

The Good Friday Death - Easter Sunday Resurrection Myth

by

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Were you taught the tradition that ‘Jesus’ was crucified on Good Friday and arose Easter Sunday morning? Ever do the math? That’s only about 36 hours! In Matthew 12:38- 40, Yeshua (correct name in Hebrew) ha Mashiyac (the Anointed) prophesied he would be “three days *and* three nights,” in the heart of the earth; a specific period of 27 hours!

Yeshua did not lie. The tradition is a MYTH! Facts are presented so you can verify the truth. You only need to determine the year, month, day, and hour of Yeshua’s death and entombment. This article explains how. To aid understanding a biblical time-line chart of the last seven days of the Yeshua’s life and five days afterward is included.

Note: Italics, capitals, brackets, etc., herein are author’s emphasis.

The Seventy Weeks Prophecy In Daniel 9

At first glance it would seem that some of the times related to Yeshua’s death and resurrection are available from the Bible. This is partly true, though not always correlated to the Julian calendar. In this article dates will be correlated starting with the ‘Seventy Weeks’ prophecy in Daniel 9.

The prophet Daniel lived during the days of Nebuchadnezzar, King of Babylon, and into the reign of Darius the Mead, and Cyrus the Persian. The scriptures shows in Daniel 9:1-4 that while he was in captivity Daniel prayed and fasted. He confessed his sins, and the sins of the people. He sought forgiveness.

In Dan. 9:21-24 we read that while Daniel was praying, the Archangel Gabriel told Daniel:

“O Daniel, I have now come to give you insight and understanding ... therefore consider the message and understand the vision ...”

“Seventy sevens (weeks) are decreed for your people and your holy city, to finish the transgression, and to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the *Most Holy*. ”

The transgression committed by the nation of Israel was their many years of disobedience by worshiping idols, polluting weekly and annual Sabbaths, of not observing Sabbatical years for the land, etc. Jeremiah 25:11 and 29:10 show that the punishment lasted approximately 70 years. The weeks of rebuilding Jerusalem would occur in two periods. Initially there would be a small number of weeks followed by larger number. Dan. 9:25:

“Know and understand this: from the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, shall be seven sevens, and sixty-two sevens.

It will be rebuilt with streets, and a trench, even in times of trouble.”

Each ‘seven’ is a week of seven ‘days’ (years). The meaning of a ‘day for a year’ is in several places in the Bible. For example, in Numbers 14:34 it says: ...“For forty years - one year for each of the forty days.” Ezekiel 4:3-6 ends with...“I have assigned you forty days, a day for a each year.”

The prophecy of Daniel 9:21-25 gives the total number of years which were to pass before ”the Anointed One,” would begin his ministry. The number of weeks (of years) is determined as follows:

Seven sevens (weeks of years) are 7×7 weeks = 49 years
Sixty-two sevens (weeks of years) are 62×7 weeks = 434 years
483 years

However, $483 \div 7 = 69$ weeks, not 70 weeks. The 70th week will be explained shortly.

The Beginning Of The Seventy Weeks Of Years

Ezra 7:8-10 states: “Ezra came to Jerusalem on the first day of the fifth month... of the *seventh year of the king* [Artaxerxes I] “

Ezra carried a copy of the decree of Artaxerxes permitting the rebuilding and restoration of Jerusalem when he went.

Evidence From Clay Tablets

An abundance of clay tablets were discovered in the region of Babylon many years ago. When the tablets were translated they were found to be legal, business, and astronomical records.

The astronomical tablets contained records of about 8,900 sightings of the crescent new moons in Babylon. They also contained the name of the king who reigned when a tablet was made. The sightings were used by the Babylonians to determine the first day of their year and month. The tablets span the time of the prophet Ezra and Nehemiah and Yeshua the Anointed One.

The book, *Babylonian Chronology, 626 B.C.-A.D. 75* by Richard A. Parker and Waldo H. Dubberstein, was published by Brown University in 1956. It contains dates of the reign of kings for the time period of the book title correlated to the Julian calendar.

The Julian calendar was in use until A.D. 1582, thereafter the Gregorian calendar came into use as now. Parker and Dubberstein’s book can be obtained through an intra-library loan or can be purchased for a small sum.

The Babylonians used a lunisolar calendar as did the Israelites. Their new year began with seeing the first crescent new moon after the spring equinox. Their year had twelve lunar months but because a lunar year is about eleven days shorter than a solar year, an intercalary month was

inserted at approximately three year intervals. The intercalary thirteenth month kept their calendar synchronized to the equinoxes and thus the seasons.

