

First I like to acknowledge that much of the information I used in this presentation I received from Lighted Way Ministries from the 70 Week prophecy in Daniel, from Michael Rood's presentation as well as from a book by Danette Davis called His Sign (3 days and 3 nights) and some research done by me.

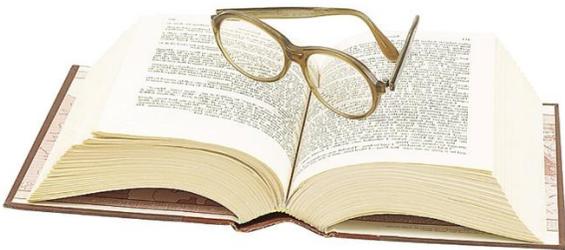
Then just for clarification: In my presentations I am using YHVH (Yahuwah) instead of LORD, which is a title and not a name and I am using Yahusha instead of Jesus, which is not a translation but a transliteration and really are the actual original names and the true nature and character of them.

Yahusha said in John 8:32 **“Ye shall know the truth and the truth shall make you free!”** KJV

The question is: “Free from what?” Free from organized man-made religion and the doctrines and commandments of man!

And don't forget: The fact that we believe something to be true does not make it true. Truth is truth whether we believe it or not, truth stands on its own!

Today's presentation is about “The crucifixion and Resurrection of Yahusha.”



The search of the Scriptures on this topic is important, not because it may affect salvation, but because it answers the questions posed on whether Yahusha kept His Word, and whether His Word is true in this matter or not.

However, after all the evidence has been presented, people still can believe whatever they choose to believe. **We do have that choice.**

Like Benjamin Franklin once stated: **“A Man convinced against his will is of the same opinion still.”**

The question is:

**Was Yahusha crucified
On a Wednesday,
On a Thursday or
On a Friday?**

Does it matter?

Was Yahusha resurrected

On a Sunday

Or on a Sabbath?

What is fact and what is fiction?

Do we know?

There are three points of view:

Friday Crucifixion/Early Sunday morning Resurrection! 1. Yahusha died on Friday – Mark 15:42 (Preparation day). 2. The “third day” (Matthew 16:21) requirement is met, if the days are counted inclusively. The three-night-specification is not met.

Thursday Crucifixion/Early Sunday morning Resurrection. 1. It fits the “third day” requirement, if the days are counted exclusively; Thursday is counted through Saturday night. 2. It makes Friday a Sabbath, putting two Sabbaths together.

Wednesday Crucifixion/Sabbath sundown Resurrection. 1. It fulfills the “3 days and nights in the heart of the earth (Matthew 12:40) 2. It fits the “after 3 days” (Matthew 27:63), if this expression is referring to 24-hr periods. 3. It allows for the purchase and preparation of spices between 2 holy Sabbath days (Mark 16:1; Luke 23:27) 4. It coincides with the “midst of the week” (Daniel 9:27), when sacrifices and oblations would cease, if this phrase has a literal application.

Only one can be right!

The Christian church has traditionally spoken of "Good Friday" as the day on the Messiah was crucified and buried with the resurrection taking place on the following Sunday. Several alternate views have been voiced as to which day of the week the crucifixion took place.

Millions of professing Christians gather for Easter sunrise services every year. Even many who rarely go to church at any other time will attend worship services at the church of their choice on Easter Sunday. **But did you know that the Good Friday and Easter Resurrection is a tradition?**

Because the Bible nowhere makes the claim that the true Messiah rose from the dead on a Sunday morning! That is tradition!



So where did the tradition of Good Friday start?

For the first three centuries Christians did not celebrate the death of Messiah on Friday. They did not even celebrate the resurrection on Sunday. They celebrated the day of the resurrection based on the Passover, on the 14th day of the 1st Jewish month, thus resurrection day would fall on different days, depending on the day of the Passover.

It wasn't until the Emperor Constantine fixed the day of Easter on Sunday after the first full moon of spring, which corresponded to the Passover. After setting Easter on Sunday, the church leaders made an honest mistake by assuming the death of Messiah was on Friday. They came to that conclusion based on the fact that Yahusha died before the weekly Sabbath (*Saturday*). Mark 15:42 confirms that Yahusha died the day prior to the Sabbath. It was Preparation Day (that is, the day before the Sabbath).

