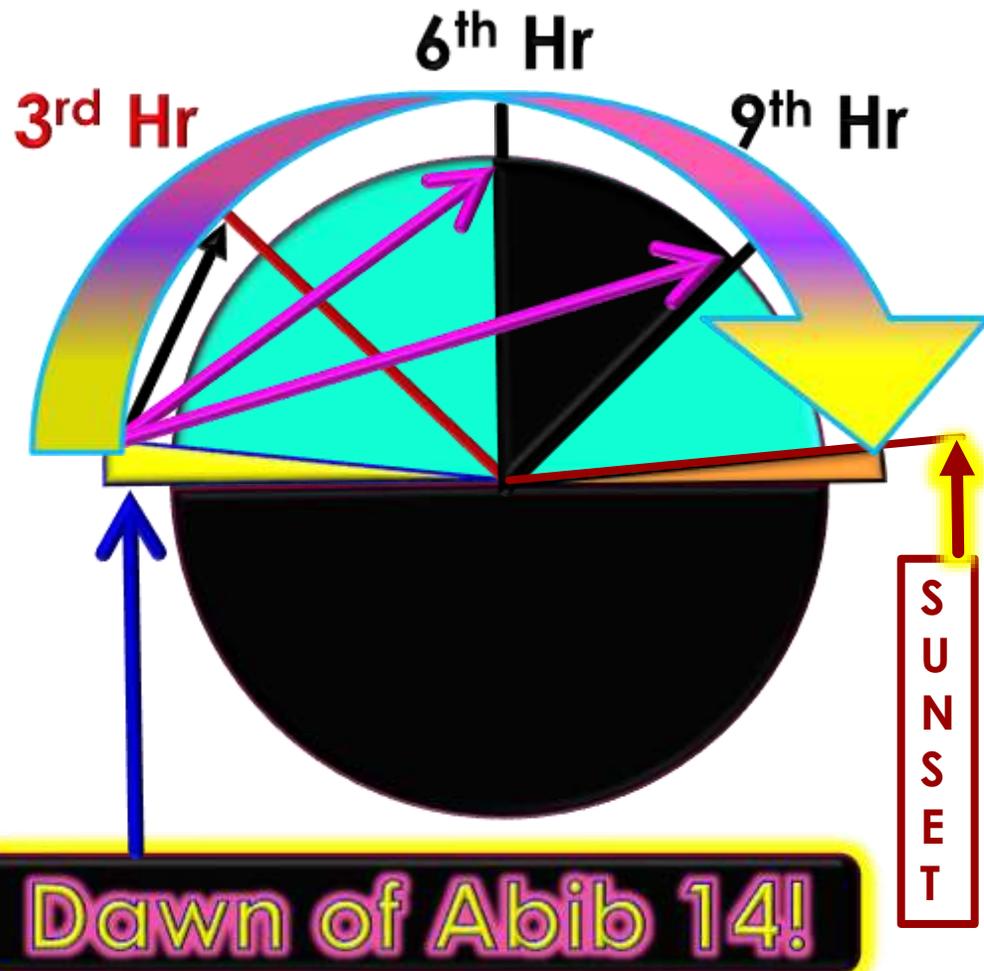
because it was the Preparation Day,

This documentation had just effectively **DESTROYED SUNSET THEORY!**

Is there more?

