

The Myth of the Good Friday Death - Easter Sunday Resurrection

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Were you taught 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, Yahshua (correct name) the Messiah (anointed) prophesied he would be in the heart of the earth "three days AND three nights," a specific period of 72 hours.

Yahshua did not lie. The tradition is a MYTH! You can prove it with a bible, a library card, and an open mind. One need only determine the actual YEAR, MONTH, DAY and HOUR of Yahshua's death and burial. This article explains how. Included is a chart (Appendix A) of the last six days of Yahshua's life and four days afterward. The chart shows biblically recorded events logically sequenced with proofs you can verify. Also included is a Hebrew, Julian, and Gregorian calendar (Appendix C) for the year of the Messiah's death.

The calculations (Appendix B) and calendars in this article are based upon *The Jewish Calendar and God's Holy Days* by Frank W. Nelte. Nelte's exhaustively detailed 137 page paper explains how he calculated the year of the Yahshua's death and examines the rationale advocated by others. The paper can be download at <http://web.www.com/~curadist/ReferenceLibrary/Christianity/Nelte/>. The download also includes Nelte's MS DOS program to calculate calendars over a wide range of time periods.

Note: Italics, bold fonts, brackets, etc., in this article are author's emphasis. You are urged to verify each scripture reference in your bible. The NIV is generally used here in.

THE SEVENTY WEEKS PROPHECY

At first glance it would seem that some of the times related to Yahshua's death and resurrection are available from the Bible. This is partly true, though not to the Julian calendar. Throughout this article we will correlate times to the Julian calendar 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. While in captivity Daniel prayed and fasted. He confessed his sins, and the sins of the people. He sought forgiveness (Dan. 9:1-4).

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 worshipping idols, of not observing Sabbatical years, etc. Their punishment indeed lasted seventy years (Jeremiah 25:11 and 29:10).

The words in the prophecy “to anoint the Most Holy,” refers to the *Anointed One*, the Messiah mentioned in John 1:41 and 4:25. It is interesting to note that the sound value and the meaning of the word ‘Messiah’ is essentially the same whether in Aramaic, Hebrew, or Greek.

In Dan. 9:25 the prophecy mentions an initial small number of weeks separate from a larger number. The reason for the separation will be explained shortly:

“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’ of years. The ‘day for a year’ meaning appears several times in the Bible. For example, in Numbers 14:34 it says: ...‘For forty years - *one year for each of the forty days*,’ and also in Ezekiel 4:3-6 which ends with...‘I have assigned you forty days, a *day for a each year*’”

The prophecy of Daniel 9:21-25 tells 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:

<i>Seven weeks</i> are 7 x 7 (day for a year)	= 49 years
<i>Sixty two weeks</i> are 62 x 7	= <u>434 years</u> 483 years

However, $483 / 7 = 69$ weeks, not 70 weeks. The seventieth year will be explained shortly.

WHEN DID THE SEVENTY WEEKS OF YEARS BEGIN?

Read Ezra 7:8-10

“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.

HARD EVIDENCE FROM ARCHEOLOGICAL RECORDS

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

The astronomical tablets provided an unbroken record of about 8,900 sightings of the first faint crescent of the new moon in Babylon. The sightings were used by the Babylonians to begin their months. The astronomical tablets also contained the name of the king who reigned when the tablet was made. The tablets spanned years before and after the prophets Ezra and Nehemiah.

A 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 span of the book title, correlated to the Julian calendar. The Julian calendar was in use until 1582 A.D., thereafter the Gregorian calendar as now. The book can be obtained with a library card through any intra-library loan program. The book is somewhat rare and may take weeks to obtain, so pertinent parts of the text have been reproduced in this article.

The Babylonians used a soli-lunar calendar. Their New Year began in the spring and had twelve lunar months. A lunar year with twelve lunar months is about eleven days shorter than a solar year. One way of determining the length of a solar year in ancient times was by marking the daily length of a shadow cast by a vertical object such as a pole. The tip of the shadow forms an annual circuit called an analemma, the figure 8 image seen on a globe of the Earth. The two equinoxes are at the cross point.

About 747 B.C., after many years of observing the faint crescent of new moon, the Babylonians became aware that 235 lunar months had almost the exact number and fraction of days as nineteen solar years. Most references attribute the discovery of the 'Nineteen Year Cycle' to the Greek astronomer Meton. The nineteen year cycle requires that seven years in each cycle be intercalated, that is, a thirteenth month must be added to certain designated years to make up for the eleven fewer days of the lunar year than the solar year. Meton's method of intercalating 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 intercalations and reduced the error to one day in 13,101 years.

The tablets show that the choice of which year and which month to intercalate evolved over centuries, but by about 383 B.C. the Babylonian astronomers had designated the years and month to be intercalated.

The bible shows that the Israelites used a soli-lunar calendar long before their captivity by the Babylonians. They also looked for the first faint crescent of the moon to determine the beginning of months. Their New Year also began in the spring, however, the date was contingent upon Barley being mature enough to harvest.

Likely with knowledge gained during their Babylonian captivity, the Israelite priests began to favor a calculated calendar rather than one based on visual sightings of the new moon. They knew of Meton's nineteen year cycle, and of Hipparchus's later improvement in calculation accuracy. How do we know this? The Jewish calendar today is calculated, not observed. It utilizes intercalated nineteen year cycles which contain the identical error of Hipparchus.

Also, there is evidence that by the year 457 B.C., the Babylonian month names were commonly used by the Israelite captives in Babylon, and after returning to Jerusalem. Compare the close similarity between the Babylonian and Jewish month names in the following table.

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		Turnabasisish
Ululu	Elul	Hyperberetaios		Qarbashiash
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. (Thirteenth month added if year were intercalated)			

Clearly Ezra adapted the Babylonian month names for the Jewish calendar. This included the month of Tammuz, the name of a Babylonian idol. The former Jewish calendar month names: Abib, Zif, Ethanin, and Bul, were dropped. It is interesting to note, that except for minor spelling variations, the same month names of Ezra’s time are on Jewish calendars today.

Parker and Dubberstein provide tables which date the reign of biblically familiar Kings such as Nebuchadnezzar, Cyrus, Darius, and Artaxerxes, according to the Julian calendar.

Artaxerxes I, came to the throne when his father Xerxes was murdered in December 465 B.C. Artaxerxes’ accession year began after his father’s death and extended to April 12, 464 B.C. The first day and year of Artaxerxes I’s reign, as with all Babylonian kings, started on New Year’s day, Nisanu 1, which corresponded to April 13, 464 B.C.

From *Babylonian Chronology, 626 B.C.-A.D. 75*, page 26, Use of the Tables:

“The dates as given are civil days, from *midnight to midnight*, although in actual practice *the Babylonian day began in each case with the preceding sunset*. The dates given are those of the first day of each month... *The accession year of every king shows as the last year of his predecessor*. In the interest of economy of space, months are designated here not by Roman numerals, as used elsewhere in this work, but by Arabic numerals; thus 4/5 is April 5.”