The Sign of Y'shuas Messiahship

There were many proofs that Y'shua of Nazareth was the Messiah promised in the O.T. The blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised and the poor received the gospel. (Matthew 11:2-6)

John's gospel records that Yahusha performed a number of remarkable signs, beginning with the marriage feast at Cana where He turned water into wine (*John 2:11 – KJV*). disciples, which are not written in this book;

..... but these were written that you may believe that Yahusha is the Messiah, the Son of Elohim, and that believing you may have life in His name.” (John 20:30-31). Yahusha's disciples witnessed these signs, which confirmed their faith that He was, indeed, the promised Messiah.

From the very beginning of Yahusha's public ministry, the religious leaders were aware of His message and the signs that confirmed His authority. **They knew that He was the Messiah!**

However, they still came to him several times to demand a sign that would establish once and for all that He was the Messiah.

On each of these occasions, Yahusha told them that only one such sign would be given to them. John records in 27 C.E. when Yahusha cleansed the temple by chasing out the moneychangers in John 2:19-21 (KJV) **“Destroy this temple, and in three days I will raise it up’ ... but He was speaking of the temple of His body.”**

Matthew records a similar exchange: **“Then some of the scribes and Pharisees answered, saying, Teacher, we want to see a sign from You.’ But He answered and said to them, ‘An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. “...For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.” (KJV) (Matthew 12:38-40)**

Note that Yahusha was referring to Hebrew usage, not Greek. He specifically connected His stay in the tomb with that of Jonah in the fish's belly. **“Now YHVH had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.” (Jonah 1:17 -KJV)**

First: **What about the term heart of the earth? What does that mean?**

Where is the heart of the earth?

Many people say “in the heart of the earth” is merely the region not literally in the grave.

Some say, Heart of the earth is not the grave but the city of Jerusalem. Some say, Heart of the earth is one's emotions.

Mark 11:11 = Day 1 – He entered the city looked over the temple and went to Bethany

Mark 11:12-13 – Day 2 – He cleansed the temple and went to Bethany

Mark 11:20 – **Day 3** – He returned to Jerusalem and remained until His death.

Mark 14:1 – **Days 4-5**

Mark 14:1 – **Day 6** – Cross

Yahusha was physically in the Vicinity of Jerusalem much Longer than 3 Days!

In the heart of the earth!

Matthew 12:40 – (Zodhiates, Th.d.) “heart” = # 2588

“– Lexicon – kardia – “The heart can be the intention affection, desire... It can also mean the middle or inner part, as the heart is in relation to the breast (Matthew 12:40), as the heart of the earth is the inner part of the earth, the grave.”

It is important, that we understand Hebrew Idioms!

Yahusha was comparing Himself and His situation to Jonah’s in every sense. The ‘heart of the earth’ and the ‘whale’s belly’ were Hebrew idioms known to have represented ‘leviathan’, or figuratively the ‘grave’ and ‘death;’ because it was associated with the word ‘yam’, the ‘sea’, or the ‘abyss’.

The Encyclopedia of Jewish Symbols states:

“These sea-monsters have many names: Tannim (dragon); rahav (expanse) and yam (sea – but the most common name is Leviathan... In the book of Revelation, Leviathan is called Abaddon, the king of “destruction or corruption”, who comes up from the abyss or “sea”. Abaddon is the ‘beast of the sea’ that “old serpent” whose abode is an “expanse” – literally the grave)”

www.earlychristianwritings.com/text/ gospelnazoreans.html

What about the expression 3 days and 3 nights?



This same expression was used when Queen Esther told her cousin Mordecai: “Go, gather all the Jews who are present in Shushan, and fast for me, neither eat nor drink for three days, night or day.” (Esther 4:16 - KJV)

Each of these accounts was clearly describing a period of 72 hours – three days and three nights. This is exactly what Yahusha meant, and the Pharisees knew it. Notice how they quoted his statement to Pilate, the Roman governor: **“Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’” (Matthew 27:63 - KJV)**

The Pharisees knew that Yahusha was not talking about a mere day-and-a-half, but rather indicating three full days.

Consider what is at stake in Yahushas statement in Matthew 12:39-40. He places His entire identity on the line with His sign. **If He failed His only sign, then He is not our Saviour and nothing He said can be trusted.** If His prophecy of this sign failed, then He must be considered a false prophet. Satan wants to deny that Yahusha was the Messiah. For that reason he would seek to relegate the story of Jonah and the “whale” to folklore, myth, symbolism and superstition.

If this miracle of 3 days and 3 nights never occurred, then Yahushas sign, based entirely upon it, is nothing more than hollow and pointless allegory.