Yoseph requests the body of Ha Mashiach – from Pilate #3

Abib 14 Light Season



Mark 15:42 And when evening had come,

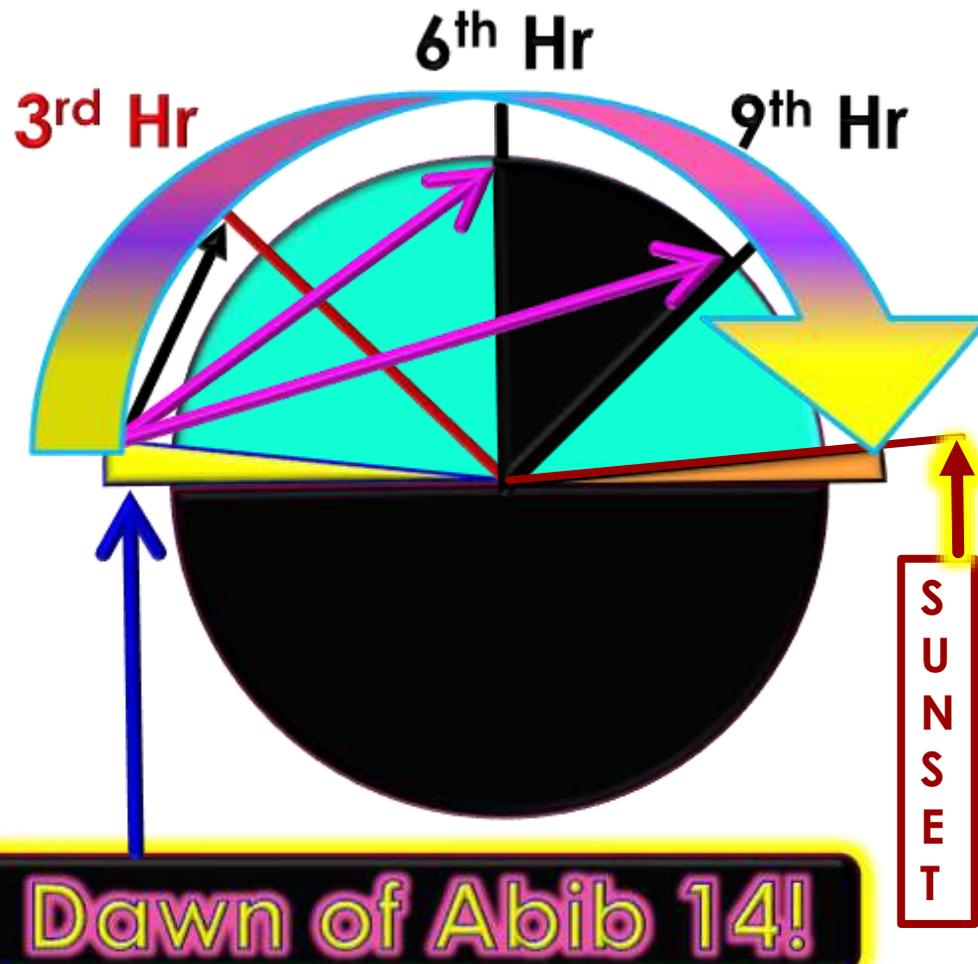
because it was the Preparation Day,

that is, the day before the Sabbath,

Mark has **DESTROYED** Sunset Theory - **ONCE AGAIN!** **TWICE IN ONE VERSE!**

# Yoseph requests the body of Ha Mashiach – from Pilate #4

Abib 14 Light Season



Mark 15:42 And when evening had come,

because it was the  
**Preparation Day,**  
that is, the day before  
the Sabbath,

Mark 15:43 Yoseph of Ramathayim, a prominent council member, who was himself waiting for the reign of Elohim, came, boldly went in to Pilate and asked for the body of יהושע [Yahusha].

# More Witnesses Needed?

## Abib 14 Light Season



Mark has just informed us that the evening mixture had arrived. Sunset by default had passed. The twilight of mixing light and darkness was occurring!

Mark then recorded quite clearly that indeed it was still the Preparation cycle of the week and yes; it was still the cycle prior to the first Sabbath of Unleavened Bread!

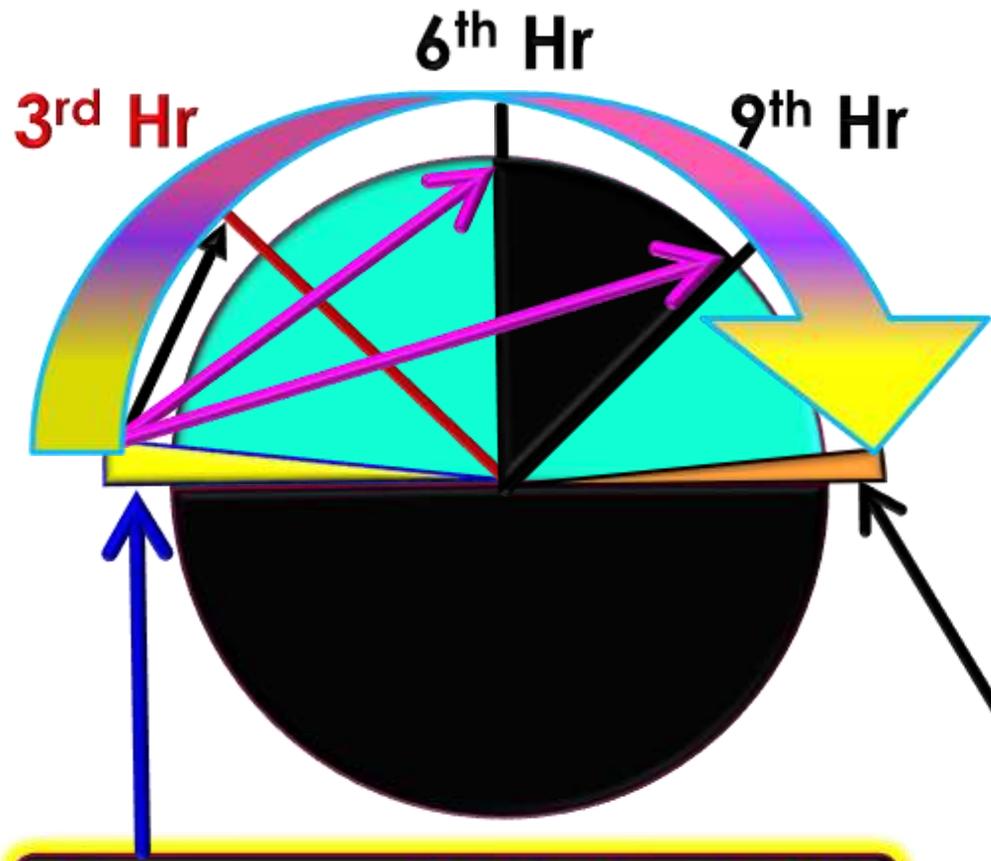
Not enough proof? Has this solidly proven that sunset does not change the days?

No, it is not sufficient!

We will continue our search and will most definitely recall the words of Mark!

# Yoseph asks for the body of **Yahusha** – Luke's Account

Abib 14 Light Season



**Dawn of Abib 14!**

Luke's account does not specify the evening when Yoseph requested the body. However, we will soon see clearly that Luke's account is in full agreement with Matthew, Mark and John.

**Luke 23:51** He was not agreeing with their counsel and deed – from Ramathayim, a city of the Yehudim, who himself was also waiting for the reign of Elohim,

**Luke 23:52** he, going to Pilate, asked for the body of **יהושע** [Yahusha].

Before the next graphic, we must examine this word – **epiphosko**.