The table below shows that the SEVENTH YEAR of Artaxerxes reign was from April 8, 458 B.C. to March 26, 457 B.C. It was during the fifth month, Abu, that the decree went out. Note on the table that the month of Abu started on August 4, and ended September 2nd, 458 B.C.

From *Babylonian Chronology, 626 B.C.-A.D. 75*, page 32, table ARTAXERXES I:

ARTAXERXES I														
Year BC	Nis	Aia	Sim	Duz	Abu	Ulu	UluII	Tas	Ara	Kis	Teb	Sha	Add	All
1	464	4/13	5/13	6/11	7/11	8/10	9/9	10/8	11/7	12/6	463	1/5	2/3	3/14
2	463	4/2	-	-	-	-	-	-	-	-	-	-	-	-
6	459													
> 7	458	4/8	5/8	6/6	7/6	8/4	9/3	10/2	10/31	11/30	12/29	457	1/28	2/27
8	457	3/27	4/26	5/25	6/24	7/24	8/22	9/21	10/20	11/19	12/18	456	1/17	2/15 3/16

Recall that the prophecy of Daniel was FROM the issuance of Artaxerxes' decree, 483 years would pass to the anointing of the Most Holy.

The initial 7 prophetic weeks, or 49 years of the prophecy in Daniel 9:25, mentions the rebuilding of Jerusalem in times of trouble. This is described in Ezra 9 and 10, Nehemiah 4, 6, 9 and 13.

WHEN DID THE MESSIAH BEGIN HIS MINISTRY?

In the sixth century the Abbot Dionysius Exiguus was tasked to make a list of the dates of Easter. He conceived the idea of reckoning years into two periods about the birth date of Yahshua Messiah. The years before the Yahshua's birth being designated 'avanti Cristo' (B.C.) and after 'anno Domini' (A.D.). But, the Abbot did not know the birth date so he made an *assumption* based upon letters of early church fathers. It is interesting to note that Yahshua's birth date is not known to be recorded anywhere, but it can be determined with reasonable accuracy.

In addition, the Abbot 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.

With your library card obtain *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, while the years moving forward from year zero are marked with a plus sign. Thus in the two systems, which we may call the historical and the astronomical, the years run as follows at the point of transition (Table 52).”

TABLE 52. The transition from B.C. to A.D. in historical and in astronomical reckoning.

Historical	Astronomical
A.D. 4	+4
A.D. 3	+3
A.D. 2	+2
A.D. 1	+1
B.C. 1	0
B.C. 2	-1
B.C. 3	-2
B.C. 4	-3

Accordingly, 1 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 year that Yahshua Messiah started his ministry.

In keeping with the prophecy, the Yahshua would have started his ministry 483 years and 5 months FROM the time Ezra received the decree. As seen from the following table, the start of Yahshua’s ministry would have been counted 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. See the chart below:

From *Babylonian Chronology, 626 B.C.-A.D. 75*, chart SELEUCID ERA, page 47:

SELEUCID ERA															
Year 316 Seleucid Era = 252 Arsacid Era															
Year	A.D.	Nis	Aia	Sim	Duz	Abu	Ulu	UluII	Tas	Ara	Kis	Teb	Sha	Add	All
>337	26	4/8	5/7	6/6	7/5	8/3	9/2		10/1	10/31	11/30	12/30	27	1/28	2/27
-	27	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	29														

The end of the Babylonian fifth month Abu was close to the beginning of the month of Tishri of the *Jewish calendar*, both being solar-lunar calendars. On Tishri 1 the Jews are commanded to observe an Annual Sabbath called the Day of Trumpets. They do so with the blowing of horns. It is interesting to note that blowing the horns symbolically heralded the start of Yahshua Messiah’s ministry.

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”...

After 62 weeks of years (434 years) from the rebuilding of Jerusalem without trouble, the Messiah would start his ministry. In the middle of his planned seven year ministry, the Messiah would be cut off from mortal existence on Earth.

In the prophecy the ‘one seven’ is the SEVENTIETH week. It represented a week of seven *actual* years AND also a *literal* week of seven days.

The ‘middle of the seven’ years is *THREE and ONE-HALF YEARS*. This is the number of years of Yahshua’s ministry mentioned in the bible.

The middle of a literal seven day week is *WEDNESDAY*, the day when Yahshua would die.

In Hebrews 9:28 it says:” So Yahshua was SACRIFICED once to take away the sins of many people”... Yahshua became mortal to show us the way of salvation. He gave up his perfect life as an offering to his Father for the sins of MANY people. His shed blood established the NEW COVENANT. Thereafter there would be no reason to sacrifice animals for a sin offering.

It is interesting to note that the religious establishment which opposed Yahshua, and the animal sacrifices they performed, ended when the Temple was destroyed in 70 A.D..

THE YEAR OF THE CRUCIFIXION

To determine the year of the Yahshua’s death, one need only add the number of years and months of his ministry to the date when it started. Three years, six months added to 26 A.D., the fifth month, brings one to 30 A.D., the eleventh month. The Babylonian *eleventh month* and the Julian date for the first of the month is shown in bold on the chart below.

Again, from *Babylonian Chronology, 626 B.C.-A.D. 75*, chart SELEUCID ERA, page 47:

SELEUCID ERA															
Year 316 Seleucid Era = 252 Arsacid Era															
Year	A.D.	Nis	Aia	Sim	Duz	Abu	Ulu	UluII	Tas	Ara	Kis	Teb	Sha	Add	All
337	26	4/8	5/7	6/6	7/5	8/3	9/2		10/1	10/31	11/30	12/30	27	1/28	2/27
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
>340	29	4/5	5/4	6/3	7/2	7/31	8/30		9/28	10/28	11/26	12/26	30	1/24	2/23
341	30	3/25	4/23	5/23	6/21	7/21	8/19	9/18	10/17	11/16	12/15	31	1/4	2/12	3/14
342	31	4/12	5/12	6/11	7/10	8/9	9/7		10/7	11/6	12/5	32	1/3	2/2	3/2

The Babylonian eleventh month named Shabatu ended February 22. This is near the start of the Babylonian New Year, Nisanu 1, and is *very close* to Nisan 1, the start of the of the Jewish New Year.

However, when using Parker and Dubberstein's Babylonian dates to determine a Julian date on the Jewish calendar, one must be aware of at least three correction factors which affect the accuracy of the day indicated. From the book:

(1) The statement earlier in 'Use of the Tables': "The dates as given are civil days, from *midnight to midnight*, although in actual practice the Babylonian day began in each case with the *preceding sunset*," accordingly, the Babylonian day [and the Jewish day] began about *six hours earlier*.

