

# Solving a Knotty Problem in the Gospels



Was Yahusha Really  
Buried Before Sunset?

This study paper is dedicated to every reader  
that desires full and complete restoration  
to their Master, Creator & Redeemer.

This writing uses His proper name  
as given to Him by Mary,  
according to the instructions of the heavenly angel.  
That "Name" above all "Names" is:  
Yahusha.



# TAKING ANOTHER LOOK AT THE CHRONOLOGY OF THE DEATH & BURIAL OF YAHUSHA

Before we begin, remember this: Satan seeks to deceive the entire world – especially with events around the true Messiah. The topic of discussion is: Sabbath at Sunset? Is that: Absurd and Impossible, or what?!

Have you heard of a coup de grâce? Journalists occasionally report on a coup d'état in one political hotspot or another. But a coup de grâce is different. A coup de grâce is a swift kill strike.

It started back when battlefield medicine left much to be desired. Basically, a coup de grâce was a mercy killing in which an obviously dying comrade would be killed as quickly and painlessly as possible. The phrase has evolved until, in modern use, it means “**an action or event that finally ends or destroys something that has been getting weaker or worse.**”

The argument that the Sabbath is a 24-hour period, from sunset until sunset, has been growing weaker and weaker with the discovery, among many other proofs, that the primary texts on which the practice is based, (Gen 1:5 and Lev 23:32), has been taken out of context and does not apply to the seventh-day Sabbath at all.

**The coup de grâce that annihilates forever the belief in a sunset-to-sunset Sabbath is found in the account of our Saviour's death and burial if you can't understand the Torah and Old Testament witnesses. This important chronology of events establishes with absolute certainty that the hours of the Sabbath begin at the first twilight of morning, not at sunset. There is proof of this throughout the complete Scriptures but the Gospel account is the “cap stone” or the “king pin” through Yahusha's final witness.**

## Introduction

Increased light in recent years has revealed that the Biblical day—including every type of Sabbath worship statute — begins at dawn. The chronology of events covering Yahusha's death and burial conclusively prove that the “believing” Jews of Yahusha's day still observed the Sabbath beginning at dawn.

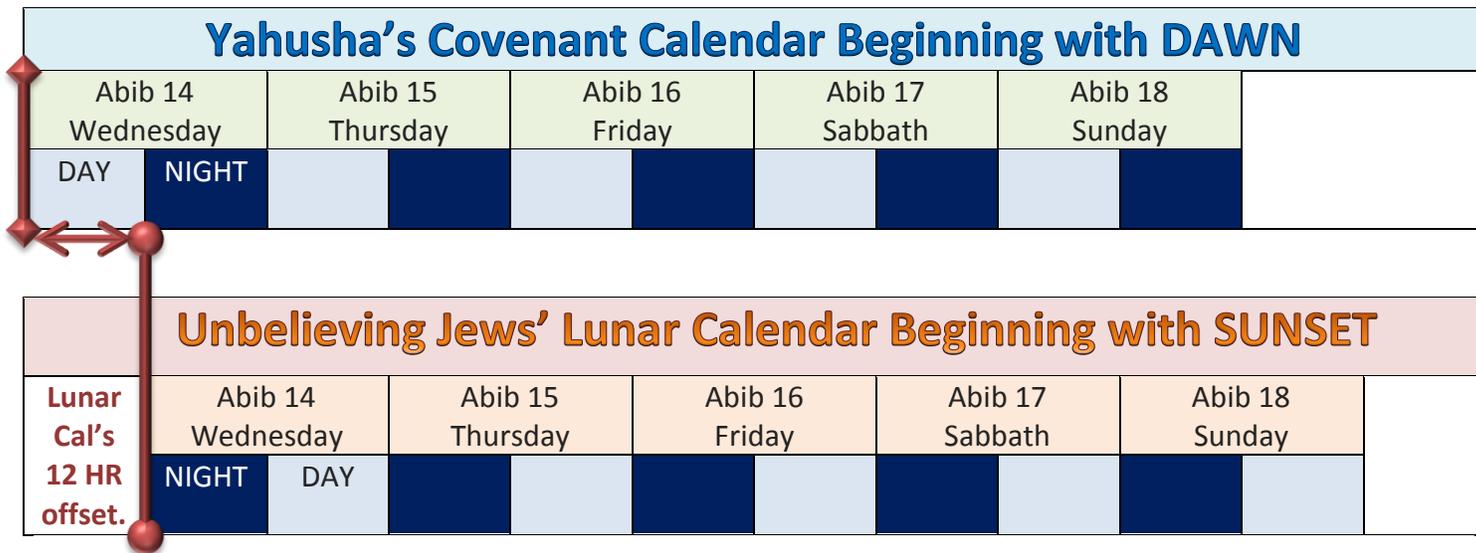
Of great importance one must know there are two calendars recorded in the Gospels:

1. There is a lunar calendar of the “unbelieving” Jews;
2. There is the blood-ratified Covenant Calendar of Yahusha, His disciples and a few “believing” Jews.

## Proven Facts

- Yahusha's Passover was on Covenant Calendar – Wednesday Abib 14, or the “midst of the week” a perfect fulfillment of the prophecy in Dan 9:27.
- The unbelieving Jews Preparation of the Passover of Abib 14 **began at sunset** on Covenant Calendar's Abib 14 (John 19:42) – or at sunset of Yahusha's Passover day which began at Dawn twilight. **There is an offset of 12 hours between the two calendars recorded in the gospels.**
- On Yahusha's Passover Day the following approximate calculated times must be noted:  
Sunrise: 5:25 a.m. and Sunset: 6:00 p.m. (This is not daylight time!)
- There are three twilights that are counted as belonging to the Day Season:
  - Astronomical: 4:02 a.m. & 7:23 p.m.
  - Nautical: 4:31 a.m. & 6:53 p.m.
  - Civil: 5:00 a.m. & 6:24 p.m.

- These points are huge and must be understood to see how the unbelieving Jews stay faithful to “their” sunset High Sabbath especially in the Passion account. What does that mean? Specifically, as Yahusha died on His Passover Day – and as that day was also the Passover Day of the Jews starting at sunset, they would have been in Pilate’s court, the next morning (Matt 27:62-65), on THE High Sabbath seeking a Roman guard for 3 days. Not one Jew, believing or unbelieving, would even think of such a thing on any Sabbath, annual or weekly – and take the risk of being unclean for the remainder of the Passover Festival. Keep this in mind when going through the study.
- Take note of the simple chart that demonstrates the 12 hour offset of these two calendars. Also note the Gospel events will not fit into a teaching proclaiming a Friday crucifixion (not under discussion).



