



THE CLOSING MINUTES
OF YAHUAH'S SHABBAT
MATTHEW 28:1

NOTICE! {F.Y.I.}

Please note – the 1st, morning twilight mixture is Before, the sunrise!

This study will not be marking the sunrise as it is not important for this study.

Dawn

Sunrise

Sunset

Dawn

Shabbat Light Season

Shabbat Night Season!

Matthew 28:1

IN THE END
OF THE SHABBAT,
AS IT BEGAN TO

DAWN...

EPIPHOSKO {DAWN}
TO GROW LIGHT

DAWN

MATTHEW 28:1 – A STAND ALONE “*MISTRANSLATION*”??

- If the suggestion that there might be Scriptural support for a Shabbat *ending at Dawn*, in the Messianic Testament (New Testament), would this trigger a hot spark of interest in you?
- Would the testament recorded in Luke with the first *Shabbat of the Crucifixion week* - *BEGINNING at Dawn* provide some permissible evidence for

Dawn to Dawn Shabbat cycles

in the *Crucifixion* account?

Perhaps we first need to search out **Matthew 28:1** to remind ourselves of the words written there. These Words are preserved for our understanding.

Suggestions abound relating ideas that **Matthew 28:1** has been **mistranslated** and does not actually mean what the words **literally** read in our Scriptures.

Here is a verse that is **very profound** and directly addresses this situation.

2 Tim 3:16 **All Scripture** is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness,

Questions:

Is Matthew 28:1-

- ❖ Profitable for teaching?
- ❖ For reproof?
- ❖ For setting straight?
- ❖ For instruction in **Righteousness?**



Submitted to you: When full support is provided, starting from the **Torah** and continuing through the life of **Yahusha** on this earth, there will then be sufficient evidence shown us to be able to answer a resounding **YES** to **ALL OF THE ABOVE QUESTIONS!**

Matt 28:1 a In the end of the shabbat, as it began to dawn
(G2020) toward the first day of the week, came Mary
Magdalene ...

KJV

The end of the Shabbat is identified with a very specific descriptive word which
provides an “atmospheric state of being” of the Shabbat’s ending.
That word is - *epiphosko*.

Epiphosko, (G2020). It has a most peculiar meaning of –
to grow light, lighting up!

According to the words written in Matthew 28:1, “in the end of the Shabbat,”
Matthew recorded that the atmosphere had begun to GROW LIGHT!

GROWING LIGHT occurs at *Dawn – NOT SUNSET!*

To properly understand this text, we must first understand the Scripture's witnesses on the topic of the “evening”!

Also we will look at several witnesses that will positively determine the format of the 24 hour cycles leading up to Matthew 28:1, describing final minutes of the Shabbat.

There is a certain necessity to understand “ereb” correctly.
When the verb “ereb” is applied to the context of time
– specifically the 7 cycles of the week –
what is the “real time result”?

A closer look at - ערב - ereb (evening.)

In the Hebrew - *Even Bohan* - edition of **Matthew 27:57**, we see the word – ערב ereb – which translated to English is – evening.

This word - ערב ereb – is the word that by Hebrew definition requires a – **MIXING ACTION** to whatever the application is referring to.

When the context is – **time** (as in one cycle of the week) the definition ***precisely*** designates the period when the **SUN HAS SET** and the **INDIRECT RESIDUAL SUNLIGHT IS ALLOWED TO MIX WITH THE APPROACHING DARKNESS.**

It is this **mixing action after the sunset** that creates the **EVENING** twilight. {There is also a mixing action before sunrise too!}

Let's look at Matthew's description of the end of the Shabbat.

The Premier Question now is:

At what time did Yoseph of Ramathayim ask for Pilate's approval to receive the lifeless Body of Yahusha for burial? We will look at **Matthew** again and work through.

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.

Note that the Hebrew edition of **Matthew 27:57** also declares it was evening (ereb^{H6154}) when Yoseph asked for the Body of Yahusha.

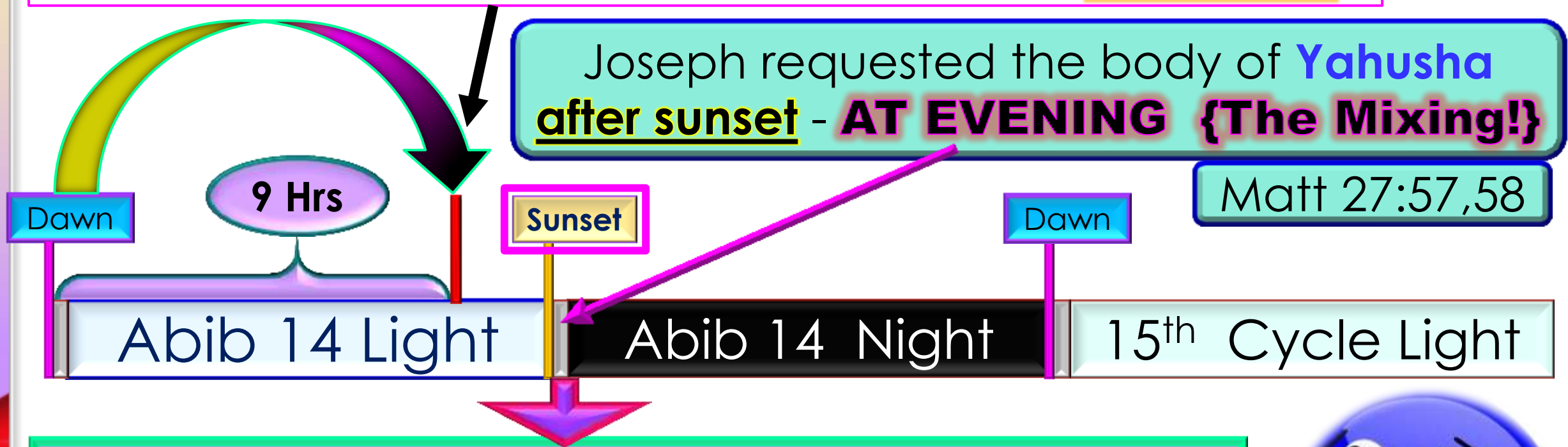
Remember, Pilate still had to get physical confirmation that indeed Yahusha had **already died**.

Hence he sent a soldier to ascertain this information. This request for confirmation of death occurred **after the sunset**, according to the Hebrew meaning of the word – ereb – (evening).

The **definition of evening** becomes extremely important at this point. Let's look at it.

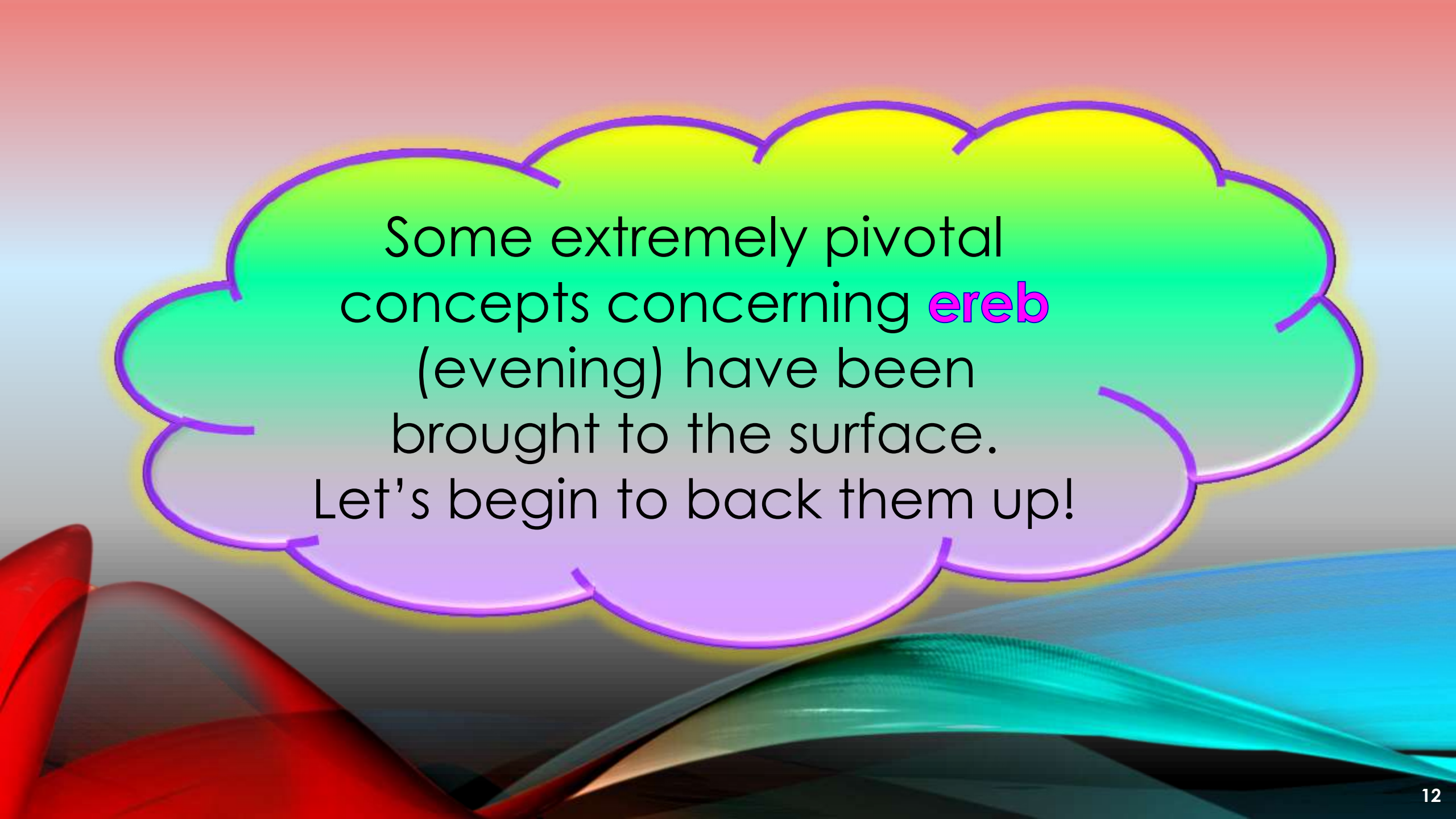
{Pilate} - Is Yahusha dead ALREADY???