(2) The longitude and its elevation of Jerusalem makes the sunset there, about *thirty seven minutes earlier* than at Babylon.

(3) By 30 A.D. the Jewish calendar was calculated based upon Hipparchus's method of calculating the invisible conjunction of a new moon, which is at least *six hours, and commonly eighteen hours, earlier* than when the crescent of the moon can be sighted.

The sum of the correction factors, 24.5 hours, shows that Nisan 1, the first day of the Jewish New Year, could have begun *about one to two days earlier* in Jerusalem than dates translated from the tablets for Babylon.

The *exact day and date* of the start of the Jewish New Year in 30 A.D., and the date of the religious days to be observed, including Passover, *must be determined by calculation*. The method to do this is shown in Appendix B.

SOME FACTS RELATED TO THE START OF THE SCRIPTURAL NEW YEAR

The first month of the scriptural new year named Nisan, was Abib before the Babylonian captivity. Abib is understood to mean 'green ears' or 'ripening heads' of Barley. Barley is the fastest growing of all grains, reaching maturity in 90 days. Barley is harvested in the spring. Before the scriptural new year can begin, the barley must be mature, although it can be green. The barley must be mature enough to be hand reaped early on Nisan 15, the first day of the Feast of Unleavens and made to flour, even if kernels must be parched in a sieve over fire. Also, the first faint crescent of a new moon must be sighted. If either requirement is not met, the start of the new year is postponed to the next new moon.

Barley was the grain crop destroyed by the plague of hail on Egypt (Exodus 9:31). Shortly thereafter, Moses received the instructions for when the Israelites were to start their New Year (Exodus 12:1): "Let this new moon be for you the beginning of new moons, the beginning-one... of the year." (Schocken bible). The weekly Sabbath was kept during the forty years in the wilderness Exodus 16:22-30.

SOME NON-OBVIOUS FACTS ABOUT PASSOVER

The Passover is a holy day and a solemn MEMORIAL. It is also the preparation day for the first day of the Feast of Unleavens. The first day and seventh day of the Feast of Unleavens are holy days, also called Annual Sabbaths. At least seven Passovers are identifiable in the Old Testament. A review of the scriptures show changes in the observance of the Passover memorial over the centuries.

PASSOVER IN THE OLD TESTAMENT

The first Passover (Exodus 12:1-13) was when Moses gave instructions for the lamb to be inspected and set apart on Abib 10 by the head of the household. It is logical that the selection would have occurred during daylight to facilitate a thorough inspection of the animal. The lamb was to be kept *until* Abib 14. Accordingly, when Abib 13 ended at sunset and Abib 14 began, the lamb was sacrificed by the head of the household in the twilight.

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 as instructed could have been easily accomplished with the same fire used for roasting the lamb. The Passover described in Exodus was a family 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 the Passover being eaten with grain from the land of Canaan.

In Deuteronomy 16:5-6 the Passover sacrifice started to change from a family event to a national event.

In Hezekiah's time (Chronicles 30:1-5) Passover was performed nationally in Jerusalem during the second month as part of an effort to reunite Israel. A lamb was slaughtered by its owner and skinned by the Levites. If the owner was scripturally unclean, the Levites also slaughtered the animal. This procedure enabled the priests to ensure that only lambs without blemish or broken bones were sacrificed. Further, it would also have enabled the interior parts of the lamb to also be inspected for hidden defects which would make that animal unsuitable for the Passover sacrifice.

During Josiah's time (II Chronicles 35:1-19) after the exile, the Passover was re-instituted in Jerusalem as a national event. The Priests inspected the set apart lambs, the owner performed the sacrifice, the priests caught and sprinkled the blood, the Levites skinned the animal, etc. The roasting of the lamb, etc., remained as before.

By Ezra's time, (Ezra 6:19-22) after the Babylonian captivity, the Passover sacrifice was totally a formalized national event.

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 convocations. Those who lived in Jerusalem provided a guest chamber for pilgrims during feasts.

Over the years increasing numbers of people would have come to Jerusalem for the Passover and the Feast of Unleavened Bread. It is likely that the number of Priests had also increased along with the population. The increasing number of people would have required the priests to sacrifice an increasingly larger quantity of lambs.

At some point in Israel's history the priests must have realized that they did not have sufficient time to complete the expanded role of activities they took upon themselves, all of which had to be completed on the 14th of the month as commanded in Exodus 12-2.

Apparently the priests changed meaning of: 'between the two evenings' from being the period of 'initial twilight after sunset to darkness' in Exodus at the beginning of Abib 14, to mean: 'after the heat of the day began to diminish (about mid-afternoon) to sunset.' Technically both time periods were still on the commanded 14th of the first month, now named Nisan. When this change occurred is not stated in the bible, but there is evidence for when the lambs were sacrificed on the day of Yahshua'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* [our 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 Yahshua's death, it appears that the sacrifice of the lamb, the roasting and eating of it, and other activities had become traditionalized.

Aspects of the last supper can be seen in the Seder (supper) observed by some Jewish families. They are mentioned in the book *Prelude to Glory* by Wayne D. Leeper.

Yahshua chose only the twelve apostles as his 'family' for the last supper. It was held at the *beginning* of the 14th, the same time as commanded in Exodus. Some think the last supper was not the Passover meal as *then* observed. When Yahshua said "I have eagerly *desired* to eat this [forthcoming?] Passover with you before I suffer"(Luke 22:15), he may have meant a Seder type of last supper since lambs *for Passover* apparently had not yet been sacrificed.

A Seder, of which there are variations, is held after the previous sunset at the beginning of Nisan 14 in the homes of Jewish families who observe it. During the Seder there is designated seating. The youngest male is to the right of the host, and the honored guest if there is one, is to the left of the host. In descending order the other participants are seated around the table and up the opposite side. This puts the one of lowest rank opposite the youngest male.

Correspondingly, at the Last Supper the youngest male, John, would have been on the right of the host, Yahshua Messiah. Peter must have taken the lowest place at the table, opposite John, as the bible records Peter asking John a question (Luke 22:24). All being reclined, they would have supported themselves on their left elbow to eat with their right hand. In this position John could lean on Yahshua's bosom. The position on Yahshua's left was likely grabbed by Judas while the others contended for rank (Luke 22:24). A low conversation between Yahshua and Judas would not likely have been understood by those at the table. The bible records that some apostles enquired about such a conversation (John 13:28-30).

The Seder consists of various things but usually includes unleavened bread, bitter herbs dipped in salt water, there is a sop consisting of a thick mixture of crushed dates, raisins, nuts, and vinegar. There are four glasses of wine, and singing of a hymn, and immediate departure.