### CHRONOLOGY for the Death of Yahusha

- “And about the ninth hour Yahusha cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? ... Yahusha, when he had cried again with a loud voice, yielded up the ghost.” (Matthew 27:46 & 50 KJV)

Yahusha died “at the ninth hour” on His Passover, Abib 14. (Matt 27:45; Mark 15:33; Luke 23:44.) This equates to three o’clock in the afternoon. Those who insist that the Sabbath begins at sunset believe Yahusha was taken from the cross and buried before the sun dropped below the horizon, in fact – way before. In Jerusalem at the time of Passover, the sun sets between 5:45 – 6:00 p.m. (Regular Time). Careful study reveals that it would have been impossible for everything recorded about Yahusha’s burial in Scripture to have transpired in roughly three hours of time that elapsed between the Saviour’s death and sunset. Let’s take a closer look at this. (Follow the approximate timing of the events with the red, centered inserts as seen below.)

**Yahusha died at 3 p.m. on Abib 14 of Yahusha’s Covenant Calendar timing.**

### Yahusha’s Body Requested

- “When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Yahusha’s disciple: He went to Pilate, and begged the body of Yahusha. Then Pilate commanded the body to be delivered.” (Matthew 27:57-58 KJV)

There are many passages of Scripture that explicitly reveal the day begins at dawn. We will consider several of them in the crucifixion account. However, due to tradition and mistranslation, these passages are glossed over by those who insist the Sabbath begins at sunset.

## Tradition:

People have traditionally assumed Genesis 1 teaches the day begins at sunset because of the oft repeated phrase: “And the evening and the morning were the [first, second, third, etc.] day.” However, this phrase is taken out of context. In the first chapter of Genesis, Yahuah had already clarified what constituted a day: light!

- “And Elohim said, Let there be light: and there was light. And Elohim saw the light, that it was good: and Elohim divided the light from the darkness. And Elohim called the light Day, and the darkness he called Night.” (Genesis 1:3-5 KJV)
- **Note:** The separation of “light” from the “darkness” is speaking of the “imposed” <choshek/darkness> not the <layil/night> darkness that we know as the Night Season that follows every Light Season. It must be noted on the 1<sup>st</sup> day of Creation, the context notes two darknesses. The <choshek/darkness> is **the first darkness** to be written about, and actually arriving during the first Light Season of Day 1, and described in detail in Gen 1:2a. (This is a huge study that should be investigated.)

Out of the impenetrable blackness of Gen 1:2a, **the next event** on the first day of Creation began when Yahuah’s spirit hovered over the contaminated waters. This hovering vibration was a restorative action upon which Yahuah would declare, “Let there be light.” This act brought forth the restoration of light from darkness/choshek (not night/layil). He then named the two components He had divided. Yahuah “called the light Day, and the acceptable darkness which He extruded from the unacceptable and imposed chaos (tohu & bohu, Gen 1:2) – or – the choshek darkness, He called Night.” To insist, therefore, that the “day” begins with the darkness, (or evening), is to join together what Yahuah has separated, and to ignore the Hebrew words that Inspiration placed in Genesis 1:1-2.

The phrase, “and there was evening, and there was morning, one day” must be understood in the context of light being “day” and associated with light, and “night” the period of “no light” (from the light source on the 1<sup>st</sup> day).

The word translated “evening” comes from the Hebrew word ereb and is incorrectly assumed to be the night hours.

Since the 1<sup>st</sup> day of creation, this word – ereb – represents the time of the Day (Light) Season known as a “mixing of light with darkness” or “twilight.” Since the 4<sup>th</sup> day of creation, ereb begins when the sun is completely set.

The word ereb, when translated into English, cannot refer to the period the Creator called Night, because ereb contains “light” that emanates from the sun below the horizon! It is common sense to understand “the light rules the day” and “the darkness rules the night.” Since Yahuah declared light without designating any measure of strength in brilliance, or weakness of being dim, as being integral with the Light Season (Jer 33:20), if there is any bit of light still in the sky from the sun after sunset, it still counts as Day (Light Season). The sun is still ruling those moments of the Day Season. The sun Light ALWAYS rules the heavens,

even while it gradually relinquishes its control at the twilight MIXING (EREB) as it removes itself from that position on the earth.

## Mistranslation:

Another specific time Scripture clarifies that sunset does not begin a day is, as stated, in the account of the burial of Yahusha. Specifically, when Joseph of Arimathea went and asked Pilate for the Body. Because English does not have a direct translation for the Greek word “EVENING,” translators chose to use the word “even.” Since it sounds like the word “evening” used in Genesis 1, the result has been confusion and a continued belief that the day starts at sunset because of the many varied definitions that have been handed down from the Jewish mindset today. Once the MIXING VERB ACTION, (for the Hebrew based definition of “ereb”) is understood fully and applied appropriately, that understanding changes what we have been swindled into believing for thousands of years. Remember: “Your fathers have inherited lies!” in Jer 16:19.

That the 24 hour period starts at sunset is absolutely not supported by Scripture. There are at the very least, 36 locations in the Scriptures where it is proven unequivocally, that the Dawn starts and ends the 24 hour periods in Yahuah’s Kingdom. In fact, this brief passage in Matthew provides the clearest confirmation that the Sabbath does not start at sunset. Consider the passage again:

- “When the even [G3798] was come, there came a rich man ... named Joseph, who ... went to Pilate, and begged the body of Yahusha.” (Matthew 27:57-58)

The word “even” here comes from the Greek word opsios and, while similar, its common usage does not have an identical meaning to the Hebrew word used in Genesis 1. The word definitions are vague. Is afternoon (early eve) before sunset or not? Afternoon, night fall and twilight are all very different.

- Opsios for even: G3798 opsios; from G3796; late; feminine (as noun) afternoon (early eve) or nightfall (later eve): KJV - even (-ing, [-tide]) [or twilight].

G2073 [hespera] is also used only in Luke and Acts and carries the definition of “eventide” or “twilight.”

