

## Did Yehowshua Mean What He Said?

There are some discrepancies in the four gospels surrounding the time of Yehowshua's trial, death and burial; most can be cleared up as we understand that Yehowshua kept a different Passover date, one day earlier than the Jews. Luke wrote from the perspective of the day Yehowshua observed, and John wrote from the Jew's perspective.

For example; John 19:14-15 tells us it was the preparation of the Passover and *about the sixth hour* when Yehowshua was still on trial at Pilate's Pavement. Yet Luke 23:44 has Yehowshua on the torture stake *at the 6th hour*, and darkness over the earth.

Contrary to our modern way of reckoning a day from midnight to midnight, a day begins with the evening first, as Genesis chapter one repeatedly teaches us. A day begins with the evening and ends the following evening.

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

### **Did Yehowshua mean just what He said?**

Proverbs 30:8 **Add thou not unto his words, lest he reprove thee, and thou be found a liar.**  
Yes, 3 days and 3 nights = 72 hours.

His burial took place just prior to, and entering into the evening. 72 hours after the time He was buried would bring us to the end of the 3rd day and into the beginning of the fourth day, because the sun was setting when He was buried.

We have always thought that the "high day" meant that a weekly Sabbath coincided with the Passover Sabbath, but this is *not* true. A high day is the ***first day of the feast***, a holy convocation. It may also apply to other days designated by Yhwh, to be observed like we observe the weekly Sabbath. John 19:31 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,) besought Pilate that their legs might be broken, and that they might be taken away.

Yehowshua was raised from the dead **during** sunset at the close of the weekly Sabbath. This means He was resurrected *going into* the first day of the week, which we know as Sunday. The reason for this is that the women went to the tomb early Sunday morning and found it empty. Thus He must have risen *prior* to that time.

### **Matthew, Mark, Luke and John all agree that the women came to the grave site at dawn.**

Matthew 28:1 **In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.**

If we take it that He was buried on Wednesday evening, going into Thursday *as the sun sets*, we have His resurrection at the end of Saturday and entering into Sunday, as we count 72 hours.

Thus He rose the 3rd day as it was going into the fourth day, which makes 3 days and 3 nights, bringing us to Sunday, as Sunday was Biblically coming in at sunset Saturday.

From the Bible, we understand that Yehowshua's Passover took place on Tuesday evening, going into Wednesday. That evening He went through Gethsemane, and into the mock trial. (Luke 22:54-65) When morning comes, (*daylight, not the end of the day at evening*) He is led to the chief priest and scribe's councils (Luke 22:66) This would be what we today, call Wednesday morning.

It just so happens that in 2000 A.D. the year's order of days coincides with the week of His crucifixion, If you still have a 2000 calendar, it will help as we study this subject. Those who kept the ordinance service the same evening as Yehowshua did originally, would also finish the feast on the same time as it concluded at the time of our Saviour's week.

### **Daniel the prophet agrees.**

This testimony was prophesied by Daniel the prophet.

Daniel 9:27 **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

Because Yehowshua was buried and resurrected at the evening, when the sun was setting, then it included the third day and part of the fourth day, but it still took three days and three nights, before He took his life up again, just as He said.

### **Three days and three nights was the only sign Yehowshua gave the Pharisees.**

The Pharisees were seeking a sign that He *was* the Messiah, Yehowshua said *only one sign* was to be given them; three days and three nights was the **only** sign He gave them.

If He was not exactly three days and three nights in the tomb, He was an impostor and a liar. What's more there *is* no other reason, evidence or sign given to any unbelieving Jewish descendant today to accept Him as the Messiah, since that one sign was for *their* benefit alone.

The fact that the women went to the grave while it was still dark on the first day of the week brings us closer to knowing the approximate time of day He arose, but not specifically. This *only* shows that He *was not there* prior to sunrise on Sunday morning.

Mark 16:9 is not a good text to prove a Sunday resurrection, because it is ambiguous. It could be saying, Now when Yehowshua was risen (comma or semi-colon) early the first day of the week, He appeared first to Mary ... Or can be taken as the comma *is* placed. We know there are other problems with punctuation in this area.

Or, it may be also taken that, because He arose *as* the sun was setting on the third day that He did come forth on the third day *and the fourth day*.

