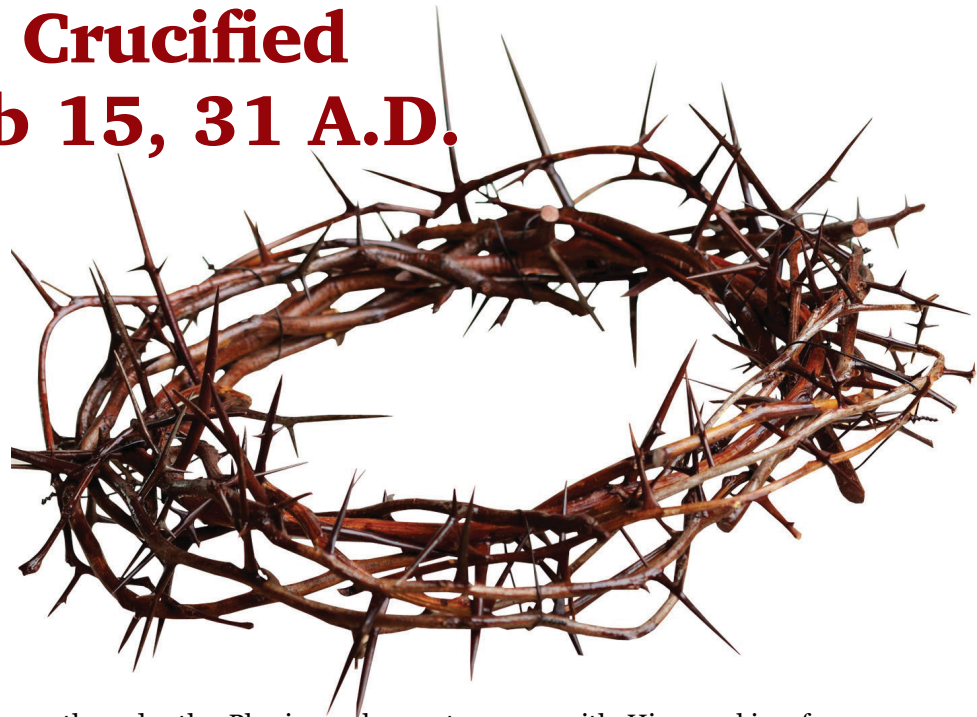


# Yahshua was Crucified Wednesday, Abib 15, 31 A.D.



**What** day of the month and day of the week was Yahshua crucified? Was it the 14<sup>th</sup> or 15<sup>th</sup> of the first month; Tuesday, Wednesday...maybe Thursday or Friday? These questions still surround that fateful week nearly 2,000 years ago.

Why is it important to know, and does it impact salvation or Yahshua's Messiahship? There are two very important reasons.

Yahshua the Messiah had an uphill battle against the skepticism of the day. The idea that the *true, heaven-sent*

"...His Messiahship...  
hangs in the balance!"

*Messenger in the very image of the Creator of the Universe, the prophesied Anointed One, being on the scene was met with great skepticism; as it undoubtedly would be today. Not only disbelieved and scoffed at by the Pharisees, Sadducees and Scribes, but in his own family:*

*"His brethren therefore said to Him...there is no man that does anything in secret, and he himself seeks to be known openly...For neither did his brethren believe in him" (John 7:3-5).*

Remember those sects who tested and argued with Him were *Jewish*: "He came to His own, and His own received Him not" (John 1:11).

**Who He was**, that **HE** was the Messiah, and not a false prophet seeking a following, was at stake. A constant barrage of unbelief followed Him: "What then do you for a *sign*, that we may see, and *believe You*?" (John 6:30); "...

the Pharisees...began to argue with Him, seeking from Him a *sign* from heaven, to test Him." (Mark 8:11; NAS).

Clearly, He was doubted and even accused of essentially using sorcery, "But some of them said, 'He casts out demons by Beelzebul, the ruler of demons'" (Luke 11:15). "And others, to test Him, were demanding of Him a sign from heaven" (Luke 11:16).