- Hespera G2073 hespera; feminine of an adjective hesperos (evening); the eve (G5610 being implied): KJV - evening (-tide).

G2073/hespera would have been the better word to use in the Gospel account, but it wasn’t used by the translators. However, Mark 1:32 “qualifies” the use of G3798/opsios to be understood as “evening when the sun is set” ... not as “eve” in the late afternoon. The other Gospel writers fully align with Mark’s qualifying factor for context – which also aligns perfectly with ereb/evening in the Hebrew – after the setting of the sun.

**Even without any of the additional chronological evidence, this alone should be sufficient to establish forever that the Sabbath does not begin at sunset because the common usage of the word reveals Joseph did not even approach Pilate for permission to take the body until after sunset!**

The purpose of this study, however, is not to prove that Joseph of Arimathea went to Pilate after sunset. **It is to demonstrate the impossibility of finishing the burial of Yahusha prior to sunset.** The **common usage of opsios refers to before sunset** [not the latter definition of eventide, when the sun has set], or the first definition of “late afternoon” [before the sun does set]. Because opsios is so mis-understood, this is exactly the reason why Mark has clarified and qualified the exact usage of opsios in Mark 1 KJV.

- **Mark 1:32** And at even [G3798], when the sun did set...

**But because opsios was occasionally used** of the period of time **from mid-afternoon to sunset (by the unbelieving Jews)**, the earlier time [of afternoon] will be used here to provide every opportunity for a burial before sunset. That will be the starting point for this study.

For the sake of argument, throughout this study the shortest, most conservative time estimates will always be chosen to provide the greatest benefit of timing factors.

The Gospels were careful to specify which of the Saviour's followers were present at His time of death. Neither Joseph of Arimathea nor Nicodemus were listed as being there in any Gospel account. The presence of such high-ranking followers would most certainly have been mentioned had they been seen at the cross.

Yahusha died at 3:00 p.m. Roman Time. It would have taken time for Joseph of Arimathea to learn of His death. Some of the Jews that had come to gloat over the Saviour's death returned to Jerusalem afterward, frightened by the darkness and the earthquake. "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." (Luke 23:48 KJV)

It still would have taken time for word to reach Joseph unless he was somewhere in the distance, unnoticed! Remember, he had prepared a new tomb; he was a secret follower of Yahusha, and likely understood the prophecies of His Master much better than Yahusha's own disciples. The same can apply to Nicodemus. These two men were obviously ready for this tragic event.

If Joseph was not in the area, it is not unreasonable to assume it took at least 45 minutes to an hour or more for Joseph to learn Yahusha had died. It would certainly have taken him a little time to recover from the sheer shock and grief, decide on a course of action and proceed. He may even, at this point, have consulted with Nicodemus if the two of them were not together in the first place. We are talking about real human hearts with real human emotions and responses. Even if Joseph learned of the Saviour's death in fairly short order, it is not realistic to assume that the minute he received word, he went to ask for Yahusha's Body. He would have spent at least a little time grieving. His home was about 10 miles from Jerusalem, but he was likely in Jerusalem for the Passover.

Pilate did not live in Jerusalem. He lived in Caesarea. Records indicate he only came to Jerusalem at the times of national festivals when the Jews were known to likely cause a riot. Recent archeological discoveries reject the previously suggested scenario of Pilate staying at the Antonia Fortress and indicate that it was far more likely Pilate was a guest of Herod Antipas in the palace built by Herod the Great.

**It would have taken a few minutes for Joseph to walk from his lodging to where Pilate was staying, arriving about 4:30 in the afternoon. Remember sunset is likely upon Israel at least by 6:00 p.m.**

Joseph may well have been a high-ranking Jew, but Pilate still outranked him. Gaining admission to the palace to speak to Pilate likely took longer than the 15 minutes allotted in this study. Certainly by the time Joseph was ushered in to see Pilate, had exchanged greetings in accordance with Oriental custom, stated his request, listened to Pilate's astonished questions, then listened again as Pilate gave command for a messenger to send for the centurion in charge at Golgotha, more time would have elapsed. At the very earliest, it would have been 5:00 p.m., and more likely 5:15 p.m., or even later, depending upon when Joseph arrived and began seeking permission to gain an audience with Pilate. (What time would it be by now?)

**For the sake of argument, Joseph's audience with Pilate may have been as early as 5:00 p.m.  
(Please take note this is rushing things quite a bit!)**

### **Pilate is Shocked and in Disbelief**

Death by crucifixion was a slow and agonizing death. It is from the word "crucify" that we get the word "excruciating," signifying extremely intense agony. It usually took several days for the muscles to finally collapse and the victim to die of asphyxiation. However, Yahusha did not die of asphyxiation. He died from a burst heart of Divine Design – laying down His life at the exact perfect time. (See John 10:7-18; 19:11.)

Pilate did not know this. So, when Joseph asked for permission to take Yahusha's Body, "Pilate marveled that He was already dead." (Mark 15:44 NKJV) To put it bluntly, Pilate did not believe anyone could die from crucifixion so quickly. He "called unto him the Centurion, and asked of him whether he had been any while dead." (Mark 15:44, 1599 Geneva Bible) Several events still had to transpire.

The place of crucifixion was about 1 kilometer (or less than a mile) away from Herod's Palace. A healthy soldier could traverse this in a matter of minutes, particularly if he were on a horse. But it must be remembered that the centurion would have been slowed by the multitudes of pilgrims that had thronged to Jerusalem for Passover and the Feast of Unleavened Bread. By the time (1) a messenger was called for, (2) given a message and sent, (3) made his way through the masses of people, (4) relayed the order, (5) the centurion gave orders appointing another soldier to remain in charge while he was gone, (6) and then the centurion made his own way back through the crowds, the time would likely have been at least 5:15 p.m.

**By the time the centurion arrived to answer Pilate's question, it would have been at least 5:15 p.m.**

### **Pilate Grants Permission for Joseph to Take the Body**

- "And when he knew the truth of the Centurion, he gave the body to Joseph."  
(Mark 15:45 1599 Geneva Bible)

It is impossible to know whether Pilate simply gave a verbal command to the centurion to release Yahusha's Body to Joseph of Arimathea, or whether he wrote out a command on parchment. Regardless, by the time the centurion was granted entrance, answered Pilate's questions, assured him of the Saviour's death, Pilate granted permission, and Joseph took his leave, the quickest elapsed time would be at least another 15 minutes, bringing the time to 5:30 p.m. If Pilate sent for a scribe to write out the command, and sealed it with his signet ring, it would have pushed back Joseph's departure from the palace by another 15 minutes at a minimum.