### **The seventy two hours did not necessarily begin at His death**

That is the only logical conclusion we can arrive at. Thus we can leave the comma where it is if we choose, as it doesn't make any difference when *we* understand the time period to be 72 hours from the time He was *buried*. Not from the time He died, which was *several hours* prior to His burial. This is important, because He said that the 72 hour period was when He was to be *in the heart of the earth* or in the grave, not from when He actually died. The only *way* to truly know when He was resurrected is to count 72 hours, three days and three nights from when He was placed in the tomb.

## Some would argue that Yehowshua's body would be in a bad state of decay after 72 hours.

For Yehowshua's body to rot or not in that period can not be determined by eye witnesses. However, we read in Psalm 16:10 that Yhwh would not leave His Son in the grave or suffer His Holy One to see corruption. It is just as seemingly impossible for a man to live in a large fish for 72 hours; and many a sceptic has pointed this out. Is it harder to believe that, than it is to believe that Yehowshua's body did not rot? Or that He was resurrected at all?

1 Corinthians 15:12-26 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

## Lazarus, come forth!

John 11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead **four days**.

John 11:43-44 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

It is not written that Lazarus came forth stinking and in the condition Martha described, and so we would only *assume* that he stank. Even if he did, he was not buried in the same fashion as was Yehowshua. For example, we do not know what affect the oil from the alabaster bottle had on preserving the body; yet Yehowshua *did* say that Mary was *anointing Him for His burial*. *Matthew 26:12 For in that she hath poured this ointment on my body, she did it for my burial.*

There is no record that Lazarus had this done to him.

It was recorded that Yehowshua was also *further* prepared after the manner of the Jews by Joseph and Nicodemus. (John 19:38-40) Lazarus may have also had *this* treatment, for the purpose of keeping the corpse from early decay.

Another point to consider is that Yehowshua was not buried in the same area as Lazarus. Lazarus was a poor man, and it would not be unreasonable to assume that he was placed in a poor man's tomb. On the other hand, Yehowshua, though He was a poor man was placed in a rich man's tomb.

Archaeologist, the late Ron Whyatt claimed Yehowshua's grave was in a cave deep under the city. Most people who have been in a cave under the earth know that there is a constantly cool temperature there. A further question to consider is, did Lazarus die at the same season as Yehowshua did? A body will decay much quicker in the summer than it will in the winter. So there are many natural ways that the Father could

have preserved His Holy One from corruption, even if He did not work a miracle as He did with Jonah in the fish's belly.

Living breathing souls, who are redeemed by the blood of Yehowshua's sacrifice believe by faith what the Bible said, that Yehowshua's body did not see corruption. They do not need to go on forensics.

We read of Joseph of Arimathaea who approaches Pilate and begs Yehowshua's body.

### **It was already evening when Joseph went to beg the body from Pilate.**

*Matthew 27:57-59* When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, *Luke 23:54* says that day was the preparation and the Sabbath drew on. Which preparation, and what Sabbath is here referred to? We have always thought it to be the weekly Sabbath and the weekly preparation, but is this conclusive?

We may argue that it was the weekly preparation and Sabbath because v. 56, says, "according to the commandment", however, we need to also consider that there was a commandment given by Yehowshua in the O.T. to keep the feasts, (Exod. 23 : 14), therefore this commandment may well refer to the Passover Sabbath. This line of reasoning, alone, fits in with three days and three nights. And it *alone*, fits in with John 19:14, "it was the *preparation of the Passover* ". (Sabbath)

As we follow John 19:14 through, we find that there is no change in days, and that Yehowshua was crucified, then V. 31 says, The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross, on the Sabbath day, (For that Sabbath was an high day,)... (See Matthew 26:4-5, where the Jews sought to kill Him, but not on a feast day.) Therefore the "high day" mentioned here, is synonymous with the feast day, not the weekly Sabbath.

Evidence says that this day was the preparation of the Passover. It says that this preparation was before the Sabbath which was "an high day". It says in John 19: 42, that this was the Jew's preparation. *That* preparation day began on Wednesday evening, going onto Thursday. On Wednesday evening, Yehowshua was being entombed. It must have been around sunset when they finished entombing Him.

Luke 23:44 to 56 tells us that about the 6th hour to the ninth hour there was darkness over the earth.

### **Revision.**

\* Tues. evening to Wednesday evening, (Yehowshua's Preparation for the feast) Last supper, Gethsemane, arrest, trial, death, Joseph and Nicodemus prepare his body, burial.

\* Wednesday evening to Thursday evening (Sabbath or *Jew's preparation* & High day, not weekly Sabbath) Body still in grave.

\* Friday evening to Saturday evening, women go to buy herbs for anointing the body.

