Explaining the Date of the Death and Resurrection of Yahusha HaMashiach

Prologue

A Chronological Intersection Model for the Birth, Ministry, and Death of Jesus of Nazareth

Abstract

This paper proposes a constrained chronological model for the life of Jesus of Nazareth based on the intersection of three independent scriptural markers: (1) the death of Herod the Great relative to Jesus' birth, (2) the fifteenth year of Tiberius Caesar marking the commencement of John the Baptist's ministry, and (3) the requirement that Jesus' death occur on Nisan 14 during daylight hours, corresponding to a Thursday afternoon. It is argued that only one historical configuration satisfies all three constraints simultaneously without contradiction, namely a crucifixion in 27 CE following the beginning of Jesus' ministry in 26 CE and a birth in the range of 4–3 BCE.

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1. Methodological Framework

Chronological reconstructions of the New Testament period often privilege a single datum—such as the year of the crucifixion—while adjusting or minimizing others. This study adopts a different approach: **all explicit biblical**

chronological indicators are treated as binding constraints, and only those historical reconstructions that satisfy *all* constraints concurrently are considered viable.

Three independent vectors are identified as non-negotiable:

1. Jesus' birth must precede the death of Herod the Great.[1]
2. John the Baptist's ministry must begin in the fifteenth year of Tiberius Caesar.[2]
3. Jesus' death must occur on Nisan 14 during daylight hours.[3]

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2. Vector A: Herod the Great and the Birth of Jesus

2.1 Scriptural Data

The Gospel of Matthew explicitly places the birth of Jesus prior to the death of Herod the Great.[4] Following the visit of the Magi, Herod orders the execution of male children in Bethlehem "two years old and under," based on the time he had "diligently inquired" from them.[5]

2.2 Observations

The two-year age range reflects Herod's precautionary response rather than a precise indication of Jesus' age. Matthew's narrative implies that Jesus was no longer a newborn at the time of the Magi's visit, describing Him as a "child" (παιδίον) residing in a house rather than a manger.[6]

Josephus records that Herod's terminal illness was prolonged and severe, suggesting that Herod's final months were marked by physical debilitation and political instability.[7] No such condition is mentioned at the time of Herod's interaction with the Magi, implying a temporal gap between Jesus' birth and Herod's death.

2.3 Chronological Constraint

Jesus' birth must therefore precede Herod's death by a meaningful interval, plausibly extending beyond infancy. If Herod's death is dated later than the traditional 4 BCE—such as 1 BCE or early 1 CE—then Jesus' birth naturally falls within the range of approximately **4–3 BCE**.

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3. Vector B: The Fifteenth Year of Tiberius Caesar

3.1 Scriptural Data

Luke provides a precise regnal marker for the beginning of John the Baptist's ministry, stating that "the word of God came unto John… in the fifteenth year of the reign of Tiberius Caesar."[8] Jesus' baptism and public ministry follow shortly thereafter.[9] Luke further notes that Jesus was "about thirty years of age" at the commencement of His ministry.[10]

3.2 Regnal Assumptions

This study adopts the following historically attested premises:

- Tiberius exercised imperial authority beginning in **12 CE**, when he was granted co-regency with Augustus.[11]
- Regnal years are counted **inclusively**, a common ancient Near Eastern practice.[12]

3.3 Result

Under these assumptions, the fifteenth year of Tiberius corresponds to **26 CE**. Consequently:

- John the Baptist's ministry begins in 26 CE.

- Jesus’ baptism and ministry commence shortly thereafter, in 26–27 CE.

This chronology coheres with Luke’s narrative sequence and Jesus’ stated approximate age.

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4. Vector C: The Death of Jesus on Nisan 14

4.1 Scriptural Data

The Fourth Gospel explicitly states that Jesus was crucified on “the day of preparation of the Passover.”[13] According to the Torah, Passover occurs on **Nisan 14**.[14] Biblical days are reckoned from sunset to sunset, not midnight.[15]

4.2 Chronological Constraint

For Jesus to die on Nisan 14 during daylight hours, the following conditions must be met:

1. Nisan 14 must begin at sunset on Wednesday evening.
2. Daylight hours must extend into Thursday afternoon.
3. The death must occur before sunset, prior to the commencement of Nisan 15.

4.3 Calendar Result

When applying an observational Jewish calendar model without post-biblical postponement rules, **27 CE** uniquely satisfies these conditions, yielding a Thursday-afternoon crucifixion on Nisan 14.

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5. Intersection of the Three Vectors

Constraint	Required Outcome	Satisfied in 27 CE
Herod dies after Jesus' birth	Birth ~4–3 BCE	✓
Tiberius year 15	Ministry begins in 26 CE	✓
Nisan 14 timing	Thursday crucifixion	✓

No alternative chronology satisfies all three vectors simultaneously without altering regnal reckoning, compressing infancy narratives, or redefining Passover chronology.

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6. Falsifiability

This model is falsifiable under any of the following conditions:

1. Conclusive evidence that Herod the Great died in 4 BCE.
2. Demonstration that Tiberius' regnal years must begin exclusively in 14 CE.
3. Proof that Nisan 14 cannot occur on a Thursday in 27 CE under an observational calendar.

Absent such demonstrations, the proposed intersection remains internally coherent and textually grounded.

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7. Conclusion

When biblical chronology is treated as a system of interlocking constraints rather than isolated data points, the intersection of Herodian, Tiberian, and Passover markers yields a consistent reconstruction in which Jesus of Nazareth was born circa 4–3 BCE, began His ministry in 26 CE, and was crucified on Nisan 14 in 27

CE.

Footnotes

1. Matthew 2:1–15
2. Luke 3:1–2
3. John 19:14; Exodus 12:6
4. Matthew 2:1
5. Matthew 2:16
6. Matthew 2:11
7. Josephus, *Antiquities* 17.6–8
8. Luke 3:1
9. Luke 3:21–23
10. Luke 3:23
11. Tacitus, *Annals* 1.3; Velleius Paterculus 2.121
12. Jack Finegan, *Handbook of Biblical Chronology*, rev. ed.
13. John 19:14, 31
14. Leviticus 23:5
15. Genesis 1:5

In the Julian calendar, Wednesday, April 9, in the year 0027 at sundown began the 14th of Nisan, in the year 3787 of the Jewish calendar.

The reason people do not understand which day of the week that Yahusha was crucified when they read the scriptures is that they do not understand the Preparation **Days** in Jewish tradition. In calculating which day of the week a Festival or a Preparation Day begins and ends, you must understand that our calendar and its corresponding dates begin and end at midnight. But a Jewish day and its corresponding date begin and end at sundown.

Calculating the day and year that Yahusha was arrested, tried, and crucified depends on four factors and a correct understanding of the Jewish calendar and the festival of Passover.

The explanations and teachings we have in the church today look like this:



What it should look like is this:



To arrive at the correct answer, the following factors must be established.

- The correct day of Yahusha's death
- The correct year of the death of Herod the Great
- The correct year of the fifteenth year of the reign of Tiberius Caesar
- The correct year in which the 14th of Nisan began on a Wednesday evening
- The correct understanding of the Preparation Day during that week
- The correct teaching of the length of Yahusha's ministry

I will take these in order as listed, and you will see that when we have the correct information, everything lines up perfectly, just as the Word of God says.

#1. The correct day of Yahusha's death

This seems to be the simplest of questions, yet it has become the stumbling block of all the research. College professors, historians, and other scholars, for some unknown reason, all want to assume the Messiah died on Friday. Huh?

Children typically begin learning the days of the week at a very young age, often as early as preschool or kindergarten. By the time they reach the age of 5 or 6, most children can recognize and recite the days of the week in order. They may learn the days through songs, repetitive activities, visual aids like calendars, or daily routines that reinforce the concept of the seven-day week.

And yet, the above-named scholarly group claiming to be experts in the scriptures tries to squeeze three days and three nights between Friday afternoon and before sunrise on Sunday. Huh?

Not surprisingly, the organized churches in the West, in their ridiculous celebration of Easter, which has absolutely nothing to do with Passover, celebrate Good Friday as the day of Yahusha's death. The whole thing is mindless! Even a 5- or 6-year-old knows you cannot squeeze three days and three nights between Friday afternoon and before sunrise on the following Sunday.

Here are the scriptures in case someone out there is not familiar with them.

Mat 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Mat 12:39 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:

Mat 12:40 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.