This is the Greek word seen in **Luke 23:54** which describes the situation during the **PREPARATION** and burial process of the body of **Yahusha**.

This word – **epiphosko** – has been translated as – “**was approaching**” and is directly referencing the **1<sup>st</sup> Sabbath of Unleavened Bread**. Yes, this is **extremely** important.

*Strong's* - **epiphosko** – G2020      **to grow light, to dawn**

*Thayer's Lexicon* - **epiphosko**      **to grow light, to dawn**

**When this word is used, the certainty is that whatever the context is, that object is beginning to become light.**

**Now this statement may seem really mundane and a moot point, but it must be said:**

**Epiphosko DOES NOT MEAN TO GROW DARK, AS THE LIGHT SEASON DOES AFTER THE SUN HAS SET.**

**This point is going to become ultra important very soon.**

**However there is another very interesting word that needs commenting on as well.**

*Strong's* G1448 **eggizo** 1. to bring near, to join one thing to another  
2. to draw or come near to, to approach

In the next graphic we are going to read a text that this word could have **VERY EASILY** been used instead of - **epiphosko** – (to grow light)!

Why would **Yahuah** allow the word **epiphosko** be entered into the Scriptures when the word **eggizo** (to draw near, to approach) could have been just as easily used?

**Is Yahuah being super specific with an ISOLATING accuracy,  
not allowing even one hint of a mistake whatsoever as to the  
precise time of the cycle He desires us to understand???**

You may not understand this question just yet. Do not be disturbed, for we will address it before this study is over! 😊 But if you can, please keep this question in mind when you see the next selection from Luke.

# Timing the Burial Process of Embalming Ha Mashiach – (Luke)

Abib 14 Night Season



Luke 23:53 And taking it down, he wrapped it in linen, and laid it in a tomb hewn out of the rock, where no one was yet laid.

**Wait! Luke - what cycle of the week was this?**

Luke 23:54 And it was Preparation day,

**and the Sabbath was approaching.**

Approaching = Epiphosko =

**TO GROW LIGHT!**

## Another Look at the Burial Process – (Luke)

Abib 14 Night Season  
GROWS LIGHT into the  
Abib 15 U/B Shabbath!



Luke - what cycle of the week was this?

Luke 23:54 And it was Preparation day,

and the Sabbath [Dawn] was approaching.

Approaching = Epiphosko =

TO GROW LIGHT!

**Question:** What if Luke had recorded in the Scriptures that it was the Preparation and it was drawing near (**eggizo**) to the Sabbath. Is it possible that the time of the cycle could easily be said to be before the approaching sunset?

However **Yahuah** did not allow the word **eggizo** to be written. Instead **Yahuah** intended the highly accurate and specific word – **epiphosko** – to be recorded instead.

Luke used the word – **epiphosko (to grow light)**. He recorded the details with **EXACT** timing of when (**within the 24 hour cycle**) the burial events took place. He made it extremely clear:

- The **Preparation Day** and final burial details, such as location and time, **display how and when, the 1<sup>st</sup> Sabbath of Unleavened** commenced from the **Crucifixion Cycle**.
- **The Unleavened Bread Shabbath was approaching** - 
- **What time of the 24 hour cycle grows light? Is it not in the morning?**

Luke is telling us very clearly that as the final burial details were being accomplished, while it was still the **Abib 14 Preparation** cycle, the timing was very close to the morning – or **DAWN!**

Is there another witness to the placing of **Yahusha** in the tomb on the Preparation?

**John 19:42** There, then, *because of the Preparation Day* of the Yehudim, they laid יהושע [Yahusha], because the tomb was near.

John confirms that indeed when **Yahusha** was laid to rest in the tomb, it was still Abib 14 and the Preparation cycle.

Let's now consider Luke's final witness to Abib 14 ending at Dawn, as the 1<sup>st</sup> Sabbath of Unleavened Bread is about to begin!

**Luke 23:55** And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

**Luke 23:56** *And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.* KJV

These were the last minute preparations just before **Dawn** which is seen in the word - (epiphosko – **to grow light**).

The two Miryam's, starting at **Dawn**, rested on the 1<sup>st</sup> Annual Sabbath of Unleavened Bread, which was on the **5<sup>th</sup>** cycle of the week, also deemed a High Sabbath (John 19:31).

# Mini Summary

We have gone on a round about journey to discover exactly when Yoseph asked for the body of **Yahusha**.

We have seen **two written witnesses** that Yoseph asked for the body of **Yahusha** after the sun had set. Both witnesses declaring it was still the Preparation.

We have seen through the detailed account of **Luke**, that it was not even remotely possible that **Yahusha** was buried before the sun had set.

With this in mind, please consider the next slide carefully.

What about the Greek word – **opsios** – translated as – evening; written in our editions of the Scriptures?

**Question #1:** Is it even remotely possible that the word **opsios** translated as – **evening** – can indicate that the body of **Yahusha** was requested and received **BEFORE** the sunset?

Please think on this one for a minute.

Are we then able to trust the study tools implicitly to render truth to us from their writings? Or should we be proving all things, like the Scriptures advised us to do, and heed **Yahusha's** warnings about false scribes?

**Question #2:** Is it possible that the Sunset Theory has **failed** to align with the Scriptures thus far?

We still have a fair bit of information to sort through yet. Will this information expose a 4<sup>th</sup> cycle crucifixion? **Will it? Let's continue investigating!**

What was the rabble crowd of Pharisees and the **imposter chief priest** doing on this 1<sup>st</sup> 24 hour period of the Qodesh Convocation for the Feast of Unleavened Bread?