One way of determining the length of a solar year in ancient times was by observing the shadow cast by the sun behind a vertical object (gnome). When the shadow is in a straight line East to West, it was either the Spring or Autumnal Equinox. Days were counted from either.

About 747 B.C., after many years of observing the crescent new moon, the Babylonians realized that 235 lunar months contained almost the exact number of days as nineteen solar years. Most references attribute the discovery of the 'Nineteen Year Cycle' to the Greek astronomer Meton. Some say Meton had the nineteen year discovery translated into Greek when he was in Babylon.

The nineteen year cycle requires that seven years be intercalated, that is, a thirteenth month must be added to certain designated years to compensate for the eleven fewer days of the lunar year than the solar year. Meton's sequence for intercalation within the nineteen year cycle contained an error of about one day in 216.3 years. In 147 B.C., Hipparchus, another Greek astronomer, refined the sequence of intercalation which reduced the error to one day in 13,101 years.

Clay tablets from Babylon show that the choice of the year and month to intercalate evolved over centuries, but by about 383 B.C. the Babylonian astronomers finalized when to do so.

The scriptures show that the Israelites also used a lunisolar calendar long before their captivity by the Babylonians. They determined the first day of the scriptural year by looking for the first crescent new moon after the spring equinox likely before the time of Noah.

Likely with knowledge gained during their Babylonian captivity, the Israelite priesthood would have known about a calculated a calendar, Meton's Nineteen Year cycle, and accuracy of Hipparchus's intercalation sequence. It is likely they reexamined the knowledge of a calculated calendar under the harshness of Roman occupation. The priesthood continued to reckon years and months only by sighting of the crescent new moon after the spring equinox until the destruction of the 2nd Temple.

Today the Jewish calendar of Hillel II is calculated, not observed, and it utilizes the intercalated nineteen year sequence of Hipparchus which contains his identical slight error.

Also, there is evidence that by the year 457 B.C. the name of Babylonian months was in common use by the Israelite captives in Babylon. The then familiar names were adapted by Ezra after he returned to Jerusalem for the Jewish calendar.

Compare the similarity of names of Babylonian and Jewish lunar months in the following table. The lunar months that had a Jewish name before the Babylonian captivity are shown in parenthesis. Other months then were sequentially numbered.

From *Babylonian Chronology, 626 B.C.-A.D. 75*, page 26. [Note the first and second column]:

“The month names of the calendars used at various times in this period up to A.D.

75/76 are to be correlated with the Babylonian names as follows”

<u>Babylonian</u>	<u>Hebrew</u>	<u>Macedonian</u>	<u>Old Persian</u>	<u>Achaemenid Elamite</u>
Nisanu Nisan	(Abib)	Artemisos	Adukanish	Hadukannash
Aiaru	Iyyar (Zif)	Daisios	Thuravahara	Turmar
Simanu	Sivan	Panemos	Thaigarchish	Sakurrisish
Duzu	Tammuz	Loos	Garmapada	Karmabadash
Abu	Ab	Gorpiaios		Turnabashish
Ululu	Elul	Hyperberetaios		Qarbashiyash
Tashritu	Tishri (Ethanin)	Dios	Bagayadish	Bagiyatish
Arahsamnu	Heshvan (Bul)	Apellaios		Marqashanash
Kislimu	Kislev	Audynaivos	Aciyaciya	Hashiyatish
Tebet Tebeth	Peritios	Anamaka	Hanamakash	
Shabatu	Shebat	Dystros		Samimash
Addaru	Adar	Xanthikos	Viyakhna	Mikannash
Addaru II	Adar II (13 th month inserted between 11 th and 12 th month of intercalated years).			

Clearly, Ezra adapted the name of the Babylonian months for the Jewish calendar. This included the month of Tammuz, the name of a Babylonian idol. Apparently the months named Abib, Zif, Ethanin, and Bul were not used during the captivity and afterward. Except for minor spelling variations, the name of the months adapted, and the ancient names shown in parenthesis, are seen on Jewish calendars today.

When Did Yeshua The Anointed Begin His Ministry?

In the sixth century the Abbot Dionysius Exiguss was tasked to make a list of the dates of Easter. He conceived the idea of reckoning years into two periods about the date of Yeshua’s birth. He designated the years before the Yeshua’s birth (B.C.), and afterwards (A.D.). But, the Abbot did not know the actual date of Yeshua’s birth. He made an *assumption* based upon reading the letters of early church fathers. Yeshua’s date of birth is not known to be by an eye witness nor is it recorded anywhere.

