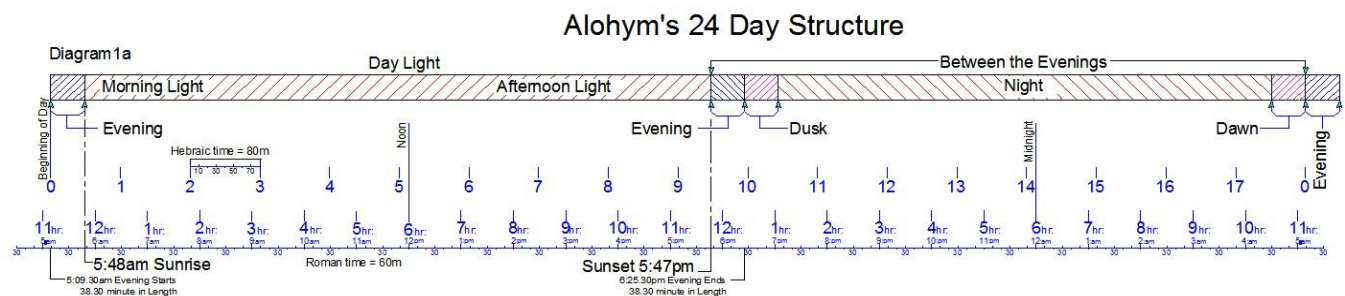


YAHUSHA'S DEATH 3PM, "TRUTH OR LIE"

Did our Messiah really die at 3pm or is this an elaborate lie from our accuser Satan in covering up the truth? According to scripture, if our Messiah did die at 3pm (Roman time) in the afternoon he would have been disqualified as our Messiah. Christ could not break His own sin sacrificial law and qualify to be our Savior. This research proves that our Messiah didn't die at 3pm in the afternoon but just before or at sunset on the 14th of Abib. Now getting to the truth of this matter we need to go to the past to get to the present. In the study research guide "The New Covenant" we have investigated and come to the conclusion that the beginning of a day starts at the evening before sunrise. (*Diagram 1a - Represents the Spring Equilux day*)

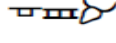


Now *Diagram 1a* is broken down into two distinct difference ways of telling time, the first being Roman (24 hours) below and Hebraic (18 moment or Parts) above. Now most people are familiar with a 24 hour day under the (Roman) Gregorian calendar but unfamiliar with the eighteen divisions (parts) of time as spoken of in the Books of Enoch and Upright (Jasher), which is mentioned in Joshua 10:13, the longest day.

Now below in Genesis 1:5, as it appears in the "Interlinear Scripture Analyzer" you can read both the English and Hebrew translations, let's first notice that in Hebrew (green) translation has no punctuation in the original language. Punctuation inserted inaccurately changes the sentence emphasis, this is what happened in Genesis 1:5. Also, notice the mistranslation of Strong's H1961, in that the English should say "and to become or come to pass". Better rendered "(night is becoming evening and then becoming morning)" –

Genesis 1:5							
WLC	WLC_v	WLC_l	WLC_tm	Strong	CHES		
AV And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.							
ויקרא	לאור אלהים	ולחשך יום	קרא	ויהי לילה	ויהי ערב	בקר	יום אחד
ויקרא	לאור אלהים	ולחשך יום	קרא	ויהי לילה	ויהי ערב	בקר	יום אחד
uigra	aleim laur	ium ulchshk	qra	lile uiei	- orb uiei	- bqr ium	achd : p
u-igra	aleim l-aur	ium u-l-chshk	qra	lile u-iei	- orb u-iei	- bqr ium	achd : p
H7121	H430 H216	H3117 H2822	H7121	H3915 H1961	- H6153 H1961	- H1242 H3117	H259
and-he-is-calling	Elohim to-the-light	day and-to-the-darkness	he-calls	night and-he-is-becoming	evening and-he-is-becoming	morning day	one

Let's investigate what the mechanical translation of the original Hebrew script states, "and (Alohyim [Powers]) called out to the light day and to the darkness he called out night becoming evening existed then becoming morning existed day unit". Notice the original text states "existed day unit", or one in

English. I want to focus on the word "one", in Hebrew that word means, Unity: "echad" A group united are one of a group. [freq. 951] {STR: 259} Let's now take a look at the word "echad"  אֶחָד in its original Paleo Hebrew understanding, which meaning: "The strength of the Leader's fence or wall is the door", so what is being stated here? That the three components of a day, night, evening and morning are an echad (unity) in the physical, "three in one", just like The Father, the Word and the Holy Spirit making one accord a completed 24 hour day. Day light consists of 12 hours, evening before sunrise to evening after sunset, and 12 hours of night depending on the time of year, as the days and nights grow and shrink.

In review we must understand that the word "evening"^{H6153} is not referring to "night"^{H3915}, but is in fact referring to a time period before morning and before night. (See [Diagram 1a](#)) Now looking at the above visual outline you will see that evening exists before morning as taught by the Word but not by main stream theology. The structure of a day is as follows, (Light-day, darkness-night becomes evening then becomes morning) is correct according to scripture, and is a total different mindset then what most people are used to. Consider the Hebraic thought process as shown in [Diagram 1a](#) where time (0-17) begins at evening before sunrise, and ends 24 hours later at evening before sunrise.