\*Saturday evening around sunset a resurrection.

Equals 72 hours, or three days and three nights.

\* Sunday before sunrise, women go and find tomb empty.

Re. Mark 16:1, there is *no mention* of the word "**brought**" in any of the scriptures regarding the women and the spices. The word used is "**bought**"; the women **bought** spices on Friday, because it was a high day on

Wednesday. Thursday was the “first-fruits” and Saturday was the weekly Sabbath. On Sunday, they came to the sepulchre, bringing the spices that they had **bought** on Friday.

*The KJV is the only translation (of many we have checked) that uses the infinite “had bought”. All others have correctly rendered this as “bought”.*

\* Matthew 27:55 women minister unto Him, obviously not with spices, (since they had not yet purchased them). V.61-62 says they were sitting over against the sepulchre. Whilst in Luke 23:55 they followed and beheld.

We find that the Preparation of the Passover was counted as part of the Passover, it was not the full day before the Passover like the weekly Sabbath has a preparation day before it. The ‘Passover’ was part of the feast of “unleavened bread”; they are likened as the same thing, (Mark 14:1)

Remember that Yehowshua kept the Passover *one day earlier* than the Jews. You will notice the words “*Jew’s Passover*”, “*Jew’s feast*”, and “*Jew’s preparation*”, in John 2:13, 7:2, 11:55, & 19:42.

### **What day did the people place their money into the treasury?**

Paul, a Pharisee knew well. He said that the collection for the saints was on the first day of the week, the day we know as Sunday. (1 Cor. 16:1 & 2)

Yehowshua was teaching in the temple. He taught there *the week before Passover* (Luke 21:37 to 38)

On the day that there was a gathering of temple money by the Pharisees, in Mark 12:41-44, Yehowshua was present. As we chronologically follow the chapter through, we see the day does not change. However we find Yehowshua saying, in the first verse of Mark 14, that, “after two days was the feast of Passover and of unleavened bread”.

Now, two days after Sunday brings us to Tuesday. Thus we see that this fits in with the truth that Yehowshua’s preparation and Passover began one day earlier than the Jew’s, on the Tuesday evening going into Wednesday .

His death coincided with the time the *Jew’s Passover was to be slain*, which began Wednesday around 3 P.M.; His is burial around sunset. Wednesday evening, going into Thursday, the beginning of the Jew’s feast.

The words “even” and “evening” can refer to the time that the sun sets, *or* the time of the daily evening sacrifice, which was at 3 P.M.

Josephus, in Antiquities Ch. X, 5. tells us that “the feast of unleavened bread succeeds that of the Passover”.

In War of the Jews, Josephus, in Ch.1X, 3 tells us “...these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour to the eleventh,. . .“(Josephus Complete Works pages 79 & 588) .

Is it not wonderful, how YHWH’ s timing was perfect for His sacrifice to breathe His last at that very same hour shadowed throughout the Old Testament?

We have not yet found where or how it came to be that the Jews and Yehowshua came to be a day different in Passover observance, but would it not be safer to follow Yehowshua in His example rather than the Jews? It was obviously in the Father’s plan; for Yehowshua could not have died on the Passover at 3.00 P.M. on the

wrong day, and the Jews would not have crucified Him on that day if they knew it was really the Passover day. (John 19:31)

Throughout the gospels, we read of Yehowshua saying things like, “My time is not yet come”, “mine hour is not yet come”, “The time is at hand”, “the hour is here”, “now is your hour”, “Father, save me from this hour”, “for this cause came I unto this hour”, “It is fulfilled”, “it is finished”. He knew there was a definite schedule and a definite time to die, and He also knew there was a definite time to be resurrected. That is why He was able to speak of His death with such clarity and truth. The Jew’s timing was simply in accordance with the Divine plan. Yehowshua could not have kept the last supper and be crucified at the same time.

The Spirit of Prophecy in the Old Testament is wonderfully precise on the date and time of Yehowshua’s death and burial. We read of the sanctuary service in Exodus 25 to 38 where the sacrifice of a clean animal depicted the death of Yhwh’s dear Son. The very times that the sacrifices were slain depicted the very hour that our Saviour was to die.