Amazingly, despite His awesome miracles, the Jewish community generally *disregarded them*, insisting on **other** signs. Their typical carnal reaction continually ignored evidence proving He was for real. They had no viable argument; only a discredited skepticism!

So finally, in the face of this drumbeat of criticism and doubt, Yahshua gave an irrefutable **sign** of who He was: **a sign not performed BY HIM**. Truly and absolutely *from heaven!* They kept chanting for "a sign from heaven" of His divine mission and identity. He gave them exactly what they demanded.

"...An evil and adulterous generation craves for a sign; and yet no sign shall be given to it but the sign of Jonah the prophet; for just as Jonah was three days and three nights in the belly of the sea monster, **so shall the Son of Man be three days and three nights in the heart of the earth**" (Matt. 12:39-40; NAS).

Only a **POWER FROM HEAVEN** could do this while *He lay dead in the grave-powerless, incapable of miracles!* Fulfilling this sign meant remaining in the grave and being resurrected by a heavenly miracle at the right moment after three days and three nights. No more, no less. **The timing was a critical part of the sign of His Messiahship and Divine Mission from Yahweh.**

Why exactly three days and three nights? We can only speculate, but we must prove from the Bible, how the sequence of events fits this sign.

Knowing the day of the month and week is critical **for**



**Jonah spent three days and three nights** in the belly of the fish, the grave [margin, Jonah 2:2; so translated 31 times in OT]. How long was this? Scripture shows it was three "light periods" and three "dark periods," a total of 72 hours. *gracethrufaith.org*

**two important reasons:** If *it did not happen precisely as He said, both (1) His Messiahship and (2) the inspiration of Scriptures hangs in the balance! AND we have no Savior!*

*to the dawn of Sunday morning.* Even while it was dark, He had *already* left the tomb.

## (2). THE SIGN OF JONAH

### WHAT IS NEEDED TO VERIFY THE SIGN

- Four points must be investigated to prove Yahshua's sign:
- (1). When Yahshua's disciples arrived at the tomb,
  - (2). The sign of Jonah including the true Scriptural Day and Night,
  - (3). The day of the week He died,
  - (4). Yahshua ate the Passover on Abib 14.

### (1). ARRIVAL AT THE TOMB

First, the year of crucifixion can be narrowed beginning with the recorded facts about the resurrection. Yahshua could not have risen Sunday morning, as shown by this account: "...after the Sabbaths [Gk. plural]...as it **began to dawn** toward the first *day* [in italics] of the week came Mary Magdalene...and came the other Mary to see the sepulcher... He is not here: for He is risen..." (Matt. 28:1, 6).<sup>1</sup> The plural term, Sabbaths, indicates more than one Sabbath that week. There were two: the Passover Sabbath,<sup>6</sup> and the weekly Sabbath.

Clearly, this reference shows **both women** came to the tomb at the faintest light of Sunday morning. A parallel account in John 20:1 indicates Mary Magdalene went there **alone** while "still dark."<sup>2</sup>

Dawn just began to break **starting** the first day of the week (i.e. Sunday), and Yahshua had **already** risen. This is further verified in Mark: "Now *when* ("after" [SEC 3753]; as in Matt. 27:31; John 13:12; Tit. 3:4) Yahshua was risen, early the first day of the week..." (Mark 16:9).

These New Testament verses reveal **the resurrection was not Sunday morning, but some while prior**

The central part of this sign is knowing the meaning of day and night in "...as Jonas was three days and three nights in the belly..." (Matt. 12:40; Jonah 1:17). Knowing now that Yahshua was resurrected before Sunday morning and was to be in the grave three days and three nights, what exactly is Scriptural "day" and "night?" How does the Bible define them? We must know to clarify Jonah's three days and three nights (Jonah 1:17).