Yahushas body had to be Miraculously Preserved! Psalm 16:10 – **“For thou wilt not leave My soul in hell; neither wilt thou suffer Thine Holy One to see corruption.”**

It takes 6 hours after death before a body will show corruption.

After two days:

Hosea 6:1-3 “Come let us return to YHVH. For He has torn us, but He will heal us; He has wounded us, but He will bandage us. He will revive us AFTER TWO DAYS; He will RAISE US UP ON THE THIRD DAY that we may live before Him...” KJV

Hosea 13:14 – “I will ransom them from the power of Sheol (pit of corruption); I will redeem them FROM DEATH, O death where are your thorns? O Sheol, where is your sting?” KJV

Death in ANY phase Is the pit of corruption!

Yahusha is our Messiah. He did fulfill the only sign given – the three day and three night prophecy. It is only misunderstandings and tradition of man that have caused us to believe otherwise.



**The question is
“What day was
The Crucifixion?”**

Many will say, doesn't the Bible say that Yahusha was crucified and buried on Friday and that the tomb was empty on Sunday morning? That is correct, the tomb was already empty on Sunday morning, but the Bible nowhere speaks of a Friday crucifixion. It does say that He was crucified on the “**preparation day**” (Mark 15:42-45), but we must recognize which preparation day this was.

Remember, the Bible speaks of annual Sabbaths or Holy Days in addition to the weekly Sabbath (Leviticus 23:4, 7, 24, 27-32). Yahusha was crucified on the preparation day before an annual Sabbath, during the daily portion of the Passover on Abib 14 on the Hebrew calendar. The following day, Abib 15, is an annual Holy Day, the first Day of the Feast of Unleavened Bread.

The following data was obtained from the U.S. Naval Observatory Astronomical Applications Department.

Passover dates 26-34 C.E.

Year	Vernal Equinox	Date of the first Nisan	14 th day of Nisan (Passover)
26 C.E.	Fri. Mar. 22.0	Mon. April 8	Sun. April 21
27 C.E.	Sun. Mar. 23, 6 a.m.	Sat. Mar. 29	Fri. April 11
28 C.E.	Mon. Mar. 22, noon	Thurs. April 15	Wed. April 28
29 C.E.	Tues. Mar. 22, 6 p.m.	Tues. April 5	Mon. April 18
30 C.E.	Wed. Mar. 22, 0	Sat. Mar. 25	Fri. April 7
31 C.E.	Fri. Mar. 23, 5 a.m.	Thurs. April 12	Wed. April 25
32 C.E.	Sat. Mar. 22, 11 a.m.	Tues. April 1	Mon. Apr. 14
33 C.E.	Sun. Mar. 22, 5 p.m.	Mon. Apr. 20	Sun. May 3
34 C.E.	Mon. Mar. 22, 11 p.m.	Fri. Apr. 9	Thurs. April 22

Passover fell on a Wednesday in 28 C.E., the year of Y'shuas crucifixion. Thursday was an annual Sabbath, the first Holy Day of the Feast of U.B. He was buried just before sunset on Wednesday afternoon, and was in the tomb Wednesday night, Thursday, Thursday night, Friday, Friday night, and Saturday – 3 days and 3 nights, just as He promised.

In one of my presentations I prove that the year of Crucifixion was 28 AD. During this year the 14th day of the first month fell on a Wednesday.

U.S. NAVAL OBSERVATORY			
Year	Vernal Equinox	(New Moon)	Passover
28 CE (AD)	Mon., March 22	Thurs., April 15	Wed., April 28
31 CE (AD)	Fri., March 23	Thurs., April 12	Wed., April 25

http://www.judaismvschristianity.com/Passover_dates.htm

He was resurrected on the weekly Sabbath in the afternoon, exactly 72 hours after His burial. On Sunday morning, when the women came at dawn to embalm His body, He was already gone. They did not see the resurrection; they saw an empty tomb, and were told by an angel that He had risen just as He said He would.

Yahusha came as “the Lamb of Elohim” to pay the penalty for sin (John 1:29) Paul declared in 1. Corinthians 5:7: “For indeed Messiah, our Passover, was sacrificed for us”!

A careful study of the gospel accounts shows that Yahusha and His disciples ate the Passover meal in the evening of Abib 13 (*Tuesday night*) – See Mark 14:16-18; Luke 22:13-15, cf. Exodus 12:1-8.

Later that evening, after supper, they went to the Mount of Olives (Mark 14:26), where soldiers, led by Judas Iscariot, found and arrested Him (vv. 43-46). Soon after dawn, the Sanhedrin met to formally charge Yahusha and have Him delivered to Pontius Pilate (Mark 15:1).