Matt 27:46 – 50 Yahusha died at the **9th hour from Dawn!**



And Pilate marvelled if he were already dead:
and calling *unto him* the centurion, he asked him
whether he had been any while dead. *Mark 15:44*





Some extremely pivotal
concepts concerning **ereb**
(evening) have been
brought to the surface.
Let's begin to back them up!

A Hebrew English Lexicon

by John Parkhurst (1762)

Evening - ערב

“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.”

A Hebrew Lexicon

by W. H. Barker (1776) (page 148)

Evening - ערב

to mix, mingle: the evening, when darkness mixes with the light, to be darkened, obscured, the woof: to be intermixed with the warp, a mixed multitude, swarm, the willow - it being of a mixed colour, pale on one side and green on the other, the weft, evening.

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* first and then the *Strong’s Concordance*.

Answer (*Webster’s Dictionary*): Woof - to weave, the threads that cross the warp, the weft.

Strong’s OT:6154 – Woof, Mixed multitude, Mingled people - ערב: <`ereb>; or `ereb; (ay'-reb); (1 Kings 10:15), from OT:6148; the web (or transverse threads of cloth); also a mixture, (or mongrel race): KJV - Arabia, mingled people, mixed (multitude), woof.

- **OT:6148** `arab; (aw-rab'); a primitive root; to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange): KJV - engage, (inter-) meddle (with), mingle ...

Note: The variety of meanings for **OT:6154** strongly suggests “*a mixing/mingling.*” That’s because, in Hebrew, **OT:6154** is a cognate with **OT:6153** – meaning there will be very close similarities.

Hebrew and English Lexicon of the Old Testament

Based on the Lexicon of William Gesenius, translated by Edward Robinson (1906) (page 786)

Evening - ערב

mix, mixture, woof; *as mixed, interwoven*, to take on pledge, give in pledge, exchange, *mix* (but quite uncertain), swarm (mixture, from incessant, involved motion).

Clearly in the Hebrew definitions for *ereb* – *evening* – we see a foundation of mixing. Yes it pertains directly to light and darkness mixing together in a progressive action culminating in full darkness.

This mixing activity cannot occur until the sun has removed itself from the horizon and the direct rays of light are absent. It is the definition of darkness that explains that, darkness is the absence of light.

The MIXING with evening light cannot occur before sunset.

With this in mind (**Matt 27:57**), Yoseph went to Pilate when the early evening *mixing of light and darkness* had arrived.

Yoseph asked for the Body of **Yahusha** at evening time according to the words written in the Hebrew and Greek. The direct sunlight had vanished and the mixing of light with darkness had begun. The task of preparing the Body by necessity continued throughout the Night Season of Abib 14.

We will first look at the definition of the Greek word **opsios**^{G3798}, then we will look at Mark's recordings of this same event.

Will Mark place the acquisition of **Yahusha's** lifeless Body *before the sunset*, allowing for a lightening quick pre-sunset burial as Sunset Theory insists upon?

Let's first examine the "Rule of 1st Mention" for a better understanding of Mark.

Question:

What is the rule of 1st mention?

The Hebrew record of Matthew defines “even” as “ereb” [H6153] – the “mixing” after the sun has set.

There are 15 matches for “opsios” [G3798] in the gospels. The first usage in Mark 1:32 defines how “opsios” is to be understood in all the gospels. Vs 32 is an example of the “rule of first mention.”

Note: only Luke uses “hespera” [G2073] one time.
– 1st def. is ‘evening’ (not afternoon).

We are now ready for a closer examination of the “opsios” definition!

Here is the Greek word – **opsios** – which has been translated to – **even** and **evening**.

“Even” and “evening” in Greek is: **G3798 opsios** (op'-see-os) From G3796; late; feminine (as noun) *afternoon* **[?]** (early eve) or nightfall (later eve): - even (-ing, [-tide]). *[emphasis supplied]* *Strong's*

Can you see the argument will inevitably arise that according to the Greek definition, the word **opsios** is shown to mean **afternoon**? Yes indeed it does show this. We are now seeing a trace of linear Greek mindset received from the contaminated and abominable Pharisee's teachings that **Yahusha so strongly witnessed against**.

But that is fine! **With your close scrutiny** of the upcoming examination in the detailed recordings of Mark, Luke, John and the women, it will become brilliantly apparent that only one meaning is possible. The **ereb evening** can only mean - **after the sunset**. **The very actions and recorded declarations will stand out for all to see.**

Please pay **very careful attention** to this matter. It will expose itself. ☺

Because we've moved from the Hebrew mindset in Matthew, to the Greek writings, does not mean Yoseph asked for the body of **Yahusha** earlier in the cycle.

Mark 1:32

Demonstrates the Rule of 1st Mention!

[KJV] And at **even**, when the sun did set, they brought unto him all that were diseased ...

Even though “opsios” [G3798] has “afternoon” as the 1st definition & “nightfall/evening” listed 2nd, Mark declares for ALL 6 references in his book, “**opsios/even**” is to always be understood as the “**mixing**” after sunset.

THIS AGREES WITH MATTHEW & JOHN.

opsios or hespera?

Why was <hespera> not used over <opsios>
if it has the proper 1st definition?

It is very likely that “opsios” was the more common word during that time. Mark’s gospel was written about 50-70 AD.

By this time Mark would have discovered that if “opsios” was used in his work, he had to define the exact terminology to be used to eliminate any misunderstanding.

That's why the rule of 1st mention is extremely important!

We are now equipped to carry this study further.

What occurs at/after sunset?

The **indirect** sunlight season (EVENING twilight) **mixes** with the encroaching darkness and it **GROWS DARK!**

The base definition of darkness is – the absence of light, and that is exactly what transpires when the sun disappears below the horizon — it grows dark.

So what really happened during the Crucifixion week? Did the Shabbat suddenly change from the format displayed in **Genesis 1**?

Or, is Matthew actually **correct in his assessment** of time?

According to Sunset Theory,

immediately when the
Shabbat *has ended*,
(at the moment of sunset)
the sky would commence
to grow -

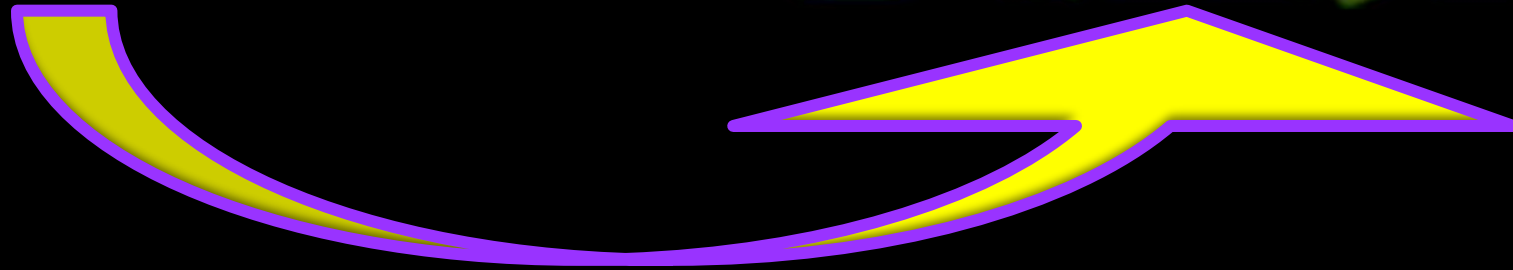
DARIN!



Did Matthew record that -

The Shabbat GREW

DARK ?



Is this what the original Greek script tells us in [Matthew 28:1](#)? What about the original [Hebrew](#) manuscript? Does it support the Shabbat **GROWING DARK?**

Has **TRADITION** been faithful to the Word of [Yahuah](#)?

Will you be willing to look at further support? [From Luke?](#)



It is recorded in Matthew 28:1 – ... the **END** of the Shabbat ...
The Greek word recorded for **END**, is – **opse**. Look at what is documented in a research source concerning this word.

Outline of Biblical Usage [?]

- I.* after a long time, long after, late
 - A.* late in the day, i.e. at **evening**
 - B.* the sabbath having just passed, after the sabbath
 - i.* at the early **dawn** of the first day of the week

Here we see two totally opposite **timeframes**. One is – **Evening!**

The other is – **Dawn!**

So which one is it? Can it be both?

Or is there some confusion here?

Dawn and **Evening** timeframes are
NOT THE SAME!

The Greek information does not provide the **reasoning by definition** how these two times are identified; supplying **timeframes only**. It then becomes easy to subtly “adjust” the “evening” timeframe to suit a particular religion’s **SUNSET** belief structure. One timeframe grows **Light**, the other grows **Dark**.

The Hebrew **ereb** is a VERB providing a **definitive action description**. The Greek word is an **adjective**, supplying but a generalized opaqueness.

The first action will be to look at a graphic of **Matthew 28:1** so we are all on the same page. We will be concerned with only the first part of the verse as the ladies action has no direct consequential bearing on the timing of the Shabbat at this point in the study.

Matt 28:1 a In the end of the shabbat, as it began to dawn toward the first day of the week, came Mary Magdalene ... KJV

The Scriptures Proposal:



“as it began to Dawn [EPIPHOSKO [G2020] – **TO GROW LIGHT**]
TOWARD THE FIRST DAY OF THE WEEK came Mary Magdalene ...

Sunset Theory's Proposal



Matt 28:1

*In the **END** of the shabbat, as it began to dawn* toward the first day of the week, came Mary Magdalene ...