The story of Jonah and the whale is one of the most well-known stories in the Bible. It is a favorite taught to little children in Sunday School. It is absurd to claim that college professors, historians, and other biblical scholars would be unfamiliar with the meaning of the above scriptures. Clearly, Yahusha did not die on Friday!

Let's do the math so everyone can see the answer. Mary Magdalene was the first to arrive at Yahusha's tomb early on Sunday morning, before the first light, that is, before dawn. Here are the scriptures.

Matthew's account:

Mat 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.*

Mat 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Mat 28:3 His countenance was like lightning, and his raiment white as snow:

Mat 28:4 And for fear of him the keepers did shake, and became as dead men.

Mat 28:5 And the angel answered and said unto the women, Fear not ye: for ***I know that ye seek Jesus, which was crucified.***

Mat 28:6 ***He is not here: for he is risen,****as he said. Come, see the place where the Lord lay.*

Mark's account:

Mrk 16:1 ***And when the sabbath was past, Mary Magdalene,****and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.*

Mrk 16:2 ***And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.***

Mrk 16:3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

Mrk 16:4 And when they looked, they saw that the stone was rolled away: for it

was very great.

Mrk 16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Mrk 16:6 And he saith unto them, ***Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here:*** *behold the place where they laid him.*

Luke's account:

Luk 24:1 ***Now upon the first day of the week, very early in the morning,*** *they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.*

Luk 24:2 And they found the stone rolled away from the sepulchre.

Luk 24:3 And they entered in, ***and found not the body of the Lord Jesus.***

Luk 24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Luk 24:5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

Luk 24:6 ***He is not here, but is risen:*** *remember how he spake unto you when he was yet in Galilee,*

Luk 24:7 Saying, ***The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.***

John's account:

Jhn 20:1 ***The first day of the week cometh Mary Magdalene early, when it was yet dark,*** *unto the sepulchre, and seeth the stone taken away from the sepulchre.*

Jhn 20:2 Then she runneth, and cometh to Simon Peter, and to the other disciple,

whom Jesus loved, and saith unto them, ***They have taken away the Lord out of the sepulchre, and we know not where they have laid him.***

Jhn 20:11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

Jhn 20:12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

Jhn 20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

Jhn 20:14 And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus.

Jhn 20:15 ***Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.***

Jhn 20:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Matthew, Mark, Luke, and John have established that Yahusha rose from the dead before dawn on Sunday Morning. Let's work backward from there 3 days and 3 nights. Saturday night, Saturday day, Friday night, Friday day, Thursday night, Thursday Day. Nothing complicated about it! Yahusha died on Thursday, during the day.

Fact #1 Yahusha died on Thursday, during the day.

#2. The correct year of the death of Herod the Great

It is necessary to establish the approximate date of Herod the Great's death to establish the approximate year of Yahusha's birth. The two are connected because of the visit of the wise men from the east and the subsequent murder ordered by Herod of all children two years of age and younger in Bethlehem. Since we are certain Herod ordered this heinous act, it gives us an approximate timeline for the birth of Yahusha.

Here are the scriptures:

The Visit of the Wise Men

Mat 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Mat 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Mat 2:3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

Mat 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Mat 2:5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

Mat 2:6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Mat 2:7 ***Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.***

Mat 2:8 And he sent them to Bethlehem, and said, Go and search diligently for the

young child; and when ye have found him, bring me word again, that I may come and worship him also.

Mat 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

Mat 2:10 When they saw the star, they rejoiced with exceeding great joy.

Mat 2:11 And when they were come into the house, they saw the ***young child*** *with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.*

Mat 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Flight to Egypt

Mat 2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: ***for Herod will seek the young child to destroy him.***

Mat 2:14 When he arose, he took the young child and his mother by night, and departed into Egypt:

Mat 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Herod Kills the Children

Mat 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, ***from two years old and under, according to the time which he had diligently enquired of the wise men.***

Mat 2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Mat 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

We are instructed from the scriptures that Yahusha had been born approximately 2 years **before Herod's order** to kill all the children in Bethlehem. This is important to our calculation.

Scholars' conclusions regarding the date of the death of Herod the Great vary, and there is ongoing debate and scholarly discussion on this topic. While there is no universally accepted consensus, scholars generally fall into different camps regarding the dating of Herod's death.

1. Some scholars argue for a date around 4 BCE: One line of scholarly thought suggests that Herod died around 4 BCE, based on interpretations of historical and archaeological evidence, as well as analysis of ancient sources such as Josephus. This view posits that Herod's death occurred shortly after a lunar eclipse, which Josephus mentions as occurring before Herod's death.

2. Others propose a later date, around 1 BCE or 1 CE: Alternatively, some scholars advocate for a later date for Herod's death, citing additional historical and astronomical evidence. This perspective suggests that Herod's death occurred after the lunar eclipse mentioned by Josephus, placing it closer to 1 BCE or 1 CE.

We need to know the approximate year of Yahusha's birth to establish the approximate year of Yahusha's baptism by John the Baptist, some 30 years later. This year must also coincide with the 15th year of the reign of Tiberius Ceasar which we will get into next. When established, that year must also be **one year before** Nisan 14, which begins at sundown on a Wednesday. When these three vectors intersect correctly, we have our date.

We need to subtract 2+ years from Herod's death to arrive at the approximate birth year of Yahusha. Herod died from a torturously painful, rotting illness. During his illness, he attempted suicide. There is no mention of his illness when he met with the wise men, so conservatively, I think we can subtract 3 years from the time of his death to the birth of Yahusha.

Using the date of 4 BCE for Herod's death would put Yahusha's birth at 7 BCE. Adding 30 years, we arrive at 23 CE, which will not correlate with the 15th year of the reign of Tiberius Caesar. Therefore, we must eliminate 4 BCE as a date of Herod's death. Our other options are 1 BCE and 1 CE, which are sequential years. (There is no year 0.) Subtracting 3 years from 1 BCE and 1 CE respectively, **we arrive at 4 BCE and 3 BCE** for the birth of Yahusha. These are the years we must work with.

Now that we have the approximate year of Herod's death, we can establish the approximate year of Yahusha's baptism by John, which signaled the beginning of Yahusha's ministry. Here are the scriptures:

Luk 3:21 Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened,

Luk 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Luk 3:23 And Jesus himself began to be about thirty years of age,

This places the baptism of Yahusha at approximately 26 or 27 CE.

#3. The correct year of the fifteenth year of the reign of Tiberius Caesar

According to the Gospel of John 3:1-3 *Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests,* ***the word of God came unto John*** *the son of Zacharias in the wilderness. And he came into all the country about Jordan,* ***preaching the baptism of repentance*** *for the remission of sins;*

It was during this time that Yahusha Ha Masciach came to John to be baptized of him.

The debate among scholars about the year in which Tiberius Caesar began his reign is similar to the debate about Herod's death. There is a majority view and a minority view.

In ancient times, rulers often dated events according to the years of their reign, known as regnal years. Determining the start of a ruler's reign and counting forward from there can help establish specific years within their reign. For Tiberius Caesar, scholars typically consider his accession to power, which occurred in 14 CE after the death of Augustus Caesar, as the starting point for his regnal years.

The minority view is that Tiberius Caesar came to power while Augustus Caesar was still alive in 12 CE and therefore his regnal years should be calculated from 12 CE.

Also, there is the reckoning of the first year of his reign as inclusive or exclusive. Tradition has it that the first year of a ruler's reign is counted as year one even if he comes to power at the end of that year. This is important to our calculation.

If you accept the majority view of 14 CE as the first year of his reign, that would put Yahusha's baptism at 28 or 29 CE and his birth at 1 or 2 BCE, which does not fit with Herod's death. If you accept the minority view of 12 CE, that would put Yahusha's baptism at 26 or 27 CE and his birth at 4 BCE or 3 BCE, which agrees with our conclusion from Herod's death.

As we will discover, 26 CE will be the perfect answer. This is because the first year of his reign is inclusive, which means you count it as year one. You may say that 12 + 15 = 27, not 26. But if 12 is considered the first year of his reign, then the calculation is 12 being year one + 14 more years = 26.

Fact #2 Yahusha began his ministry in the year 26 CE.

#4. The correct year in which the 14th of Nisan began on a Wednesday evening

We have already established that Yahusha died on a Thursday afternoon. It is also clear from scripture that the date of His death was Nisan 14, the first day of the feast of Passover.

Our days and dates change at midnight every day. In the Hebrew calendar, every

day and every date change at sundown. Therefore, Nisan 14 in the year 27 CE began on Wednesday evening and continued until Thursday evening.