Here are *Yahweh's* definitions: "And Elohim called the light Day, and the darkness He called Night..." (Gen. 1:5).<sup>3</sup> Clearly, the Bible's **day is light only** and **night is darkness only**. Since the day is ruled by the Sun (Gen. 1:16), so long as the Sun's light rules, dominates the sky, the day continues. The day then is from dawn-to-dark and night is from dark-to-dawn while the sky is ruled by the moon and stars.<sup>3,4</sup> Together, day plus night, they total 24 hours.

There is no 24-hour "day" in Scripture; **only day and night**.

The terms day and night used in the New Testament sign of Yahshua's Messiahship, are the Old Testament meanings of day and night, i.e. light and darkness. We know because this verse itself (Matt. 12:40), uses them. The fact is, the account of

Jonah's ordeal (Jonah 1:17) uses the same word *day* (SEC 3117) and *night* (SEC 3915) as in Genesis 1:5, "...called the light Day and the darkness He call Night."<sup>4</sup> The sign of Jonah, three days and three nights, was definitely 72 hours.

### (3). DAY OF THE WEEK

The recorded events of that week state that Yahshua died about the ninth hour (Mark 15:34), 3:00 p.m. or shortly af-

"His trial began  
the next morning,  
Wednesday morning..."



It was during this final period of evening that Joseph of Arimathea went boldly to Pilate requesting the body of Yahshua (Matt. 27:57-60; Mark 15:42-43). He then bought fine linen, removed Yahshua from the stake and wrapped Him in the linen, finally laying Him in the sepulcher and sealed the door with a large stone (v. 46). All this undoubtedly took some time in a somewhat hurried procedure during the twelfth period of the day, finishing around dark. This places Yahshua in the grave that night, *the first night of the 72 hours*.

Consequently, He could **not** have been killed Thursday at 3 P.M., buried Thursday evening sometime after sundown, and resurrected just as Saturday night ended (counting Thursday as the first day). Even if He had died on Thursday, He would not have been *in the grave* on all day or actually any part of Thursday. He was securely in the tomb just as day *ended* and night began. This also applies to Wednesday, the actual day of crucifixion. The sign of Jonah requires being *in the grave*.

The word translated *hell* [Heb. *sheol*] is rendered

Beyond any doubt these many accounts prove Yahshua was in the *grave*, the hole in the ground, the sepulcher, a full three days and three nights. How long was this? It was three “light periods” and three “dark periods,” a total of 72 hours.

It is bogus because it does not include *only* the time He was in the grave. Clearly, the day of the crucifixion does not count as day one.

The Biblical evidence does not support these claims.

The resurrection clearly took place before dawn of Sunday morning. Since the 72-hour period could ***only begin with the first night*** following His death earlier that day, the count could ***not end with a full night*** (would total four nights) and had to be a sequence of night-day, night-day, night-day. The third night was Friday night.

3

#### (4). YAHSHUA ATE THE PASSOVER THE 14TH

By law, Yahshua was required to keep the Passover. (Ex. 12:2, 6). The New Testament records show He did in fact eat the Passover: “Now the first day of the feast of unleavened bread...I will keep the Passover at your house with my disciples...disciples...made ready the Passover” (Matt. 26:7, 18-19; See also Mark 14:12-18 and Luke 22:1-15). The Passover lamb was killed in the evening of the *fourteenth day of the first month of the year—at the end of the day*; exactly the time observed by Yahshua and His disciples (Ex. 12:6-9, 18; Lev. 23:5; Num. 9:2-3; 28:16; Josh. 5:10).

He gathered with His disciples at evening at the ***end of the day***, the twelfth and final period of the fourteenth day—not the beginning of the fourteenth as so many assume. The meeting continued into the night of the fourteenth. His Passover meal could only have begun at sunset late Tuesday, finishing ***Tuesday night***.

His trial began the next morning, Wednesday morning, followed by His eventual crucifixion about the third hour, 9:00 a.m. (Mark 15:25). What is the next day after Passover? “...in the first month on the *fifteenth day of the first month*; on the morrow after the Passover...” (Num. 33:3; emphasis mine).