This is why the Psalmist wrote, **Thy way, O God, is in the sanctuary: who is so great a God as our God?** Psalms 77:13

Not only was the three days and three nights a sign to the Jews, it is also a point that greatly encourages the disciples of today who are eagerly waiting the next time Yehowshua comes to the earth *for the culmination of their redemption.*

### **Inclusive reckoning.**

Some claim that the 3 days and three nights were not concurrent or consecutive, but that, “ part of a day included one full day”. This is known as “inclusive reckoning”

We would ask, “Why are there other instances of three day periods found in the Bible, without inclusive reckoning claimed?”

No-one disputes that Lazareth was in the grave for three days and three nights, and that it was the fourth day that Yehowshua commanded the stone to be rolled away from *his* grave. No-one tries to impute inclusive reckoning on this resurrection that typified Yehowshua’s own.

The truth is that people want to cling to the ways of Babylon, because that is what we have been taught, but the Bible is calling us out of this system of false teaching and into a belief of the truth.

According to Wednesday crucifixion, the women had all day Friday to anoint the body. But they didn’t. They only *bought and prepared the* spices to do the job with, that day. We often have all day to do certain things that we want to before Sabbath comes in, but we don’t always get every thing accomplished, this may well have been the case with the two ladies. Their next opportunity was on Sunday. Thus the Bible flows from Friday, though Sabbath and pictures the women at the sepulchre on the first day of the week. The ladies didn’t buy the spices on *Yehowshua* ‘s Passover preparation because Yehowshua was not yet even been arrested. They did not purchase them on the Jew’s Passover because that was “an High day”, and as such, was treated as a weekly Sabbath.

Thursday was First fruits, so Friday was the only opportunity they had.

### **The third day since all these things happened.**

In regard to those disciples who were on the road to Emmaus, who said that it was the third day since all these things happened;-

Some have been confused about Luke 24:21, which records the words of the two disciples on the road to Emmaus: "But we trusted that it had been He which should have redeemed Israel", they said, "and beside all this, to day is the THIRD day since these things were done." Now because Yehowshua appeared to these disciples on the first day of the week (Lk. 24:13), and this was "the third day since these things were done", would this not indicate that Yehowshua died on Friday? No! One day 'since' Friday would have been Saturday; the second day "since" Friday would have been Sunday, and the THIRD day? "since" Friday would have been Monday! Obviously this verse is no proof for a Friday crucifixion. The disciples mentioned that it was the third day since "these things" were done. They talked about ALL these things which had happened" (verse 14). They were talking about more than just one event. No doubt "these things" included the arrest, the crucifixion, the burial, and the setting of the seal and watch over the tomb. All of these things were not "done"-were not completed- until Thursday. Yehowshua, we have noticed, was crucified on the "preparation" (Wednesday). "The next day (Thursday), that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 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 that the last error shall be worse than the first." And for this reason, the tomb was sealed and guarded (Mt. 27:62- 66). So then, "These things" were not fully completed, -were not "done"-until the tomb was sealed and guarded. This happened, as we have already seen on Thursday of that week, the high day. Sunday was truly "the third day since these things were done", but not the third day since the crucifixion.

The Bible doesn't say that Sunday was the "third day of all these happenings", it says, "today is the third day since these things were done".

### **His arrest.**

When was Yehowshua arrested?

Was it not well after sunset Tuesday evening; which made it Wednesday? By sunset that Wednesday, was He not dead and *being* buried?

The disciples on the road to Emmaus would not have meant that the third day finished with His death because there was more to the story after the crucifixion. They knew that there were the guards, the rolling away of the stone and an empty tomb. Exactly which part in the events that had taken place that these men saw as a starting place to say that today is the third day since these things happened we do not know.

The 14th day of the first month is Yhwh's Passover, as Lev. 23:5-7 says It was not called the Jew's Passover at this point. In the evening of this day, Israel, and "strangers" were commanded to eat the Passover meal. This meal of lamb, which was sacrificed at 3 P.M., on the 13th day, was eaten as they went into the evening of the 14th day.

Speaking of the high priests at the time of Nero, Josephus says, "they slay their sacrifices, from the ninth hour to the eleventh" *War of the Jews, chapter IX, 3. [P. 588]*

Then on the 14th day of the month, was unleavened bread. This day began at sunset on the 13th day of the first month, entering into the 14th day, and ending at sunset the following evening. Thus we see that the Passover and unleavened bread called the same thing in Luke 22: 1.

This 14th day was called a Sabbath. (Lev. 23 : I 5)

The day *after that* was the waving of the first fruits.(V. I 1)

We know of no scholar, historian or commentator who can prove that the Passover and the weekly Sabbath coincided in the year of our Saviour's death.