**Matt 27:62** *On the next day, which was after the preparation [Abib 15, 1<sup>st</sup> Unleavened Bread Convocation],* the chief priests and Pharisees gathered together to Pilate,

**Matt 27:63** saying, “Master, we remember, while He was still alive, how that deceiver said, ‘After three days I am raised.’”

**Matt 27:64** “Command, then, that the tomb be safeguarded **until the third day,** lest His taught ones come by night and steal Him away, and should say to the people, ‘He was raised from the dead.’ And the last deception shall be worse than the first.”

**Matt 27:65** So Pilate said to them, “**You have a watch,** go, safeguard it as you know how.”

**Matt 27:66** And they went and safeguarded the tomb, sealing the stone and setting the watch.

**Matthew 27:62** has indicated quite strongly that indeed it was the 1<sup>st</sup> Sabbath of Unleavened Bread, the cycle after the Passover.

It was on this morning after the Crucifixion that the rabble group assembled to deliver their request to Pilate. {The Jewish **lunar** U/B Shabbat had not started yet, not until sunset would their **lunar** based Shabbat begin!}

**What was the special request?** It was for 3 cycles of Roman sentry guard at the stone door of the tomb.

**Matt 27:63** saying, “Master, we remember, while He was still alive, how that deceiver said, ‘After three days I am raised.’”

**Matt 27:64** “Command, then, that the tomb be safeguarded until the third day, lest His taught ones come by night and steal Him away, and should say to the people, ‘He was raised from the dead.’  
And the last deception shall be worse than the first.”

What was Pilate's response? **Matthew 27:65** "...you have a watch..."

Pilate did not quibble nor reshape the time span of their request for the **3 days** (**Matthew 27:63**) of Roman guard.

They asked to **complete the 3 cycles** with a Roman guard; and Pilate honoured the request.

**Questions:** **Is it possible** that these rabble leaders saw that the body of **Yahusha** was not taken off the tree until after the sun had set?

**Is it possible** that these same leaders knew how long it took to prepare the body and bury it before morning?

**Is it possible** that these evil men knew the statutes concerning the remains of the Passover lamb (**Ex 12:10**) that **must be placed out of site by the morning** of Abib 15 – the Unleavened Bread Convocation?

**Is it possible** that these men did not understand the 3 days and 3 nights was to start from the time that **Yahusha** died, **and not** - placed in the tomb at morning?

Approximately 15 hours had already passed since **Yahusha's** death, so the request to complete the hours of the 3<sup>rd</sup> cycle could have involved only 57 more hours. However we are only told that the next morning, the morning of the 1<sup>st</sup> Sabbath of Unleavened Bread, the Jews requested a watch citing **Yahusha's** words – “After three days I am raised.”

This Roman guard would have supposedly foiled any “rescue attempt” of **Yahusha's Body** during any of the night hours of Abib 14.

**Matt 27:64** “Command, then, that the tomb be safeguarded until the third day, lest His taught ones come by night and steal Him away, and should say to the people, ‘He was raised from the dead.’ And the last deception shall be worse than the first.”

Had **Yahusha** been crucified on a 6<sup>th</sup> cycle (Friday), 24 hours would have been the longest amount of time that would have been needed to reach the 1<sup>st</sup> cycle morning (Sunday).

Pilate did however, give permission for a Roman guard based on **Yahusha's** words quoted by the Jews. The **3 full cycles of Roman guard as requested was delivered.**

That was from the morning of the 5<sup>th</sup> to the morning of the 1<sup>st</sup> cycle, (Thursday – Sunday).

# POINT:

**The reason** to look closely at the factor of Pilate allowing a Roman Guard is that it provides another witness for the – 72 hours when **Yahusha** was under the influence of death's darkness.

**The difference is** that the Jews of the time understood the time frame of 3 days **AND** 3 nights to be from 5<sup>th</sup> Cycle (Thur) to 1<sup>st</sup> Cycle (Sun) morning.

Now we come to some information that demands **serious attention**.

**Mark has recorded the actions of the ladies after the first Sabbath of Unleavened Bread.**

Mark 16:1 *And when the Sabbath was past*, Miryam from Maḡdala, and Miryam the *mother* of Ya'aqob, and Shelomah **bought spices**, to go and anoint Him.

We have two options with this verse.

1. Apply it to the 7<sup>th</sup> Day Sabbath of the week.
2. Apply it to the 1<sup>st</sup> Sabbath of Unleavened Bread.

If we apply it to the 7<sup>th</sup> Day Sabbath, it will mean that the ladies purchased the spices as the Dawn from the Sabbath to the first cycle of the week **WAS OCCURRING! This presents a serious statute observance problem!**

The verse in Mark says the Sabbath was past. That means the Dawn had already come to fruition. Dawn was occurring! Now let's look at some other verses.

Luke 24:1 *And on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared,*

The ladies were bringing spices **which they had ALREADY prepared**.

Before proceeding, the exact Sabbath must be determined (High Sabbath / weekly Sabbath):

**At what point did the ladies have time to prepare the spices they had just bought?**

**The Scriptures tell us the Sabbath **was past**. That means the **Dawn** was in full occurrence.**

The time frame for the ladies to buy the spices at approximately 5-5:30 AM in the morning and preparing the spices as they were approaching the tomb is very difficult to imagine.

Issue #2: the other option is for the ladies to find a place to purchase the spices **already prepared** at **Dawn**. Issue #3: Is Mary Magdalene included in **every** group of “ladies”?