These facts make certain ***the crucifixion was Wednesday morning the 15<sup>th</sup> day of the first month.***

Interestingly too, “...in an early Christian work known as the *Didascalia* the apostles are quoted as saying that it was Tuesday evening that they ate the Passover with Jesus, and on Wednesday that he was taken captive and held in custody in the house of Caiaphas.”<sup>5</sup> Note it says “...Tuesday evening...” *not Wednesday evening*.

How could this easily provable Abib 15 crucifixion be overlooked so often? Because the *culprit* is overlooked: the sunset-to-sunset day. The widespread use of this unscriptural Jewish day, adopted from Babylon during the seventy-year captivity<sup>3,20</sup> with its companion, the first visible crescent moon<sup>8,20</sup>, shifts the timing of these events. Both these are Babylonian holdovers. We are to come out of Babylon;

not adopt her ways: “...Come out of her, my people, that you be not partakers of her sins, and you receive not of her plagues. For her sins have reached to heaven, and Yahweh (KJV “God”) has remembered her iniquities.” (Rev. 18:4-5).

The Babylonian first-visible-crescent method was used throughout Yahshua’s life time by His Jewish opponents: “The beginnings of the months were determined by direct observation of the new moon...This method of observation and intercalation was in use throughout the period of the second temple (516 B.C.E. – 70 C.E.).”<sup>7</sup> The calendar was definitely a contested issue and source of contention (See reference below to a more literal translation of Matt. 16:3).

#### (5). THE YEAR OF THE CRUCIFIXION

Why is the year important? According to the Biblical record, in the correct year of Yahshua’s death, the 14th day of the first month was Tuesday; as shown earlier. If no such year can be found, the Scriptural narrative is highly questionable.

It is generally agreed Yahshua’s death occurred in the range 28-33 A.D. The table below shows two years with the 14<sup>th</sup> on Tuesday in the calendar labeled “Biblical Calendar.” The other two do not. They are based on the first visible crescent moon and a sunset-to-sunset day; both Babylonian concepts, not Biblical ones. These mistakes delay new moon days which are incorrectly begun at sunset, and set holy days Yahweh does not sanction.

The Tuesday 14<sup>th</sup> requirement is met if the Scriptural new moon begins the month with the conjunction of sun and moon.<sup>7</sup> The conjunction new moon ordinarily places the Biblical first day of the month one, two or even three days earlier than the Jewish calendar based on the first visible crescent (shown by the table). The Scriptural New Moon begins moments after conjunction as the moon starts rebuilding its light (long before first visibility of the crescent moon). The first day of the month then begins moving westward from the meridian where the dawn of the day is breaking moments after conjunction.<sup>8</sup>

Next, the first month of the year is needed. The Scriptural month of Abib, the first month, is found by properly



**Yahshua’s crucifixion** occurred on Wednesday, the 15<sup>th</sup> of Abib. [istock.com](https://www.istock.com/) / [thoughtco.com](https://www.thoughtco.com)



numbering the months relative to two cardinal points in the year, February 15<sup>th</sup> [head of the year] and October 27<sup>th</sup> [end of the year].<sup>9</sup>

Using ICY's calendar calculations based on these requirements, the following results are found compared to other determinations for the range of years considered possible for the crucifixion:

PASSEOVER DATES FOR JERUSALEM			
Biblical Calendar (Abib 14) <sup>3,8,9</sup>		Hebrew Calendar (Nisan 14)	
		Herman Hoeh <sup>13</sup>	Fotheringham <sup>14</sup>
A.D. 28	Sunday, April 11		Wednesday, April 28, 13 <sup>th</sup> month
A.D. 29	Friday, April 15	Saturday, April 16	Monday, April 18
A.D. 30	Tuesday, April 4	Wednesday, April 5	Friday, April 7
A.D. 31	Tuesday, April 24	Wednesday, April 25	Wednesday, April 25; 13 <sup>th</sup> month
A.D. 32	Friday, April 11	Monday, April 14	Monday, April 14
A.D. 33	Thursday, April 2	Friday, April 3	Friday, April 3