**Joseph would not have left Pilate before 5:30 p.m. at the soonest!**

Remember, Golgotha was about 1 kilometer away from Herod's Palace. Anyone traversing the distance would be slowed by the throngs of visitors gathered for the Passover and Feast of Unleavened Bread.

## Joseph Prepares for the Burial

- “And when he knew it of the centurion, he gave the body to Joseph. And he **b**ought fine linen ...” (Mark 15:45-46a KJV)

Joseph did not immediately rush to Golgotha. After obtaining permission, he did the following:

- 1) He returned to his place of lodging to give instructions to his servants to begin gathering together the tools and supplies needed to remove Yahusha’s Body from the cross and wait for his return to take Yahusha down, then assist to carry Yahusha to the burial site to be cleansed and prepared for burial.
- 2) He likely sent word to Nicodemus, since Nicodemus knew to come bringing spices for burial.
- 3) He then went to purchase burial linens. (Mark 15:46)

**By this time, it was very likely nearing sunset between 530-600 p.m.**

While some might question how Joseph could purchase burial linen bindings this late in the afternoon on Passover, there are three important points to remember.

- 1) Passover was a work day
- 2) Either the shops were still open because it was still Abib 13 on the Jewish lunar timing; or,
- 3) He was able to track down shop owners who would not hesitate to sell him some, even at night, due to the rigorous burial requirements of the Jews that necessitated immediate burial.

By this time it is very conceivable that Joseph would purchase burial cloths **after sunset**. The Jews, always known for their unrelenting drive to make money, would still have had shops open after sunset on their Abib 13. In Amos 8, the Jews were not denounced for selling at night. Rather, they were denounced for wanting to trespass past the sacred hours of the Sabbath.

- O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? (Amos 8:4, 5 KJV)

If the shops were closed, however, Joseph would have tracked down those who sold burial wrappings in their homes. In many countries, even to this day, owners live above or behind their shops. It would not have been a difficult thing for him to purchase burial cloths even late in the afternoon or evening, especially considering Joseph’s position in the community and his known wealth. But this would have taken still more time as the shopkeeper would be celebrating (or getting ready to celebrate) Passover with extended family and friends. Assuming Joseph knew right where to go and did not make any unnecessary detours, just getting there would have taken some time, too. Jerusalem was not a modern city, laid out with broad, straight boulevards. Its streets were narrow, twisting, and crowded with stalls and pilgrims.

Golgotha was only a few hundred meters outside the city gate. However, it was fully one kilometer from Herod’s palace. If one adds to that one kilometer distance the additional distances walked by Joseph as he returned to his lodging, went to find and purchase burial cloths as well as gathering the rest of what was needed, then traveled to the city gate, it all adds to the accumulation of time passing.

From when Joseph took his leave of Pilate, to when he left for Golgotha, at least two hours would have passed, very likely even more. It is reasonable to assume that Joseph and Nicodemus likely met at the city gates and proceeded to Calvary together. Adding up the other activities that occurred since Joseph first went to Pilate, this would have brought him, at the earliest, to about 7:30 p.m. as he started out toward Golgotha with servants and probably a donkey or two to carry necessary supplies.

**Golgotha, the skull-shaped hill, was about 1 kilometer from Herod's Palace – arrival about 7:30 p.m.**

When the realistic time constraints involved in this process are carefully considered, it quickly becomes apparent that burial by sunset (before 6:00 p.m.) is impossible. Therefore, if the earliest and shortest times possible are assumed, the sun had already set by the time Joseph purchased the linen and left the city.

**Note:** Joseph & Nicodemus were living in Judah – they were followers of Yahusha (as believing Jews) even if they were secret followers. As the Gospel unfolds the passion story, it becomes very evident there are other believing Jews – especially mentioned by John. Therefore the term “Jews” will NOW be qualified as “believing Jews” or “unbelieving Jews.” Why? Because the unbelieving Jews were following their own lunar sunset calendar! The remaining 11 disciples were all Galileans. It is a historically documented fact that the Galileans observed times by Dawn to Dawn. This is just one of the reasons they were hated and despised by the Judeans, as they would not succumb to the Judean tradition of sunset to sunset which had been adopted into their traditional belief structure around 450 BC. So they are not labeled – or known as – believing Jews. This information will have a huge impact on how the Gospel calendar of Yahusha unfolds. (Historical documentation is given later in this study paper.)

## Removing the Body

- “... And took him down ...” (Mark 15:46a KJV)

It would not have taken long for Joseph, Nicodemus and the servants to reach Golgotha. It was, after all, purposely situated along the main road into Jerusalem. Arriving there with Pilate’s permission to remove the Body, they would have found a busy scene.

Sometime after Yahusha died, the believing Jews observing the proceedings decided none of the bodies could remain upon the crosses as the next day was their High Sabbath (the first day of the Feast of Unleavened Bread). These believing Jews were on the same Covenant Calendar as Yahusha – also knowing that the 15<sup>th</sup> was the Unleavened Bread Sabbath (John 19:31). Remember, Caiaphas said in John 11:49-53 that Yahusha had to die, **but not at their feast – meaning not at the lunar Passover festival of the unbelieving Jews.** Indeed Yahusha died on His Passover Day, not the counterfeit Passover feast of the unbelieving Jews.

- The [believing] Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Yahusha, and saw that he was dead already, they brake not his legs. (John 19:31-33 KJV)

This passage provides still additional proof that the Sabbath could not have begun at sunset considering the events and the time factors involved for all the distances that had to be traveled back and forth between Golgotha and Pilate’s lodging.

## The Garden Tomb

- “Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.
- “There laid they Yahusha therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.” (John 19:41-42 KJV)

**Note:** Joseph’s tomb was very near to the crucifixion site. He had obviously fixed it up to have a beautiful garden for His Master. Notice John confirms in verse 42 “the sepulchre was nigh at hand” – close!

The believing Jews also went to Pilate for permission to hasten the death of the other two prisoners perhaps after Joseph had received permission to take the Body. They presented their request to Pilate most likely while Joseph was coordinating with Nicodemus for the burial of Yahusha.