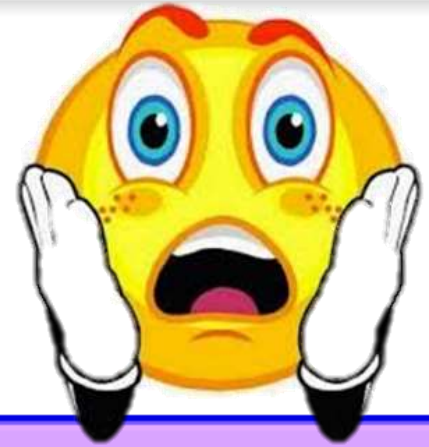
Epiphosko =
to **grow light?**

Is this portion of time **GROWING LIGHT?**



Sunset Theory's Proposal

Is there a "LIGHT
DISCREPANCY"
problem here?



Epiphosko = to
GROW LIGHT

Sunset

Dawn

Sunset

Shabbat Night

Shabbat Light

1st Cycle Night

Is this portion of time **GROWIN**

Or, is it a simple case of a "gross mistranslation"?

At this point it becomes necessary to look at other sources of information within the Scriptures for support of one or the other concept.

Does the Shabbat *start and end at Dawn, or is it Sunset* like most have been taught for years?

Is there another place in the Scriptures where the word – *epiphosko* [G2020] – is used?

Yes! Indeed there is another location and *Luke* is the author.

Will *Luke* use this word – *epiphosko* – correctly? Let's look at it shall we?

Luke 23:54 And that day was the preparation and shabbat drew on. G2020

BLB

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

Brown Driver Briggs – *epiphosko* – to grow light, to dawn

Thayer's Lexicon – *epiphosko* – to grow light, to dawn – Matthew 28:1, Luke 23:54

Since the idea of “growing light” seems prevalent, we should look at Luke and see if the recorded events there allow this concept without convoluting the Scriptures, but first ...

Question: Did Yoseph request the body of Yahusha PRIOR TO or AFTER the sunset?



G3798



Matt 27:57 When the **even** was come, there came a rich man of Arimathaea, named Joseph, who also himself was [Yahusha's] disciple:

Matt 27:58 He went to Pilate, and **begged the body** of [Yahusha]. Then Pilate commanded the body to be delivered.

WOY



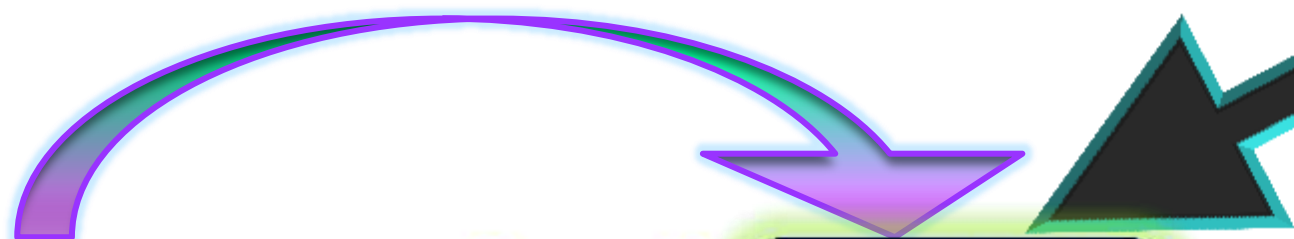
Yes, the Hebrew edition of Matthew shows the Hebrew word – **ereb** – here as well. As we have learned, **ereb** can only signify the MIXING time of light and darkness; which by default can be one of the two twilight mixtures.

Because we know Yahusha died at the 9th hour from Dawn - (3 PM), we then understand that this ereb twilight indicated was the period AFTER THE SUNSET!

What does Mark indicate for us?

Has Mark positively defined his words so we make no mistake?

Mark classified “**even.**” **When** is this according to his understanding?



Mark 1:32 **And at even** [G3798], when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

Remember the Rule of 1st Mention?

Mark is very certain that the **evening** twilight arrives only after the sun has set and the direct sunlight rays have been withdrawn!

What about the EVENING of the crucifixion?

What is Mark's declaration concerning the timing of the **Burial** event?

Abib 14 -

Mar 15:42 And now when the **even** [G3798] was come,

**After the
Sunset!**

because **it was** [still] **the preparation,**

that is, **the day before** the Shabbat,

This will annihilate the Friday
Cruci-**fiction** right here!

Mar 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of Elohim, came, and **went in boldly unto Pilate, and craved the body of [Yahusha.]** WOY

Joseph requested the body of Yahusha **after** the **sun had set!** **Now** the **PREPARATION** for burial could begin!

Joseph had not requested the body of Yahusha until

AFTER THE SUNSET on Abib 14, and



ONCE AGAIN: The **SUNSET FAILED** to change the 24 hour period!

Question: Was there any more suitable cycle than the **Preparation** of the Passover (*John 19:14*) to **PREPARE** Yahusha's body -
The Passover Lamb Antitype - for burial?

Is it possible that **Yahuah** had already orchestrated this spectacular timing?



Visual Review of 2 Witnesses!

Joseph had not requested the body of Yahusha until

AFTER THE SUNSET on Abib 14.

It was **STILL** the preparation.

Dawn

Sunset

Dawn

Abib 14 Light

Abib 14 Night

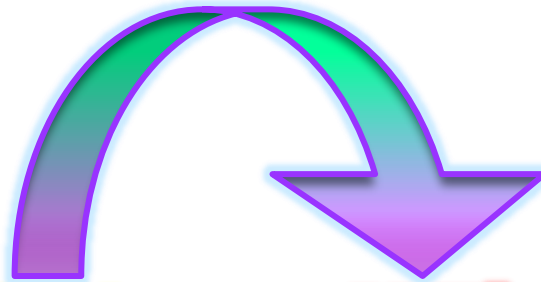
U/B Shabbat

Mark 15:42 And now when the even was come, because it was the **PREPARATION**, that is, the day **BEFORE** the Shabbat ...

Matt 27:57 And when **EVENING** came ... v:58 He went to Pilatus and asked for the body of Yahusha.

Remember:

We have just seen two witnesses that **Yahusha** was removed



from the tree – **AFTER** THE **SUN** HAD **SET!**

The sunset had failed to change the 24 hour cycle!

With this information just viewed, let's analyze the word – **Epiphosko**

– as ***recorded by Luke.*** *Was it used correctly?*

Joseph's Request -

Luke 23:50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

Luke 23:51 (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of [Yahuah].

Luke 23:52 This man went unto Pilate, and begged the body of [Yahusha].

KJV

By **TWO WITNESSES** {thus far}, we understand that the body of Yahusha was requested after the sun had set.

With that in mind, when Yoseph requested the body of Yahusha, by two testimonies, this would then be after sunset. That in turn would indicate that the burial process of Yahusha occurred through the Night Season — **The Abib 14 PREPARATION NIGHT SEASON!**

Did Luke use – **EPIPHOSKO** – *incorrectly?* 

Luke 23:53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

Joseph **Requested** and **Prepared** the **Body** of **Yahusha!**



Luke 23:54 AND **THAT DAY** WAS THE **PREPARATION**,

and the shabbat **drew on.** – **Epiphosko** – to **GROW LIGHT!** 

What has Luke
established as one of the
6 Crucifixion WITNESSES?

The Preparation day occurred from **Dawn to Dawn**.

Four of the witnesses are – Matthew, Mark, Luke & John.

What is Mark's next witness for **Dawn to Dawn**?

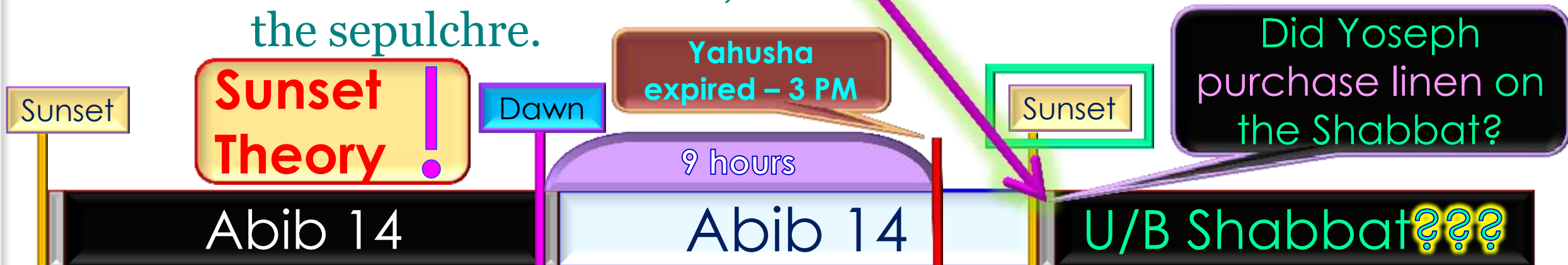
Continuing further with **Mark's** witness:

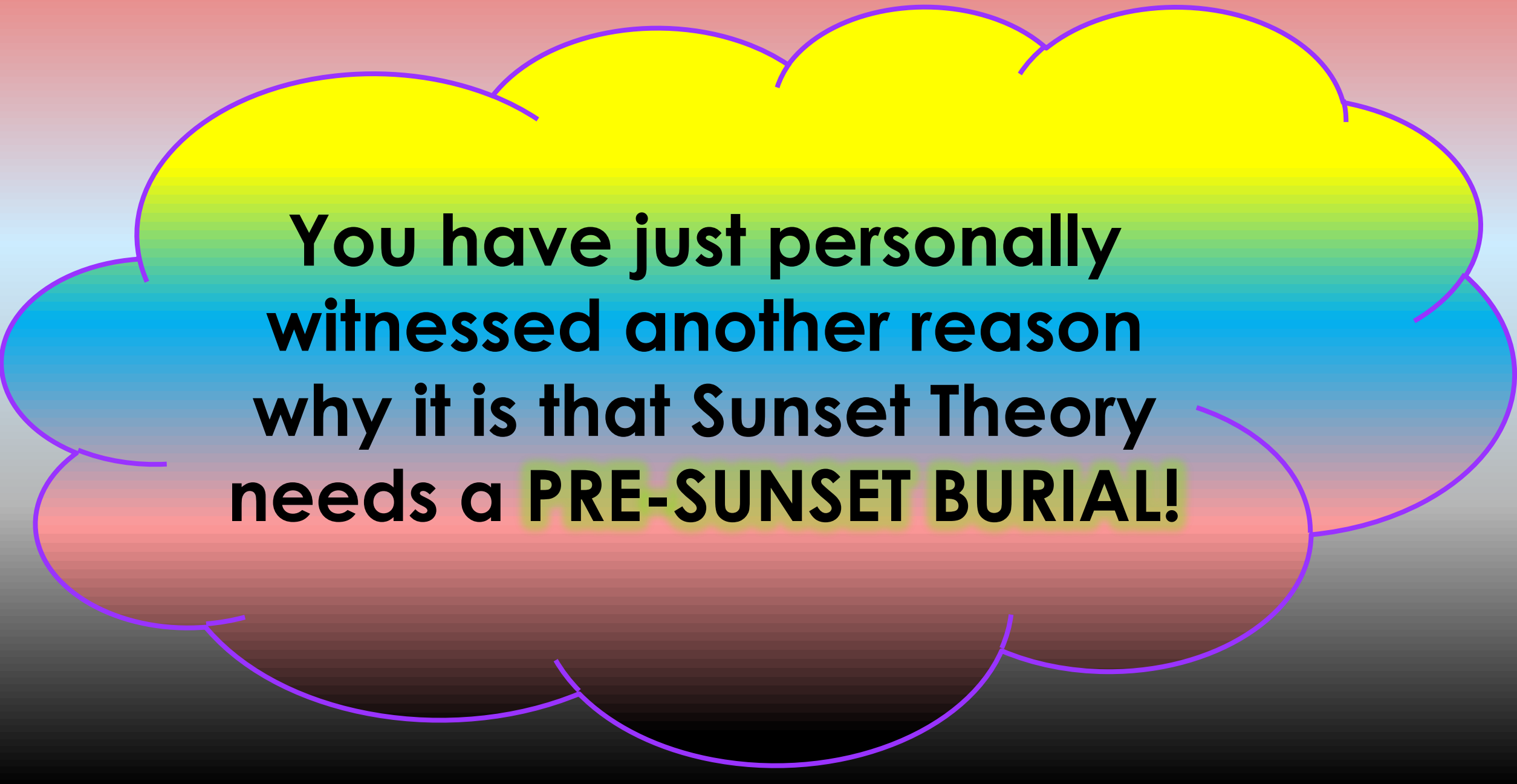
Ladies: How often does a lady purchase a wedding dress before she is engaged?

Men: When does a man purchase insurance for a car, and then go looking for a suitable ride to acquire?

Did Yoseph purchase fine linen - BEFORE SUNSET? 
BEFORE he received Pilate's approval for Yahusha's Body?

Mark 15:46 And he [Yoseph] bought fine linen, and took him down, wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.



A large, multi-colored cloud shape with a purple outline, containing text. The cloud has a gradient from yellow at the top to blue in the middle and red/pink at the bottom. The text is centered within the cloud.

**You have just personally
witnessed another reason
why it is that Sunset Theory
needs a **PRE-SUNSET BURIAL!****

OOPS!



If the **sunset** changed the cycle of the week, then **Yoseph** by **purchasing the linen, had just BROKEN the Sunset Theory Shabbat!**

By default of the **sunset**, the **Shabbat** of U/B would have begun and Joseph would have **purchased the linen on the Shabbat!**

Since this burial process was planned and prophesied from the foundations of the earth, can **Yahuah** be accused of **setting up Yoseph to sin** when he purchased linen AFTER THE SUNSET therefore breaking the Shabbat? **Or,** by **Yahuah's Word** can it be shown that the **SUNSET FAILED** to change the date at sunset? **Count on it!**

May I submit to you

the **Dawn to Dawn format**

as found in *Genesis 1!*

Mat 27:57 And **EVENING HAVING COME**, there came a rich man,
from Arimathea, named Joseph, who also himself was discipled
to [Yahusha],

Mat 27:58 he having gone near to Pilate, **asked for himself the body** of
[Yahusha]; then Pilate commanded the body to be given back. YLT



Mark 15:46 And he [Yoseph] **bought fine linen**, and took
him down, wrapped him in the linen, and laid him in
a sepulchre which was hewn out of a rock, and rolled a
stone unto the door of the sepulchre.



A “*Marked*” Crosscheck for you! 😊

Mark 15:42

And now **WHEN THE EVEN WAS COME,**

BECAUSE IT WAS THE PREPARATION,

that is, **the day BEFORE the shabbat,**

**Sunset
Theory Is
Destroyed
Here!**

Mark 15:43

Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of [Yahuah], came, **and went in boldly unto Pilate, and craved the body of [Yahusha].**

Mark 15:44

And Pilate marvelled if He were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

Mark 15:45

And when he knew *it* of the centurion, ***he gave the body to Joseph.***

Mark 15:46

And he BOUGHT FINE LINEN, and took Him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

The documented sequence of events all show the purchase of the linen was **after** the sunset. This purchase of linen would have **immediately followed** an approval from Pilate to Yoseph. This approval to receive the precious Body could only come after he (Pilate) had learned of **Yahusha's** death which was –

AFTER THE SUNSET, IN THE EVENING TWILIGHT!

Do take a moment to ponder –

Did Yoseph transgress the Shabbat commandment or not!

How long does it take to purchase linen, retrieve a precious Body from suspension on the tree, and then transport it to a cleaning facility. Then wash the sun hardened clots of blood from the lash wounds, the pores and the sweaty, bloody, knotted hair?

A friend of mine, his lifetime career as a nurse, gets “a bit emphatic” when suggestions arise that the body of **Yahusha** could have been washed in a short time before burial, prior to the sunset! He **insists** that it takes quite a long time to clean bodies retrieved from traumatic events!

Ah yes! There is still the meticulous wrapping of the Body in spices and perfumes, transporting it to the tomb and the placing of the Body according to Jewish protocol.

Yahusha's Burial -

Before Sunset - and the 1st Shabbat of Unleavened Bread?

Not a chance according to Mark!

Have you previously realized that
John implicitly delivers to us
TWO WITNESSES??

1. The Preparation –
IN THE LIGHT SEASON

2. “And Still” - The Preparation –
In the NIGHT SEASON
of Abib **14!**

John's Qualification – AT DAWN... ! Note: It was the 6th hour FROM MIDNIGHT!

John 19:14 and it was the **PREPARATION OF THE PASSEOVER**, and as it were the sixth hour, and he saith to the Jews, 'Lo, your king!'

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.

John 19:31 Therefore, since it was the **Preparation** Day, that the bodies should not remain on the stake on the Shabbat – for that Shabbat was a HIGH one – the Yehudim asked Pilate to have their legs broken, and that *they* be taken away.

V:14 is John's 1st Witness for **Abib 14!**



John continues –

- John 19:32* Therefore the soldiers came and broke the legs of the first, and of the other who was impaled with Him,
- John 19:33* but when they came to יהושע [Yahusha] and saw that He was already dead, they did not break His legs.
- John 19:34* But one of the soldiers pierced His side with a spear, and instantly blood and water came out.
- John 19:35* And he who has seen has witnessed, and his witness is true. And he knows that he is speaking the truth, in order that you might believe.
- John 19:36* For this took place in order for the Scripture to be filled: “Not one of His bones shall be broken.” {See also Psalms 34:20.}
- John 19:37* And again another Scripture says, “They shall look on Him whom they pierced.” {Zech 12:10}

John 19:38 And after this, Yosēph of Ramathayim, being a taught one of יהושע [Yahusha] but secretly, for fear of the Yehudim, **ASKED PILATE** that he might take the body of יהושע [Yahusha], and Pilate gave permission. Therefore he came and took the Body of יהושע [Yahusha].

Remember: We have just seen THREE WITNESSES that Joseph requested the Body of Yahusha, - AFTER THE SUN HAD SET!

John 19:39 And Nakdimon, who at first came to יהושע [Yahusha] by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

John 19:40 Then they took the body of יהושע [Yahusha], and bound it in linen wrappings with the spices, as was the habit of the Yehudim for burial.

John 19:41 And at the place where He was impaled there was a garden, and in the garden a fresh tomb in which no one had yet been laid.

Attention! John witnessed to us in verse 14 that the Preparation cycle had begun at the 6th hour – {Roman Reckoning} – at Dawn!

The sunset had occurred; Yoseph then asked for **Yahusha's** body. The **NIGHT SEASON PREPARATIONS FOR THE BURIAL WERE THEN FULFILLED!**

Question: Does John then declare this time period a Shabbat?

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

No! John has pronounced this **burial night season** as **INCLUSIVE WITH THE FORMER LIGHT SEASON!**

*The sunset is long gone and it is still – **THE PREPARATION!***



Could this be - A Worthy Side Note!

John 19:42 There, then, because of the Preparation Day

Could it be?

Is it possible?

of the Yehudim ...

Has John positively identified the
EXACT YEAR OF THE CRUCIFIXION
with this verse?

More to come. 😊



WHY DOES JOHN appear to duplicate his declaration of
THE PREPARATION?
FIRST at DAWN (JOHN 19:14) – and AGAIN in v. 42?

John is expressing to the reader that indeed the
Lunar Abib 14 Passover
of the Jews was about to commence –
after the sun had set that very cycle!

Has Yahusha - The Word — (The Covenant Law) IN HIS DEATH ACHIEVED FULFILLMENT of Yahuah's Statutes?

John documents that indeed the “PREPARING” of the Body and the placing of Yahusha in the tomb, **PROPERLY TAKEN CARE OF AND OUT OF SIGHT**, occurred before morning (Boqer/Dawn) arrived. Why is this detail important?

Ex 12:10 And do not leave of it until morning, and what remains of it until morning you are to burn with fire.

Ex 29:34 “And if any of the flesh of the ordination offerings, or of the bread, be left over until the morning, then you shall burn up what is left over. It is not eaten, because it is set-apart.”

The Scriptural pattern of the sacrificial statutes must be upheld
TO FULFILL EVERY ANTI-TYPE FOR The Messiah!