Calendar dates derived from the Bible clearly differ from the Hoeh and Fotheringham versions based on traditional Jewish reckoning. This should not be surprising given the New Testament record that Yahshua *disagreed* (Yes, disagreed) with the Jews on Feast dates: "...He bade them...beware...of the doctrine of the Pharisees and of the Sadducees..." (Matt. 16:12; also v. 6). He told these Jewish sects: "...you know how to discern the appearance of the sky, *but cannot discern the signs of the festal seasons...*?" (Matt. 16:3; more literal Greek).<sup>10</sup>

Add to this John's record: "And it was the preparation of the Passover..." (John 19:14); "The Jews therefore, because it was the preparation..." (v. 31); "...the bodies should not remain upon the cross on the sabbath day, (for that sabbath day as an high day [Abib 15])..." (v. 31). These proceedings were taking place on the Jewish Nisan 14 (actually Abib 15), the preparation of their Passover. Their high Sabbath started at sunset, the 15<sup>th</sup> of their first month.

They were rightfully complying with the Law prohibiting one hanged on a tree remaining there overnight (Deut. 21:23). *Their* sabbath drawing near made it more urgent because of the work involved.

Of course, Yahshua had *already* taken the Passover meal the previous evening and night. They killed Him on *their* 14<sup>th</sup> which was the Biblical 15<sup>th</sup> of the month. The Jewish 14<sup>th</sup>, off one critical day, was *a day late!*

Others have suspected as well, that Yahshua used a different calendar than Jews of His day: "Was there, then, a dispute about the date of the Passover in the year of the Crucifixion?...Was it, in fact, an "illegal" Passover, so far as the date and place were concerned, which Jesus and His disciples celebrated in Holy Week?...The meal in John, falling before the official Passover shows certain paschal features..."<sup>11</sup> (*There is also unequivocal proof for the 14<sup>th</sup> being the first day of unleavened bread and thus the first Sabbath of the 7-days of Passover/Days of Unleavened Bread* [Ex. 12:16].<sup>17</sup>).

## (5). THE JUBILE YEAR IS THE KEY

From the dates listed in the table, what year was Yahshua's death and resurrection? A method giving the answer to this question, which seems to have been overlooked, involves the 50-year Jubile cycle.

Recovering the Jubile year is done using Ezeiel's prophecy containing a benchmark date of the thirtieth year of the Jubile cycle which was also the fifth year of king Jehoiachin's captivity. This date can be shown to be 594-593 B.C. fall-to-fall.<sup>15</sup> Projecting forward we find the year 574-573 B.C. counted fall-to-fall, was a Jubile year, the 50<sup>th</sup> year.

One check of this Jubile dating reveals Nehemiah's reading of the Law at the Feast of Tabernacles in 445 B.C. was in the 28<sup>th</sup> year of the Jubile period and thus a seventh year (Neh. 6:18).<sup>15</sup> Reading the Law at this feast is a seventh-year requirement (Deut. 31:10).

## WHAT IS THE "ACCEPTABLE YEAR?"

Another important year with a direct bearing on the year of Yahshua's death, is the *acceptable year* referenced in Isaiah 61:1-2: "...to proclaim liberty to the captives...To proclaim the acceptable *year* of Yahweh..." Note the reference to a specify *year* which Yahweh describes as "acceptable."

The word translated "acceptable" (SEC 7522) is from SEC 7521 meaning "...specifically to satisfy a debt..."<sup>16</sup> This word, SEC 7521, is used in Leviticus 26:34: "Then shall the land enjoy [pay off] her Sabbaths, as long as it lies desolate....then shall the land rest and enjoy [pay off] her Sabbaths." Land Sabbaths are a kind of payment of debt... something owed the land, and paid off by resting the land.