By 9 a.m. that morning – the “third hour” from daylight on Abib 15 (Wednesday-verse 25) Yahusha, along with two criminals, had been led to a hill on the outskirts of Jerusalem and crucified.

From noon until His death at about 3:00 p.m., there was complete darkness over the entire area (vv. 33-37)



Shortly afterward, Joseph of Arimathea sought an audience with Pilate and requested that Yahusha's dead body be released to him for burial (verse 43). After summoning the centurion in charge of the executions to ascertain that Yahusha was really dead, Pilate gave Joseph permission to take and bury the body. (Mark 15:44-45).

Luke, in his gospel, emphasized that the burial was hurried and took place just before sunset (Luke 23:53-54, cf. John 19:41-42). This emphasis that Yahusha was hurriedly buried shortly before the Sabbath began has confused many people into thinking that the crucifixion took place on a Friday. Many readers overlook John's explanation that this “Sabbath was a high day” (*John 19:31*). This was not a weekly Sabbath, it was an annual “high day” Sabbath. Remember, Abib 15 – the day after the Passover – was the first Holy Day of the Feast of Unleavened Bread, the first of seven annual Holy Days commanded to ancient Israel (Leviticus 23:5-7). There were actually two Sabbaths that week – an annual Holy Day on Thursday, and the regular weekly Sabbath on Saturday.

Notice Mark's statement: **“Now when the Sabbath was past, Mary Magdalene, Mary the mother of James and Salome bought spices, that they might come and anoint Him”** (*Mark 16:1*). Shops in Jerusalem would have been closed on both the weekly and the annual Sabbaths. Yahusha was buried right before the annual Holy Day Sabbath began, and the women

were present for His burial (*Mark 15:47*). Their 1st opportunity to buy and prepare spices would have been on Friday, when the shops reopened. Note that Luke explains, it was after the women prepared the spices and fragrant oils – a job that would have taken hours – that **“they rested on the Sabbath according to the commandment”** (*Luke 23:56 - KJV*)

How could they have waited until after the Sabbath to buy and prepare spices (as Mark clearly states), yet rest on the weekly Sabbath after they had prepared the spices (as Luke clearly states) – unless there were actually two Sabbaths in that week? Understanding this point is the key to understanding the duration of Yahusha's time in the tomb. They returned at the first available opportunity to embalm a dead body on Sunday morning (*Luke 24:1 – the first day of the week*).

When they arrived on the 1st day of the week Yahusha was already gone – and the tomb was open so that all could see that it was empty!

Remember, Matthew explained that on the day after the crucifixion – early in the morning of the **“high day”** Sabbath (*which had to be a Thursday*) – the Jewish leadership sent a delegation seeking Pilate's permission to post an armed guard to secure the tomb. Pilate authorized them to do so and instructed: **“You have a guard, go your way, make it as secure as you know how”** (*Matthew 27:65 - KJV*)

The grave of Yahusha was not sealed until the morning of the 15th of Abib/Nisan on the annual Sabbath. In John 19:31 it states that the body of Yahusha needed to be removed from the cross (*stake*) because the Sabbath was about to begin, which was a high day or annual Sabbath.

This annual Sabbath, the 1st day of Unleavened bread, started at sundown (*Exodus 12:18*).



The guards were witnesses to the events that followed, and were the ones who informed the religious leaders of what actually happened (*Matthew 28:11*). From the mouths of the very guards that they themselves had posted, these leaders learned that Yahusha had fulfilled the sign of the prophet Jonah – just as He said He would!

Here is a summary of what took place during Passion Week

Tuesday: Yahusha and his disciples ate an evening meal together, and he was arrested during that night.

Wednesday: This is the preparation day mentioned in John 19:31, the day before the high-day Sabbath. Yahusha appears before Pilate and is crucified; He dies about 3 PM in the afternoon, before sundown. His body is removed from the stake and placed in the tomb.

Thursday: This is a high Sabbath; the 1st day of UB (Matthew 27:62) The chief priests met with Pilate (Matthew 27:62-66) to secure a guard.

Friday: Yahusha's female followers purchased spices and prepared them

Saturday: (weekly Sabbath). All rested and did no work. Yahusha was resurrected sometime on the Sabbath before Dawn Sunday morning.

Sunday: Mary Magdalene (by herself according to the Gospel of John or with other women according to the synoptic gospels) went to the tomb and found it empty.

There is one verse, however, which seems to tell us that the Messiah rose on the first day of the week.