John has assured us that the Body of Yahusha was secured out of sight before the **BOQER** (morning) grew light - **EPIPHOSKO! Torah statute fulfillment!!** 😊 53

The **remains of the sacrifice** must be properly disposed of before the **first light of dawn started the new cycle of the week.**

Exodus 12:10

Red Heifer

The Body of **Yahusha** needed to be placed in the **proper location** out of sight before the Preparation cycle **ended** and the **1st Shabbat of Unleavened Bread** commenced.

Yahusha: buried **BEFORE** the **epiphosko** or **FIRST LIGHT** - of the High Shabbat of Unleavened Bread begun at **Dawn!**

What about the **ladies?**

More Witnesses for Dawn to Dawn?



Luke 23:54 And **that day was the Preparation**, and the **Shabbat drew on. [EPIPHOSKO – TO GROW LIGHT]**

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

KJV 1611

Yahusha buried **BEFORE**
the first light of the **U/B**
High Shabbat

In final respect, the ladies observed
His Body, before the **Dawn**, of
the **Unleavened Bread Shabbat!**

Dawn

9 hours

Sunset

Abib 14

Abib 14 Night

Dawn

1st Shabbat U/B

You have witnessed a Scriptural **Dawn to Dawn** coverage for 24 hours!
Dawn to Dawn of **Abib 14 – Preparation of the Passover!**



Remember *Mark 7:9* - The Pharisees, not being content to abide by the Scripture, were operating and worshipping on their own traditional schedule.

What were Yahusha's words to the Pharisees?

John 7:19 “Did not Mosheh give you the Torah?

Yet **NOT ONE** of you does the Torah!
Why do you seek to kill Me?”

The Pharisees were on a sunset to sunset schedule! See – *Yahusha's Contempt* - PPt for further study on this factor. This is “attached at the hip” to the lunar based calendar!

MORE OF - Yahusha's words to the Pharisees and Sadducees!

John 8:39 They answered and said to Him, “**Abraham is our father.**” יהושע
[Yahusha] said to them, “**If** you were Abraham's children,
you would **DO THE WORKS** of Abraham.”



Yahusha just told them (John 7:19) that –
NOT ONE OF THEM FOLLOWS THE TORAH!

Does the Messianic Testament
actually make a point to expose
in writing -

Yahusha's distinction between
those who observe according to
the Torah, and those who do not?
Let's look at it!

*Now let's give very careful heed to the wording
of this next verse!*

John 19:42 There, then, because of the Preparation Day

of the Yehudim

they laid יהושע [Yahusha], because the tomb was near.



The WORTHY SIDE NOTE:

John 19:42 There, then, because of the *Preparation* Day

of the Yehudim ...

This verse also proves the year of CE 30/CC 31 that Yahusha died. Simply by John declaring - the *Preparation of the Festival of the Yehudim*, it **solidifies** that their Lunar based Festival was indeed functioning 12 hours out of synch alongside the Covenant Calendar!

NO OTHER YEAR (than CE 30) can expose
this *INTERTWINING of CALENDARS!*



John 19:42

... the Preparation Day

of the Yehudim, ...

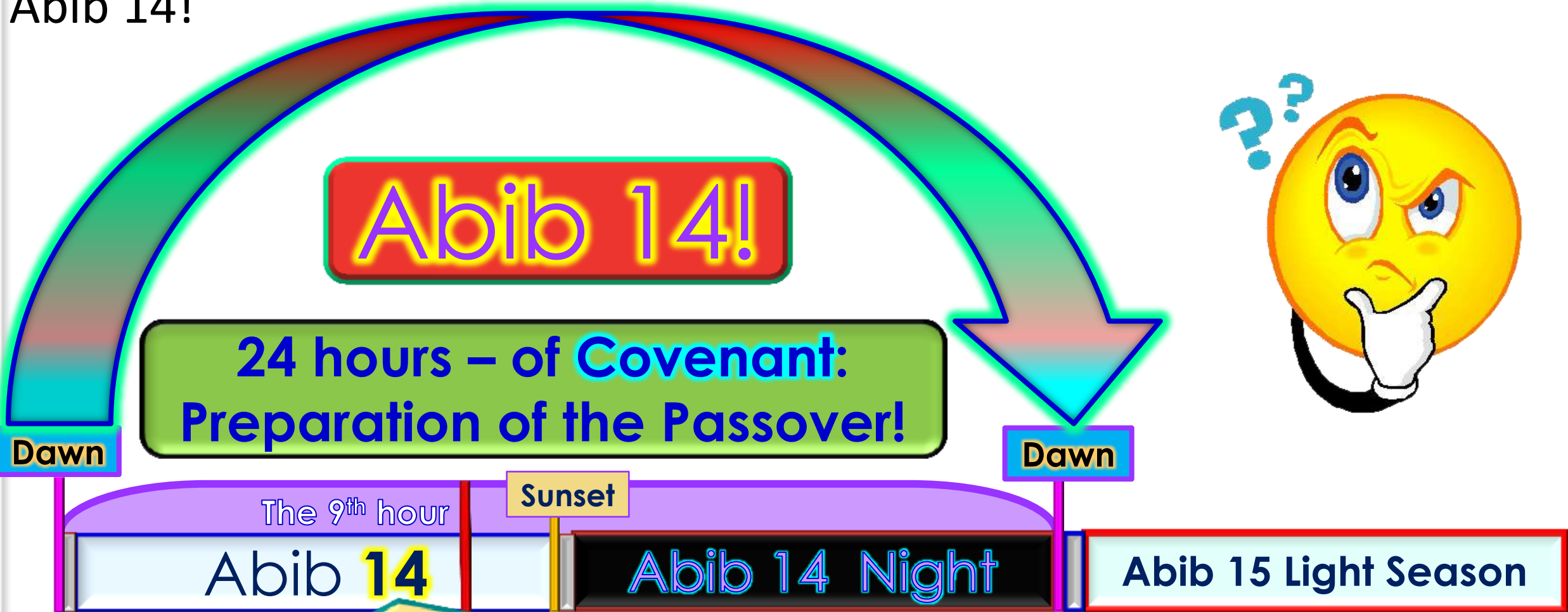


John knew when the Covenant Preparation of the Passover began!
He announced it as such AT DAWN, in John 19:14 -
AT THE 6TH HOUR FROM MIDNIGHT!!! (Roman Reckoning)

Why then does John now declare this Preparation Night Season as –
the Preparation of the Yehudim???

Please allow me to submit to you that the Yehudim were
observing their Preparation for Passover starting at sunset!
Can we achieve more verification from the Scriptures?

Remember this format! Yahusha died at the 9th hour from Dawn on Abib 14!



Compare this **DATE**, with the Feast of the Yehudim!
Note the change in **DATE** that sunset to sunset brings!

For this next slide,
REMEMBER that
Qayapha was an
IMPOSTER High Priest!

IMPORTANT! The next slide is formatted in
Sunset to Sunset Theory!

Mat 26:3 Then the **chief priests**, and the **scribes**, and the **elders** of the people came together at the court of the high priest, who was called **Qayapha**,

Mat 26:4 and plotted to seize **יהושע** by trickery and **kill** Him.

Mat 26:5 But they said, **“Not at the festival**
lest there be an uproar among the people.”



The Sunset started the Passover **Feast of the Yehudim!**



Yahusha CRUCIFIED
here - 3rd to 9th hrs! (?)

The Yehudim did not kill Yahusha on their
Feast – according to their word and belief!

Why is the factor of
John documenting the
“Feast of the Yehudim”
so very significant?!



Would the chief kohanim and Pharisees be
negotiating a business deal on a Shabbat?

What did Matthew record?

Matt 27:62 On the NEXT DAY, which was **AFTER THE PREPARATION**, the chief priests and Pharisees gathered together to Pilate.

Note: The Hebrew edition of Matthew has the word – **Machar** – from which we see - NEXT DAY, in English. This word ensures there has been a severing of one 24 hour period and a transition into the existent one. But how?

Because we know Matthew obeyed the Torah, and we know the *Boqer* (morning) had arrived bringing with it a new 24 hour cycle!

The “Ox and Plow Incision” of - *Boqer* is what performed the severing! 😊

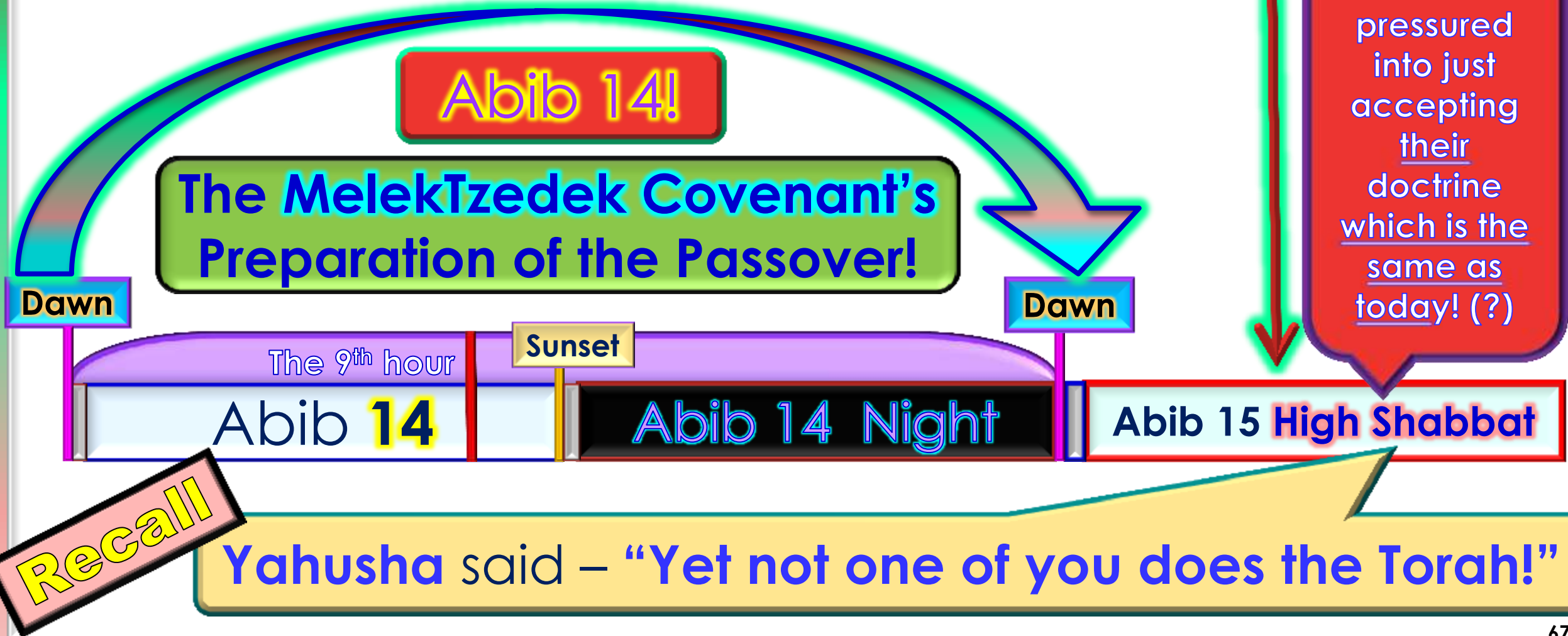
Where were the chief priests and Pharisees to be found?