Thus, like all land Sabbaths, the Jubile year land Sabbath was payment by resting the land. *The "acceptable year" must certainly refer to the Jubile year, the 50<sup>th</sup> year land Sabbath (Lev. 25:10).*

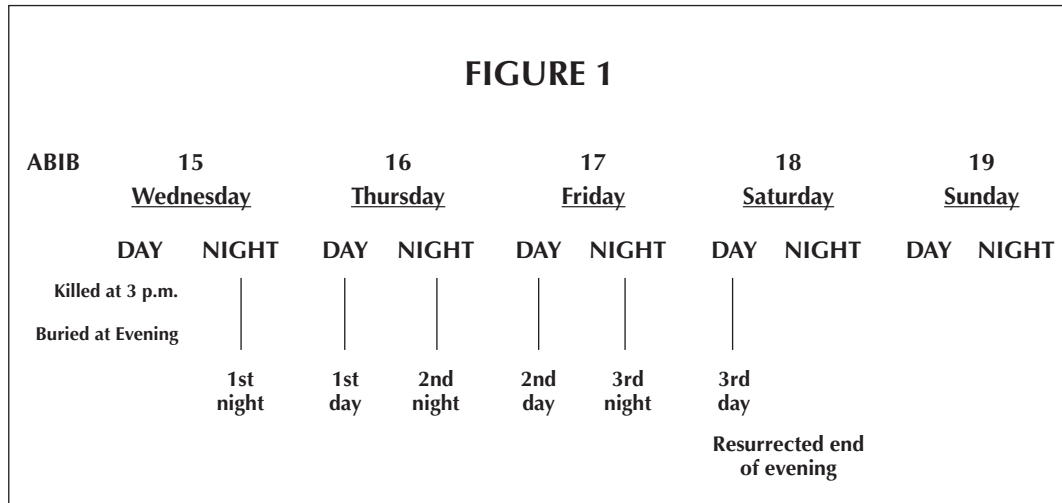
In the Jubile year anyone sold into slavery is to be liberated from his captivity (Lev. 25:40). The year is proclaimed as a year of liberty and a return to family and possessions (Lev. 25:10). Accounts are closed, debts cancelled as paid.

Yahshua was *reading this very verse* (Isa. 61:1-2; Luke 4:17-19) shortly after being baptized and emphasizing "...to set at liberty..." which was core to His ministry. The record further reveals shortly after His reading from Isaiah, "...He began to be about thirty years of age..." (Luke 3:23, 21-22). These two facts closely placed in Scripture naturally leads us to suspect a special connection between them.

## THE YEAR

Counting from the Jubile date 594-593 B.C.E., we find A.D. 27-28 fall-to-fall was a Jubile. Based on the facts surrounding Yahshua's thirtieth year and the acceptable year being a Jubile, *it appears quite certain His thirtieth year was also a Jubile year, 27-28 A.D. fall-to-fall.* The 50th year-Jubile fall-to-fall reckoning is from

FIGURE 1



late October, 27 A.D. to late October, 28 A.D.

Yahshua's reading of Isaiah (Luke 4:17-19) probably took place on Atonements when the coming Jubile was signaled: "Then you shall cause the trumpet of the Jubile to sound on the tenth day of the seventh month, in the day of Atonements, and you shall hallow the fiftieth year and proclaim liberty...." (Lev. 25:9-10). This alerted all to the coming fiftieth year in late October.

Since He began to be about thirty year of age, His birth was likely early to mid-October; about the same time He read the passage from Isaiah. This Jubile date and His age, coupled with His three and a half-year ministry<sup>21, 22</sup> **places His crucifixion and resurrection in the spring of A.D. 31.**

**Conclusion: Yahshua was crucified Wednesday morning, the 15<sup>th</sup> of Abib, 31 A.D.**

#### Summarizing:

(1). Yahshua and his disciples gathered to eat the Passover meal the evening of the 14th of Abib A.D. 31, Tuesday evening April 24, at the end of the day and continued into the night. He was crucified the next morning on Abib 15. This meets the Scriptural *New Moon requirements* for the year He died, Scriptural *definition of day, evening, and Passover observance time*.<sup>8</sup>

(2). Yahshua was in the heart of the earth, the grave, *three full Scriptural days and three full Scriptural nights* as Jonah was in the fish's belly.