That verse is Mark 16:9 **“Now when Yahusha was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.” KJV**

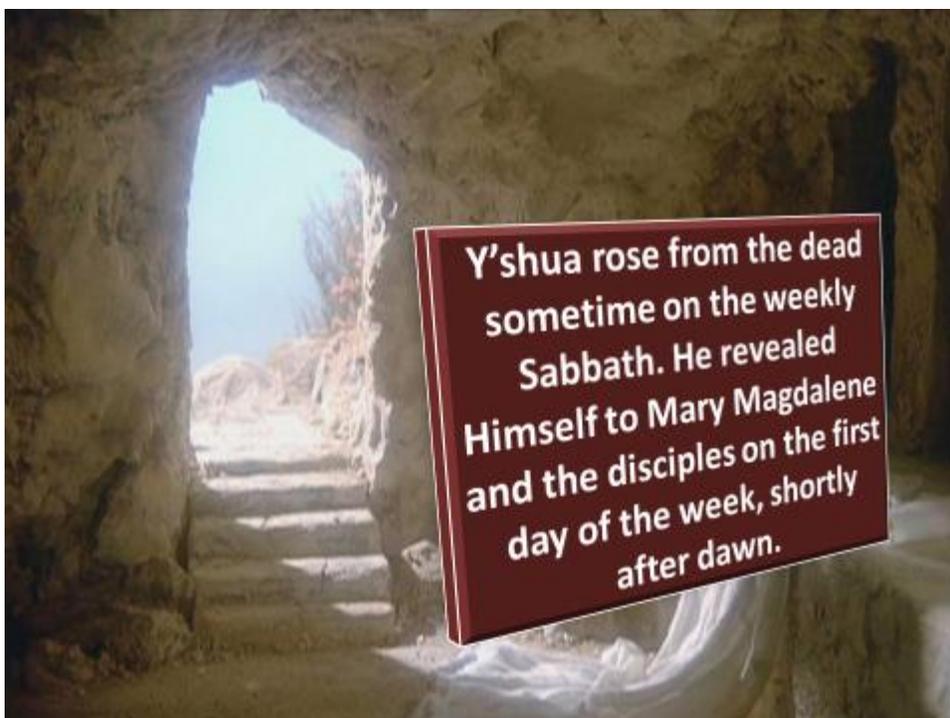
That text would seem to conclusively prove that Yahusha rose early in the morning on the first day of the week. We need to know that the meaning of a verse may be altered by the addition of a comma or a deletion.

The original text did not have these punctuation marks in the Greek text, so they were added later. If a comma is added after risen, the verse takes on an entirely different meaning.

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

This change is not altering scripture since it was not written with punctuation marks.

This makes the verse consistent with all the four gospels, where Mary Magdalene visited the grave, shortly after the Sabbath ended, early in the morning and saw the empty grave with the stone rolled away, but did not see an angel or see Yahusha. Later, when the sun had risen on Sunday morning that she came with Mary the mother of James and Salome back to the tomb, saw an angel who told her that he had risen, and then saw Yahusha.



Yahusha performed the sign He said He would, and that Sunday being the Lord's Day is a fabrication of the bishop of Rome. Bishop Sixtus instituted this teaching at Rome shortly after the death of the Apostle John.

Later Bishops of Rome perpetuated the error he brought into the church. In due time, even the keeping of the Passover remembrance on the evening, 24 hours after the Last Supper was outlawed with excommunication. It was Bishop Xystus (his name is also spelled Sixtus) who was the first recorded individual to prevent the proper observance of the Passover, and to celebrate the sacred mysteries annually on a Sunday. Irenaeus speaks further of him, declaring that his doctrine was in direct "opposition" to the practice of the remainder of the churches. Bishop Sixtus was living at the beginning of the second century, just after the Apostle John died. Notice, too, that Easter Sunday did not begin with Peter or Paul in the 60's A.D., but with Sixtus in the second century! Here you have the astounding origin of Easter Sunday in the Western churches. Together with this practice, the "sacred mysteries" were also observed every Sunday!

<http://climbthewall.com/hwa/v11/htmlfolder/BOOKS/easterbook/easter10.htm>

Here is another question: Why didn't the two Mary's try to anoint the body of Yahusha on Friday, since they had prepared the spices and perfumes on Friday before the weekly Sabbath began?

It is because in Matthew 27:62-66, Pilate had given the order to have the grave sealed on Thursday morning, and they had put the Roman seal on it and posted guards until the 3 days were complete.