In addition, Abbot Dionysius Exiguss was unaware of the Arabic concept of Zero (0) which did not occur until the year 976 A.D. Accordingly, there is no year 0 between the B.C. and A.D. time period. Your library likely has a copy of *Handbook of Biblical Chronology* by Jack Finegan. The following is a quote from Section 221:

“Mathematically speaking the omission of zero in a sequence of numbers involves an error and accordingly, in astronomical reckoning, the first year before A.D. 1 is designated as year zero, and from there on back the years are marked with a minus sign ...”

Accordingly, one year must be subtracted from 458 in the B.C. period to correctly calculate total years when crossing into the A.D. period. The mathematical formula is: $(- 458 - (1)) + 483 = 26$ A.D. This is the supposed year that Yeshua the Anointed started his ministry.

In keeping with the prophecy, Yeshua would have started his ministry 483 years and 5 months *from* the time Ezra received the decree. Accordingly, Yeshua would have started his ministry *from* the first day of the Babylon fifth month Abu, in A.D. 26. That month started on August 3, and ended on September 1.

The end of the Babylonian fifth month Abu was close to the beginning of the lunasolar month of Tishri on the *Jewish calendar*. Tishri 1 is the commanded Holy Convocation in Leviticus 23 known as the Day of Trumpets. It was observed by the blowing of silver horns all day by musicians hidden within the Temple precincts.

The Seventieth Week Explained

Read Dan. 9:26-27

“AFTER sixty-two sevens the Anointed One will be cut off, but not for himself”... “And he will confirm the covenant with many for one seven and in the middle of the seven he will put an end to sacrifice and offering”...

Symbolically, after sixty-two weeks of years (434 years) from the rebuilding of Jerusalem without trouble, Yeshua the Anointed would start his seven year ministry. In the middle of his seven year ministry, he would be cut off (die) from mortal existence upon the earth. This event seems to portend the first-fruit barley sheaves being cut off from earth for the Wave Sheaf offering.

In the prophecy of Daniel the ‘last seven’ is the seventieth week. It represented a week of seven actual years, and also a *literal* week of seven days. The middle of seven years is *three and one-half years*. This is the number of years of Yeshua’s ministry is mentioned in the bible.

The middle of a literal seven day week is *Wednesday*, the day when the Yeshua would died.

In Hebrews 9:28 it says: ”So Yeshua was sacrificed once to take away the sins of many people”... Yeshua became mortal to show that humans can indeed persevere in obedience toward salvation. Yeshua gave up his perfect existence as an offering for the sins of many people.

It is interesting to note that the religious establishment which opposed Yeshua, and the animal sacrifices which they performed, ceased when the Temple was destroyed in CE 69-70.

The Start Of The Scriptural Year

The first month of the scriptural new year now named Nisan, was Aviv before the Babylonian captivity. The name Aviv meant ‘green ears,’ commonly a reference to mature heads of Barley. Barley was the grain crop destroyed by the plague of hail throughout all of Egypt (Exodus 9:31). Shortly thereafter, Moses received the instructions for when the Israelites were to start their New Year (Exodus 12:1):

“This month is to be for you the first month, the first month of your year.”

How they determined the beginning of the first day of the lunasolar month and year is not given in the bible. Determining it was common knowledge, even by peoples on distant continents and islands in the sea. Three luminaries and their four purposes are identified in Genesis 1:14 - 17.

The Sabbath day of each week was kept during the forty years in the wilderness (Exodus 16:22-30). The Pass-over is a set-apart day, *and* a solemn *memorial*. In the New Testament this day came to be called the 'preparation' for the first day of the Feast of Unleavened Bread. The first and seventh day of the feast are holy convocations. At least seven Passover memorials are identifiable in the Old Testament. A review of the scriptures show changes in the observance of Passover over the centuries.

Passover In The Old Testament

The first Passover (Exodus 12:1-13) was when Moses gave instructions that a perfect male lamb yearling from the sheep or the goats was to be thoroughly examined and set apart on Aviv 10 by the head of a household. The lamb was to be kept *until* Aviv 14. Accordingly, when Aviv 13 ended at sunset, Aviv 14 began. During the twilight which followed, the lamb was slaughtered by the head of the household.

A lamb is a small animal. It would not take long to slaughter, roast, and for a family to consume. Burning the uneaten portions of the lamb before morning as instructed, could have been easily accomplished with the same fire used for roasting the lamb. This Passover was a *domestic* event.

A change was instituted (Numbers 9:8-14) with the Second Month Passover, which Yahweh added for those who were scripturally unclean when the commanded Passover was observed.

At Gilgal Joshua, Joshua 5:10-12 records Passover being eaten with grain from the land of Canaan. In Deuteronomy 16:5-6 the Passover memorial began to change *from* a *domestic* event to a *national* event.