**Considering the former points, proceed with caution before dealing with a difficulty!**

**Option #2!** The Sabbath that is recorded as being - **PAST**, in Mark 16:1 -

Mark 16:1 *And when the Sabbath was past, Miryam from Maḡdala, and Miryam the *mother* of Ya‘aqob, and Shelomah bought spices, to go and anoint Him.*

**... is none other than the 1<sup>st</sup> Sabbath of Unleavened bread — on the 5<sup>th</sup> cycle of the week!**

## Buying Spices after the Sabbath was past!

The first Sabbath Night Season of Unleavened Bread (5<sup>th</sup> Cycle) has been completed at Dawn of Abib 16<sup>th</sup> [Friday].

All the ladies had observed the ULB Sabbath, as recorded in Luke 23:56.

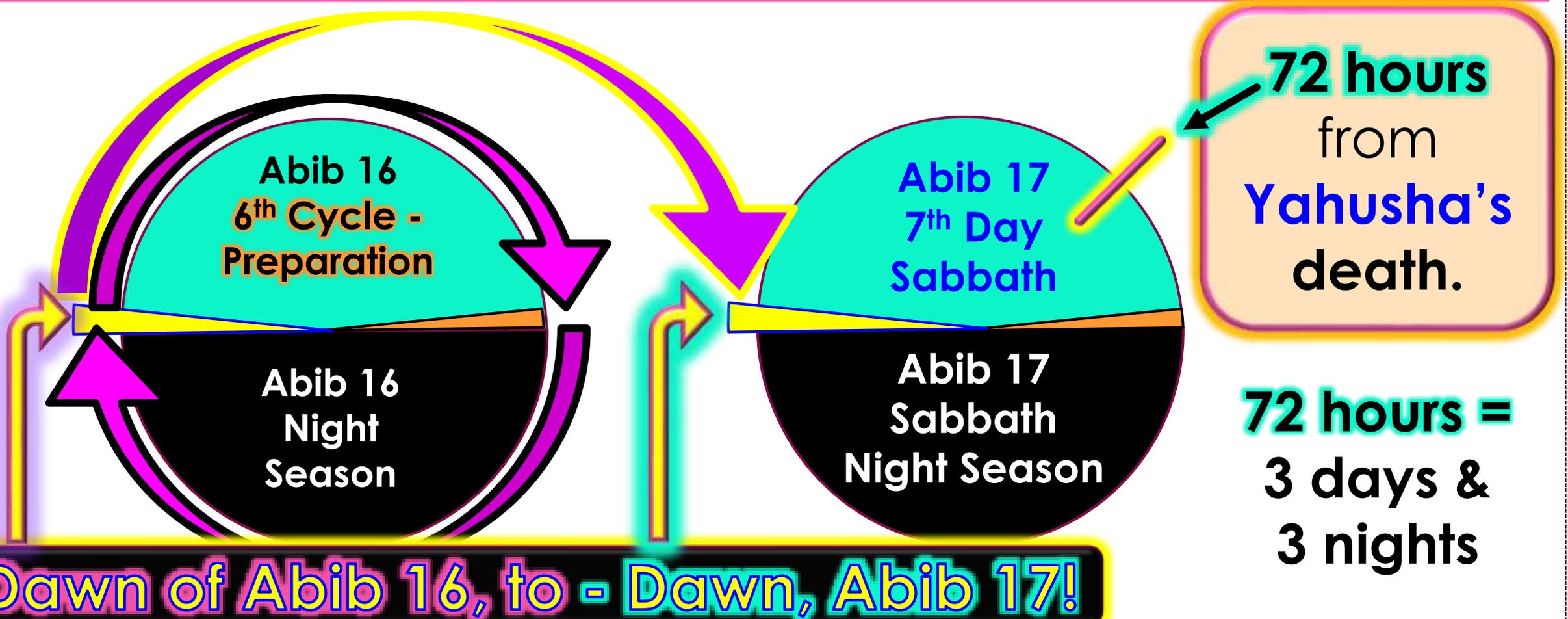


At Dawn [the 16<sup>th</sup>] the ladies had the entire 24 hours of the **Preparation Cycle**, before the 7<sup>th</sup> Day Sabbath began, to purchase and **prepare** the spices and ointments.

The **Preparation 6<sup>th</sup> Cycle** was the time frame when the ladies did their **spice PREPARATIONS**, so when they arrived at the tomb with the spices “...**which they had prepared**” (Luke 24:1) the spices were **READY FOR IMMEDIATE USE**.

# The transition of time in the tomb – to Resurrection Day

The ladies purchased spices and **prepared** them on **Abib 16**, the Preparation Cycle of the week, just prior to the 7th Day Sabbath.



**Crucified!**

**"He gave up His Spirit."**

John 19:30

Body out of sight before Abib 15 morning!

Ex 12:10/Luke 23:54

9th Hour

The ladies rested according to the Command.  
Luke 23:56

Abib 15  
U/B  
Sabbath

Abib 14  
Tomb

Abib 16  
6th Cycle -  
Preparation

Purchase  
& Prepare  
Spices

72 Hrs -  
3 Days &  
3 Nights

Abib 17  
7th Day  
Sabbath

9th Hour

# Time for a Short Break!



**Next we arrive at a very interesting part of the Scriptures!  
It is a tricky part in a very detailed study,  
so the facts will be revealed as simply as possible.**

## Scriptures to be considered in this order!

**John 20:1** And on the first day of the week [only] Miryam from Maḡdala came early to the tomb [without spices], while it was still dark, and saw that the stone had been removed from the tomb.