Some "protestant" ministers preach such a lie from the pulpit, and claim that "a high day was when the Passover Sabbath coincided with the weekly Sabbath". This coincidence most definitely did not occur the year of our Saviour's death; this "high day" was simply the first day of the feast.

1 . Yehowshua *was not* slain on the early part of the 14th day of the month; He was keeping *His* Passover with His disciples on that evening, which was the start of the Passover Sabbath. This was; and still is, a different day to that which the Jews kept and still keep.

a. On the first day of unleavened bread, when they (Yehowshua's disciples) killed the Passover, they said to Yehowshua, "**Where will you that we go and prepare that you may eat the Passover?**" Luke 22:9

b. **In the evening, He cometh with the twelve.** (Matt 26:17-20)

c. **All ye shall be offended because of Me this night** (Mark 14:17 & 27)

Yehowshua was murdered on the latter part of the 14th day, at 3 P.M. and buried as the evening came in, making it a Wednesday burial. (Matt. 27:57 "**when even was come**")

If Yehowshua was buried on Friday evening, why would the women go and buy and prepare spices on the weekly Sabbath?

And how could it be that they rested the Sabbath according to the commandment, if they were breaking it by purchasing spices on Sabbath ?

Besides this, if it was Friday evening that He was buried, making it Saturday or Sabbath, then Yehowshua was out of the tomb in just one day, if He was resurrected before the women came to the tomb early Sunday morning. Just 24 hours!

Even "inclusive reckoning" does not allow for that. Luke 23:55-56 says that on the preparation they beheld the sepulchre and how His body was laid. *Then* they prepared spices etc. and rested according to the commandment.

A third way of proving that Yehowshua was to be crucified on a Wednesday is from an Old Testament prophecy which has always been taken for its day for a year application, but to my knowledge, never taken literally . It should be applied that way first.

As Paul said, "First the natural, *then* that which is spiritual". ( I Cor. 15:46)

Daniel 9:26-27 **And after threescore and two weeks shall Messiah be cut off, but not for himself and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many**

**for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation , and that determined shall be poured upon the desolate.**

These verses not only tell us specifically what ordinances were finished, fulfilled and no longer required at Yehowshua's death; they also tell us exactly *what day of the week* the Messiah was to be sacrificed.

### **What day is the midst of the week?**

The truth is inescapable!

It was prophesied to happen in the middle of the week, the day we call Wednesday.

He fulfilled the prophecy right on time and to the very day it was said that He would cause the sacrifices and oblations to cease! This is what ordinance of handwriting was nailed to the tree; not the feasts, not the ten commandments, not the health laws as many would have us believe. The sacrifices and oblations were to cease!

Yehowshua said in two days from Sunday was the Passover. And three days and three nights from Yehowshua's Passover burial, at sunset Wednesday brings us to the time of resurrection.

Thus dispelling another Roman Catholic myth, which we once held in common with them.

When Yhwh said come out of Babylon, and we obey, it makes us so far removed from Christianity, that we can not call ourselves Christians any longer. We want no part of the Christian religion. It has become so far removed from the Bible truths that it is only comparable to MYSTERY BABYLON THE GREAT THE MOTHER OF HARLOTS, as it has *only her* as its mother. We reject *Christianity*, as we further embrace the truth as our passion.

The Jews have to either reject this truth, or accept Yehowshua as the Messiah. The same principle applies to Christians. As we said before, I John 2:22 must apply here if we deny the only sign given for the Jews, the same as it applies to those who deny the Father/Son relationship.

The point that makes this a salvation issue, is, that it was the *only* sign that Yehowshua was prepared to give to the Jews. Of all His miracles, He offered them nothing else than this, to prove He was the Messiah. Take this away, and we take away the only evidence He *gave* for His authority to the Jews. And without this there is nothing we can reach the Hebrew people with either.

Regarding the keeping of the feasts, the Bible tells us that it is also a salvation issue in Exodus. 12:15 and Leviticus 23:29.

The text keeps ringing in our ears, If we walk in the light as He is in the light, we have fellowship one with another and the blood of Yehowshua, His Son cleanseth us from all sin.

We do not expect those who disagree with the feast days and the three days in the tomb, to fellowship with us, how can they? *What* kind of fellowship would it be when there is discord amongst an ekklesia; one denying the Messiahship of Yehowshua, and the other always having to correct the unbelievers amongst us?

2 Corinthians 4:3-4 **If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of the Messiah, who is the image of Yhwh, should shine unto them.**