The chart below, used by permission, shows that the only year that fulfills the requirements **set forth by scripture** for the death of the Messiah is the year 27 CE. For further information about the calculation of the Molad and the Jewish Calendar, please follow this link: http://www.studiesintheword.org/original_calendar.htm#SECTION1

NISAN 14, 22-36 A.D.

			JEWISH CALENDAR		MOLAD ONLY		NEW MOON (ASTRONOMICAL)			
ROMAN YEAR	JEWISH YEAR	MOLAD NISAN	NISAN 1	NISAN 14	NISAN 1	NISAN 14	CONJUNCTION DATE AND TIME	NISAN 1	NISAN 14	VERNAL EQUINOX
22	3782	Sat, 3/21, 0913	Sun	Sat	Sat	Fri	Sat, 3/21, 0332	Sat	Fri	3/23, 0412
23	3783	Wed, 3/10, 1802(1743)	Thu	Wed	Thu	Wed	Wed, 3/10, 1320	Wed	Tue	3/23, 1031
24	3784	Tue, 3/28, 1535	Thu	Wed	Tue	Mon	Tue, 3/28, 1324	Tue	Mon	3/22, 1621
25	3785	Sun, 3/18, 0023	Tue	Mon	Sun	Sat	Sun, 3/18, 0608	Sun	Sat	3/22, 2210
26	3786	Thu, 3/7, 0912	Sat	Fri	Thu	Wed	Sat, 4/6, 0650	Sat	Fri	3/23, 0405
27	3787	Wed, 3/26, 0645	Thu	Wed	Wed	Tue	Wed, 3/26, 2018	Thu	Wed	3/23, 0947
28	3788	Sun, 3/14, 1533	Tue	Mon	Sun	Sat	Mon, 3/15, 0248	Mon	Sun	3/22, 1533
29	3789	Sat, 4/2, 1306	Sun	Sat	Sat	Fri	Sat, 4/2, 1953	Sun	Sat	3/22, 2129
30	3790	Wed, 3/22, 2155	Thu	Wed	Thu	Wed	Wed, 3/22, 2010	Thu	Wed	3/23, 0319
31	3791	Mon, 3/12, 0643	Tue	Mon	Mon	Sun	Mon, 3/12, 0043	Mon	Sun	3/23, 0908
32	3792	Sun, 3/30, 0416	Tue	Mon	Sun	Sat	Sat, 3/29, 2223	Sun	Sat	3/22, 1455
33	3793	Thu, 3/19, 1305	Sat	Fri	Thu	Wed	Thu, 3/19, 1301	Thu	Wed	3/22, 2042
34	3794	Mon, 3/8, 2153	Tue	Mon	Tue	Mon	Wed, 4/7, 1204	Wed	Tue	3/23, 0231
35	3795	Sun, 3/27, 1926	Tue	Mon	Mon	Sun	Mon, 3/28, 0627	Mon	Sun	3/23, 0812
36	3796	Fri, 3/16, 0415	Sat	Fri	Fri	Thu	Fri, 3/16, 1809(1748)	Sat	Fri	3/22, 1356

NOTES:
All times are at Jerusalem. In 30 AD, the Nisan 1 conjunction occurred 7 hours before the equinox.
The time shown in parenthesis is sunset in Jerusalem on the date shown.
Nisan 1 in the Jewish calendar has been adjusted by any postponements of the following Tishri 1 in the same way the Jewish calendar does today, even though postponements apparently did not begin until the 4th century.
Nisan 1 in the Molad Only column was calculated from the Molad Nisan only. It is not adjusted by any postponements of Tishri 1.
It should be kept in mind that the Jewish year includes portions of two Roman years: The year shown and the fall months of the previous Roman year. e.g. Jewish year 3782 starts in the fall of Roman year 21 and ends in the fall of Roman year 22.
In Roman year 23, Molad Nisan occurs on March 10th, which places Passover on March 23rd, the same day as the spring equinox.
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For further information and an explanation of the above chart, please follow this link: http://www.studiesintheword.org/original_calendar.htm

Fact #3 The year 27 CE, the 14th of Nisan occurs on a Wednesday evening and ends on Thursday evening.

#5. The correct understanding of the Preparation Day during THAT week

This is the law of Moses concerning Yahuah's Passover and the Feast of Unleavened Bread.

*Lev 23:4 These are the feasts of the YAHUAH, even **holy convocations,** which ye shall proclaim in their seasons.*

*Lev 23:5 In the **fourteenth day of the first month at even is YAHUAH'S Passover.***

*Lev 23:6 And on the **fifteenth day of the same month is the Feast of Unleavened Bread** unto the YAHUAH: seven days ye must eat unleavened bread.*

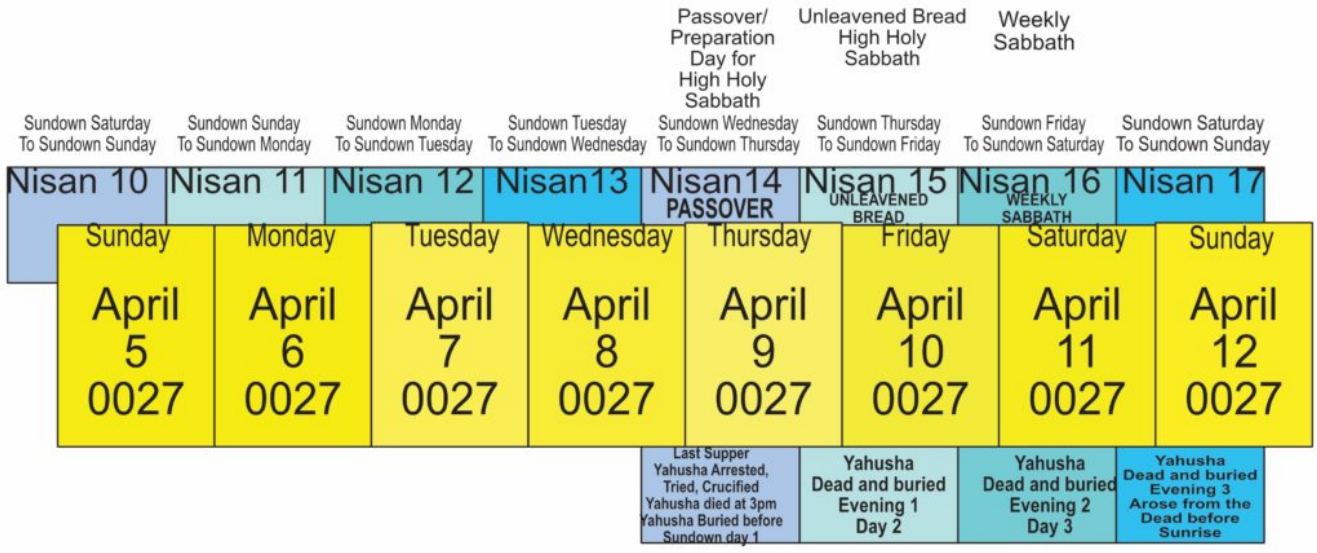
*Lev 23:7 In the **first day ye shall have an holy convocation:** ye shall do no servile work therein.*

Lev 23:8 But ye shall offer an offering made by fire unto YAHUAH seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

The first month of the religious year in the Hebrew calendar is Nisan. Therefore,

on the 14th day of the month of Nisan is Yahuah's Passover. The next day, the 15th of Nisan, is the first day of the Feast of Unleavened Bread. It is a special sabbath. Special sabbaths are high holy days similar to weekly sabbaths in which no servile work can be performed. Thu,s there is a preparation day for a high holy day in the same manner as a preparation day for a weekly sabbath. All the cooking, cleaning, shopping, and any work that needs to be done must be done before the sabbath that begins at sundown.

Below is the week of Yahusha's last supper, arrest, trial, and crucifixion. Nisan 14, Yahuah's Passover, begins on Wednesday night at sundown and continues until Thursday night at sundown. This is also the preparation day for the high, holy sabbath that is Nisan 15, the first day of the Feast of Unleavened Bread. Therefore, Nisan 15 begins at sundown on Thursday and ends at sundown on Friday. This high holy day supersedes what otherwise would be the preparation day for the weekly sabbath that begins at sundown on Friday. Therefore, when you read about the preparation day in the Gospel's account of crucifixion week, the preparation day that is being referred to is Nisan 14, Passover, Wednesday sundown to Thursday sundown.