In today's understanding there could be a big difference between the term "after 3 days" or "On the third day", because the third day could mean the day after tomorrow, depends on when you start counting.

There are two basic sets of explanations as to when Yahusha died and rose again. The casual reader will find a contradiction between these two explanations, but the problems disappear when we take into account the audiences addressed. **Was He resurrected "After" Three Days or "On" The Third Day?** What is correct?

There are 2 ways to look at it!

The answer could depend upon the audience: If you understand things as a first century Jew, then the answer is "AFTER" three days. If you understand things as a first century gentile or a modern American, then the answer is "ON" the third day. Every language and culture has its figures of speech or called idioms. Idiomatic expressions in other cultures don't have to make ANY sense to us at all. Our job as readers of the literature from another culture is to try to understand THEIR idioms, their expressions, rather than judge them or to put our own interpretations on them.

Some people claim to "carry a fever." Do they carry it in a bag, box, or purse?

Why should we "fix a meal?" Is the meal broken?

The Hebrews had their own way to express duration. To the Jew "after three days" meant "On the third day."

Here are a few examples from the Bible:

Genesis 42:16: “And he put them all in custody for three days. 18. On the third day, Joseph said to them, “Do this and you will live, for I fear Elohim” and they are released ON that day (from the context of verses 25-26). In this case the ‘for three days’ meant only ‘into the third day’.

1.Kings 20:29 (NIV) “For seven days they camped opposite each other, and on the seventh day the battle was joined.”

2. Chronicles 10:5, 12 (ASV) “And he said unto them, ‘Come again unto me after three days.’ And the people departed. ..So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, ‘Come to me again the third day.’”

Here is one NT passage that indicates this Jewish idiom:

Matthew 27:63: “Sir,” they said, “we remember that while he was still alive that deceiver said, ‘After three days I will rise again.’ 64. So give the order for the tomb to be made secure until the third day.”

Note that ‘after three days’ was somehow equivalent to “until the third day” (not ‘until the fourth day’).

Another way to harmonize the two phrases “after three days” and “third day” is what

STARTING POINT

Is being used for counting to the third day.

Matthew 17:23 “...and they shall kill him, and the third day he shall be raised again.”

Is the starting point “when they have killed him”, or “when they are killing him?” The starting point is, therefore debatable!

Mark 9:31 “The Son of Man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.”

From this text we have a clear starting point: “After he is killed.” The dawn starts the next day, so we may assuredly determine that this text is counting the days from the beginning of the day in the morning after the crucifixion.

Luke 9:22 (KJV) “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.”

The text seems to suggest that He will be raised the third day after being killed.

Yahusha was slain on a Wednesday, then Thursday would be the 1st day, Friday the 2nd day and Sabbath the 3rd day, the day He was resurrected. That would harmonize with the phrase “**after three days**”

What about Luke 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.”
KJV That verse used to confuse me!

“Since” means “away from: Or “after”

Moffatt Translation: “...but He is dead, and that is three days ago.”

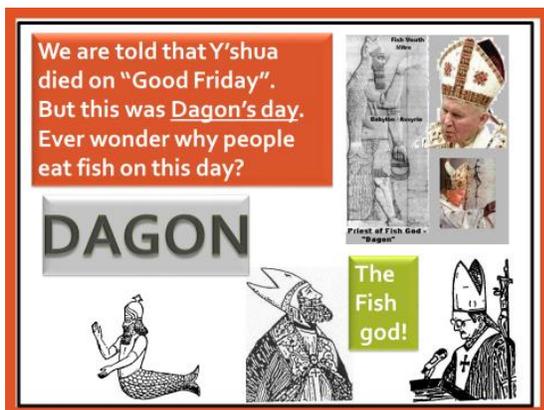
New Berkeley Version: “Moreover, three days have already passed, since all these events occurred.”

Syriac New Testament: “.... And lo, three days have passed since all these things occurred.”

The Scriptures do not contradict themselves. In other words, these phrases “after three days”, “the third day” and even “three days and three nights” all mean basically the same thing. In order to get to the truth of any event, to find out exactly what took place, we must consider every aspect and all available information.

Maybe now is the time to ask another question!

If the first followers of Yahusha for the first three centuries did not celebrate the death of the Messiah on Friday but on the 14th day of the 1st Jewish month, why was it changed in order to celebrate His death on a Friday every year and His resurrection on a Sunday? What could be the real reason? Who could be behind these changes? Who is really being worshipped and honored?