They were present in the court of Pilate, negotiating out a deal to guard the tomb with *Yahusha's* body!

This was **NOT SOMETHING** they should be doing on *Yahuah's Mo-ed*!

Was this event on a Mo-ed according to their sunset to sunset belief structure?

According to the *Covenant Calendar* seen throughout the Scriptures;
YES INDEED it was the *High Shabbat* of Unleavened Bread -
THE NEXT DAY (Matt 27:62) when the Chief Kohen and Pharisees were
negotiating with Pilate. Dawn starts the new cycles!



Abib 14!

The Covenant's 24 hours -
Preparation of the Passover!

The
change
will be
seen in
2 slides.

Dawn

The 9th hour

Sunset

Dawn

Abib 14

Abib 14 Night

Abib 15 High Shabbat

Compare this DATE, with the Feast of the Yehudim!
Note the change in DATE that sunset to sunset brings!

According to the lunar deceived *Yehudim*, this morning on which they were negotiating with Pilate was the second half, - the Light Season of their **Lunar** Passover period!



Compare these DATES, with the Feast of the Yehudim!
Note the change in DATES that sunset to sunset brings!

Yahusha expired at the 9th hr, Abib 13,
Jewish Lunar Calendar & Sunset Theory

Dawn

Sunset

Abib 13

Abib 14 Night

Abib 14 Light Season

Passover Feast of the Yehudim!

The Next Morning in Pilate's court, the Jews were requesting 3 cycles guard on the tomb!

Dawn

The Pharisees and their IMPOSTER HIGH PRIEST were operating by their lunar calendar on sunset to sunset theory. According to their **traditional** standards, the High Shabbat of Unleavened Bread did not start until the following sunset of their 14th !

Therefore in **their** minds they were negotiating with Pilate for the 3 cycles of guard on the tomb, on the Light Season of **their Preparation** of the *Passover* which followed the night of burial. According to the Lunar Traditions of the Yehudim, it was still the Passover cycle!
Torah's Dawn meant **nothing to them!**

At this point we again recall the words of Yahusha –

John 7:19 “Did not Mosheh give you the Torah?

Yet **NOT ONE** of you does the Torah!
Why do you seek to kill Me?”



Dawn

Sunset

Dawn

Abib 13

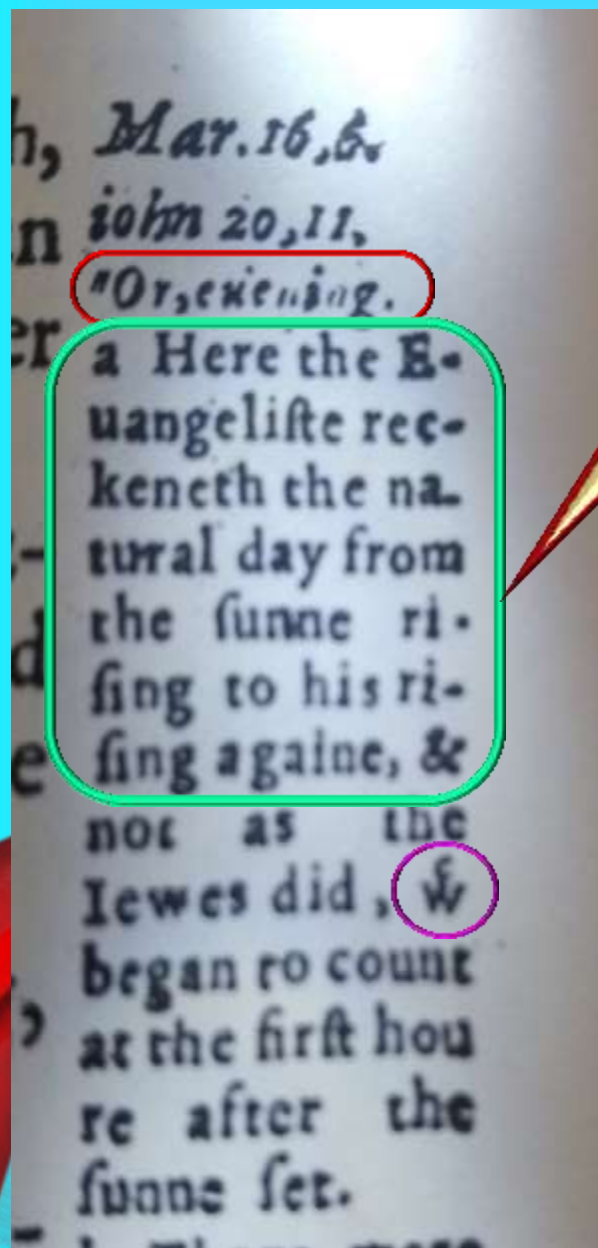
Abib 14 Night

Abib 14 Light Season

The Next Morning in Pilate's court, the Jews were requesting 3 cycles guard on the tomb!

Passover Feast of the Yehudim!

Is there another interesting comparison (**witness**) of the Jews' traditional beliefs not coinciding with that of the Scriptures? Let's look at the **translator's comment** beside Matthew 28:1 and the verse itself, from the Geneva Bible!



**Dawn
to
Dawn**

This comment is written beside the verse of **Matthew 28:1**, in the Geneva 1560 Edition of the Scriptures. Please note the translator's comments comparing Matthew's writings to the TRADITIONS of the Jews!

The words - **a. Here the Evangelist reckoneth the natural day from the sun rising to his rising again, & not as the Jews did, [they] began to count at the first hour after the sunset.**

Note: "the evening" – IS IN ITALICS!
Does anyone know what that symbol in the pink circle means?

CHAP. XXVIII.

*The resurrection of Christ. 19 The brethren of Christ.
12 The hie Priests bribe the souldiers. 17 Christ ap-
peareth to his disciples, and sendeth the forth to prea-
che, and to baptize. 20 Promising to them continual
assistance.*

NOW *in the^e end of the^e Sabbath, whē the first day of the weke began
to dawne, Marie Magdalene, and the other
Marie came to se the sepulchre.

And beholde, there was a great earthqua-
ke : for the^e Angel of the Lord descended
frō heauen, and came and rolled backe the
stone from the dore, and sate vpon it.

The Geneva 1560
Scripture edition
declares beyond
any shadow of
doubt that the
timeframe
exchange at Dawn
included both the
end of the Shabbat
and the start of the
first day of the week!

Please tell me: How did our spiritual leaders miss this
and fail to bring us to Torah's Truth?

Summary thus far –

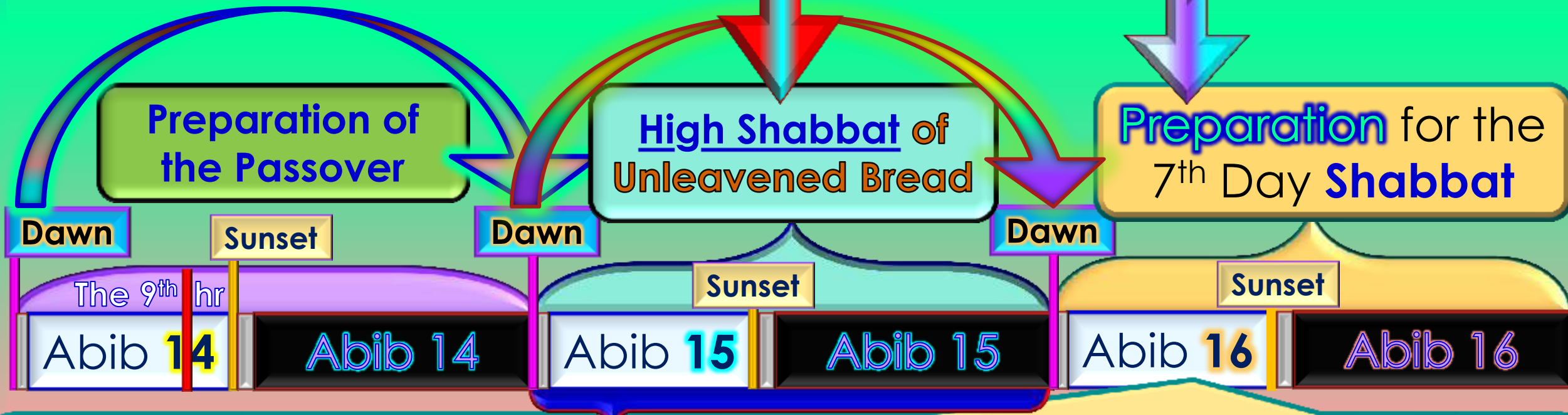
1. We have seen 5 witnesses for the Dawn to Dawn start to finish of the Preparation of the Passover.
2. One witness of the ladies observing Yahusha's Body - before the dawn light appeared! (Dawn to Dawn!) 😊
3. One witness of the Jews observing Sunset to Sunset Theory!

Question: What was the next event taken on by the ladies?

5 Witnesses – Dawn to Dawn!

The Ladies observed the **High Shabbat** according to the Torah!