Removing the Saviour’s Body from the cross would have been a time-consuming, laborious task. Scripture records that none of Yahusha’s bones were broken, in accordance with prophecy. Joseph, Nicodemus and their servants, would have been extremely careful while removing the Body, but even so, it was no easy task to remove such large spikes, driven deep into wood. In fact, archeologists have uncovered bones in an ossuary (bone box) still containing spikes. Clearly, whoever buried that body had been unable to remove the spike or, at the least, deemed it not worth the effort.

Joseph and Nicodemus would have spent whatever time necessary to very carefully, and reverently, remove the Body from the cross. They were not rushing to go eat the Passover meal. They were engaged in the most important event of their lives. Next they would have had servants carry the Body to the nearby Garden Tomb. These tasks could easily have taken an hour to complete, bringing the accrued time lapse to 8:30 p.m.

**Removing Yahusha’s Body without further damage was no doubt a difficult task.  
It would have been at least 8:30 p.m. by the time they were finished.  
At the tomb, Yahusha’s Body still has to be wrapped according to the custom of the Jews.**

## Cleansing the Body for Burial

- “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.” (Luke 23:53 KJV)
- Then took they the body of Yahusha, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.” (John 19:40 KJV)

### **Note:**

- In Middle Eastern cultures, usually family members are the ones to prepare bodies for burial. The women of the family prepare the body if the deceased is a woman, while male family members prepare the body if the deceased is a man. Various sources suggest that Joseph of Arimathea was of the family of Yahusha, so it is logical that he would have been involved in the Saviour’s burial.
- As recorded in Scripture, the women stayed back and were not involved in the burial process. They longed to do something for the burial as well, but the preparation of any male body for burial was the work of the men. Instead, they watched from a respectful distance, determining how they would

gather spices and ointments to anoint His Body after it was wrapped. Why? Because these women were from Galilee, residing somewhere in Jerusalem for the spring festival. They did not have spices and ointments with them and no place to purchase them at such a late hour.

- (Note: There is also good Scriptural documentation in both the Old Testament and New Testament, along with secular historical records that the Galileans were observing the “dawn to dawn” day-start. These women were from Galilee which makes a huge difference in understanding the content and context of this study. Study materials can be provided to assist in further research.)
- Notice this historical record of information from:  
**Nelson's Illustrated Bible Dictionary** [under the heading of] **CALENDAR**
  - “One New Testament calendar problem is that the Gospels of Matthew, Mark, and Luke portray Jesus as having celebrated the Passover with His disciples on the eve of His betrayal (Matt 26:19-20; Mark 14:16-17; Luke 22:13-15), whereas the Gospel of John pictures the Jews as not having celebrated the Passover at this time (John 18:28). Many attempts have been made to reconcile this problem.

“Possibly, the solution is that the first three gospels reckoned their timetable of the crucifixion events according to the Galilean method (beginning the day at) which was used by Jesus, the disciples, and the Pharisees. But John may have reckoned according to the Judean method (beginning the day at sunset), a system used by the Sadducees. If this is true, different calendar systems may have been in use at the same time within the nation of Israel.”

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[http://www.bible-history.com/jewishyear/jewishyear\\_nelson\\_s\\_illustrated\\_bible\\_dictionary.html](http://www.bible-history.com/jewishyear/jewishyear_nelson_s_illustrated_bible_dictionary.html)

- For the reader’s convenience we will apply very small corrections to this article according to the Gospel calendar, that will bring the information contained in the article to be in full alignment with truth:
  - **One New Testament calendar problem is that the Gospels of Matthew, Mark, and Luke portray Jesus as having celebrated the Passover with His disciples on the eve of His betrayal (Matt 26:19-20; Mark 14:16-17; Luke 22:13-15), whereas the Gospel of John pictures the Jews as not having celebrated the Passover at this time (John 18:28). Many attempts have been made to reconcile this problem. [Note: The problem is reconciled knowing that John used Roman reckoning of time for the Passion account.]**

Possibly, the solution is that **the first three gospels [have] reckoned their timetable of the crucifixion events according to the Galilean method (beginning the day at sunrise [dawn would have been the correct Scriptural term]) which was used by Jesus, the disciples, and the Pharisees.** But John **[never]** may have **reckoned according to the Judean method (beginning the day at sunset), a system used by the Sadducees.** **[John used creation’s dawn day-start in his whole book, except for the passion account, then he switched to Roman time at midnight so the Greeks could understand the correct timing according to his gospel account that also aligns with the other Gospel writers.]** # [Because] this is true, **different calendar systems [were]** may have been **in use at the same time within the nation of Israel.** \*\*

(from Nelson's Illustrated Bible Dictionary, Copyright (c)1986, Thomas Nelson Publishers)

- \*\* “**different calendar systems [were] in use at the same time within the nation of Israel**” –  
Note: this quote is completely supported by the work of Julian Morgenstern in 1935. The

documentation for Covenant Calendar in the Gospels is also in full agreement – one of the reasons for the chart at the beginning illustrating the 12 hour offset of two different calendars on the Passover day of Yahusha’s crucifixion.

Preparing a body for burial is always time-consuming. With the severe abuse suffered by the Saviour prior to death, combined with the rituals of the Jewish burial process, it would have been even more so. Joseph, as a very wealthy man, had a freshly hewn tomb prepared for his wife and himself in a restful garden. There was, in that location, an extremely large reservoir for the collection of rainwater. They had plenty of water available, but it would still have been an extremely lengthy, difficult task to cleanse Yahusha’s Body so torn and marred. Every bucketful of water would have to be lowered and raised; the hair and what remained of the beard, washed of all dried blood. Ritual cleansing goes far beyond a quick rinse. The degree of cleansing needed would likely have necessitated at least two hours. By this point, it would be around 10:30 at night.

**Cleansing Yahusha’s Body would have been very difficult and time consuming, bringing the elapsed time to at least 10:30 p.m.**

### **Nicodemus Provides the Spices**

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

### **Wrapping the Body**

- “And he took it down, and wrapped it in linen ...” (Luke 23:53a KJV)
- “Then took they the body of Yahusha, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.” (John 19:40 KJV)

Once the Body was thoroughly cleansed, the pain-staking work of wrapping it with the binding cloths and spices yet remained. Unlike bodies placed in coffins in the western world, no one part of the body was supposed to touch another part. The arms and legs all had to have cloth separating them. The hands and feet were typically bound separately as was the face. That this was the typical practice can be concluded from the description given in Scripture of Lazarus after his resurrection:

- “And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Yahusha saith unto them, Loose him, and let him go.” (John 11:44 KJV)

To the Jewish mind, the burial process was tremendously important. If a body was not properly buried, the individual was considered cursed of Yahuah. Therefore, the process of burying a body, particularly that of one well loved, would have been a thorough and meticulously careful process.