Chronicles 30:1-5 records that in Hezekiah's reign a Passover was performed *nationally* at the Temple in Jerusalem during the *second* month as part of an effort to reunite Israel which it did. The lamb was slaughtered by its owner, then skinned by the Levite priests.

If the owner was not scripturally clean, the Levites would slaughter the animal. This enabled the priests to ensure that only lambs without blemish or broken bones were slaughtered for Passover. Further, it would also have enabled the interior parts of the lamb to be inspected for hidden defects which would make the animal unsuitable.

II Chronicles 35:1-19 records that after the exile, Passover was re-instituted in Jerusalem as a *national* event. The Priests inspected the set apart lambs, the owner performed the slaughter, the priests caught and sprinkled the blood, skinned the animal, etc. The roasting of the lamb, etc., was done by the owner.

Ezra 6:19-22 records that after the Babylonian captivity, slaughtering the lamb for Passover was then generally a Temple centered national event at Jerusalem. Those who could not travel to Jerusalem would have performed the Passover slaughter domestically.

It is logical that the population in Jerusalem, the surrounding areas, and Israel itself, increased significantly over the years after the exodus from Egypt. The bible records that many pilgrims in the surrounding areas traveled to Jerusalem for the commanded holy convocations. It was considered an honor for those who lived in Jerusalem to provide a guest chamber, etc., for pilgrims to sleep in during feasts.

Over the years increasing numbers of people would have come to Jerusalem for the Passover and the Feast of Unleavened Bread. These ever larger multitudes would have required the priests to sacrifice an increasingly larger quantity of lambs during twilight. It is assumed that the number of priests had also increased along with the population but perhaps not enough.

At some point in Israel's history the priests must have realized that they did not have sufficient time to complete the slaughtering activities commanded in Exodus 12-2, all of which had to be completed *on* the 14th of Aviv between sunset of the 13th and darkness.

Apparently the religious establishment reinterpreted the meaning of the Hebrew phrase: 'bein ha arbim' i.e., 'between the two evenings' (setting times of the sun's disk), from sunset to darkness' which began Aviv 14 in Exodus, to now mean: 'after the heat of the day began to diminish (about mid-afternoon) to sunset of the 14th.' Technically, *both* periods of time were within the commanded 14th of the first month. When this change occurred is not stated in the in the scriptures, but there is proof it was in effect at the time of Yeshua's death.

From Josephus' *Wars, Book VI, Chapter IX, 3.*,

“So 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* (3:00 to 5:00 PM), but so that a company of not less than ten belong to each sacrifice...”

Passover In The New Testament

By the time of Yeshua the Anointed's death, it appears that the slaughter of the lamb, the roasting, and eating of it, and other activities, had become more of a national event, than a domestic one.

Aspects of the domestic Passover is still observed by some Jewish and Samaritan families. The comparison is mentioned in the book: *Prelude to Glory* by Wayne D. Leeper. Yeshua chose the twelve apostles as his family for the last supper. Yeshua said “I have eagerly *desired* to eat this Passover with you before I suffer”(Luke 22:15). It was a *domestic* event held at the *beginning* of 14 Nisan, after sunset of 13 Nisan.

Conversely, lambs for the *national* Passover would be slaughtered during the *afternoon* of 14

Nisan from about 3 PM to about 5 PM. The slaughtered lambs would be prepared for a meal which would take place *after* sunset of 14 Nisan, which also began 15 Nisan, the first day of the Feast of Unleavened Bread.

At Yeshua's the last supper all would have been reclined (not seated) facing a low table. They would have supported themselves on their left side and elbow, and eaten with their right hand. The youngest male, John, would have been on the right of the host Yeshua. Here he could lean on Yeshua's bosom as the scriptures record. Peter must have taken the place of lowest rank at the table, opposite John, because the bible records in Luke 22:24 that Peter ask John a question.

The position of honor on Yeshua's left was likely grabbed by Judas while the other apostles contended for a position of rank (Luke 22:24). Accordingly, a low conversation between Yeshua and Judas would not likely have been understood by those at the table, even Peter. The bible records in John 13:28-30 that some apostles enquired about just such a conversation.

It is recorded that at the Last Supper there was the accompaniment of wine with the meal, eating unleavened bread, a sop, the singing of an anthem (Psalm) at the end of the meal, and immediate departure without a closing prayer, etc. Although there were changes in the meal items of the domestic Passover since the Exodus (inclusion of wine), it appears such changes had divine sanction, likely to fit into Yeshua's destiny.

The bible records the betrayal, death, and entombment of Yeshua so they will not be repeated.

Being the Lamb of Yahweh, Yeshua likely died for our sins about the time when the lambs for Passover were being slaughtered for the *national* Passover to start at sunset.