What **preparation** did the ladies do on the **6th** cycle, to be **pr**epared for the **1st** cycle ?



And **when the Shabbat was past**, Miryam from Magdala, and Miryam the *mother* of Ya'aqob, and Shelomah **BOUGHT SPICES**, to go and anoint Him. Mark 16:1

What? **More** spices after Nicodemus?

There are TWO SETS of spices! The first batch was supplied by Nicodemus for the wrapping of Yahusha's Body in the linen! THEN ...

Luke 23:55 And the women who had come with Him from Galil followed after, and saw the tomb and how His Body was laid. {Note the next events carefully remembering the events have brought the time very close to the daybreak.}

Luke 23:56 And having returned [to honor ULB Shabbat], they prepared spices and perfumes [on Friday]. And they rested on the [weekly] Shabbat according to the command.

The SECOND BATCH OF SPICES were purchased by the ladies AFTER THE 1st SHABBAT of Unleavened Bread had passed!

*Note that the ladies were from Galilee!
Why is this recorded in the Scriptures?*



The ladies were from Galilee! 

What does this tell us about their custom for observing the Shabbat?

*The people of Galilee observed **Dawn to Dawn!** This is just one of the reasons why they were despised and trampled on by the Jews!*



*This is **another witness** that the ladies rested on the Feast Shabbat from **Dawn to Dawn** according to the Torah! The Preparation of the 6th cycle (Friday) began at **Dawn**. Now, a full 24 hours was at their disposal to purchase and mix a sufficient quantity of spices to add their fragrant perfumes to the tomb of **Yahusha Ha Mashiach** after 3 days once the guard was removed!*

A question for you!

How is a Friday Crucifixion possible if:

- 1. The ladies observe Yahusha's Body just before Dawn of Shabbat ... then according to the Gospel account -*
- 2. They are recorded as preparing spices before the 7th day Shabbat? ... and also -*
- 3. Rest on the Shabbat according to the Torah? -*
- 4. And they manage all of this without breaking the Shabbat? ? -*
- 5. And arrive at the tomb on the 1st cycle after the sun has risen ...*
- 6. With the spices already prepared?*

To understand this tricky dilemma in detail, ask for the study

A 6th Cycle Cruci-fiction!



A Visual Witness from the Ladies

The ladies observed the Body of Yahusha.

Dawn arrived and they **rested** on the 1st **Shabbat** of U/B according to the

Torah!

Dawn

Sunset

Abib **15**

Abib 15

U/B Shabbat

Luke & Mark reveal the start of the day controversy when **Yahusha** was on the earth! Luke is revealing this factor very clearly in documenting that the ladies - from Galilee - were conducting their lives according to **Yahuah's statute commands** in the

Blood Ratified Covenant! {Exodus}

These ladies **DID NOT** consider the

TRADITION **OF THE YEHUDIM**
AS THEIR AUTHORITY!

Attention!



In your Scriptures, when you read these phrases,
or, in an edition similar –

1. – according to the usual practice of the Torah (Luke 2:27)
 - a. - according to the Torah (Law) of Yahuah (Luke 2:39/ 23:56)

Or - in a stark contrast -

2. - according to the Yehudim – or
 - a. - according to the practice of the Festival, (Luke 2:42)
 - b. - as the custom of the Festival - etc.
 - c. - according to the custom of the priest's office (Luke 1:9)

Let it be known that Luke is **clearly distinguishing & exposing** the **opposing (Lunar based) Calendar beliefs** as practiced by the – ***“Brood of Adders”*** (Matt 3:7) - the Pharisees and Sadducees!

A Visual Witness from the Ladies #2 😊

Again

The ladies observed the Body of Yahusha. **Dawn** arrived and they **rested** on the 1st Shabbat of U/B according to the Torah!

The 1st Shabbat of U/B ended at Dawn and the **Preparation** for the 7th Day Shabbat began, giving the ladies 24 hours of freedom to purchase and prepare spices!

WHEN & IN WHAT STATE DOES THIS 24 hour SHABBAT CYCLE END?



New Spices purchased - **AFTER** the U/B Shabbat - (Mark 16:1) were planned for 1st cycle morning duties when the Roman guard on the tomb ceased!

Before the Scriptures
answer our last question:



At this point we now have MANY witnesses for the days of the Crucifixion event ending at – Dawn; Abib 14 (Wed) through Abib 15 (Thu), and also through Abib 16 (Fri) !

Is it possible that the 7th cycle of the week,
the **7th Day Shabbat**, spanned only 12 hours?

Does the 7th Day Shabbat end at sunset
as tradition has taught us?

Let's look at it!



What Part of the Shabbat?

Matt 28:1

IN THE END OF THE SHABBAT,

AS IT BEGAN TO DAWN (EPIPHOSKO – TO GROW LIGHT)

AND WHAT IDENTITY WAS TO GROW LIGHT?

... TOWARD THE FIRST DAY OF THE WEEK,

came Mary Magdalene to see the sepulchre.

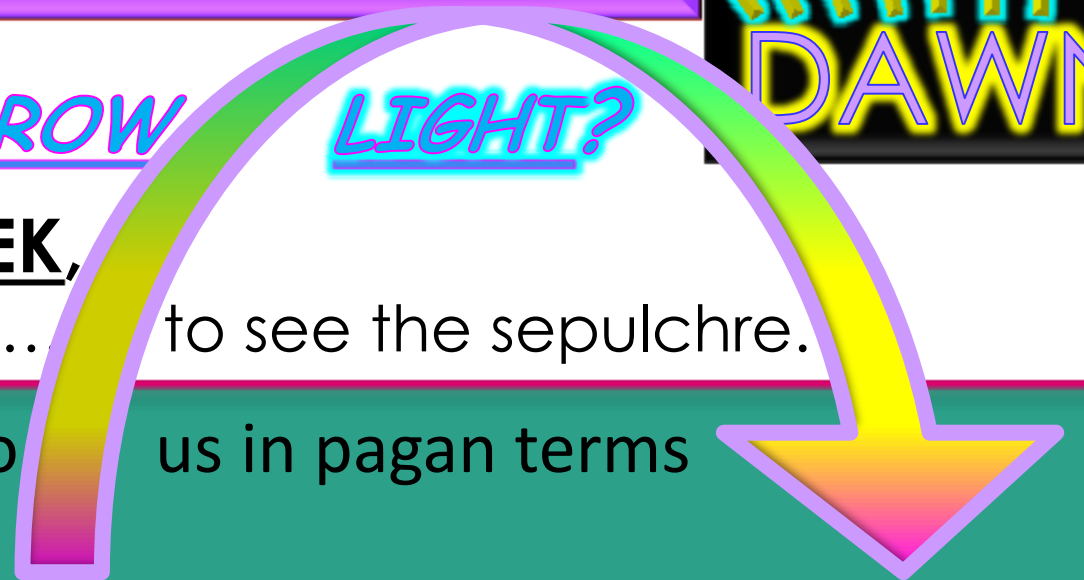
The first 24 hour cycle of the week known to us in pagan terms as “Sunday,” was about to Dawn!

The 7th Day Shabbat **STARTED AT DAWN**, and **ENDED AT DAWN!**

The Shabbat did not, never did, nor ever will begin or end at Sunset.



DAWN



24 hour Shabbat - **OR NOT?**



For certain we understand the **Light Season** as a **Qodesh Shabbat** of **REST!**

Dawn

Sunset

Matthew has recorded this **NIGHT SEASON** as **“the Shabbat”!**

Dawn

Shabbat Light Season

Shabbat Night Season!

In the **END** OF THE **SHABBAT** as it began to (EPIPHOSKO – TO GROW LIGHT) **DAWN!**

24 hour Shabbat - **OR NOT?**

The Hebrew word – Shabbat – means
Set-Apart REST!

Question for you:

Do you know of a Hebrew word – **SHABBAT** –
that **DOES** **NOT** **CARRY** the meaning of –
Set-Apart Rest - for the Night Season?

Dawn

Sunset

Dawn

Shabbat Light Season

Shabbat Night Season!

24 hour Shabbat - OR NOT?

Until someone is able to produce the Hebrew word SHABBAT, that does NOT REQUIRE a period of SET-APART REST, there is NO FOUNDATION to consider a 12 hour [+/-] Shabbat!

Matthew declared the **Night Season** as integral with the **Shabbat**.
Is it possible that Matthew did not understand the **Torah** correctly?

Dawn

Sunset

Dawn

Shabbat Light Season

Shabbat Night Season!

No Foundation?

The base meanings of the Hebrew words as recorded by the authors [of these studies] provides a foundation for structured beliefs.

It is these word meanings that allows fulfillment of the statutes of Yahuah. When these words have been assaulted with convoluted meanings, it is then imposter foundations are realized.

Until the Hebrew language declares a Shabbat as something other than a **Set-Apart Rest**, there is simply no foundation to start searching for a Shabbat Night Season that is not Set-Apart/Qodesh/(Holy).

Dawn

Sunset

Dawn

Shabbat Light Season

Shabbat Night Season!

There are some things about a Friday crucifixion theory that cannot be justified through the Scriptures!

The ability to purchase spices on the Shabbat day, and observe the Shabbat day properly, is only one of the dilemmas.

The study – **A 6th Cycle Crucifixion** – will deal with this topic quite effectively! 😊

Another problem is the obvious fact that a crucifixion on the 6th cycle of the week (Friday) cannot fulfill Daniel's prophecy.

Dan 9:27 “And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste.”

Are there any idle words written in the Scriptures?
If not, maybe we need to consider this phrase in earnest!

We have been **positively programmed** into **IGNORING** this **“middle of the week”** passage when it comes to the crucifixion week.

Why? Because it cannot be explained or justified in a 6th cycle crucifixion, so prevalent in Christianity today.

So let's look at it shall we?