Below I have taken some scriptures from Matthew, Mark, Luke, and John's account of the Last Supper, arrest, trial, and crucifixion of Yahusha relevant to

the calendar above. It is not the complete account of each Gospel to save time reading. Of course, the complete accounts are in your Bible.

Before we begin, I need to explain the difference between Passover and the Feast of Unleavened Bread. The law of Moses states that Nisan 14 is Yahuah's Passover and Nisan 15 is the first day of the Feast of Unleavened Bread. As time passed, the Jews began to refer to these two celebrations as Passover or the Feast of Unleavened Bread interchangeably. Matthew, Mark, and Luke chose to call it the Feast of Unleavened Bread, whereas John called it Passover.

Matthew Account

Mat 26:17 ***Now the first day of the feast of unleavened bread,*** *the disciples came to Jesus, saying unto him, Where wilt thou that* ***we prepare for thee*** *to* ***eat the Passover?***

- This is Wednesday, Nisan 13, during the day. They will eat the Passover that very evening, after sunset, which is when their calendar changes from Nisan 13 to Nisan 14. Nisan 14 lasts from sundown Wednesday night to sundown Thursday night.

Mat 26:18 *And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples.*

Mat 26:19 *And the disciples did as Jesus had appointed them; and they made ready the Passover.*

Mat 26:20 *Now* ***when the even was come,*** *he sat down with the twelve.*

- When even the was come signifies it is now after sundown on Wednesday, which has now become Nisan 14.

Mat 26:31 *Then saith Jesus unto them, All ye shall be offended because of me* ***this night:*** *for it is written, I will smite the shepherd, and the sheep of the flock*

shall be scattered abroad.

Mat 26:32 *But after I am risen again,* ***I will go before you into Galilee.***

Mat 27:1 ***When the morning was come,*** *all the chief priests and elders of the people took counsel against Jesus to put him to death:*

- This is the morning after the last supper; it is Thursday morning, but still Nisan 14.

Mat 27:2 *And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.*

Mat 27:15 ***Now at that feast*** *the governor was wont to release unto the people a prisoner, whom they would.*

- **Passover (Pesach)** starts on the evening of Nisan 14 and continues until Nisan 15, transitioning seamlessly into the Feast of Unleavened Bread. Therefore, the two observances are often collectively referred to as Passover, though they are distinct feasts. As far as the Roman Governor is concerned, it is all one eight-day feast.

Mat 27:26 *Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.*

Mat 27:35 *And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*

Mat 27:45 ***Now from the sixth hour there was darkness over all the land unto the ninth hour.***

Mat 27:46 ***And about the ninth hour*** *Jesus cried with a loud voice, saying, Eli,*

Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Mat 27:50 *Jesus,* ***when he had cried again with a loud voice, yielded up the ghost.***

- The ninth hour of the day is 3 pm. At this point, Yahusha is dead. This begins his time in the heart of the earth. Thursday afternoon, still Nisan 14, is day 1 in the heart of the earth.

Mat 27:57 ***When the even was come,*** *there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:*

Mat 27:58 *He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.*

Mat 27:62 ***Now the next day, that followed the day of the preparation,*** *the chief priests and Pharisees came together unto Pilate,*

- The day of preparation referred to here is Nisan 14, Passover, which precedes the first day of the Feast of Unleavened Bread, which is a high holy sabbath, Nisan 15. The preparation for a high holy sabbath is similar to the preparation for the weekly sabbath.
- When a High Holy Day (also known as a Yom Tov) precedes a weekly Sabbath (Shabbat), there are specific rules and customs in Jewish law regarding work, known as "servile work." Here is a summary of these rules and their application:

General Rules for High Holy Days (Yom Tov):

1. **Prohibition of Work:**
   - Similar to the weekly Sabbath, work is generally prohibited on Yom Tov. However, there are some differences in the types of work that are allowed.
2. **Allowed Work (Melachot):**

- On Yom Tov, work related to food preparation, carrying, and certain other activities necessary for the celebration of the festival are permitted. This includes:
    - Cooking and baking.
    - Lighting a flame from an existing flame (but not creating a new flame).
    - Carrying objects from a private domain to a public domain and vice versa.

Special Considerations When Yom Tov Precedes Shabbat:

When a Yom Tov falls on a Thursday sundown and continues until Friday sundown and is immediately followed by Shabbat (a weekly sabbath), additional rules apply to ensure proper observance of both days.

1. **Eruv Tavshilin:**
    - **What is it?**: An Eruv Tavshilin is a ritual that allows Jews to prepare food on Yom Tov for Shabbat.
    - **How it works**: Before Yom Tov begins (usually on the eve of the Yom Tov), a person sets aside some food (typically a cooked item and a baked item) with a specific blessing and declaration. This act permits the preparation of meals on Yom Tov for Shabbat, which would otherwise be prohibited.
2. **Lighting Candles:**
    - Candles are lit before the onset of Yom Tov (before sunset on Thursday), and additional candles are lit for Shabbat on Friday before sunset.
    - On Friday, the Shabbat candles must be lit from an existing flame, as creating a new flame is prohibited.
3. **Carrying and Transportation:**
    - Carrying in public areas is allowed on Yom Tov if there is an Eruv (a symbolic boundary that allows carrying within its perimeter). However, the same Eruv must be valid and in place for Shabbat.

4. **Cooking and Baking:**
    - Cooking for Shabbat on Yom Tov is allowed only if the Eruv Tavshilin has been made. This enables preparations to be made on Friday for meals to be eaten on Shabbat.

Summary:

When a High Holy Day precedes a weekly Sabbath:

- **Eruv Tavshilin**: Must be prepared before the Yom Tov to allow food preparation on Yom Tov for Shabbat.
- **Lighting Flames**: Candles must be lit from an existing flame on Friday for Shabbat.
- **Carrying**: Permitted if an Eruv is in place.

These rules ensure that the sanctity and rest required on both Yom Tov and Shabbat are observed while also allowing for the practical needs of food preparation and other essential activities.

Mat 27:63 *Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.*

Mat 27:64 *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.*

Mat 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.*

- The end of the sabbath referred to here is the end of the weekly sabbath. Dawn on the first day of the week is obviously Sunday morning.

Mat 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Mat 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Mat 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Mat 28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Mat 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Mat 28:17 And when they saw him, they worshipped him: but some doubted.

Mark Account

Mrk 14:12 ***And the first day of unleavened bread, when they killed the passover,*** *his disciples said unto him, Where wilt thou that we* ***go and prepare*** *that thou mayest eat the Passover?*

- Again, this is Nisan 13 during the day. Nisan 14 will begin at sundown on this day. Again, Mark calls it the first day of unleavened bread although he is talking about Nisan 14, Yahuah's Passover, because he says it is the day when they killed the Passover. The day they kill the Passover lamb is Nisan 14.

Mrk 14:16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

Mrk 14:17 ***And in the evening he cometh with the twelve.***

- Evening, sundown, begins Nisan 14, Yahuah's Passover

Mrk 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

Mrk 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

Mrk 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Mrk 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Mrk 14:26 And when they had sung an hymn, they went out into the mount of Olives.

Mrk 14:32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

Mrk 14:37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

Mrk 14:39 And again he went away, and prayed, and spake the same words.

Mrk 14:40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

Mrk 14:41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

Mrk 14:42Rise up, let us go; lo, he that betrayeth me is at hand.

Mrk 14:43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and

the scribes and the elders.

- Yahusha is betrayed and arrested on the evening of Nisan 14

Mrk 14:53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

- Yahusha is tried and punished on the morning of Nisan 14. It is now Thursday on our calendars.

Mrk 15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

Mrk 15:6 Now at that feast he released unto them one prisoner, whomsoever they desired.

- It is still Nisan 14 that is why the feast is referenced

Mrk 15:15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Mrk 15:21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Mrk 15:22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Mrk 15:25 And it was the third hour, and they crucified him.

- The third hour of the day is 9 AM

Mrk 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mrk 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi,

lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Mrk 15:37 And Jesus cried with a loud voice, and gave up the ghost.

- The ninth hour of the day is 3 PM. This is the time that Yahusha died. Six hours on the cross according to Mark.

Mrk 15:42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

- **Greek Words:** ὀψίας γενομένης (opsias genomenēs)
- **Translation:** "when evening had come" or "when it was evening"

This phrase indicates the time period **just before sunset**, as the day transitions to the evening.