➤ Time in Enoch & Joshua's Day

Written in the Book of Enoch chapter 72, the angel Uriel reveals to Enoch a calendar structure of which is found in "*The Book of Heavenly Luminaries*", which is a twelve month, 91 day four season structure. Within chapter 72 Enoch is given an outline of the monthly seasons and the day structure which is divided into 18 parts.

Clearly, in Enoch's time prior to the flood as stated in chapter 72, time keeping was definitely not expressed in increments of hours but in parts. Let's look back at [Diagram 1a](#) (numbers 0-17) for a better understanding of what Enoch was describing when writing about the parts of a day. In [Diagram 1a](#), you will see the difference between (Hebraic time) moments or parts and (Roman time) hours as to how they relate to one another. Hebraic time (moments or parts) is 80 minutes in length as compared to Roman time (hours) which is 60 minutes or about 20 minutes difference in length. Now moving forward let's investigate the longest day as stated in Joshua chapter 10.

In the days of Joshua, ancient Israel did not use an "hourly" timekeeping method in fact the first time in scripture the word "hour" is used is in Daniel 3:6. The word "hour" Strong's H8160, means: properly, a look or i.e. a moment. Next let's go to the Book of Upright (Jasher) to look at Joshua's longest day; this will start giving us some insight as to how the time division moment was used. Jasher 88:63-64 (*Later we will cross reference this with Joshua 10:13*)

v63; And when they were smiting, the day was declining toward evening, and Joshua said in the eyes of all the people, Sun, stand you still upon Givon, and you moon in the valley of Ayalon, until the nation shall have revenged itself upon its enemies.

Note: (The phrase "declining toward evening" is used properly in this verse as, Evening^{H6153} from H6150 Strong's meaning: to grow dusky at sundown or dusk) Strong's does not take into account the sacrificial understanding of the sunset-evening; [this error in scripture occurs many times and has to be scrutinized in each scripture for correct time understanding.](#))

v64; And the LORD hearkened to the voice of Joshua, and the sun stood still in the midst of the heavens, [and it stood still six and thirty moments](#), and the moon also stood still and hastened not to go down a whole day.

After reading Jasher 88:64, it states ["and it stood still six and thirty moments"](#), below is a diagram of Joshua's longest day and how that "whole day" was structured. (*See Diagram 1b*)

- That there are 18 Moments that make up a day
- That Day light is broken down to 9 Moments of time
- That Night is broken down to 9 Moments of time
- Note:* 9 Parts Day and 9 Parts Night is the Equilux day structure

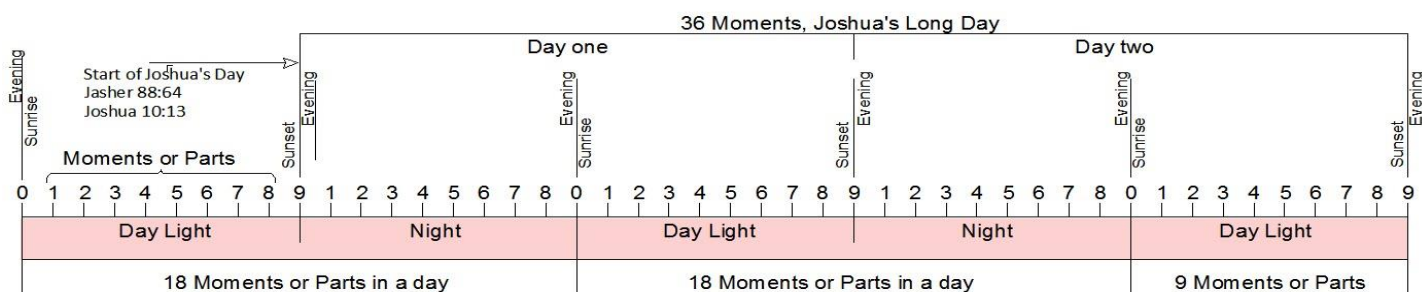


Diagram 1b

Now after reviewing the diagram let's take a look at Joshua 10:13. I want to show you how the Book of Upright (Jasher) is referenced as a scriptural proof along with added details of that day before moving on in the study.

Joshua 10:13; And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

Now after studying Joshua's longest day we can come to the solid conclusion that timekeeping in the days of Enoch, Moses and Joshua were the same as ancient Israel's before the time of Daniel. That being said, Alohym's calendar was in use up to and after the time of Messiah and the disciples.

In this next section we will apply our new knowledge to the death of Yahusha (Christ) in proving that He died at sunset/beginning of evening to fulfill scripture as being the perfect Passover sacrifice. Yahusha's perfect sacrifice as the sin offering fits diagram 1a in accordance to scripture and the structure of a day as stated in the Book of Jubilee's.