**Mark 16:2** And very early on the first day of the week, they [all the other women except Mary Magdalene], came to the tomb **when the sun had risen**.

**Luke 24:1** And on the first day of the week, **at early dawn**, they [all the other women] came to the tomb, bringing the spices ***which they had prepared ...***

**Matt 28:1** Now after the Sabbath, toward dawn on the first day of the week, Miryam from Maḡdala and the other Miryam came to see the tomb.

The context of Matthew can only be understood after a full and very detailed study of John & Mark.

**Mark** is quite clear; the first rays of sunlight in the Dawn were beginning to shine when the ladies [except Mary Magdalene – he talks about her in vs 9] arrived at the tomb.

**Matthew** is telling us that the Sabbath was ending just as the Dawn began to occur. However ... Matthew is not detailed enough for the reader to gather the correct information upon his version alone. Matthew emphasizes other information missing from the other gospel accounts – he does not give details for Mary Magdalene.

**Luke** is also somewhat vague, but does agree with Mark (& Matthew to some extent). It was the first cycle of the week, early in the morning when ALL the ladies [except Mary Magdalene] approached the tomb at the rising of the sun.

**What about John??** John has decided to put an interesting view into his writings. **John claims it was STILL DARK AND WAS THE FIRST CYCLE OF THE WEEK!**

We have just been learning from the Scriptures that **Yahuah's** cycles start with the **Dawn**. *Why then does John come along and stir up the pot by saying it was still dark and it was the first cycle of the week?*

*Would this have anything to do with Mary Magdalene because - John does NOT mention any of the other women?*

The information we have is that John was living in Antioch, a Roman city, at the time of this writing. John was writing to a fully Gentile readership. **He wanted them to know the exact proper timing of the true Messiah **on the Roman method of keeping time.**** His full intent was to get the gospel message to the Romans, Greeks and the rest of the gentile world, unto the ends of the earth. Back then in their society, exactly the same as we have today, the start of the cycles of the week was deemed to commence at midnight.

Remember: **John claims it was STILL DARK AND WAS THE FIRST CYCLE OF THE WEEK!**

John 20:1 **And on the first day of the week Miryam from Magdala came early to the tomb, while it was still dark,**  
and saw that the stone had been removed from the tomb.

With a careful examination of the four gospel writers, John is the only one that gives ultimate detail on only Miryam from Magdala. He doesn't even mention the other women. Why? Because he was an "eye witness" to what was happening with Miryam from Magdala. When she had arrived at the tomb very late on the Sabbath hours, it was still dark. She did not come with spices, but seeking her Master.

**John 20:1** And on the first day of the week Miryam from Maḡdala came early to the tomb, while it was still dark, and saw that the stone had been removed from the tomb.

Mary was there alone. At this point she reported to Peter and John what she had found – nothing! It appears their Master is missing – perhaps stolen!

**Midnight to Dawn is 6 hours!**



John 20:1, writing of **the first cycle of the week**, in **Roman Reckoning**, starts here.

## What Happens Next?

1. In this pitch darkness, Peter and John follow Mary to the tomb to see if what she has reported to them is indeed true. Yes it is true.
2. They find NOTHING, and promptly return to their homes. For some reason they were not with the other disciples.
3. They believe **Yahusha** is missing, but do not believe He is risen, according to John's personal experience and account (20:9).
4. Mary lingers around the dark tomb while twilight nears.
5. This is when she is blessed to see two angels in the tomb. They do not tell her **Yahusha** has risen.
6. Next a voice calls to her – she thinks it is the gardener, but it is **Yahusha** Who tells her He must quickly ascend to His Father.

Remember, twilight is drawing near as He leaves!

The synoptic gospels do not give specific details about Miryam from Magdala – only Reporter John has the information that changes everything.

**Details After Resurrection:  
John's Facts: "when it is still dark"**

John is the only writer to give any detail of Miryam from Magdala – all during the final hours of the 7<sup>th</sup> day Sabbath. However in Roman time, the new day began at midnight. Thus John notes the "weekday" was already the 1<sup>st</sup> day of the week.

These details were missing in the other gospels. John does not mention the "other women" because those details were well covered in the synoptic gospels.

However, after the account of Miryam M John skips directly to Yahusha's appearance with the disciples saying, "Then the same day at evening, being the first day of the week, when the doors were shut ..." (20:19).

With intense detail, the new day did NOT begin at evening on the 1<sup>st</sup> day of the week.

**Details After Resurrection:  
Synoptic Facts: "when the dawn begins"**

Matthew, Mark and Luke give details about all the "other women" only when the new day arrived with light on the 1<sup>st</sup> day of the week. Mark specifically says: "at the rising of the sun" (16:2) so there is no mistake.

There are many "Marys" involved in this account. All 3 writers mention Miryam from Magdala distinctly – however vaguely.

These "other women" all arrived at the tomb (after Mary [M]) was there - during twilight and sunrise with prepared spices.

Miryam from Magdala did not have any spices.

The "other women" also encountered the angels, and Yahusha, only after He had visited Mary M and returned from His heavenly mission. Through John, we see Mary Magdalene was favored above all.

Yes, according to **Roman Reckoning**, for a Gentile readership, it was indeed the 1<sup>st</sup> cycle of the week while it was still dark.

John was not writing out of synch with his intended audience.

This knowledge brings **Matthew, Mark, Luke** (including the two **Miryam's**) and **John** into full agreement and complete Scriptural alignment.