- Because it is before sunset it is still Nisan 14, the preparation day for the high holy sabbath, Nisan 15, that begins at sunset.
- The phrase 'because it was the preparation, that is, the day before the sabbath' is the part that causes people to error. The sabbath spoken of here is the high holy sabbath that is Nisan 15. It begins on this week at sunset on Thursday and ends at sunset on Friday.
- Most people who are not educated on the Jewish Festivals think the sabbath referred to here is the weekly sabbath that begins at sundown on Friday and ends at sundown on Saturday. That is where they get the idea that Yahusha was crucified on Friday.

Mrk 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Mrk 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

Mrk 16:2 And very early in the morning the first day of the week, they came unto

the sepulchre at the rising of the sun.

Mrk 16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

Mrk 16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

Mrk 16:7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

Mrk 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

The Luke Account

Luk 22:7 ***Then came the day of unleavened bread, when the passover must be killed.***

Luk 22:8 And he sent Peter and John, saying, ***Go and prepare*** *us the passover, that we may eat.*

- Here Luke calls Passover the Feast of Unleavened Bread. It is obviously Wednesday, during the day, which is still Nisan 13 until sundown when it will become Nisan 14, Passover. It is obvious because the Passover lamb must be killed on Nisan 14. Nisan 15, the first day of the feast of unleavened bread is a high holy day. No servile work can be done on it. Yahusha would never send someone to make preparations on that day.

Luk 22:14 And when the hour was come, he sat down, and the twelve apostles with him.

*Luk 22:15 And he said unto them, With desire I have desired to eat this **Passover** with you before I suffer:*

Luk 22:37For I say unto you, that this that is written must yet be accomplished in me, "And he was reckoned among the transgressors": for the things concerning me have an end.

Luk 22:39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Luk 22:40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

Luk 22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Luk 22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

Luk 22:46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Luk 22:47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

Luk 22:48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Luk 22:52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with

swords and staves?

Luk 22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Luk 22:54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

Luk 22:66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

Luk 22:67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

Luk 22:70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

Luk 22:71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Luk 23:1 And the whole multitude of them arose, and led him unto Pilate.

Luk 23:3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

Luk 23:4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

Luk 23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Luk 23:6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

Luk 23:7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

Luk 23:13 And Pilate, when he had called together the chief priests and the rulers and the people,

Luk 23:14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

Luk 23:15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

Luk 23:16 I will therefore chastise him, and release him.

Luk 23:17 (For of necessity he must release one unto them at the feast.)

Luk 23:18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

Luk 23:19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

Luk 23:20 Pilate therefore, willing to release Jesus, spake again to them.

Luk 23:21 But they cried, saying, Crucify him, crucify him.

Luk 23:22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

Luk 23:23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

Luk 23:24 And Pilate gave sentence that it should be as they required.

Luk 23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

Luk 23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Luk 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

Luk 23:45 And the sun was darkened, and the veil of the temple was rent in the midst.

Luk 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

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

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

Luk 23:52 This man went unto Pilate, and begged the body of Jesus.

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

Luk 23:54 ***And that day was the preparation,*** *and the sabbath drew on.*

- Yahusha died at 3 pm Thursday afternoon. It was Nisan 14. At sundown that same day it became Nisan 15. The sabbath that drew on is Nisan 15, the high holy sabbath beginning at sundown that day.

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

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

- The sabbath day they rested was sundown Thursday to sundown Friday the high holy sabbath and sundown Friday to sundown Saturday the weekly Sabbath.

Luk 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

Luk 24:2 And they found the stone rolled away from the sepulchre.

Luk 24:3 And they entered in, and found not the body of the Lord Jesus.

Luk 24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Luk 24:5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

Luk 24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Luk 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Luk 24:8 And they remembered his words,

Luk 24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

Luk 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

Luk 24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.

Luk 24:45 Then opened he their understanding, that they might understand the

scriptures,

Luk 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

Luk 24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

Luk 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

The John Account

Jhn 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Jhn 13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

Jhn 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Jhn 18:2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

Jhn 18:3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Jhn 18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

Jhn 18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

Jhn 18:14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Jhn 18:24 Now Annas had sent him bound unto Caiaphas the high priest.

Jhn 18:15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

Jhn 18:19 The high priest then asked Jesus of his disciples, and of his doctrine.

Jhn 18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; ***but that they might eat the Passover.***

- The priest could not enter into a place of the Gentiles without being defiled. It is now the morning of Nisan 14 so they should have eaten the Passover the night before. However, by this time, many of the Jews would eat the Seder, the Passover meal, on the 14th and 15th or the 14th or 15th.
- Ignoring the law of Moses in favor of their traditions was something the Jewish leaders excelled at. However, it is not something Yahusha would have done. He ate the Passover meal with His disciples on Wednesday evening, Nisan 14, according to the law of Moses.

Jhn 18:29 Pilate then went out unto them, and said, What accusation bring ye against this man?

Jhn 18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Jhn 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Jhn 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Jhn 18:39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

Jhn 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

Jhn 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

Jhn 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

Jhn 19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

Jhn 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

Jhn 19:28 *After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.*

Jhn 19:30 *When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.*

Jhn 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.*

- Here, finally, we see the sabbath being spoken about is specifically explained to be a special sabbath, a high day. This is proof that Yahusha was crucified on Nisan 14 and that this is the preparation day being referred to throughout the Gospels.

Jhn 19:41 *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.*

Jhn 19:42
There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Jhn 20:1 *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

Jhn 20:11 *But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,*

Jhn 20:12 *And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*

Jhn 20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

Jhn 20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jhn 20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jhn 20:16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jhn 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; andto my God, and your God.

Jhn 20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Jhn 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

What we know so far:

Fact #1 Yahusha died on Thursday, during the day.

Fact #2 Yahusha began his ministry in the year 26 CE.

Fact #3 The year 27 CE the 14th of Nisan occurs on a Wednesday evening and ends on Thursday evening.

- **All four Gospels agree that Yahusha was crucified on the 14th of Nisan on a Thursday afternoon**

The only thing left to prove is that Yahusha's ministry lasted between 62 and 63 weeks from His baptism by John the Baptist until His death on the cross just as the scriptures say.

#6. The correct teaching of the length of Yahusha's ministry

In order to put to rest one of the most accepted **errors** taught in the churches I will bring forth evidence to prove that the Gospel of John was purposely manipulated to support the lie of a 3 to 3½ year ministry of Yahusha.

First, let's look at what prophetic scripture says about the length of Yahusha's ministry.

In the famous Daniel 9:24-27 prophecy of Seventy Weeks we see the length of Yahusha's ministry clearly spelled out. Verse 26 says this:

- *Dan 9:26* ***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.*

The Seventy Weeks of Daniel prophecy is one of the most widely taught prophecies of this day because it has relevance to the final seven years of the age of the Gentiles. Well-meaning teachers routinely misinterpret it.

I have written a post on this subject titled *The Correct Interpretation of the*

Seventy Weeks of Daniel in which I explain in detail why verse 26 refers to normal weeks rather than weeks of years. When the prophecy is properly understood it makes perfect sense.

The bottom line is this prophecy states that the Messiah's ministry to Israel will be cut off AFTER sixty-two weeks. The word after signifies that during the sixty-third week, He will be killed. After 62 weeks but before 63 weeks is what is being communicated. This pinpoints the week of his baptism by John the Baptist between 62 and 63 weeks before Nisan 14 in the year 27 CE.



I will briefly explain this chart to you. The verticle red lines are the three feasts for which the children of Israel must appear in Jerusalem each year, Passover,

Shavout also known as Pentecost, and Tabernacles.

The next to the last red line from the right is Passover, Nisan 14 in the year 3787 on the Jewish calendar, and April 9, in the year 27 CE on the Julian calendar which is the date we have determined to be the crucifixion of Yahusha. From there we can work both backwards and forwards to place the dates of the previous feast of Tabernacles, the previous feast of Shavout, and the previous Passover one year earlier and also move 50 days forward to the next feast of Shavout.

Since we know that Passover began on Wednesday night and ended at sundown on Thursday night between the 62nd and 63rd week of Yahusha's ministry the rest of the dates can be calculated. If you could zoom in on the chart it is actually gridded by days so the the lines are accurate to the day.

The feeding of the 5000 is an event that is recorded in all four Gospels and serves as an anchor for the timelines in each of the Gospels. As I said earlier, all four of the Gospels are linear in their chronology even though they recount different events. It is possible to reconstruct an **accurate** harmony of the Gospels using this method however that is not the purpose of this post.