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

The bible records the betrayal, death, and entombment of Yahshua so it will not be repeated here. Being the Lamb of Yahweh, Yahshua Messiah would be sacrificed for our sins about the time when the lambs were being sacrificed for Passover. It is interesting to note that the Gospels draw multiple parallels between the sacrifice of Yahshua, the perfect 'Lamb of Yahweh' through whom we can obtain eternal life, and the sacrifice of the 'perfect' male lamb for the Passover meal to protect the lives of the Israelites about to depart from Egypt.

WHEN WAS THE RESURRECTION?

The scriptures contain the explicit words of the Yahshua Messiah 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” (Mat. 12:38-41)

The prophecy specifically mentions three periods of light and darkness which total 72 hours. Yahshua's execution occurred on Nisan 14, Passover day, and the entombment took place late in the evening (3 P.M. to 6 P.M.). The Resurrection occurred *three days later* at the same time on the evening of Nisan 17, the weekly Sabbath. WHAT COULD BE PLAINER?

But ask someone about the time discrepancy between the Good Friday death - Easter Sunday resurrection tradition, and Yahshua's only sign. 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 Yahshua Messiah, who prophesied his own death, would be wrong about how long he would be in the tomb!

WHAT HIS FOLLOWERS ARE TO DO

The scriptures record Yahshua's own words at the last supper about what his followers are to do. If we are truly his followers, we are to observe the *memorial* of his **DEATH** with unleavened bread and the fruit of the vine (I Cor. 11:24) and be humble. He did NOT say to celebrate his resurrection!

Observing the memorial of Yahshua'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, scourged, and shamefully executed... for WE sinful creatures! He offered his life as a perfect sacrifice to his Father, for OUR sins! It is summed up by the words of Yahshua in John 15:12:

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

The church fathers in the East observed the memorial of Yahshua Messiah's death at Passover until about the fourth century. But Western church fathers ignored the scriptures and celebrated the resurrection instead. This resulted in the invention of Easter, a human tradition of pagan origin.

CHART: GOSPEL VERSES SEQUENCED TO YAHSHUA'S DEATH AND RESURRECTION

At this point we have determined: (a) that the year of the execution was 30 A.D., (b) we know from the bible the first day of the first month of the Jewish year is Nisan 1, (c) that the execution occurred on Passover day, Nisan 14, (d) we have determined the prophesied middle of that literal week was Wednesday, (e) we know from the bible that Yahshua's death was about the ninth hour (3 P.M.), and the entombment was completed shortly before sunset (about 5 to 6 P.M.).

The events in the days immediately leading to Yahshua's death and afterward vary between Gospels and are not sequentially dated. However, the book, chapter, and verse order do provide clues to their logical occurrence when the actual year, month, day, and date are taken into account. This is shown in the chart titled: *Appendix - A Gospel Verses Sequenced to Yahshua's Death and Resurrection.*

Note: Remove Appendix A from this article, arrange the pages in chronological order. Cut off the right margin but leave the Julian line tab on the first, second, and third page. Assemble chart by bonding the cut edge of a page sequentially over the left margin of a succeeding page. Fold as successively smaller pleats, and re-insert the completed chart.

The lower case alphabets under a 'Night' and 'Day' block is the logical time of the event described in the referenced paragraphs. The scriptural sunset-to-sunset reckoning is shown along with the Roman midnight-to-midnight reckoning for comparison. The chart is explained as follows:

Nisan 8, Fifth of the Sabbath (Thursday, March 30)

The Yahshua 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 was eminent. Upon reaching Bethany about 13 miles distant, they likely told Lazarus that Yahshua intended to stay with him that night. The scriptures indicate that Yahshua continued on to Jerusalem and into the Temple courts. He looked around and likely saw evidence of commerce there. It being late, Yahshua left and went to Lazarus' house. He had supper with his apostles, his feet were anointed by Miriam of Magdala, and he slept there the night. Interestingly, Yahshua 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 Yahshua coming from Bethany, 1.8 miles away. Along the way the colt of a donkey is obtained at the village of Bethphage for Yahshua'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 his cleansing of the courts. They certainly knew that commerce was prohibited there because years earlier Nehemiah (13:19) had to do a similar thing. Yahshua returns to Bethany (and 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 Yahshua taught daily in the Temple. This day is likely when the Hellenistic Jews wanted to talk with Yahshua, yet he continued preaching. Later he hid himself. That evening Yahshua 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. Yahshua went on to Jerusalem and teaches in the Temple. 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. Yahshua 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, people came and Yahshua taught daily in the Temple. ...Now the Passover **and** the Feast of Unleavens 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, but this time to the house of Simon the Leper.

Nisan 13, Third of the Sabbath (Tuesday, April 4)

After sunset, which began Nisan 13, Yahshua and the apostles were eating supper at the house of Simon the Leper. A woman anoints Yahshua on the head by with perfume from an alabaster cruse. Judas then goes to the high priests that he might deliver the Yahshua into their hands. During the day, Yahshua likely taught again in the Temple. The high priests desire to have Yahshua seized with a minimum of people knowing about it so there would not be a riot. The chief priests and the elders assembled in the palace of the high priest, whose name was Caiaphas, and make plans to kill Yahshua. "*It must not be during the festivities; there must be no disturbance among the people.*" Yahshua goes to the room which had been prepared.

Nisan 14, Fourth of the Sabbath, **Passover** (Wednesday, April 5)

After sunset, Nisan 14, began and Passover, also called the 'Preparation' (day) for the Feast of Unleavens. Yahshua eats the last supper with his Apostles. He prays, was betrayed, falsely accused, tried, and scourged. Yahshua is executed and dies about the same time as the lambs are being sacrificed i.e., 'between the two evenings,' about 3 P.M. to 5 P.M. He was taken down from the torture stake, covered with Aloes and Myrrh, and entombed just before sunset. Just before sunset a Temple Delegation selects ten Omers of barley sheafs to be cut for the Wave Sheaf Offering (*The Temple* by Alfred Edersheim, Wm. B. Eerdmans Publishing, 1975).

Nisan 15, Fifth of the Sabbath (Thursday, April 6)

Shortly after sunset the previous day, the barley sheafs are cut and brought to the priests, even if in darkness. The barley must be the very first fruit cut of the crop. This is the first day of the Feast of Unleavens which began at sunset. At this time the Passover meal (roasted lamb) was eaten nationally by Israel. The first and seventh day are Annual 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 own [Temple] guard to secure and seal the tomb, which they did. The *first* 24 hour period that Yahshua 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 and the Weekly Sabbath, but not by day. The following is a logical reconstruction:

Luke 23:55-56 [a synopsis over three days]... "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 [Annual] Sabbath was over, Miriam of Magdala, and Miriam the mother of Jacob, and Salome, bought spices so that they might go and anoint him."