There is no discrepancy now.

Before we move on, there is a serious matter that needs to be addressed. **Matthew 28:1** will be once again quoted, but from the ***HalleluYah Scriptures*** edition this time.

**Matt 28:1** *Now after the Sabbath, toward dawn on one of the shabbathoth, Miryam from Magdala and the other Miryam came to see the tomb.*

An erroneous claim has been produced to claim the **original word** – **shabbathoth** – **MUST ALWAYS** be referencing a Sabbath cycle. **This is a false and misleading claim.** For more information that will give **full clarity by six witness texts from your Scriptures**, please ask for the study named ***Sabbath or Sunday – The First Day of the Week.***

Moving forward -

**Question:** What unique incident transpired at the tomb, at the Dawn of the 1<sup>st</sup> cycle of the week?

We know full well that the tomb was already empty well before Dawn as Miryam from Magdala was there **while it was still dark**. But there is something else that is very fascinating. An interesting little incident took place that gives a massive hint that **Yahusha** was **OBSERVING THE FEASTS AND FESTIVALS EVEN AFTER THE TREE!**

Yes, **Yahusha** was leading by example! **(1 Peter 2:21)** This is one of His examples.

We will be reading from – ***The HalleluYah Scriptures*** once again for it gives the meaning closest to the original words. (Peter and John have left ... but Mary lingers in wonderment!)

**John 20:11** But Miryam was standing outside by the tomb weeping.  
Then as she wept, she stooped down to the tomb,

**John 20:12** and saw two messengers in white sitting, one at the head and the other at the feet, where the body of **יהושע [Yahusha]** had been laid.

John 20:13 And they [two messengers in white] said to her, “Woman, why do you weep?” She said to them, “Because they took away Adonai, and I do not know where they laid Him.”

John 20:14 And having said this, she turned around and saw יהושע [Yahusha] standing, but she did not know that it was יהושע [Yahusha].

John 20:15 יהושע [Yahusha] said to her, “Woman, why do you weep? Whom do you seek?” Thinking He was the gardener, she said to Him, “Adonai, if You have carried Him away, say to me where You put Him, and I shall take Him away.”

John 20:16 יהושע [Yahusha] said to her, “Miryam!” She turned and said to Him, “Rabboni!” which translated is, Teacher.

John 20:17 יהושע [Yahusha] said to her, “**Do not hold on to Me, for I have not yet ascended to My Father.** But go to My brothers and say to them, ‘**I am ascending to My Father and your Father, and to My Elohim and your Elohim.**’ ”

Where did **Yahusha** assert He was traveling to?

**“I am ascending to My Father and your Father,  
and to My Elohim and your Elohim.”**

**Yahusha** was ascending to our Father **Yahuah**. But WHY is the question!

What cycle of the week was it presently?

The **DAWN** brought forth **Yahuah's** 1<sup>st</sup> cycle of the week and most importantly,  
the 1<sup>st</sup> cycle of the week **AFTER THE FIRST 7<sup>TH</sup> DAY SABBATH**  
**WITHIN THE FEAST** OF UNLEAVENED BREAD!

Saying this is important, is a massive understatement!

**HUGE!**

For a few thousand years the Feast of the Harvest (Wave Sheaf) had been prophesying of this most specific event!

1. **Yahusha** being the Antitype (the first portion of the harvest) needed to ascend to **Yahuah** the Father to present the first portion of the Harvest for acceptance. That **first portion** of the Harvest was **Yahusha** Himself as the Ultimate Sacrifice; and, having triumphed over death, **Yahusha** was the actual “first fruit” harvested from the grasp of death. **Yahusha** needed to present Himself before **Yahuah** in the Heavenly court for inspection and judgment to see if His Sacrifice would be accepted or not.
2. It was at this time (the 1<sup>st</sup> cycle of the week after the 7<sup>th</sup> Day Sabbath) that the Wave Sheaf offering had been presented for thousands of years. It was on this same cycle that **Yahusha** ascended to Heaven to present Himself to the Father as -  
**THE FIRSTFRUIT! THE EH'TZEM (BONE STRUCTURE)!**
3. **Yahusha** asked Miryam to not hold onto Him as He did not want to be delayed at all.
4. **Yahusha** carried through with His intentions to fulfill the observance of the Feast of Harvest (Wave Sheaf), after His death — after the tree. **Yahusha** left us the example of observing the Feasts forever. When? - just hours after His resurrection.

# Yahusha informs Mary of His Travel Intentions

John 20:17 יְהוֹשֻׁעַ said to her, “Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and say to them, **I am ascending to My Father** and your Father, and to My Elohim and your Elohim.’ ”

Lev 23:15 ‘And **from the morrow after the Sabbath**, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths.’

**Yahusha, the Antitype of the Wave Sheaf, was observing this same Feast, AFTER HIS RESURRECTION.** He was to present Himself in the Courts of Heaven for acceptance of His Ultimate Sacrifice!

1<sup>st</sup> Cycle of the week,  
after the 7<sup>th</sup> Day Sabbath



**Yahusha** returned to this earth on the same 1<sup>st</sup> cycle that He ascended to present Himself as the First Fruits of the Harvest. At His return, Luke records **Yahusha** being with the two men near the evening twilight as they begin to eat.

**Luke 24:29** But they urged Him strongly, saying, “Stay with us, for it is toward evening, and the day has declined.” And He went in to stay with them.

When **Yahusha** broke the bread, they recognized Him and **Yahusha** immediately disappeared.