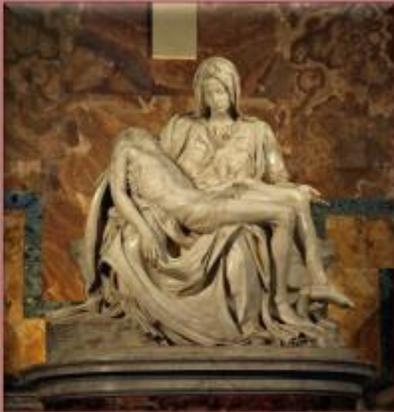
Tammuz celebration

Greece had, what we may call its Good Friday and Easter Sunday long before the events took place in Christianity..." (Frazer *The Golden Bough* 7:33).

"Taken altogether, the COINCIDENCE of the Christian with the HEATHEN festivals are TOO CLOSE and TOO NUMEROUS to be accidental."

(Frazer's *Adonis, Attis, Osiris*, 1:310).

Nothing sums up the meaning of the Christian Good Friday like Michelangelo's gorgeous sculpture of Mary grieving over her crucified son.Perhaps without even realizing it, the artists who created these images were restoring the Queen of Heaven to one of her oldest roles – that of the one who sheds tears over the loss of the dying god who will conquer death. **This is a very old motif, far older than Christianity.**



The Queen of Heaven mourns her loss

<http://thequeenofheaven.wordpress.com/2011/04/21/weeping-for-tammuz-the-queen-of-heaven-and-the-dying-god/>

Before Mary and Jesus entered the roles, Isis wept in Egypt over the broken pieces of her husband Osiris, whose subsequent rebirth from death was aided by her reassembly of the pieces of his corpse and whose presence in the afterlife helped assure Egyptians that they too would live beyond death. In the Near East, the dying-and-reborn Elohim was Tammuz, who was worshiped well beyond the borders of his original Mesopotamian homeland. The Bible reports that even the women of Israel were mourning for the dying Elohim Tammuz in the time of the prophet Ezekiel, just before Babylon conquered Judah and took over the holy city of Jerusalem.

<http://thequeenofheaven.wordpress.com/2011/04/21/weeping-for-tammuz-the-queen-of-heaven-and-the-dying-Elohim/>

Weeping for Tammuz

“The son of Semiramis was called TAMMUZ. At age 40, he was killed by a wild boar, in the spring of the year. A LENT of 40 days was set aside by Babylonian ISHTAR-worshippers to weep for him.” (*Easter: It's Story and Meaning*, p.58, by Alan Watts, 1950).

The Crucifixion in Babylon

The Babylonian account of the crucifixion goes like this:

"Ishtar had her divine son, Tammuz, crucified, buried and then resurrected. And at the crucifixion "Ishtar stood the cross beside" (*Graham's Deceptions and Myths of the Bible*, p.348).

In many mythicist writings, the ancient Phrygo-Roman Elohim Attis is depicted as having been born of a virgin mother on December 25th, being killed and resurrected afterwards. The parallel, albeit at a superficial level, between this myth and the account of the resurrection of Christ is clear.

<http://www.truthbeknown.com/attis.html>

Phrygian Crucifixion

The Phrygian celebration of the crucifixion is described as follows: "... A PINE-TREE was cut in the woods and brought into the Temple of Cybele. It was treated almost as a divinity, was decked with violets, and the EFFIGY of a young man (Attis) tied to the stem (cf. the CRUCIFIXION).

It was followed by the "Day of BLOOD."; the High Priest first drew BLOOD from his own arms; and then the others gashed and slashed themselves (cp. 1 Ki. 18:28), and spattered the altar and the SACRED TREE with BLOOD

The EFFIGY was afterwards laid in a TOMB. But when night fell... sorrow was turned to joy. A light was brought, and the tomb was found to be EMPTY.

The next day... was the festival of the Resurrection; and ended in carnival and license (the Hilaria) ... (including) a sacramental meal and a baptism of blood" (*Frazer's Golden Bough* p.229).

The victim was crucified and then his FLESH was EATEN and his BLOOD DRUNK by priests of Baal known as Cannibals. (*Tertullian Apologetics* 9; *Horace Epod. 5*; *Procopius Gothica* 1:25; *Pausanias* 9:8)

Pliny praises the Roman people for "having put an end to those monstrous rites" in which "to murder a man was to do an act of the greatest devoutness,

and to eat his flesh was to secure the highest blessings of health" (*Nat. Hist.* 30:4).