The feeding of the 5000 and the events that take place over the succeeding 18 days culminating in the feast of Tabernacles is of keen interest to our determining the manipulation of the Gospel of John by the insertion of John 6:4 into the surviving Greek manuscripts in order to support a false narrative of a 3½ year ministry of Yahusha.

Because there is nothing to be gained by reinventing the wheel I am going to quote the work of Michael Rood on this subject. The following quote is from his public website featuring a free sample from his book **The Chronological**

Gospels.

The following is a quote from the publicly shared excerpt from the book by Michael Rood, **The Chronological Gospels** *The Life and Seventy-week Ministry of the Messiah,* ISBN 13: 978-0-9895281-6-0 Copyright © 2013 Michael John Rood All Rights Reserved

Before turning to the first page of The Chronological Gospels, there is one problem that must be addressed: most of the Christian world has grown up with the concept that Yeshua's ministry was three-and-one-half years in duration. However, no scholar has ever been able to prove this hypothesis, and, in fact, the plain text of the Gospel narrative proves that a three-and-one-half-year ministry is a mathematical impossibility. The three-and-one-half-year ministry construct is the theological invention of an age-old religious system that offers no proof for that which it demands its adherents blindly accept. Furthermore, this eschatological creation has tragically destroyed the Gospel chronology and heavily veiled the Gospel of the Kingdom that Yeshua taught.

**It was Eusebius who first proposed a three-and-one-half-year ministry, three hundred years after the resurrection of Yeshua. Every church "father" and historian for the first three centuries either clearly stated, or never contradicted,
that Yeshua's ministry was "about one year." Eusebius proposed his undocumented assertion as a fulfillment of Daniel's 70 week prophecy, and now, after 1600 years, his eschatological adherents**

**continue to voice his unprovable
invention with unwavering conviction. His assumptions destroyed any chance of understanding the prophecy of Daniel that he was purportedly solving. Furthermore, Eusebius' followers have been left with unsolvable contradictions if his inventions are maintained. The aforementioned position formed a significant problem in the Gospel record.**

The account of the feeding of the five thousand on a hillside near the Sea of Galilee is recorded in the fourteenth chapter of the Gospel of Matthew, the sixth chapter of the Gospel of Mark, the ninth chapter of the Gospel of Luke, and the sixth chapter of the Gospel of John. This is the only miracle that is recorded in every one of the four Gospels. This event provides a synchronizing marker – a quadruple account of a single moment in time – that allows us to chronologically harmonize the Gospel records with absolute precision. In all four Gospels, the feeding of the five thousand takes place at the end of the summer when the twelve apostles return from their paired assignments throughout the villages of the Galilee (Matthew 10:1-14:12, Mark 6:7-6:31, Luke 9:1- 9:10a, John 6:1).

The sixth chapter of John records that the feeding of the five thousand took place two days before Yeshua taught in the synagogue at Capernaum on the Sabbath day. On that Sabbath, Yeshua's exposition was on the subject of the Last Day and the Resurrection, the perpetual theme of Yom Teruah (Day of Trumpets), which begins when the first sliver of the seventh new moon of the year is sighted.

(The first sliver of the seventh new moon appeared 4.46% illuminated, 15.34 degrees above the horizon just after sunset on

Saturday, September 20, 27 CE at the end of the Sabbath – the very day that Yeshua taught in the synagogue at Capernaum. At sunset, the new moon appeared, and the trumpets were blown throughout the land of Israel to herald the Day of Trumpets. See event <108> for astronomical details.)

The seventh chapter of John opens with Yeshua making plans to go up to *the Feast of Sukkot* (Tabernacles), which begins on *the fifteenth day of the seventh month*, exactly two weeks after the Day of Trumpets.

According to Matthew, Mark, and Luke*, the feeding of the five thousand* occurred thirteen days before the "Mount of Transfiguration" incident, which transpired on the *tenth day of the seventh month, Yom Kippur* (the Day of Atonement), the most holy day of the year (Matthew 14:22-17:9, Mark 6:45-9:10, Luke 9:17-36). John is the only author who does not record this event.

***Hence, every Gospel record confirms that the feeding of the five thousand took place at the end of the summer, exactly eighteen days before the Feast of Sukkot.* However, a *fatal error* has been introduced into an otherwise flawless mathematical system.**

In the fourth verse of John chapter six, eight words were inserted into later copies of the Greek text in order to artificially lengthen the ministry of Yeshua. It is the pinnacle of intrigue that these eight words were appended to the very section of Scripture that guaranteed that the forgery would eventually be exposed. And it was revealed by the one miraculous event recorded by all four Gospel authors: *the feeding of the five thousand*. In modern versions of the Gospel of John we read these eight infamous words

(ten words in English):

And the passover, a feast of the Jews, was nigh. (John 6:4 KJV)

Notice that the King James translators did not deem Passover, a proper noun, worthy of capitalization. While the Greek version of John's Gospel refers to Passover as "a feast of the *Jews*," the Hebrew Scriptures declare that Passover is one of the *Feasts of the LORD*, which all Israelites were commanded to keep forever (Leviticus23:14). Paul further proclaimed *the Feasts of the LORD to be prophetic shadows of good things to come* (Colossians2:16-17, Hebrews 10:1).

However, the inserted words have much bigger problems than grammar or name. Letus examine whether or not it is even possible to insert a Passover at this juncture.

Passover occurs in the spring, on the fourteenth day of the first month (the month of the *aviv* barley, Exodus 23:15). The eating of the Passover lamb also begins the seven-*day Feast of Unleavened Bread*, before which all leavened bread must be destroyed. Leavened bread must not be found in any part of the land of Israel until *after* the Feast is concluded (Exodus 12:19).

This is also one of the three yearly pilgrim Feasts for which all male Israelites are commanded to go *up* to Jerusalem(Deuteronomy 16:16). One must examine the Scriptures to find out whether or not leaven has been excluded, or travels to Jerusalem have been undertaken, during this time period.

The Gospel narratives clearly show us that Yeshua *did not go up* to Jerusalem for the "*passover*" referred to in the *modern* versions of John 6:4.

Instead of keeping a Feast in Jerusalem, Yeshua assembled thousands of Israelites on a hillside in the Galilee and fed them with *leavened* barley loaves (John 6:9), which would have been a blatant violation of Torah if this were *truly* the time of Passover and the Feast of Unleavened Bread.

Two days later, Yeshua taught another large assembly in the Capernaum synagogue who also *did not go up to "passover"* in Jerusalem. Instead of delivering a message relevant to Passover on that Sabbath, he taught them about the prophetic significance of the *Day of Trumpets* (John 6:28-59). That year, *Yom Teruah* (the Day of Trumpets) coincided with the close of the Sabbath at the end of the sixth month (see Calendar appendix; 7th month 4027). Yeshua was expounding on the prophetic significance of the Feast of Trumpets that would commence at sunset on that very day.

Three days after his Sabbath teaching in Capernaum, Yeshua assembled another group of nearly four thousand men and fed them with another Divinely multiplied store of *leavened* barley loaves (Matthew 15:32-39, Mark 8:1-9). On this occasion, a group of Pharisees from Jerusalem had arrived in the Galilee to confront Yeshua and his followers on the issue of breaking the rabbinic *takanot* (man-made laws) that concerned their ceremony of hand washing before eating bread.

In this incident, even the ultra-orthodox Pharisees showed no

concern about keeping a Feast in Jerusalem, but were themselves in the Galilee during this *phantom "passover"* to investigate the reports that Yeshua was teaching his disciples to disobey the invented rules and religious regulations of the rabbis.

During the following two weeks, Yeshua began his journey to Jerusalem for the Feast of Tabernacles, which occurs exactly six months *before* Passover (John 7:2-10).

Every Gospel author clearly shows that he never did go up to Jerusalem for the *phantom passover* indicated in John 6:4.

Furthermore, if Passover really did occur in the sixth chapter of John, and if Yeshua went up to the Feast of Tabernacles at the beginning of the seventh chapter of John, what did Yeshua do for the six months leading up to the *"passover"* of John 6:4 and for the other six months leading back to the Feast of Tabernacles in John 7:1? Does it make sense that all four Gospel records are suddenly dead silent for an entire year?

NO! The sixth chapter *phantom "passover"* is a nonsensical theological forgery. Those conversant in the Divine requirements concerning the Feasts know that either something is seriously wrong with the eight words of John 6:4 – "And the passover, a feast of the Jews, was nigh" – or there is something gravely wrong with Yeshua.