Yahshua Messiah's burial was shortly before the sunset on 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 work was not 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 anointed the body before tomb closure. The women would not have known the time of death beforehand. 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 on this day, the eve of the weekly Sabbath. The *second* 24 hour period of Yahshua 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 after having prepared the spices. It is the *third* 24 hour period Yahshua Messiah was in the tomb, which will end just before sunset, fulfilling his 'three days and three nights' prophecy. That Yahshua's sacrifice was acceptable to his Father is evidenced by his Father raising his son from the dead in accordance with the only sign Yahshua gave.

Nisan 18, First of the Sabbath, (Sunday, April 9)

Very early in the morning there was an earthquake which rolled the stone away from the door of the tomb. The guards saw the tomb was empty and fled. Miriam of Magdala went there to anoint the body of Yahshua, but he told her "do not to touch me because I have not yet ascended to the Father." Yahshua Messiah ascended to his Father, the 'First of the First Fruits' of the living and the dead who will meet Yahshua in the air at the his second coming. On this morning the Wave Sheaf Offering was made to Yahweh by the High Priest. It was waved high for all to see. It is likely that Yahshua offered himself to his father Yahweh about the same time as the Wave Sheaf Offering was made at the Temple. Yahshua also appeared to the two on the way to Emmaus, and late that evening, to his disciples in a closed room. When Yahshua departed from the room is unknown but it was likely after sunset (Nisan 19).

On this first day after the weekly Sabbath during the Feast of Unleavens, 7 weeks are counted and the morrow after (50 days), to the Feast of Weeks (Pentecost); always a Sunday.

Refer to Appendix B. for the method of calculating the exact day and date of Passover, and the date of the commanded holy days in the year 30 A.D.

Summary

You have now proved to yourself that the Good Friday death - Easter Sunday resurrection tradition is without scriptural support. The word 'Easter' is *not* in the scriptures. Easter is of *pagan origin* as any dictionary and encyclopedia will explain. The practice of observing Good Friday, Easter Sunday, Easter Cantatas, Easter bunnies, colored eggs., etc.) have no scriptural support. Easter Sunrise Service worship, ostensibly to memorialize the resurrection, is condemned in Ezekiel 8:16: "...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."

With the proof presented above and in the Appendixes, how can anyone perpetuate the myth of the Good Friday death - Easter Sunday resurrection?

The Myth of the Good Friday Death - Easter Sunday Resurrection

Appendix - A Gospel Verses Sequenced to Yahshua’s Death and Resurrection (various translations)

Sunset		Sunset		Sunset	
8	Five of the Sabbath	9	Eve of the Sabbath	10	SABBATH
Days before Passover [Meal]		Six days		Five days	
Significant event(s): (Letters below indicate assumed time).				Male lamb from sheep or goats, without blemish, is set apart.	
Julian	March 30, (Thursday)	March 31, (Friday)		April 1, (Saturday)	
Night	Day	Night	Day	Night	Day
a. b. c.		a.	b. c. d. e.	a. ----- a.	
<p>a. Lk 19:5 ...” Zacchaeus, come down immediately. I must stay at your house today.”</p> <p>b. Mt 20:29, Mk 10:46, ...Went out from Jericho to Jerusalem and on the way heals the sick.</p> <p>c. Mk 11:11... Yahshua entered Jerusalem and went into the Temple. He looked all around him, but as it was now late, he went out to Bethany with the Twelve.</p> <p>{Note: Jerusalem is about 1,000 feet higher than Jericho. The road winds for about 13 miles to Bethany on the east slope of the Mount of Olives. From Bethany it is about 1.8 miles through Bethphage on the south-east slope near the summit, and across the Kidron valley to Jerusalem. It would take 5 to 6 hours to walk there from Jericho.}</p>		<p>a. Jn 12:1-3 ...arrives six days before Passover at Lazarus’ house ... an evening meal had been prepared. Miriam anoints Yahshua’s feet with spikenard; wipes them with her hair...</p> <p>b. Jn 12:12-18 ...in the morning a great multitude who had come to the feast went out [of Jerusalem] and spread palm branches... Yahshua rides the colt of a Ass [obtained at Bethphage, the village facing them on the way to Jerusalem from Bethany]</p> <p>c. Mk 11:15.. Yahshua goes into the Temple courts; drives out those buying and selling, throws over the money changer’s tables and the chairs of those selling doves, and would not permit merchandise to be carried through the Temple courts.</p> <p>d. Mk 11:18 ...This came to the ears of the chief Priests and the scribes and they tried to find some way of doing away with Yahshua; they were afraid of him because the people were carried away by his teaching [and miracles].</p> <p>e. Mt 21:17 ...when evening came he went into Bethany and stayed there the night [likely at Lazarus’ house].</p>	<p>{Note: The four Gospels do not mention this Sabbath or specific activities referenced to it.}</p> <p>a. Lk 21:37... Each day Yahshua was teaching at the Temple and each evening he went out to spend the night on the hill called the Mount of Olives [likely at Lazarus’ house in Bethany].</p> <p>Other verses which likely reflect Yahshua’s activities this day are: Jn 12:20 - 48 (:20 Hellenist Jews seek an audience, :28 thunder from heaven, :32 “when I am lifted up from the earth,” signifying by what death he was about to die, :34 crowd answered, :36 he preached these things and he left and hid himself from them).</p>		

Month of Nisan (Abib)

Sunset		Sunset		Sunset	
11	One of the Sabbath	12	Two of the Sabbath	13	Three of the Sabbath
Four days		Three days		Two days	
				Remove leaven from homes.	
April 2, (Sunday)		April 3, (Monday)		April 4, (Tuesday)	
Night	Day	Night	Day	Night	Day
a.	b.	a. b. c.	d. e.	a. b. c.	d. e.
<p>a. Mt 21:18 ...in the morning after they had left Bethany... curses the fig tree [perhaps near Bethphage which means House of Unripe Figs].</p> <p>Mt 21:23 to 24:36... Yahshua had gone into the Temple and was teaching, when the chief Priests and the elders ask “What authority have you for acting like this? His response consists of several parables, teaching, and eight ‘woe to you’ admonishments.</p> <p>b. Mk 11:19 ... Yahshua walked out of the Temple to the Mount of Olives [and likely back to Lazarus’ house in Bethany]</p>	<p>a. Mk 11:20...in the morning as they were passing by the fig tree and saw that it had dried up ... and again they came into Jerusalem ..</p> <p>b. Mt 26:2... Early, people came... Yahshua taught daily in the Temple... <i>“You know that in two days the Passover [meal] is to be kept...”</i></p> <p>c. Mk 14:1... Now the Passover [meal] and the Feast of Unleavened Bread were to come in two days... and Yahshua sent Peter and John into the city to get the room <i>“where I may eat the Passover...”</i></p> <p>d. Mt 24:1-51, 25:1- 46, 26:6 ...Yahshua leaves the Temple and goes to the Mount of Olives, sits, views the city, makes the Olivet Discourse.</p> <p>e. Mk 14:3 ... returns to Bethany... [to the house of Simon the Leper].</p>	<p>a. Mk 14:3 ...while at supper at the house of Simon the Leper a woman breaks an alabaster cruse and anoints Yahshua’s head...</p> <p>b. Mt 26:3... Then the chief priests, and the scribes, and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and made plans to kill Yahshua...’ <i>It must not be during the festivities; there must be no disturbance among the people.’</i></p> <p>c. Mt 26:14 ...Judas goes to the chief priests that he might deliver Yahshua to them.</p> <p>d. The fourth day that Yahshua taught in the Temple</p> <p>e. Mt 26:20 ... And evening came and Yahshua sat at down with the twelve...[at supper; does not say Passover meal]</p>			