Not everyone buried was wrapped in spices. Only kings and the very wealthy could afford embalming spices. King Hezekiah stored spices in his treasure house. They were considered part of his wealth. The spices mentioned as being used by Nicodemus for the preparation of our Master's body, John 19:39-40 are ‘myrrh and aloes,’ by which latter word must be understood not the aloes of medicine, but the highly-scented wood of the *Aquilaria agallochum*. Some researchers have suggested that the value of the spices brought by Nicodemus was valued upwards of \$200,000 dollars in today’s market.

A “hundred pound weight of spices” is an immense quantity of extremely expensive spices! Myrrh was a liquid. Aloes were powdered. The ritual of wrapping a body with spices was far more than just a quickie mummy-job, with handfuls of incense tossed in. Each part of the body must be wrapped individually in several layers. The mixture of liquid and powdered spices was applied to each layer, carefully and reverently. It was an extremely time-consuming process.

The meticulous wrapping of the body with the spices, could easily have taken up to four hours (if not more) to complete. The time thus accumulated would have brought them to well after midnight or about 2:30 a.m.

**Wrapping Yahusha’s Body with spices was also an extremely time-consuming process.  
It would have been at least 2:30 a.m. by the time this task was finished.**

## The Burial

- “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.” (Luke 23:53 KJV)

By the time the Body was wrapped, it would have taken only a few minutes to finally lay the Body to rest in the tomb.

## The Women

- “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 KJV)

Rolling the stone into place, bundling up bloodied rags, and collecting the tools used to remove the Saviour from the cross, would have taken a substantial amount of time. By 3:00 a.m., the sad party would have turned their exhausted steps to return to their lodging.

**The men and the women would have begun their return to Jerusalem around 3:00 a.m.**

These women from Galilee returned to their Jerusalem lodging, probably in the company of the men for protection. This was not a hurried journey. For a moment put yourself in their place. They had been up all night. They were mentally, emotionally, and physically exhausted. There is, of course, no way to determine precisely where the women were lodging, but if this was in the general vicinity of the upper room, they were over a kilometer [close to one mile] away from the sepulcher. If they were in the lower city, it would have taken them even longer to return for rest. Going with the shorter distance, however, it would have taken them around 15-30 minutes to tiredly traverse the distance from the sepulcher to their lodging in the dark of night.

**It would have taken the men and women at least 15 to 30 minutes to return from the Garden Tomb.**

The women may well have used the time at the tomb and their walk home to discuss their next course of action. They wanted to anoint their beloved Master’s body to have some small part in honoring Him, too. Luke says the women “prepared spices and ointments.” But, when was this done? Not in the few **remaining** moments left of Abib 14! Why? Nothing could be done at that point because the High Sabbath was beginning to dawn. Remember the “type” instructions given by Moses in Exodus 12:

- “And ye shall let nothing of it [Passover lamb] remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.” (Exo 12:10 KJV)

Luke also has a Scripture that fits in this context that must be understood using G2020 “epiphosko.”

- “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. 54 And that day was the preparation, and the sabbath drew on [G2020].” (Luke 23:53-54 KJV)
- **Drew on** G2020 epiphosko; a form of G:2017; to begin to grow light: KJV - begin to dawn, draw on.

**Arrival to their lodging would have been about the last moments of Passover Cycle around 3:30 a.m.  
The High Sabbath is approaching with dawn twilight around 4:02 a.m.**

(Note: There is very little comment for the High Sabbath except to mention it follows the Passover cycle, and the record of the Roman guard.)

- “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) ...” (John 19:31 KJV)

As much as the women longed to return to the tomb to anoint Yahusha’s body, they had no choice but to wait. Why? They couldn’t buy the spices they needed until the High Sabbath was past anyway. Had they tried to access the tomb, they would have been turned back by the Roman guard. They knew the best way to honor Him was to obey Him as He had said, “**If you love Me, keep My commandments.**” (John 14:15 NKJV) So, they kept the High Sabbath day holy to honor the “Elohim of the Sabbath.”

**1<sup>st</sup> Note of Two:** According to Torah, only food preparation was allowed on the festival Sabbaths. There was no provision for the preparation of anointing ointments for burial as found in Exodus.

- “And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, **save that which every man must eat, that only may be done of you.**” (Exo 12:16 KJV)

## The [High] Sabbath Dawns

- “And that day [context is Yahusha’s Passover Day] was the preparation, and the [High] sabbath drew on [G2020].” (Luke 23:54 KJV)
- **Definition to remember:** **drew on** G2020 epiphosko; a form of G2017; to begin to **grow** light: KJV - begin to dawn, draw on. Remember, at sunset, it - GROWS DARK. At Dawn, it GROWS LIGHT!

**2<sup>nd</sup> Note of Two:** On Yahusha’s High Sabbath of Abib 15 [Thursday], the unbelieving Jews approached Pilate to request a Roman guard for 3 days – that was to continue to the morning of Sunday, the 1<sup>st</sup> day of the week. (Important note: In a full study and understanding of the two calendars recorded in the Gospels, this Thursday MORNING was still Abib 14/Passover on the lunar calendar of the unbelieving Jews because their calendar in this year was offset from the Covenant Calendar by only 12 hours. They were not in violation of “their [High] Sabbath” as it was “still, only their Passover day.”)