I would like to thank Michael Rood for his excellent work on this subject. The

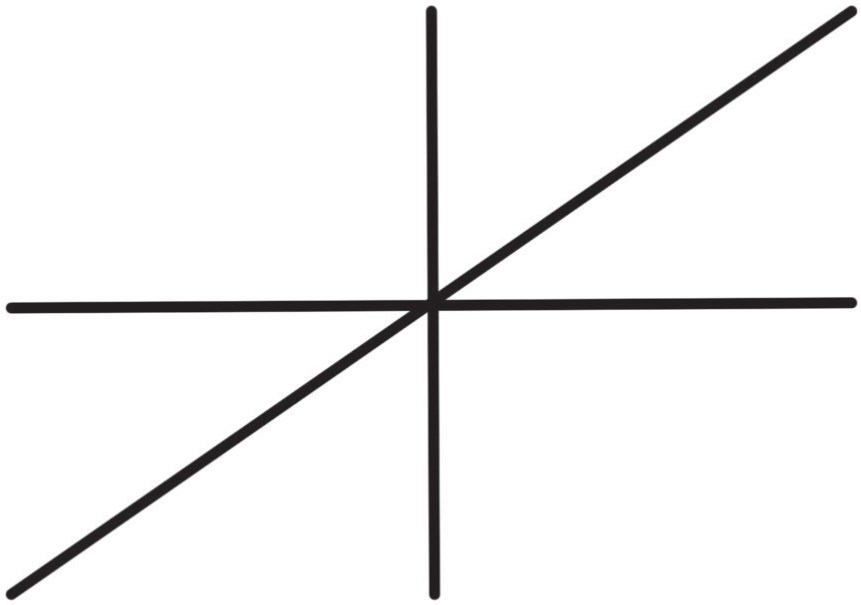
above is a short excerpt from a more than 300 page book on the chronology of the Gospels. I have not read the book but if it is anything like this excerpt then I am sure it is excellent.

In previous writings I have addressed this consequences of a 3½ year ministry of Yahusha. Yahusha attended two Passovers. If there were Passovers He did not attend then He did not fulfill the law. If He did not fulfill the law then He is not a lamb without spot or blemish. If He is not a lamb without spot or blemish, then He was not a suitable sacrifice for sin. If He is not a suitable sacrifice for sin, the you and I and everyone else are completely lost in our sin and without any hope of redemption. WHAT YOU BELIEVE HAS CONSEQUENCES. Think about what you are being taught. Reject false teaching.

John 6:4 was obviously added to the original Gospel of John. It stands out like a sore thumb. The apostle John would never describe Passover as a feast of the Jews. The apostle Paul, because he was the apostle to the Gentiles, might have found it necessary to explain what Passover meant to an audience unfamiliar with Jewish traditions, but John would NEVER find it necessary to explain Jewish tradition to his audience. It was obviously added by a Gentile, not by the author of the Gospel of John.

Conclusion:

We have determined the three factors that must intersect to establish the correct year of the death and resurrection of Yahusha.



- The correct year of the death of Herod the Great – 1 BCE or 1 CE – From there subtract 3 years to the birth of Yahusha and then add 30 years to the year of Yahusha's baptism by John and arrive at either 26 or 27 CE.
- The correct year of the fifteenth year of the reign of Tiberius Caesar – counting 12 CE as the first year, the fifteenth year is 26 CE
- The correct year in which the 14th of Nisan began on a Wednesday evening – there are two possibilities after 26 CE. The first is 27 CE and the other is 30 CE. The correct option depends on the length of Yahusha's ministry.
- The length of Yahusha's ministry has been determined to be between 62 and 63 weeks. Therefore the correct answer for the year of His death and resurrection is 27 CE

Since we know that Yahusha was crucified on Nisan 14 in the year 27 CE, we can calculate the date of Passover in that year according to the Jewish and Julian calendars. Also, because we know the length of His ministry, we can count backward and forward to calculate the dates of known events during His ministry.

Because we have established the length of His ministry we also exposed the violation of the integrity of the Word of God in the Gospel of John.

Final thoughts on Easter

Mrk 7:5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

Mrk 7:6 He answered and said unto them, Well hath Esaias prophesied of you **hypocrites,** as it is written, This people honoureth me with *their lips*, but their heart is far from me.

Mrk 7:7 Howbeit in vain do they worship me, **teaching *for* doctrines the commandments of men.**

Mrk 7:8 For **laying aside the commandment of God,** ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

Mrk 7:9 And he said unto them, **Full well ye reject the commandment of God, that ye may keep your own tradition.**

Mrk 7:10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

Mrk 7:11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

Mrk 7:12 And ye suffer him no more to do ought for his father or his mother;

Mrk 7:13 **Making the word of God of none effect through your tradition,** which ye have delivered: and many such like things do ye.

Easter may very well be the most destructive of all the false teachings in the church today.

The celebration of Easter with all the connected man-made special days, Lent, Ash Wednesday, Maundy Thursday, Good Friday, and the crazy traditions that accompany them completely obliterates the celebration of Passover. It also diminishes as irrelevant the other Spring and Fall festivals **established by God.**

Well did Yahusha say, "**Full well ye reject the commandment of God, that ye may keep your own tradition.**"

This is the commandment of God, *Deu 16:16 Three times in a year shall all thy males appear before Yahuah thy God in the place which he shall choose; in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before Yahuah empty:*

And in case you think this does not apply to the true Church, the Elect of God, during the Millenium all the families of the Earth will be required to keep the Feast of Tabernacles. *Zec 14:16-18 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, Yahuah of hosts, and to keep the* ***Feast of Tabernacles.*** *And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yahuah of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith Yahuah will smite the heathen that come not up to keep the* ***Feast of Tabernacles.***

My guess is most people reading this have no idea how to keep the Feast of Tabernacles. Why would you? The Church has never taught you about the Feasts even though the Feast of Tabernacles has more to do with this generation than any generation in the history of humanity. That is just one side effect of the ridiculous Easter tradition.

The most destructive effect of Easter is the elimination of the Passover celebration. The Last Supper IS the Passover Seder. **You cannot fulfill Yahusha's commandment concerning the sacraments without celebrating Passover.** The unleavened bread called matzo eaten during the Passover Seder IS **the bread** Yahusha said is His body. The cup of wine served during the Passover Seder IS **the cup** Yahusha said is His blood of the New Testament which is shed for many.

Yahusha said when you eat THIS BREAD and when you drink THIS CUP you remember His death until He comes again. It is the bread of the Passover Seder and the cup of wine of the Passover Seder that are the sacraments, not some meaningless cracker and a tiny little eighth of an ounce of grape juice served in the tiniest plastic cup anyone has ever seen.

*1Co 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus **the same night in which he was betrayed** took bread:*

*1Co 11:24 And when he had given thanks, he brake it, and said, Take, eat: **this** is my body, which is broken for you: **this do** in remembrance of me.*

*1Co 11:25 After the same manner also he took the cup, when he had supped, saying, **This cup** is the new testament in my blood: **this do** ye, as oft as ye drink it,in remembrance of me.*

*1Co 11:26 For as often as ye eat **this bread,** and drink **this cup**, ye do shew the Lord's death till he come.*

*1Co 11:27 **Wherefore whosoever shall eat this bread, and drink this cup of***

the Lord, unworthily, shall be guilty of the body and blood of the Lord.

How can you eat THIS BREAD and drink THIS CUP if you are not celebrating Passover?

How can you eat THIS BREAD and drink THIS CUP if you are not celebrating Passover?

How can you eat THIS BREAD and drink THIS CUP if you are not celebrating Passover?

- Well hath Esaias prophesied of you **hypocrites,** as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, **teaching for doctrines the commandments of men.** For **laying aside the commandment of God**, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. **Full well ye reject the commandment of God, that ye may keep your own tradition. Making the word of God of none effect through your tradition,** which ye have delivered: and many such like things do ye.

What you need to understand about the Festivals of God

In the Hebrew Bible, several spring and fall festivals are established by God. These festivals are detailed primarily in the books of Leviticus, Numbers, and Deuteronomy.

To those who cannot see things spiritually these festivals hold significant religious and agricultural importance in the Jewish tradition. To those who understand that the Word of God is spiritual, these festivals represent prophecies that will not fail. They are appointments that the Human race has with God. These appointments will be kept whether we like it or not.