30 A.D. (Julian Calendar)

Sunset		Sunset		Sunset	
14	Four of the Sabbath	15	Five of the Sabbath	16	Eve of the Sabbath
PASSOVER		First Day of Unleavens		Second Day of Unleavens	
Yahshua Messiah dies 'between the two evenings.' Lambs sacrificed same period.		First 'day and night' Yahshua Messiah was in the Tomb.		Second 'day and night' Yahshua Messiah was in the Tomb.	
April 5, (Wednesday)		April 6, (Thursday)		April 7, (Friday)	
Night	Day	Night	Day	Night	Day
a. b. c. d. e. f. g.h.i.	a.b. c. d.	a. b.			
<p>a. Jn 13:29 ... and some thought since Judas had the money bag, Yahshua was telling him to buy what was needed for the Feast [<i>of Unleavens</i>] and he immediately went out and it was night.</p> <p>b. Yahshua prays in the Garden of Gethsemane "because of me this night."</p> <p>c. Betrayed, seized, taken to Chananyah courtyard, Peter denies...</p> <p>d. Sent to Caiaphas the High Priest...</p> <p>e. Condemned by the Sanhedrin, mocked, and beaten.</p> <p>f. Pilate sends Yahshua to Herod who then returns him to Pilate. Yahshua is condemned, scoured and led out to be executed [about noon]</p> <p>g. Yahshua dies [about 3 PM], is covered in a linen cloth, and placed in the tomb just before sunset [about 5 to 6 PM].</p> <p>h. Lk 23:55 ..[a synopsis over <u>three days</u>. The women returned, but could not have bought and prepared spices and ointments until <u>after</u> sunset of Nisan 15. Shops would not have been open or work permitted.</p> <p>i. [Near sunset the Temple Delegation goes out and selects barley sheafs to cut for the wave sheaf offering, then wait until the sun sets - A. Edersheim]</p>	<p>a. [After sunset the Temple Delegation cuts the barley sheafs and bring them to the priests. On the following day, unleavened bread from the new barley crop to be harvested, can be eaten - A. Edersheim]</p> <p>b. Mk 14:12... [Passover MEAL eaten by the <u>nation</u> of Israel]</p> <p>c. Leftovers of meal burned before sunrise.</p> <p>d. Mt 27:62-66 The next day [Jn 19:31 ...was an 'high' day, (Annual Sabbath) the first day of the Feast of Unleavens,] after the Preparation [as Passover was also called], the chief priests and Pharisees gathered outside the Praetorium to talk to Pilate, who told them to secure and seal the tomb with their [Temple] guard.</p>	<p>a. Mk 16:1 When the [Annual] Sabbath was over, Miriam from Magdala, and Miriam the mother of James and Salome <u>bought spices</u> that they might go and anoint Yahshua...</p> <p>b. Lk 23:56... <u>prepared</u> spices and ointments...</p>			

Sunset		Sunset		Sunset	
17	SABBATH	18	One of the Sabbath	19	Two of the Sabbath
Third day of Unleavens		Fourth day of Unleavens		Fifth day of Unleavens	
Third 'day and night' Yahshua Messiah was in the tomb		WAVE SHEAF OFFERING - Count seven Sabbaths + one day to Feast of Weeks.			
April 8, (Saturday)		April 9, (Sunday)		April 10, (Monday)	
Night	Day	Night	Day	Night	Day
a.	b.	a.b.c.	d.	e.	a.
<p>a. Lk. 23:56 But they rested on the [weekly] Sabbath in obedience to the commandment.</p> <p>b. Mt 12:40 Yahshua fulfills His prophecy : ..."The Son of Man shall be three days AND three nights in the heart of the earth." Yahshua rises from dead just before sunset.</p>		<p>a. Mt 28:1-15 After the [weekly] Sabbath, at dawn on the first day of the week... [Temple] guards flee to the chiefpriests, tell about earthquake and empty tomb; are bribed to lie that they slept on duty.</p> <p>b. Mk 16:2 Very early on the first [day] of the week, just after sunrise, they were on their way to the tomb...</p> <p>{Note: Mk 16:9-20 is not referenced because it does not appear in the oldest manuscripts}</p> <p>c. Jn 20:17... "I have not yet ascended to the Father (Yahweh)" [Yahshua is first of the First Fruits of mankind, analogous to the first fruits of the barley crop the priests make with the Wave Sheaf Offering, this morning to Yahweh]</p> <p>d. Lk 24:13...Now then on the same day... Yahshua appears to the two on the way to Emmaus... "besides all this, it is the third day since these things came to pass"... "some of the women having been early at the tomb."</p> <p>e. Jn 20:19... it was evening ...on the first of the week... when the doors were shut...</p>		<p>a. (John 20:19 continues)</p>	

The Myth of the Good Friday Death - Easter Sunday Resurrection

Appendix B - Calculate the Month, Day, and Date, of the Crucifixion

Note: Supporting information which relates to calendar determinations are explained on the Data Sheet which can be downloaded with Nelte's calendar computing program mentioned earlier.

Two of the items must be explained here before going into the method of calculating the MONTH, DAY, AND DATE of the Crucifixion. They are the Molad and the Part.

A Molad (also called a Synodic or Lunar Month) is the theoretical average time interval between instantaneous conjunctions of the moon as it orbits the earth. The conjunction occurs as the moon crosses an imaginary line between the earth and the sun. The conjunction is invisible to the naked eye because the sun does not illuminate the portion of the moon facing the earth during conjunction. The interval of a conjunction has been determined to be: 29 days, 12 hours, 44 minutes, and 2.8 seconds.

The Jewish Priests divided the year into 12 lunar months of 29 to 30 Days, Hours, and Parts of an hour. A Part (or 'Halakim') is 1/1080 of an hour (Each Part is equal to $3600 / 1080 = 3.333$ seconds). For consistency, the Part will be used in calculations in this article. Accordingly, the Molad is expressed as: 29 Days, 12 Hours, and 794 Parts (with a remainder of 2.8046 seconds). The number of molads within 235 lunar months is achieved by intercalating seven designated years with 13 months; the remaining twelve years have 12 months.