- “Now the next day [Abib 15/High Sabbath of Unleavened Bread], that followed the [Passover] day of the preparation, the chief priests and Pharisees came together unto Pilate, **63** Saying, Sir, we

remember that that deceiver said, while he was yet alive, **After three days I will rise again.**

**64** Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. **65** Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. **66** So they went, and made the sepulchre sure, sealing the stone, and setting a watch.”  
(Matt 27:62-66 KJV)

Once the Abib 15 [High] Unleavened Bread Sabbath [of Covenant Calendar] was past and the market stalls reopened for business, the women “bought sweet spices, that they might come and anoint him.” (Mark 16:1 KJV) This purchase could have been no other day than Friday, the weekly preparation day for the Sabbath. It is important here to note these ladies were observing Yahusha’s Covenant Calendar timing – and also do note – even though this Friday would have also been the Abib 15 High Sabbath of the unbelieving Jews, there still were shops open in Jerusalem for purchase of such items – if only on an emergency basis. (Also note: with the belief in a Friday crucifixion, there is not one spot of time for the ladies to purchase and prepare the spices/ointments for use on the first day of the week. When read properly, the Gospel account is absolutely true!)

### Friday Events – Preparation of Ointments and Preparation For the Weekly Sabbath

- “And they returned, and prepared spices and ointments; and rested the [weekly] sabbath day according to the commandment.” (Luke 23:56 KJV)
- Note: None of the Gospel writers detail any events of Yahusha’s believers on the weekly Sabbath. Also note there are many events that did happen – only to be found by finding all the puzzle pieces to construct these events.

### Forming a Semi-Conclusion

The Gospel account of the death and burial of Yahusha is greatly abbreviated. THIS IS SOMETHING THAT MOST READERS DO NOT UNDERSTAND. Therefore, the Bible only hints at the amount of time involved in the burial process. The people during the Gospel times and cultures would have simply known the timing details for crucifixions and burials according to the “custom of the Jews” (recorded only by John 19:40). However, when the list of events is taken, step by step; when each reader places themselves in the midst of the situation; and when important words are looked up in the Greek, the facts become clear: **the burial of Yahusha could not have occurred prior to sunset.** It took almost the entire night! Everything that occurred during the night hours was considered part of the fourth day of the week, or the Passover and preparation day for Abib 15 High Sabbath. According to the Gospel of Luke, they did not finish every task until it was very close to the next day when the High Sabbath began to dawn – this is easily discerned!

The same is true for the phrase translated “**drew on**” in this text, as the Greek word is “epiphosko.” The definition is startling: “to begin to grow light:–begin to dawn.” It is a form of G2017 ... (epiphauo), which means “to illuminate ... give light.” Because they waited until evening to even begin the process of seeking permission to secure the Body, taking it down, cleaning and wrapping it, etc., it took them the long night hours to do their work. They did not finish and roll the stone before the tomb until it was very close to when the Sabbath would begin to grow light.

The New Strong’s Expanded Dictionary of Bible Words expounds on this definition, stating epiphosko “is said of the approach of the Sabbath.” Because the word is used in reference to the approach of the Sabbath, and

because the word itself means to “begin to dawn,” the conclusion is obvious: the Sabbath began with the dawning of light, not the setting of the sun and the subsequent gathering of darkness. (Review the times for the twilights, sunrise and sunset.)

As stated previously, the shortest time estimates were deliberately chosen for this study. **There is no need to artificially inflate the time blocks involved. Either the entire process could be completed before sunset or IT COULD NOT.** Assuming Joseph sought permission to take the Body before sunset, brings us next to the women preparing spices for anointing. Remember, the women were from Galilee, residing in Jerusalem for Passover. It’s very likely they did not travel with spices for anointing the body of a beloved one. The Gospels record the women purchased spices, but common sense demands they would not have been purchasing any spices around 3:00 a.m. on this Passover night. Therefore, those plans were laid aside until they could purchase after the High Sabbath [Thurs. Abib 15] was past. The only day left for the spice purchase was Friday.

(Note: The spices of the women were not brought to “finish” the burial. That task was completed by Josephus and Nicodemus. Their spices were gifted as a special anointing for the Body of Yahusha.)

### **Following the “type” of the Passover Lamb in Exodus 12**

Remember, any meat of the Passover lamb, (or the **type**), sacrifice that was not consumed had to be “burned **before** the **morning**.” Exo 12:10. Can we assume the men and the women taking care of Yahusha, (the **Antitype**), at that time would have understood that “their Passover Lamb” needed to be safely buried and out of sight before the morning? Sunset was around 6:00 p.m. and with so much to complete in this burial process, the Gospels correctly claim when the work was finished – just before the dawning – Epiphosko – to GROW light – of the new day – the High Sabbath. All of this is at least nine hours after sunset.

**The Bible clearly states that the [High] Sabbath was beginning to dawn as they laid aside their preparations.**

Therefore, by the time the burial work of the men was complete, and they had returned to Jerusalem, the time would easily have been around 3:30 – 3:45 a.m. **Remember:** This new DAWN day of Abib 15 was actually the [unbelieving] Jews’ Passover day [Abib 14] and the actual day they requested the Roman guard. The question to ask here is:

- “Because the Jews (believing and unbelieving), were insistent on not transgressing any Sabbath (weekly or annual), would any of them really be found in Pilate’s Hall (“on the day AFTER the Passover - Matt 27:62-66) on ‘their Abib 15 High Sabbath’ and risk the accusation of being labeled unclean and not be able to participate in the full activities of the Passover week”?
- The answer is: “Absolutely NOT!” This alone is yet another confirmation Yahusha’s Passover was not the same calendar date as the Passover of the [unbelieving] Jews.

**The Bible states the entire process ended as Yahusha’s Abib 15 Sabbath began to dawn (on the Covenant Calendar date), which is somewhere close to 4:02 a.m.!**

**The listed activities literally took all night.**

## Where Does the Resurrection Gain Mention?

- “And when the [High] sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.” (Mark 16:1 KJV)
- **Verse 1 content on Covenant Calendar dating is Friday Abib 16, the preparation day for the weekly Sabbath. This was the day they had time to purchase and mix the spices so as to be ready for the events in the next verse. Nothing is recorded in any of the Gospels about activity on the weekly Sabbath – at least not in “direct words” that we would like to read.** Yahusha’s resurrection occurred on Sabbath – 72 hours after His death. This can be verified through the calculation of His prophetic timeline of “3 days and 3 nights” which is not part of the discussion for this study.

## Sunday Morning Is Soon to Arrive

It is here that there is yet one last confirmation that the day begins with dawn, not sunset:

- “In the end of the sabbath, as it began to dawn [G2020/epiphosko] toward [G1519] the first day of the week ...” (Matthew 28:1 KJV)
- **Toward** G1519 eis (ice); a primary preposition; to or into (**indicating the point reached or entered**), **of** place, **time**, or (figuratively) purpose (result, etc.)