**Yahusha** then reappears in the evening twilight season to the group gathered in Yerushalayim (Jerusalem). Notice how specific John is with his record.

**John 20:19** *When therefore it was evening on that day, the first day of the week,* and when the doors were shut where the taught ones met, for fear of the Yehudim [Jews], **יהושע** [Yahusha] came and stood in the midst, and said to them, “Peace to you.”

**Question:** If the sunset had changed the cycle of the week, how could it still be the first cycle of the week? John tells us the evening timing on that cycle and declares it to be the 1<sup>st</sup> cycle of the week - **{STILL}!**

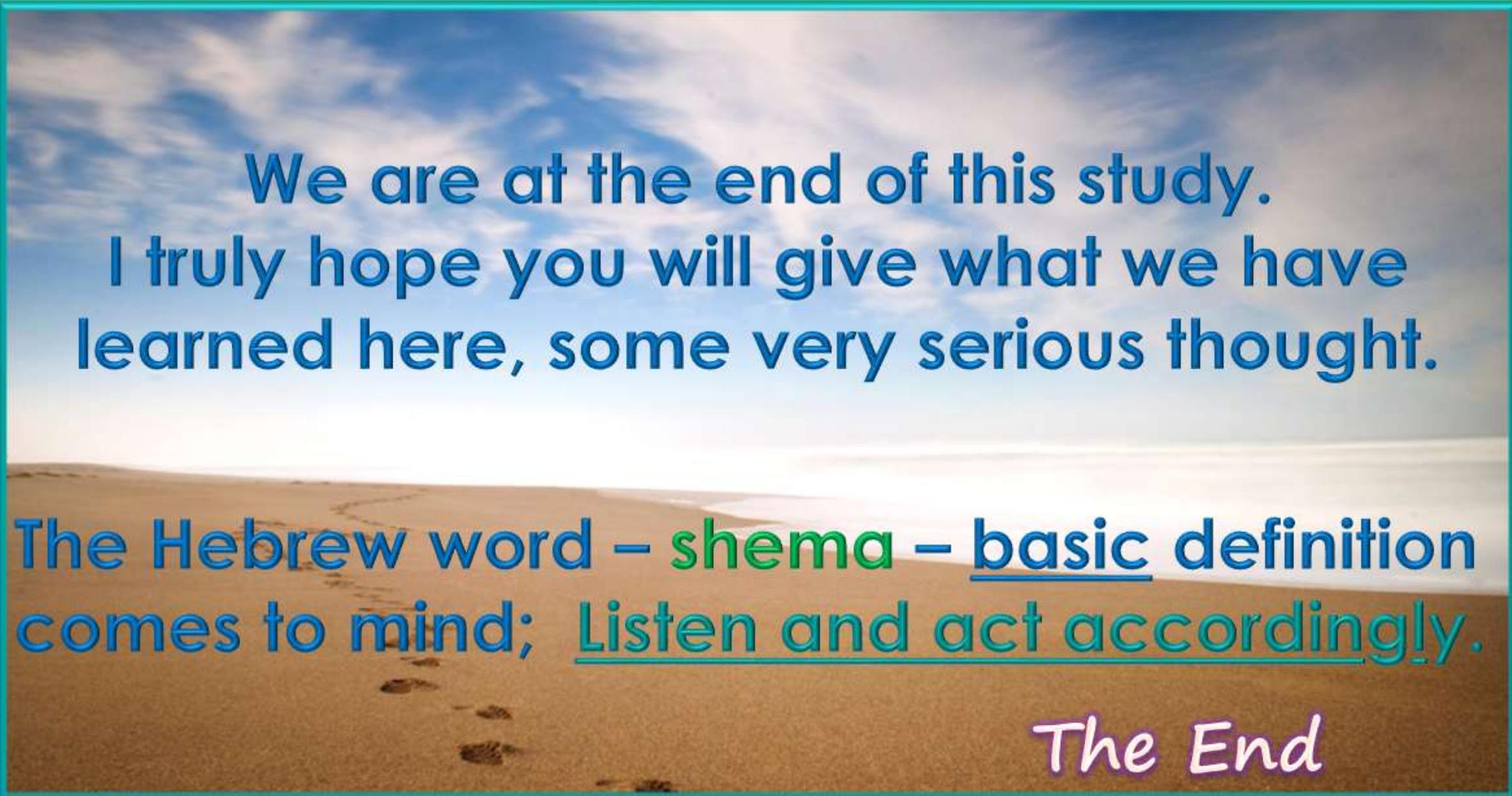
**WHAT HAPPENED TO THE SUNSET THEORY HERE???**

HOW MANY TIMES CAN  
SUNSET THEORY FAIL BEFORE  
IT IS CONSIDERED FALSE???

5x, 4x, 3x, 2x, or even ONCE?

How often can an institution  
of Yahuah fail???

ONCE???



We are at the end of this study.  
I truly hope you will give what we have  
learned here, some very serious thought.

The Hebrew word – **shema** – basic definition  
comes to mind; Listen and act accordingly.

*The End*

# Yahusha ha Mashiach sealed His Covenant Calendar with His death & resurrection.

If more help is needed  
please send your questions  
& comments to:

[questions@studythecalendar.com](mailto:questions@studythecalendar.com)

Website:

[studythecalendar.com](http://studythecalendar.com)





A flower from  
Nicaragua that  
is about the  
size of your  
baby fingernail!  
It is one of  
Tim's favorites!  
Let's be sure to  
appreciate  
**Yahuah's** beauties.