The Pharisees requested 3 full 24 hour periods of Roman guard on the tomb that was holding the body of **Yahusha!**

- It is good to note that in a **Friday crucifixion** scenario, the Roman guard is needed for no more than **24 hours** – from the morning of the 7th day Shabbat until the Dawn of **Sun**day morning. There was no need for 3 cycles of Roman guards.
- On a Friday crucifixion scenario, the Jewish rabble would have been in the court of Pilate on the morning of the 7th day Shabbat, requesting the “3 days of Roman Guard”! **We know quite emphatically that they would NEVER have done this evil deed on the Shabbat morning!**
- However now that we are examining the crucifixion event occurring on the 4th cycle (**“middle of the week”**), a **full 3 cycle request** for Roman guards becomes quite interesting.

We pick this up on the next slide, the morning after the burial (**Covenant Calendar**), **which is the 1st Shabbat of Unleavened Bread and is the 5th cycle of the week** (Thur).

Matt 27:62 On the next day, [5th cycle – U/B Shabbat CC] which was after the preparation, 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.”

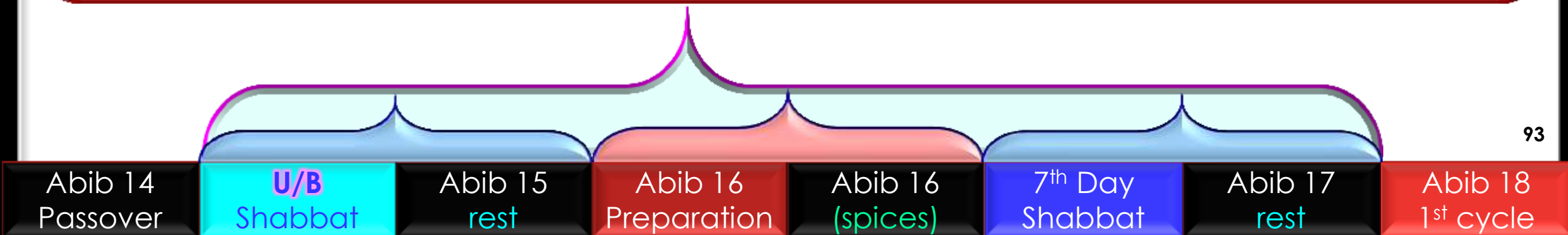
Please note the **absence** of Pilate negotiating for a different structure of a guard program which had been mentioned by the murderous group. There was a request for Roman guards for 3 cycles of the week, and it was granted.

Pilate had no problem with **3 full cycles** of Roman guard on the tomb. He agreed!

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.

The Jewish rabble and the Roman Guard had these
“3 days, and 3 nights” in mind when they agreed.
***The Jews knew EXACTLY what timeframe
Yahusha referenced!***



The Roman Guards intended to fulfill the “3 days and 3 nights” timeline – Abib 15-17, or **72 hours!**

Yahusha was placed in the tomb in the 4th watch before Dawn. *Luke 23:53,54.*

Yahusha met Miryam in the 4th watch while it was still dark, before Dawn! *John 20:1.*

The Roman soldiers were already “dispatched (unconscious)” enabling Mary to have access to the tomb.

**72 Hours from Yahusha's burial – 4th watch,
until Shabbat night at the – 4th watch!**

3x3 = 72 hours of Roman Guard (planned) !

Abib 14
Passover

Abib 14
Passover

Abib 15
Shabbat

Abib 15
Shabbat

Abib 16
(spices)

Abib 16

Abib 17
Shabbat

Abib 17
Shabbat

The Scriptures do make sense if one accepts the words written therein.

Returning back to the ladies who purchased spices.

Clearly the ladies were able to purchase spices on the Preparation cycle (Fri) before the 7th Day Shabbat without any problem.

Question: Why did the ladies not go and apply these spices by dispensing them around the Body of **Yahusha** on the Preparation cycle (Fri)? Why did they wait until the morning of the 1st cycle?

Answer: Because the Roman guard held the place secure and there was not a chance that they could get near the stone let alone enter the tomb.

The Roman guard was set for the three requested cycles, which would have ended sometime in the morning of the 1st cycle of the week.

The ladies needed to wait until the 1st cycle morning to have access to the tomb.

The ladies had complete freedom to observe the weekly 7th Day Shabbat also.

All these have brought us up to the **VERY END** of the **Shabbat** hours (“...while it was still dark...” **John 20:1**) — as the break of Dawn was bringing in the 1st cycle of the week.

On the next slide are texts from different editions that reveal very accurate wording, that which aligns with the Torah!

Matt 28:1 NOW **AFTER THE SABBATH**, **TOWARD DAWN** ON THE FIRST DAY OF THE WEEK, Miryam from Magdala ... came to see the tomb.

THE SCRIPTURES

Matt 28:1 **IN THE END OF THE SABBATH**, **AS IT BEGAN TO DAWN** TOWARD THE FIRST DAY OF THE WEEK, came Mary Magdalene ... to see the sepulchre. **KJV**

Matt 28:1 **AFTER THE SABBATHS**, **AROUND DAWN** ON THE FIRST DAY OF THE WEEK, Mary Magdalene ... went to take a look at the burial site. **ISV**

Matt 28:1 NOW **LATE ON THE SABBATH DAY**, **AS IT BEGAN TO DAWN** TOWARD THE FIRST DAY OF THE WEEK, came Mary Magdalene ... to see the sepulchre. **ASV**

Please note: The **ISV** Scriptures counts **both of the Shabbats**, the 1st Shabbat of Unleavened Bread and the 7th Day Shabbat, in their account.

The word **Shabbats** – **is plural**. **Very excellent!**

What is - Epiphosko!

Matt 28:1 In the END of the  Shabbat,
AS IT BEGAN TO DAWN ...

*Epiphosko = TO
GROW LIGHT!*



Yes! **By many, MANY witnesses** starting right from Genesis 1, we can declare beyond any shadow of doubt that when Matthew declared the **Shabbat ended at Dawn, he was CORRECT!**

Matt 28:1

In the END of the Shabbat,
AS IT BEGAN TO **DAWN**
TOWARD THE FIRST DAY OF THE WEEK,



DAWN!

DAWN!

Abib 17 7th Day Shabbat
Light Season

Abib 17 7th Day Shabbat
Night Season

1ST Cycle

Finding Scriptural Alignment!

Matthew	can declare the Shabbat ending at Dawn.	Matthew 28:1
Mark	can record the ladies purchasing spices after the [ULB] Shabbat, arriving at the tomb at Dawn and still observing the Shabbats.	Mark 16:1
Luke	can document the burial process extending from evening to the early hours of darkness just before the light of the Shabbat arrives.	Luke 23:50-56
John	<i>can declare the Preparation day of the Passover <u>starting at Dawn</u> as Yahusha stands before Pilate.</i>	John 19:14
John	can hold to the claim of Miryam arriving at the empty tomb while it was still dark on the 1 st cycle of the week according to Roman Reckoning.	John 20:1
Daniel's	"middle of the week" prophecy is highly accurate.	Daniel 9:27
Roman guards	can shadow support to Daniel's prophecy – by fulfilling their 3 cycles of security as agreed to by Pilate.	Matthew 27:62-66
Yahusha	was not confused (😊) when referring to the 3 days and 3 nights that Jonah was in the belly of the fish.	Matthew 12:40
Genesis	makes perfect sense when it proclaims the <u>LIGHT</u> started the 1 st cycle and the night finished off the 1 st cycle as the <u>LIGHT OF DAWN RETURNED TO BEGIN THE SECOND CYCLE!</u>	

There is another point that demands clarification.
It has to do with the term – “**High Shabbat.**”


What do the Scriptures declare as a “High Shabbat”?
How many times do we read about a “High Shabbat”?

The crucifixion was on a **4th cycle** (Wed) and it was declared a **Preparation** cycle.
The following cycle was the **1st ANNUAL Shabbat of the year!**

It was the 1st Shabbat of Unleavened Bread and was on a 5th cycle (Thursday).

The **1st Shabbat of Unleavened Bread** is the **ONLY Shabbat** in the Scriptures declared to be a “*High Shabbat*”!

What is the one and only time we read about a High Shabbat proclamation?

John 19:31 Therefore, *since it was the Preparation Day*, that the bodies should not remain on the stake on the Shabbat –
for that Shabbat was a HIGH ONE 
– the Yehudim [Jews] asked Pilate to have their legs broken, and that *they* be taken away.

John has just informed us in no uncertain terms that indeed – the 1st Unleavened Bread Shabbat was **THE High Shabbat**.

A Preparation cycle comes before any Shabbat - on any cycle of the week.

This is contrary to the **tradition** we have been taught.
We must prepare to adjust our thinking to be in alignment
with the Scriptures – once again! 😊

My friend(s), **Matthew 28:1** is an extremely important and ultra revealing verse. With the knowledge of **Yahuah's** cycles beginning at Dawn, we are now able to accept the witnesses to the burial of **Yahusha** occurring after the sunset – **on the Preparation cycle, still Abib 14!** Also, the precise record of the witness of the ladies who observed the full customary Jewish burial process (then returned home and still had time – ***before the weekly Shabbat*** – to prepare spices and perfumes) is like water to a flower.

After the Sunset, - Abib 14, **Preparation Cycle Burial Witnesses**
Summary –

Matthew	Matthew 27:57-61
Mark	Mark 15:42-46
Luke	Luke 23:52-56
John	John 19:40-42
Miryam	Matthew 27:61, Mark 15:47, Luke 23:55


Remember ... in the time of the gospel account, the words and actions of ladies were not counted as a reliable witness for anything. However, in this account, the Scripture's cement:

- 1) The Wednesday crucifixion,
- 2) A Shabbat 4th watch meeting of Yahusha with Miryam of Magdala,
- 3) The 1st Annual Shabbat of the year {on the Feast of Unleavened Bread} as the one and only "High Shabbat,"
- 4) Each new day beginning with DAWN...,
- 5) The Ladies 6th cycle purchase of spices between the 1st Shabbat of Unleavened Bread and the 7th Day Shabbat.

This is divine reproof of a sunset commencement day! Truly remarkable!

What do you think?

The End

- 
- May **Yahuah** bless, guide and give you wisdom and understanding.

*Send your questions
& comments to:*



questions@studythecalendar.com