Determining of the MONTH and Day of the Crucifixion on the Jewish calendar involves two separate calculations. The first determines the Day of the Week of the Molad of Tishri which is the seventh month of the Jewish Calendar. The second determines the Day of the Month of that Molad.

The Start date is year 3761 B.C., October 7, Day 2, Hour 5, Parts 204 which is Sunday evening after 11 P.M. For calculation purposes the date is expressed as D1, H28, P1284 = October 6, or September 36, D1, H28, P1284.

Calculate the time difference in Nineteen Year Cycles, Days, Hours, and Parts, between the Start date and the year being considered (30 A.D).

1. Determine the number of full Nineteen Year Cycles.

First calculate the number of years between the Start date and 30 A.D. Remember to subtract 1 year for no year zero, then divide by 19, the number of years in a cycle.

$$(-3761 - (1)) + 30 = 3790 \text{ years}$$

The number of full Nineteen Year Cycles is: $3790 / 19 = 199$ with a remainder of 9 years.

2. Determine the number of Leap years and Common years in the remainder.

Before 255 A.D. Leap Years in the Nineteen Year Cycle were year 2, 5, 7, 10, 13, 16, 18.
 After 255 A.D. Leap Years in the Nineteen Year Cycle is year 3, 6, 8, 11, 14, 17, 19.

Because 30 A.D. is before 255 A.D, Leap Years in the remainder are the 2nd, 5th, and 7th year.
 Therefore the remainder contains three (3) Leap Years and six (6) Common Years.

3. Determine the Days, Hours, and Parts per: (a) Nineteen Year Cycle, (b) Leap Year, and (c) Common Year. For easier calculating, convert all values into Parts.

- a. Per Nineteen Year Cycle: (2D, 16H, 595P) x number of full cycles (199).

$$((2 \times 24) + 16) \times 1080 + 595 = 69,715 \times 199 = 13,873,285 \text{ Parts}$$

- b. Per Leap Year: (5D, 21H, 589P) x number of Leap years (3).

$$((5 \times 24) + 21) \times 1080 + 589 = 152,869 \times 3 = 458,607 \text{ Parts.}$$

- c. Per Common Year: (4D, 8H, 876P) x number of Common years (6)

$$((4 \times 24) + 8) \times 1080 + 876 = 113,196 \times 6 = 679,176 \text{ Parts.}$$

Add: (a) + (b) + (c) = 13,873,285 + 458,607 + 679,176 = 15,011,068 Parts.

4. Convert total Parts back to number of Days, Hours, with remainder in Parts.

- a. For Hours divide total by 1080: $15,011,068/1080 = 13,899$ Hours and 148 Parts.

- b. For Days divide Hours 24: $13,899 / 24 = 579$ Days and 3 Hours

- c. For Weeks divide Days by 7: $579 / 7 = 82$ Weeks and 5 Days. Disregard the number of Weeks.

The difference is 5 Days, 3 Hours, and 148 Parts

5. Add the difference to the Start date:
- $$\begin{array}{r} 2D \ 5H \ 204P \\ +5D \ 3H \ 148P \\ \hline 7D \ 8H \ 352P \end{array}$$

The seventh day (7D) is Saturday, the eighth hour (8H) is 2 A.M., and the three hundred and fifth-two Parts (352P) is just over 19.5 minutes using Jewish reckoning (6 A.M. to 6 A.M.).

6. Determine the day of the month for the Molad of Tishri in 30 A.D. by calculating the difference between the Jewish calendar and the Julian calendar. Again, convert all values into Parts for easier calculation.

a. Per Nineteen Year Cycle, the day of the month for the Molad is SHORTER by (1H 485P) x number of Nineteen Year cycles (199).

$$(1 \times 1080) + 485 = 1565 \times 199 = 311,435 \text{ Parts.}$$

b. Per Leap Year the day of the month for the Molad is LONGER by (18D 15H 589P) x number of Leap Years (3):

$$((18D \times 24) + 15) \times 1080 + 589 = 483,349 \times 3 = 1,450,047 \text{ Parts.}$$

c. Per Common Year the day of the month for the Molad is SHORTER by (10, 21H, 204P) x number of Common Years (6):

$$((10 \times 24) + 21) \times 1080 + 204 = 282,084 \times 6 = 1,692,504 \text{ Parts.}$$

7. Make the SHORTER amounts arithmetically negative (-). Add the Parts per Nineteen Year cycle, Leap Year, and Common Year:

$$-311,435 + 1,450,047 - 1,692,504 = -553,892 \text{ Parts}$$

8. Corrections and adjustments:

As all times are Julian calendar, no correction is needed to convert to the Gregorian calendar.

Since 30 A.D. is after a Leap year in the Nineteen Year Cycle, an adjustment is required. Add 12 hours:

$$12 \times 1080 = 12960 \text{ Parts.}$$

$$\text{Total Parts are } -553,892 + 12960 = -540,932 \text{ Parts}$$

9. Convert the total number of Parts back into Days and Hours, with remainder in Parts.

For Hours divide total by 1080: $-540,932 / 1080 = -500 \text{ Hours and } -932 \text{ Parts}$

For Days divide Hours by 24: $-500 / 24 = -20 \text{ Days and } -20 \text{ Hours}$

The result is -20 Days, -20 Hours, and -932 Parts.

10. When the result is a positive (+) number, ADD it to the Start date. When a negative (-) number SUBTRACT, it from the start date:

$$\begin{array}{r} \text{September 36} \quad 28\text{H} \quad 1284\text{P} \\ \underline{(-20 \quad -20\text{H} \quad -932\text{P})} \\ \text{September 16} \quad 8\text{H} \quad 352\text{P} \end{array}$$

(As a double check compare the total Hours and Parts with those in step 5. Both are 8H, and 352P, i.e., the correct answer.)

The Molad of Tishri for 30 A.D. was Saturday, September 16th. From this date, all the biblically commanded religious days can be determined for that year.

11. Calculate the date of the Holy Days for the year 30 A.D. See Appendix - C. Use the Hebrew calendar and note the corresponding date(s) on the Julian calendar:

Day of Trumpets = Tishri 1 (September 16, determined above)

Day of Atonement = Tishri 10 (Tishri 1 + 9 days)

The Feast of Tabernacles = Tishri 15 to 21 (September 30 to October 6)

The Great Last Day = Tishri 22 (Three weeks after Day of Trumpets)

Note: The Day of Trumpets, the first day of the Feast of Tabernacles, and The Great Last Day always occur on the same day of the week.