The Gospels draw multiple parallels between the sacrifice of Yeshua, the perfect 'Lamb of Yahweh' through whom we can obtain eternal life, and the slaughter of a 'perfect' male yearling lamb for the pass-over meal to protect the lives of the Israelites about to leave Egypt.

The Time Of The Resurrection

Mat. 12:38-41 contains the prophetic words of Yeshua the Anointed about how long he would be in the tomb. When the Pharisees and teachers asked for a miraculous sign, he replied:

“A wicked and adulterous generation asks for a miraculous sign! But none shall be given it except the sign of Jonah. For as Jonah was three days and three nights in the belly of the huge fish, so the Son of Man will be *three days and three nights* in the heart of the earth.”

This is a total of 72 hours. Yeshua's execution occurred mid-afternoon (3 to 6 PM) on Wednesday, 14 Nisan, Passover day which then was also called the *preparation* day for the first day of Unleavened Bread - a High Sabbath in John 19:31).

In accordance with Daniel's prophecy, Yeshua was 'cut off' from earth during the middle of a

seven day week now called Wednesday. Luke says the Jewish establishment did not go into the Praetorium on Passover day. Likely this was to avoid defiling themselves from eating the feast which would take place *after* the sunset of Passover day.

Yeshua's entombment took place on Wednesday just before sunset "*as the Sabbath drew on*" (Luke 23:54). He was raised three days and three nights later just before sunset of the weekly Sabbath (17 Nisan), seventy-two hours after his entombment. Accordingly, He was *already risen* on the first day of the week, (Sunday) when Miram of Magdla came early to the tomb while it was still dark.

Few ask about the time discrepancy of the erroneous Good Friday Death - Easter Sunday Resurrection *myth* and Yeshua's prophecy about himself. Usually they will authoritatively proclaim that "it was really just parts of three days and three nights,"... as if *they* were there. In doing so they perpetuate yet another myth of 'human tradition.' How incredibly condescending of anyone to infer that Yeshua, who prophesied the duration of his own entombment, would be wrong about it!

Ancient Greek Idiom Reveals The Truth

The following is in large part from Frederick R. Coulter's excellent book: *A Harmony of the Gospels In Modern English*, 2001.

Knowledge of a *Wednesday crucifixion* was passed down for at least *three hundred years after* the founding of the apostolic church at Jerusalem following Yeshua's death. The *Didascalia Apostolorum* (Apostolic Constitutions), book V, section I, paragraph xiv, *which dates from the third century*, offers historical evidence that the belief in a Friday crucifixion was a *change* from the *original* teaching:

"For they began to hold a council against the Lord on the second day of the week, in the first month which is Xanthicus (Nisan); and deliberation continued on the third day of the week; but on the fourth day [Wednesday] they determined to take away His life by crucifixion."

A church historian explains the significance of this record: "the only reason can have been that Jesus' passion began on a *Wednesday*, i.e., the day when He was arrested [and crucified]" Lietzmann, *A History of the Early Church*, p. 69).

Advocates of a Sunday resurrection point to Luke 24:21 to support their belief that Yeshua rose from the dead at sunrise the first day of the week. Yet, the Gospels state that the women arrived at the tomb *very early while it was still dark* and found the tomb empty. Clearly Yeshua rose before sunrise. Yeshua's sign tells us that he would rise three days and three nights after he was entombed. Luke 23:54 shows he rose from the dead *just before sunset of the weekly Sabbath* which was three days and three nights after he was entombed.

The Easter Sunday resurrection myth has been further compounded by advocates not *understanding* of the Greek idiom in Luke 24:13-21. In these verses Yeshua's disciples on the way to Emmaus recounted the conspiracy, death, and entombment of Yeshua, ending with: "... besides all this, *today is the third day* since these things were done." This conversation took place late Sunday afternoon the same day that the tomb had been found empty in the morning.

The Greek of the Stephens Text, the same used by the translators of the 1611 KJV *literally* reads:

triten tauten hemeran agei aph hou
τριτην ταυτην ημεραν αγει αφ ου

"... all these things ⁴third ³this ⁵day ²brings ¹today since these things came to pass"...

A. T. Robinson, *Word Pictures in the New Testament*, s.v. Luke 24:21 informs us that this expression is a difficult Greek idiom to render into English. Its true meaning cannot be understood by translating literally, as was done in the KJV (and many other versions).

Edward Hobbs, a scholar who began teaching Greek about fifty years ago said "... the semantic value of a word should always be evaluated *contextually* ... The principal applies equally to individual words and to strings of words which are semantically opaque (i.e., idioms)." "We need to learn ... how the thinking itself was oriented differently (1997)."