Spring Festivals

1. **Passover (Pesach)**:
    - **Date**: 14th day of Nisan (March/April)
    - **Scripture**: Exodus 12:1-28, Leviticus 23:4-8, Numbers 9:1-14, Deuteronomy 16:1-8
    - **Significance**: Commemorates the Israelites' exodus from Egypt and the "passing over" of the homes marked with lamb's blood during the tenth plague.
    - **Fulfillment:** Every year since the first celebration of Passover, the Passover Lamb was bound to the altar at 9 am on Nisan 14. Yahusha was bound to the cross at 9 am on Nisan 14. The Passover Lamb was killed at 3 pm on Nisan 14. Yahusha gave up the Spirit (died) at 3 pm on Nisan 14. Yahusha is the true Passover Lamb, the fulfillment of Passover.
2. **Feast of Unleavened Bread (Chag HaMatzot)**:
    - **Date**: 15th-21st days of Nisan (March/April)
    - **Scripture**: Leviticus 23:6-8, Exodus 12:15-20
    - **Significance**: Celebrates the hasty departure of the Israelites from Egypt, during which they ate unleavened bread.
    - **Fulfillment:** Yahusha said at the Passover Seder, aka the Last Supper, He is the unleavened bread. Yahusha has shown us how to live a life where we resist the sins of this body and put away wickedness and malice, the sinful leaven, and live an unleavened

life of righteousness. The seven days of unleavened bread signify those past, present, and future who choose to put away the leaven of this sinful body while sin reigns upon this earth beginning from the time of Adam for 7000 years.

3. **Feast of Firstfruits (Yom HaBikkurim)**:

   - **Date**: The day after the Sabbath during Passover week (Nisan)
   - **Scripture**: Leviticus 23:9-14
   - **Significance**: Marks the beginning of the harvest season and the offering of the first ripe barley sheaf to God.
   - **Fulfillment:** Man, who is a product of the Earth, made from the dust of the Earth, is the fruit of the Earth. Yahusha is the first fruit of the Earth to God. His is the first truly perfect fruit of the Earth. In Him is all the other fruit of the Earth made acceptable unto God. Firstfruits is a product of the harvest, the first of the barley to be harvested. This is the Spring harvest, the first harvest. Yahusha is the firstfruit of the first harvest.

     Feast of Weeks (Shavuot or Pentecost):

     - **Date**: 50 days after the Feast of Firstfruits (Sivan, May/June)
     - **Scripture**: Leviticus 23:15-21, Deuteronomy 16:9-12
     - **Significance**: Celebrates the giving of the Torah at Mount Sinai and the wheat harvest. Known as Pentecost in the Christian tradition.
     - **Fulfillment:** The gift of the Holy Spirit was given to the disciples and others totaling 120 people on the Day of Shavuot, aka Pentecost. This is the gift of Psalms 68:18. This is the seal of the New Covenant prophesied in Jeremiah 31:31. Just as the Feast of Weeks was a celebration of the giving of the Torah at Mt Sinai seven weeks after being freed from Egypt signified and sealed the first covenant with Israel, the gift of the Holy Spirit signified and sealed the New Covenant with the house of spiritual Israel and with the house of Judah in the blood of Yahusah HaMashiach.

Fall Festivals

1. **Feast of Trumpets (Rosh Hashanah)**:
    - **Date**: 1st day of Tishrei (September/October)
    - **Scripture**: Leviticus 23:23-25, Numbers 29:1-6
    - **Significance**: Marks the beginning of the Jewish civil year and a time of reflection and repentance. Known as the Jewish New Year.
    - **Fulfillment:** Yet to come.
2. **Day of Atonement (Yom Kippur)**:
    - **Date**: 10th day of Tishrei (September/October)
    - **Scripture**: Leviticus 16, Leviticus 23:26-32, Numbers 29:7-11
    - **Significance**: The holiest day in the Jewish calendar, dedicated to fasting, prayer, and repentance. It is a day to seek atonement for sins.
    - **Fulfillment:** Yet to come.
3. **Feast of Tabernacles (Sukkot)**:
    - **Date**: 15th-21st days of Tishrei (September/October)
    - **Scripture**: Leviticus 23:33-43, Numbers 29:12-38, Deuteronomy 16:13-15
    - **Significance**: Celebrates the Israelites' 40 years of wandering in the desert and God's provision. It is also a harvest festival.
    - **Fulfillment:** Yet to come.
4. **The Eighth Day of Assembly (Shemini Atzeret)**:
    - **Date**: 22nd day of Tishrei (September/October)
    - **Scripture**: Leviticus 23:36, Numbers 29:35-38
    - **Significance**: Marks the conclusion of the Feast of Tabernacles and is a day of solemn assembly.
    - F**ulfillment:** Yet to come.

Summary

- **Spring Festivals**: Passover, Feast of Unleavened Bread, Feast of Firstfruits, and Feast of Weeks.
- Prophetically, the Spring Festivals are the 'former rain', the first

outpouring of the Holy Spirit. They are the 'first temple'.

- **Fall Festivals**: Feast of Trumpets, Day of Atonement, Feast of Tabernacles, and the Eighth Day of Assembly.
- Prophetically, the Fall Festivals are the 'latter rain', the greater outpouring of the Holy Spirit. The 'latter house' or 'second temple'. **There are about 2000 years between the Spring Festivals and the Fall Festivals**

Hos 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Hos 6:3 Then shall we know, *if* we follow on to know Yahuah: His going forth is prepared as the morning; and **He shall come unto us as the rain**, as **the latter *and* former rain** unto the earth.

Jol 2:23 Be glad then, ye children of Zion, and rejoice in Yahuah your God: for he hath given you the former rain **moderately**, and **he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.**

Hag 2:2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

Hag 2:3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it not* in your eyes in comparison of it as nothing?

Hag 2:4 Yet now be strong, O Zerubbabel, saith Yahuah; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith Yahuah, and work: for I *am* with you, saith Yahuah of hosts:

Hag 2:5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

Hag 2:6 For thus saith Yahuah of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;*

Hag 2:7 And I will shake all nations, and the desire of all nations shall come: and **I will fill this house with glory,** saith Yahuah of hosts.

Hag 2:8 The silver *is* mine, and the gold *is* mine, saith Yahuah of hosts.

Hag 2:9 **The glory of this latter house shall be greater than of the former,** saith Yahuah of hosts: and in this place will I give peace, saith Yahuah of hosts.

- Prophetically, the 2000 years between the Spring Festivals and the Fall Festivals can also be seen in the following two examples from scripture.
  Jos 3:1 And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

  Jos 3:2 And it came to pass after three days, that the officers went through the host;

  Jos 3:3 And they commanded the people, saying, When ye see the ark of the covenant of Yahuah your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

  Jos 3:4 Yet **there shall be a space between you and it, about two thousand cubits by measure:** come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.

- The Ark of the Covenant is Yahusha Ha Mashiach. The Ark is the type and Yahusha is the anti-type. The approximately 2000 cubits represent approximately 2000 years that Yahusha went before His people leading the way into the promised land.
- Here is another example from scripture:
  Luk 13:31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

  Luk 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

  Luk 13:33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

- Again we see Yahusha speaking prophetically with each prophetic day being 1000 years. He does cures for 2000 years and then the Millenium begins which is the third day. Again He repeats that He must walk 2 days,

2000 years, and then also the third day, or the Millenium. These cannot be interpreted as normal days because He is not talking about His upcoming crucifixion because His crucifixion is more than three normal days in the future.

- 2000 years from His crucifixion is the year 2027, just 3 years from now. Please note that the prophecy in Joshua above says ABOUT two thousand cubits by measure. I am not trying to set dates, I am just ballparking.

These festivals are deeply embedded in Jewish religious life, however, **they should be deeply rooted in the life of every believer.**

They not only provide understanding and proof of scripture, but they also prepare us for what is yet to come.

The false teaching of a pre-tribulation rapture ignores the prophetic information in the Fall Festivals. That false teaching is not surprising from a church that ignores the Feasts of God and celebrates the feasts of the world. Christmas, Easter, St. Valentine's Day, Halloween, Thanksgiving and the like are all feasts of the world. You will not find any of these in your Bible. However, you will find Passover, the Feast of Unleavened Bread, the Feast of Firstfruits, the Feast of Weeks, the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles, and the Eighth Day of Assembly in your Bible. Why not celebrate these and ignore the others?

- **Full well ye reject the commandment of God, that ye may keep your own tradition. Making the word of God of none effect through your tradition,** which ye have delivered: and many such like things do ye.