Passover = Nisan 14 (count backwards 164 days from Tishri 1, as calculated, using the Hebrew calendar. It corresponds to Saturday, September 16, using the Julian calendar, and ends at **Wednesday, April 5, 30 A.D.**, which began the previous evening after sunset.) **THIS IS THE MONTH, DAY, AND DATE OF YAHSHUA'S DEATH.**

Feast of Unleavens = Nisan 15 through 21 (1st and 7th day are holy convocations)

Feast of Weeks (Pentecost) = Not fixed. It is the day following a count of seven complete weekly Sabbaths, starting on the first day after the Sabbath following Passover. Always a Sunday.

CONCLUSION

You have mathematically proved that Passover and the execution of Yahshua the anointed occurred on **WEDNESDAY**, **not** 'Good' **FRIDAY**, in the year 30 A.D. In accordance with Yahshua's prophecy, his resurrection occurred 72 hours afterward, late **SATURDAY EVENING**, **not** Sunday morning. Do you still continue to believe the myth?

The Myth of the Good Friday Death - Easter Sunday Resurrection

Appendix C - Calendar for Year 30 A.D.

Hebrew							Julian							Gregorian								
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa		
				1	2	3	Nisan					23	24	25					21	22	23	
4	5	6	7	8	9	10	26	27	28	29	30	31	1	April	24	25	26	27	28	29	30	
11	12	13	14	15	16	17	2	3	4	5	6	7	8	31	1	2	3	4	5	6	April	
18	19	20	21	22	23	24	9	10	11	12	13	14	1	7	8	9	10	11	12	13		
25	26	27	28	29	30	1	Iyyar	16	17	18	19	20	21	22	14	15	16	17	18	19	20	
2	3	4	5	6	7	8	23	24	25	26	27	28	29	21	22	23	24	25	26	27		
9	10	11	12	13	14	15	30	1	2	3	4	5	6	May	28	29	30	1	2	3	4	May
16	17	18	19	20	21	22	7	8	9	10	11	12	13	5	6	7	8	9	10	11		
23	24	25	26	27	28	29	14	15	16	17	18	19	20	12	13	14	15	16	17	18		
1	2	3	4	5	6	7	Sivan	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
8	9	10	11	12	13	14	28	29	30	31	1	2	3	June	26	27	28	29	30	31	1	June
15	16	17	18	19	20	21	4	5	6	7	8	9	10	2	3	4	5	6	7	8		
22	23	24	25	26	27	28	11	12	13	14	15	16	17	9	10	11	12	13	14	15		
29	30	1	2	3	4	5	Tammuz	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
6	7	8	9	10	11	12	25	26	27	28	29	30	1	July	23	24	25	26	27	28	29	
13	14	15	16	17	18	19	2	3	4	5	6	7	8	30	1	2	3	4	5	6	July	
20	21	22	23	24	25	26	9	10	11	12	13	14	15	7	8	9	10	11	12	13		
27	28	29	1	2	3	4	Ab	16	17	18	19	20	21	22	14	15	16	17	18	19	20	
5	6	7	8	9	10	11	23	24	25	26	27	28	29	21	22	23	24	25	26	27		
12	13	14	15	16	17	18	30	31	1	2	3	4	5	Aug.	28	29	30	31	1	2	3	Aug.
19	20	21	22	23	24	25	6	7	8	9	10	11	12	4	5	6	7	8	9	10		
26	27	28	29	30	1	2	Elul	13	14	15	16	17	18	19	11	12	13	14	15	16	17	
3	4	5	6	7	8	9	20	21	22	23	24	25	26	18	19	20	21	22	23	24		
10	11	12	13	14	15	16	27	28	29	30	31	1	2	Sep.	25	26	27	28	29	30	31	
17	18	19	20	21	22	23	3	4	5	6	7	8	9	1	2	3	4	5	6	7	Sep.	
24	25	26	27	28	29	1	Tishri	10	11	12	13	14	15	16	8	9	10	11	12	13	14	
2	3	4	5	6	7	8	17	18	19	20	21	22	23	15	16	17	18	19	20	21		
9	10	11	12	13	14	15	24	25	26	27	28	29	30	22	23	24	25	26	27	28		
16	17	18	19	20	21	22	1	2	3	4	5	6	7	Oct.	29	30	1	2	3	4	5	Oct.
23	24	25	26	27	28	29	8	9	10	11	12	13	14	6	7	8	9	10	11	12		
30	1	2	3	4	5	6	Heshvan	15	16	17	18	19	20	21	13	14	15	16	17	18	19	
7	8	9	10	11	12	13	22	23	24	25	26	27	28	20	21	22	23	24	25	26		
14	15	16	17	18	19	20	29	30	31	1	2	3	4	Nov.	27	28	29	30	31	1	2	Nov.
21	22	23	24	25	26	27	5	6	7	8	9	10	11	3	4	5	6	7	8	9		
28	29	30	1	2	3	4	Kislev	12	13	14	25	26	27	18	10	11	12	13	14	15	16	
5	6	7	8	9	10	11	19	20	21	22	23	24	25	17	18	19	20	21	22	23		
12	13	14	15	16	17	18	26	27	28	29	30	1	2	Dec.	24	25	26	27	28	29	30	
19	20	21	22	23	24	25	3	4	5	6	7	8	9	1	2	3	4	5	6	7	Dec.	
26	27	28	29	30	1	2	Tevet	10	11	12	13	14	15	16	8	9	10	11	12	13	14	
3	4	5	6	7	8	9	17	18	19	20	21	22	23	15	16	17	18	19	20	21		
10	11	12	13	14	15	16	24	25	26	27	28	29	30	22	23	24	25	26	27	28		
17	18	19	20	21	22	23	31	1	2	3	4	5	6	Jan.	29	30	31	1	2	3	4	Jan.
24	25	26	27	28	29	1	Shevat	7	8	9	10	11	12	13	5	6	7	8	9	10	11	31 AD
2	3	4	5	6	7	8	14	15	16	17	18	19	20	12	13	14	15	16	17	18		
9	10	11	12	13	14	15	21	22	23	24	25	26	27	19	20	21	22	23	24	25		
16	17	18	19	20	21	22	28	29	30	31	1	2	3	Feb.	26	27	28	29	30	31	1	Feb.
23	24	25	26	27	28	29	4	5	6	7	8	9	10	2	3	4	5	6	7	8		
30	1	2	3	4	5	6	Adar	11	12	13	14	15	16	17	9	10	11	12	13	14	15	
7	8	9	10	11	12	13	18	19	20	21	22	23	24	16	17	18	19	20	21	22		
14	15	16	17	18	19	20	25	26	27	28	1	2	3	Mar.	23	24	25	26	27	28	1	Mar.
21	22	23	24	25	26	27	4	5	6	7	8	9	10	2	3	4	5	6	7	8		
28	29						11	12						9	10							