In classical Greek literature *tritos* τριτος often appears as an expression of *completed time*. Josephus, in *Antiquities of the Jews*, 14:15:14, utilized the same expression in reference to Herod being made king.

The function of the Greek expression αφ ου *aph hou* is very precise in meaning. It is used in Classical Greek to delimit *a period of time that has been completed*. This expression was common in the fourth century B. C. E. in the Septuagint, later in Daniel 12:1, 1 Macc 9:29; 16:24; and 2 Macc 1:7, and Josephus, who wrote shortly after Luke.

In context, the disciples talking to Yeshua on the way to Emmaus on the first day of the week were referring to events *completed in the days previous to the day they talking*.

The bible does not give the year of Yeshua the Anointed's death. It does say he was about thirty years old when he began his ministry. Again, according to Daniel's prophecy, Yeshua was 'cut off' [from the earth] in the midst of a week of years, which is three and one half years. That seems the length of Yeshua's ministry.

The Date Of Passover The Year Yeshua The Anointed Died

The United States Naval Observatory, Astronomical Applications Dept. has a document titled: *Spring Phenomena, 25 BCE to 38 CE* which contains data for when Passover occurred on Wednesday during the period of its title. With scriptural year reckoning by Scott Nelson ([intercontinentalcog.org/Appendix/Passover-dates_26-34 AD](http://intercontinentalcog.org/Appendix/Passover-dates_26-34_AD)), Wednesday occurred in the year 27 CE (too early), and in the year 31 CE. Yeshua would have been the right age supposed for him on *Passover, Wednesday, April 25, 31 CE (Julian)*.

The church fathers in the *East*, centered in Jerusalem, observed the memorial of Yeshua's *death* on Passover until about the fourth century.

But the church fathers in the *West*, centered in Rome, assimilated the Scandinavian pagan traditions of Easter. This evolved into Easter eggs, bunnies, etc., and Easter Sunrise Service which was ostensibly to memorialize the *resurrection* (not the death). This was condemned back in Ezekiel 8:16 which says:

“You will see things that are even more detestable than this. Then he brought me into the inner court of the House of Yahweh, and there at the entrance to the Temple, between the Portico and the Altar, were about twenty-five men, with their backs toward the Temple of Yahweh and their faces toward the East; they were *bowing down* [in worship] *to the sun* in the East.”

Conclusion

It has been determined herein that: (a) that the year of Yeshua the Anointed's execution was on Wednesday April 25, 31 A.D., Julian, (b) the first day of the first month of the scriptural year is 1 Nisan, (c) the execution occurred on Passover day, 14 Nisan, (d) the prophesied middle of the literal week was Wednesday, (e) that Yeshua's death was at about the ninth hour (3 P.M.), and, according to Luke 23:54, the entombment was completed “as the [high] Sabbath drew on” (i.e., shortly before sunset on Wednesday at approximately 6 P.M.).

The bible records Yeshua's own words at the last supper about what his followers are to do. If we truly wish to be his followers we are to observe the *memorial* of his DEATH with unleavened bread and the fruit of the vine, as it says in I Cor. 11:24.

Observing the memorial of Yeshua's death is a reminder of all he gave up for us. He relinquished an indescribably glorious existence with his Father in the spirit realm. He became mortal, was hated, betrayed, falsely accused, unjustly tried, tortured, and shamefully executed for *we* sinful creatures! He gave his innocent life as a perfect sacrifice to his Father, to atone for *our* sins! It is summed up by Yeshua's words in John 15:12:

“greater love has no one than this, that he lay down his life for his friends.”

Knowing the above, why would anyone perpetuate the erroneous ‘Good’ Friday Death - Easter Sunday Resurrection myth?

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A Harmony of the Gospels in Modern English, Frederick R. Coulter, 1993, York Publishing Co.

The Christian Passover, Frederick R. Coulter, 2001, York Publishing Co.

Prelude to Glory, Wayne D. Leeper, 1987.

Excerpts from articles by William F. Dankerburg.

CongregationYHWHpc.com

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CHART The Good Friday Death - Easter Sunday Resurrection Myth

Gospel Verses Sequenced To Yeshua's Death And Resurrection.

The Gospel events in the days immediately leading to Yeshua the Anointed's death and afterward, vary slightly and the verses are not dated. However, the book, chapter, and verse order, provide clues to the time of an event's occurrence when the logical year, month, day, and date is utilized.

Instructions to assemble chart:

Remove the last four pages of this document. Arrange them in chronological order. Cut off the right margin of the 1st, 2nd, and 3rd page but not the tab at the end of the 'Julian' row. Assemble chart by bonding the cut right edge of the 1st page even with the left margin of the 2nd page. Repeat to the 4th page. Fold the assembly into successively smaller width pleats from the right side toward the left. Make folds even with the right edge of the 4th page. Reinsert assembly to this document.