The phrase “began to dawn” comes from the exact same word as used in Luke 23:54 to indicate that the Sabbath “drew on” as when the women were making their plans for the purchase of spices just before the High Sabbath was beginning. It means, “to begin to grow light: - begin to dawn.”

“Toward” is a word that indicates movement in the direction of something. It is a good translation of the Greek word, **eis**, which also expresses motion and indicates a point reached. This word would not have been used if the first day had started at sunset the evening before. It was only as the light “began to dawn” AFTER the first Night Season that a new day began.

Because the [unbelieving] Jews began their day at sunset, they would have begun every day at sunset, including the first day of the week. However, Matthew 28:1 clearly states that after the Sabbath was over (it ended when the darkness left being replaced by epiphosko) as it began to grow light toward the first day of the week, (the first day of the week had not started at sunset the night before). That was when the group of women returned to the tomb to anoint Yahusha’s body at the rising of the sun. This was on Feast of First Fruits/Wavesheaf, Abib 18 when they heard the proclamation of the angel: **“He is not here! He has risen!”**

- And very early in the morning the first day of the week [Sunday], they came unto the sepulchre at the rising of the sun.” (Mark 16:2 KJV)

## Conclusion to the Matter

- “Open thou mine eyes, that I may behold wondrous things out of thy law.” (Psalm 119:18 KJV)

Omniscient wisdom through the Plan of Salvation had deliberately designed the death of Yahusha in every particular. His foreknowledge knew that the truth of the Sabbath would be hidden for nearly 2,000 years. The very last act of a selfless life was to leave on record a chronology of events which, when studied out carefully, absolutely demonstrates to believers of the last generation the truth about when the Sabbath begins amongst many other things about His Creation Covenant Calendar. Please note the next thought carefully:

- Read John 7:7 and follow the context of this chapter which is the Lunar calendar of the unbelieving Jews in comparison to the timing of Yahuah's Covenant Calendar! Yahusha proclaimed that He witnesses against the (lunar) calendar of these unbelieving Jews! Note that even by the default of timing in His DEATH, Yahusha witnessed through TIMING that "its works are wicked" ("its" – references the lunar calendar of the unbelieving Jews)! Why wicked? Because the lunar calendar places people on an appointed time that is based on the whim of the adversary. It also removes worship from humans intended to ascend to Yahuah, and redirects the profane worship directly to the adversary. See Isa 1:12-18, 14:12-14.

Saturday Sabbatarians who observe the Sabbath from sunset Friday evening to sunset Saturday evening, usually want to fit the entire chronology of events for His burial between 3:00 p.m. and the sunset of 6:00 p.m. – in less than three hours – if not sooner! **However, this is an impossible task.** As has been demonstrated, the most conservative time estimates reveal the burial process would have taken from 9-11+ hours at the very least – counting the time estimated from the point of Yahusha's death!

There is simply no way to fit everything that took place within a 9-11 hour time span into a time between 3:00 to 6:00 p.m. or less. Do remember, the Jews of the day would not be engaged in such activities up to the moment of sunset. Furthermore, to do so contradicts the following facts as spelled out by Scripture:

1. If the common usage of the word opsios is accepted, Joseph of Arimathea **absolutely did not** approach Pilate for permission to take the Body until after sunset. (Matthew 27:57-58)
2. Even if Joseph went to Pilate immediately at Yahusha's death, it still would have been **impossible** to fit the entire chronology of events into a narrow, three-hour window of time abiding by the customary burial.
3. After receiving permission to bury the Body, Joseph went to purchase burial cloths – this is in the evening, the mixture of light and darkness event - after sunset. (Mark 15:46) That this event was in the 'ereb' (twilight MIXING ACTION of light and darkness) is verified securely in the Evan Bohan (Hebrew) edition of Matthew. Remember that 'ereb' by Hebrew definition means – mixing, to mix. When this word is applied to time of a 24 hour period of the week, it denotes in the plural form - Arbayim, the two twilights – Boqer (morning) **and** after sunset as the ereb/evening twilight.
4. The burial process was so lengthy, Scripture states the new day was already beginning to dawn (Epiphosko) as the women laid aside their preparations so they could observe the "rest" of the Sabbath. (Luke 23:54)
5. After the [High] Sabbath was past, the women went and purchased more spices with intent to anoint the Body. (Luke 23:56 and Mark 16:1.) (The only day available for this event was Friday, the Preparation day before the weekly Sabbath.)
6. The women with the anointing spices returned to the sepulcher as the day "began to dawn toward the first day of the week." (Matthew 28:1) Mark 16:2 gives the specific detail this was at the rising of the sun, not "when it was dark," and not "during any twilight." (Note: Mary Magdalene was at the tomb **before the dawn of the 1<sup>st</sup> day of the week**. She did not have spices even though she likely assisted in the preparation of the spices. Mary was not with the group of women that arrived at the tomb at sunrise, even though it sounds that way in Matthew 28:1. This is one detail that needs to be thoroughly studied out using the Gospels of Mark and John. However this HAS not been discussed here as it is not the topic of this study at this time.)

The chronology of events of Yahusha's death and burial solidly establishes the fact that every Biblical day, and the seventh-day Sabbath, begins at dawn, not sunset and lasts for a full 24 hours. The time is long overdue to

lay aside the errors of tradition (**inherited lies\***) and assumptions to welcome the 24 hours of the holy Sabbath hours as established at creation by Yahuah: from the twilight mixing action causing a transformation of darkness into light at dawn, until the light returns 24 hours later.

- **\*“Surely our fathers have inherited lies, vanity, and things wherein there is no profit.” (Jer 16:19 KJV)**

**Anything else is merely tradition based on faulty assumptions.**

This is why the coup de grâce is becoming a swift, killing strike to the counterfeit sunset Sabbath commencement. The sunset Sabbath has no strength or roots in Yahusha’s Gospel calendar – not anymore!

Indeed two things are true:

- 1) “Every truth passes through three stages before it is recognized. In the first, it is ridiculed; in the second it is opposed; in the third it is regarded as self-evident.”  
Arthur Schopenhauer - Philosopher
- 2) “The truth will set you free, but first it will make you miserable.”  
Attributed to James A. Garfield

**Shalom ... and may Yahuah’s Kingdom be upon to you!**

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