James Prescott relates how the Spanish missionaries, when they first arrived in Mexico, found crosses worshipped in temples. **"Their surprise was heightened, when they witnessed a religious rite which reminded them of Christian Communion"** The communion in the form of the Aztec sun-Elohim deity“ was made of the flour of maize, mixed with blood, and after consecration by the priest, was distributed among the people, who, as they ate it, 'showed signs of humiliation and sorrow, declaring it was the flesh of the deity" (*History of the Conquest of Mexico*, 3:369)

"In fact, the SCARECROW is one custom that came from a pre-Christian CRUCIFIED "savior," whom the Romans called PRIAPUS, and has been the FERTILITY Elohim of gardens for millennia (*Suetonius' On Grammarians XI*).

"Their idols are like SCARECROWS in a cucumber field, and they cannot speak; they have to be carried, for they cannot walk..." (*Jer. 10:5; RSV*)

A different Messiah? Yahusha wasn't resurrected on Easter Sunday (Matt. 28:1) or crucified on "Good Friday."

It was TAMMUZ, a "Babylonian and Assyrian Elohim, who died and rose annually with dying and reviving vegetation (that) ... gave birth to (a counterfeit) Christianity" (*Encyc. Brit. 14th ed. 21:776-777*).

What's the big thing about Friday? Because Christianity today is Tammuz worship pure and unadulterated! And Friday is the day of Tammuz' death – Easter sunrise celebrates his resurrection – It has been since ancient Babylon!

The Proof of Messiah's Authenticity!

Daniel 9:27b – "...and in the midst of the week, He shall cause the sacrifice (*the sanctuary sacrificial offerings*) and the oblation (*the cereal and drink offerings*) to cease..." "midst" literally means "middle"

Count It Out

- Night 1: Wednesday
- Day 1: Thursday (UBS)
- Night 2: Thursday
- Day 2: Friday
- Night 3: Friday
- Day 3: Sabbath

**Messiah is cut off
Exactly
in the "midst of
the week"
- Daniel 9:27**

Here is some Historical Data!

Around the year 200, a document purporting to pass on apostolic instruction, called the *Didascalia Apostolorum*, mentions that the last supper of Jesus Christ and His disciples was on a Tuesday night. It should be noted that the timing mentioned in the document corresponds to the biblical method of counting time—i.e., the week started with Sunday as the first day and the days began at Dawn.

Didascalia Apostolorum (or just Didascalia) is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem, however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD.[1]

This document states: **"For when we had eaten the last supper on the third day of the week at even [Tuesday evening], we went forth to the Mount of Olives ; and in the night they seized our Lord Jesus... And the next day, which was the fourth of the week [Wednesday]..."**

Did you realize that there have been many noted believers in a Wednesday crucifixion, from the time of the early church until now. These include Epiphanius, Victorinus of Pettau in 307 AD, Lactantius, Wescott, Cassiodorus and Gregory of Tours. Later, Finis Dake and R.A. Torrey. The Bible teaches a Wednesday crucifixion, so each one must face the facts of the Bible as

compared to the traditions of men. At the same time, we should say that this does not determine salvation. Superficial reading of the gospels does tend to lead one to the conclusion of a Friday crucifixion, when read separately, so one cannot blame the majority of believers for this false belief.

Someone might say that the Passover as kept today cannot fall on a Wednesday, in the Jewish calendar. That is the case today, but then neither does First fruits (*wave offering*) or the Feast of Weeks (*Pentecost*) occur on the first day of the week in the Jewish calendar. The reason is a matter of history. There was a controversy between the Phariseean and Sadducean way of keeping these important feast days.

At the time of Yahusha, the Sadducees were the high priests and kept the days according to our present Christian understanding from the Torah. **For example, the Sadducees believed that First fruits always fell on the first day of the week, which meant that Pentecost also fell on the first day of the week.**

While the Pharisees believed that First fruits fell on the 16th of Abib/Nisan, the day after the annual Sabbath, leading to Pentecost on various days of the week but it would always fall on the 6th day of the third month. If that is true than that would make the counting of the Omer unnecessary as Pentecost would always fall on the 6th day of the third month.

At the time of Yahusha, the Sadducean keeping of the feasts was in effect, but after the dispersion, the more numerous and stricter Pharisees perpetuated their understanding of Judaism.



Again the question:

What was The **Only** Sign Given?

The Scripture states in Matthew 12:38-40: “Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 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.”

We have a choice: “Believe or Not to believe it!”

The topic about the Wednesday Crucifixion and the Sabbath Resurrection may not affect our salvation, **but it does answer the question on whether Yahusha kept His Word, and if He was truly the promised Messiah.**

THE END