The lower case letters (a, b, c, etc.) under the 'Night' and 'Day' row are the logical time the event cited in the Gospels occurred. For comparison the Hebrew sunset-to-sunset day reckoned row is shown offset to the Roman midnight-to-midnight reckoned row by six hours.

Nisan 8, Fifth Of The Sabbath (Thursday, March 30)

The Yeshua the Anointed travels to Jericho and stays at Zacchaeus's house during the day, then leaves perhaps about mid-afternoon. He stops and heals people as he travels. Likely some of the large number of pilgrims and followers would have gone on ahead to Jerusalem to secure a guest room for themselves since the Passover and the Feast of Unleavened Bread was eminent. Upon reaching Bethany about 13 miles distant, they likely told an acquaintance Lazarus, that Yeshua intended to stay with him that night. The scriptures show that Yeshua likely went on to Jerusalem and into the Temple courts. He looked around and likely saw evidence of commerce there. It being late, Yeshua left the Temple and arrived at Lazarus' house. He had supper with his apostles, his feet were anointed by Miriam of Magdla, and he slept there the night. Interestingly, Yeshua never slept one night in Jerusalem during his three and one-half year ministry.

Nisan 9, Eve Of The Sabbath (Friday, March 31)

On this preparation day for the weekly Sabbath, great multitudes went out of Jerusalem to greet Yeshua the Anointed coming from Bethany, 1.8 miles away across the Kidron Valley. Along the way the colt of a donkey is obtained at the village of Bethphage for Yeshua's triumphal entry into Jerusalem. He is greatly hailed as he travels. He cleanses the Temple courts of money changers and those selling doves, and prohibits those carrying merchandise to pass through the courts.

Interestingly, neither the high priests or their temple guards opposed Yeshua's cleansing of the courts. They certainly knew that commerce through there was prohibited because years earlier Nehemiah (13:19) had to do a similar thing. Yeshua returns to Bethany (likely he stayed the night at Lazarus' house).

Nisan 10, Sabbath (Saturday, April 1)

This same day the perfect male lambs to be sacrificed for Passover, are set apart from others. The Gospels do not mention this weekly Sabbath or specific activities related to it, only that Yeshua the Anointed taught daily in the Temple. This Sabbath is likely when the Hellenistic

Jews wanted to talk with Yeshua, yet he continued preaching. Later he hid himself. That evening Yeshua goes to the Mount of Olives (and likely on to Bethany to spend the night at Lazarus' house).

Nisan 11, First Of The Sabbath (Sunday, April 2)

This is the likely morning the fig tree was cursed. Yeshua went on to Jerusalem and taught in the Temple precincts. He is questioned by the chief priests, scribes and elders. Later he was questioned by the Pharisees and Sadducees. His response consists of parables, teaching, and eight 'woe to you' admonishments. Yeshua walks out of the Temple and goes to the Mount of Olives (and likely back to Lazarus's house).

Nisan 12, Second Of The Sabbath (Monday, April 3)

The cursed fig tree has withered. Early in the morning, people came as Yeshua taught daily at the Temple. ...*"Now the Passover and the Feast of Unleavened Bread were to come in two days"...* and he sent Peter and John into the city to get the room "where I may eat the Passover..." He goes to the Mount of Olives, sits, views the city, then gives the 'Olivet Discourse' to the apostles. Afterward they return to Bethany, this time to the house of Simon the Leper.

Nisan 13, Third Of The Sabbath (Tuesday, April 4)

After the sunset which began Nisan 13, Yeshua and the apostles were eating supper at the house of Simon the Leper. A woman anoints Yeshua on the head with perfume from an alabaster cruse. Judas then goes to the high priests and plots how he could deliver the Yeshua into their hands. During the day, Yeshua likely taught again at the Temple. The high priests desire to have Yeshua seized with as few people as possible knowing about it to avoid a riot amongst the people, such was Yeshua's high esteem. The chief priests and the elders assembled in the house of the high priest, whose name was Caiaphas, and made plans to kill Yeshua. *"It must not be during the festivities; there must be no disturbance among the people."* Yeshua goes to the upper room which had been prepared.

Nisan 14, Fourth Of The Sabbath, Passover (Wednesday, April 5)

Passover, also called the 'Preparation' [day] for the Feast of Unleavened Bread, begins after sunset of the 13th. Yeshua eats the last supper with his Apostles. He prays, was betrayed, falsely accused, tried, and scourged. Yeshua is executed and dies about the same time as the lambs are being sacrificed nationally, about 3 P.M. to 5 P.M. He was taken down from the torture stake, covered with Aloes and Myrrh, and is entombed *just before sunset*.