Figure 1 above depicts the facts surrounding Yahshua's death and resurrection showing He was killed on the fifteenth of Abib, not the fourteenth as is commonly believed. Based on the facts presented above, the Passover meal is kept starting at evening on the 14th of Abib, as the 12<sup>th</sup> and final hour of the day starts beginning at sundown.

#### REFERENCES:

- 1 – The word "dawn" (SEC 2020: *epiphauso*: epi "a coming or drawing toward" plus *phosko* "to shine") means "to dawn as the daylight, to grow toward daylight" [*The Complete Word Study Dictionary*, pp. 644-645]; "to grow light" (*Thayer's Gr-Eng Lexicon of the NT*: p.246).

*Green's Interlinear Bible*: "...at the dawning into the first day..."

2 – Different accounts indicate Mary Magdalene apparently visited the tomb *four* times, this account in John 20:1 being the first and earliest, while it was dark [Greek, *scotia*]. In her second visit, she returns with Peter and another disciple [John 20:2-4]. They leave [v. 10], and remains there alone when she sees Yahshua [John 20:11-17]. Other accounts include "growing light" (See footnote "1") and sunrise. Later, she and the other Mary arrive at the tomb [Matt. 28:1, 6]. The fourth and final visit came at sunrise, when she returned with Mary, the mother of James, and Salome [Mark 16:1-2].

3 – See also, *The Scriptural Weekly Sabbath is Not from Sunset-to-Sunset*, ICY, pp. 9-11.

4 – *ibid*, Sabbath book, pp. 33-34.

5 – Circumcision was done *in* the eight day...sometime during the eight day; not after eight full days (Lev. 12:3).

6 – *ibid*, Sabbath book, pp. 10-16,19.

7 – *The Comprehensive Hebrew Calendar*, "Historical Remarks On the Jewish Calendar," Arthur Spier; Feldheim Publishers, 1986; p. 1-2.

8 – *Come Out of Babylon: Keep the Scriptural New Moon*, 2005; *The Scriptural New Moon*, 1998; both ICY publications; New Moon conjunction times: *Moon Tables*, 601 B.C., A.D. 2700, Rolf Brahm; Nordanger Forlag, Norway, 1977 and *Chronology of the Ancient World*, E.J. Bickerman; Cornell University Press, Ithaca, New York, 1968.

9 – *Beginning and End of the Biblical Year*, 2016, pp. 27- 48; ICY publication.

10 – *ibid*, "Beginning and End....", p. 8.

11 – *The Scrolls and Christian Origins*, Matthew Black; Charles Scribner's Sons, New York; 1961, pp. 200-201.

12 – *Handbook of Biblical Chronology*, J. Finegan, Hendrickson Publishers, Inc., 1998, p. 356, paragraph 609.

13 – *The Crucifixion Was Not On Friday*, H. Hoeh; Ambassador College Press, 1968, p. 20.

14 – *Handbook of Biblical Chronology*, J. Finegan, Hendrickson Publishers, Inc., 1998, p. 363, paragraph 620, Table 179.

15 – *Land Sabbath Alert*, *Insight* magazine, ICY publication, 1991, pp. 2-10.

16 – *Strong's Exhaustive Concordance*; See also Gesenius, p. 778: "...to satisfy, to pay off..."

17 – *Why Passover Is a Sabbath; Is Passover the First Day of Unleavened Bread*; ICY publications.

18 – *Explanation of Leviticus 23:32: The Evening-to-Evening Scripture*, ICY publication.

19 – *Three Vitally Important Points about Passover*, ICY publication, pp. 4-5.

20 – *Beginning and End of the Biblical Year; Introduction*, p. 2.

21 – *The Crucifixion Was Not On Friday*, H. Hoeh; Ambassador College Press, 1968, p.31-33.

22 – *Handbook of Biblical Chronology*, J. Finegan, p. 353, paragraphs 606-603; Finegan, Gospel of John, Epiphanius, Eusebius all concur on a ministry of three years-plus several months.

★★★★★★