Nisan 15, Fifth Of The Sabbath (Thursday, April 6)

This is the first day of the Feast of Unleavened Bread which began at sunset the previous day.

The Passover meal was eaten nationally by Israel at this time. The first and seventh day are annual (High) Sabbaths in which no work is allowed. In the morning the chief priests go to the Praetorium but would not enter so they would not be defiled from participating in the feast.

Pontius Pilate met them outside but was not interested in their request to have Roman soldiers guard the tomb. He told them to use their [Temple] guard to secure and seal the tomb, which they did. The *first* 24 hour period that Yeshua is in the tomb ends late in the evening, just before sunset.

Nisan 16, Eve Of The Sabbath (Friday, April 7)

This is the preparation day for the *weekly* Sabbath. Merchants stop doing business late in the afternoon to have time for the family blessing at sunset. The gospels describe the grief stricken women's activities over the annual [High] Sabbath and Weekly Sabbath, but not chronologically. This is an attempt to do so.

A Synopsis Of The Women's Activities

Luke 23:55-56 ... "the women who had come with the Messiah from Galilee followed Joseph and saw the tomb and how his body was laid in it.

Then they went home and prepared spices and perfumes, but they rested on the [weekly] Sabbath"... Mark 16:1 "When the [High] Sabbath was over, Miriam of Magdala, and Miriam the mother of Jacob, and Salome, bought spices so that they might go and anoint him."

Yeshua's burial occurred shortly before the sunset of Passover day. It seems doubtful there was enough time for the women to travel back to Jerusalem, locate merchants who would sell anointing ingredients, go to their lodging (being from Galilee), and prepare the ingredients before the start of the Annual Sabbath at sunset, at which time no work was allowed.

If they had purchased and prepared anointing ingredients in anticipation of need, since the trial and execution started early Passover day, or because the Annual Sabbath would soon start, there is no mention of their having done so, or having applied the mixture before tomb closure.

The women would not have known beforehand the time of Yeshua's death. The gospels say they were present during the execution and entombment until shortly before sunset. Miriam of Magdala's activities are mentioned in Mat 27:55 and Mk 15:47. Her activities and those of other women logically show they bought and prepared the spices during the eve of the weekly Sabbath. The *second* 24 hour period of Yeshua Messiah being in the tomb ended just before sunset.

Nisan 17, Sabbath, (Saturday, April 8)

This is the weekly Sabbath. No work was allowed. It is the logical day that the women rested and would have prepared the spices after sunset. It is the *third* 24 hour period Yeshua Messiah was in the tomb. It will end just before sunset fulfilling Yeshua's 'three days and three nights' prophecy. Yeshua's sacrifice was acceptable to his Father evidenced by his Father raising him from the dead late on the Sabbath in accordance with the only sign that Yeshua gave.

Nisan 18, First Of The Sabbath, (Sunday, April 9)

In the morning the Elevated Offering is made to Yahweh by the High Priest who waved it high for all to see. Very early in the morning there was an earthquake which rolled the stone away from the opening of the tomb. The temple guards saw the tomb was empty and fled.

Miriam of Magdala went to the tomb to anoint the body of Yeshua. When she recognized him having resurrected, he said: “do not to touch me because I have not yet ascended to the Father.”

Yeshua the Anointed ascended to his Father, the ‘First of the First-Fruits’ of the living and the dead, who will meet Yeshua in the air at the his second coming. Yeshua also appeared to the two disciples on the way to Emmaus, and to the apostles late that [Sunday] evening (Luke 24:13-21).

It is likely that Yeshua, being the first-fruit of the harvest of those who will join him at his second coming, offered himself to his father Yahweh about the same time as the Elevated Offering was made at the Temple.

The Feast of Weeks (Day of Sabbaths, Pentecost) is counted starting on the first day *after* the weekly Sabbath, within the Feast of Unleavened Bread on the first day of the week. The count must include seven *complete* Sabbaths of days, the morrow, and total fifty days. The count ends also on the first day of the week. The end date varies from one lunisolar year to the next.

You have now established that the so-called Good Friday Death - Easter Sunday Resurrection myth *has no scriptural support*. The word ‘Easter’ is *not* in the ancient manuscripts but Passover is. Easter is of *pagan origin* as explained in any dictionary or encyclopedia.

The practice of observing Good Friday, Easter Sunrise Service, Easter Cantatas, Easter bunnies, colored eggs., etc.) is PAGAN. Observe Yeshua’s scriptural Passover memorial instead!