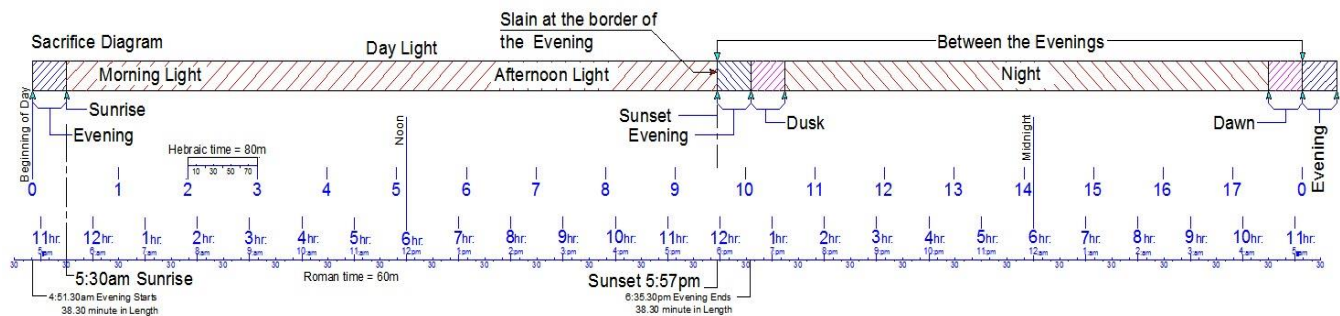
➤ Messiah's death, the greatest example of day and time Reckoning

First and foremost both sacrifices (evening-sunrise and sunset-evening) are slain at a time just before the evenings came or on the borders of the evenings. ([Jubilee's 49:8, 9 and 16](#)) For our Messiah to be the perfect sacrifice, he had to qualify to replace all sacrificial offerings. Let's read the criteria for the sacrificial lamb as stated in Jubilee's, these scriptures precisely match how our Messiah's death had to occur in order to be the perfect sacrifice for all mankind, let's read.

[v8](#); And a man, if he is pure and does not come to observe in its time the day, to bring an offering which is acceptable before the Lord on the day of the festival, and to eat and to drink before the Lord, on the day of HIS festival, that man shall be rooted out, if he is pure and near, because he has not brought the offering to the Lord in its time, and that man places a sin upon himself Let the children of Israel, who will yet come, observe the Paschah on the day of its time, on the fourteenth of the first month, between the evenings, in the third part of the day to the third part of the night; for two parts of the day are given to the light and the third to the evening; this it is that the Lord has commanded that thou shalt observe it *between the evenings*. [v9](#); **And it shall not take place in the morning, at any time of daylight, but only at the limits of the evenings**; and they shall eat it, in the time of evening until the third [of] night, and whatever is left of all the meat on the third [of] night, they shall again burn in the, fire.

[v16](#); And in the days when a house shall have been built in the name of the Lord in the land of their inheritance, *they shall go there and slay the Paschah in the evening, as the sun goes down, in the third part of the day.*

Now did you understand what verse [nine \(9\)](#) stated, that the slaying of the lamb could not take place in the morning or anytime of the daylight. That means that the 3pm death of Messiah is not scriptural truth but a total fabrication and misunderstanding of how Alohym's calendar functions. Notice again in verse [sixteen \(16\)](#) at the end of the verse in which it says that the Paschah was to be slain as the sun goes down, i.e. just before evening, not at 3pm in the afternoon daylight. ([Sacrifice Diagram for v9](#))



So what is the deception by having the Messiah's death at 3pm simply put; it fits man's rabbinical doctrine and not Alohym's sin sacrificial law. Man's vain attempt of changing the Messiah's time of death supports their doctrine that the sunset-evening is the start of a new day. This lie also tries to validate that the 15th day of Abib is a "High Sabbath" and not a regular weekly Sabbath day. There is only one scripture in the New Testament, John 19:31 which state the Sabbath day was a "high" day, the Greek word used here is μεγάλη-(megas) which means "great"^{G3173}. The parentheses in this scripture were added by the translators for quote, better clarification. The truth of the matter is that the 15th of Abib is a weekly Sabbath a holy day and the first day of unleavened bread, giving the Sabbath a double meaning. Now that we have outlined the structure for the death of Messiah, let's move on as to what the apostle's state in their writing about the Passover day.

So that being said, Yahusha had to be put on the cross in the morning hours of the 14th of Abib, Passover day. Let's read Mark 15:1, 25, John 18:27, 28 and John 19:14-18.

Mark 15:1, And straightway (immediately) in the morning^{G4404} (at dawn) the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried away, and delivered to Pilate.

Note: (Strong's **G4404** proi pro-ee' adverb from **G4253**; at dawn; by implication, the day-break watch) **G4253** meaning: "fore", i.e. in front of, prior. (**Note:** the phrase at dawn or day break is still attached to the previous night, not in the next day or morning)

Now let's look at John's parallel account of this time period to make sure that we have at least two witnesses that corroborate the same story. Let's read: John 18:27, 28.

v27; Peter then denied again: and immediately the cock crew. **v28**; Then led they Jesus from Caiaphas unto the hall of judgment: and it was early^{G4405}; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover. (Notice; the "red boxed" area below, "it was yet morning") **G4405**, proia - pro-ee'-ah feminine of a derivative of **G4404** as noun; dawn

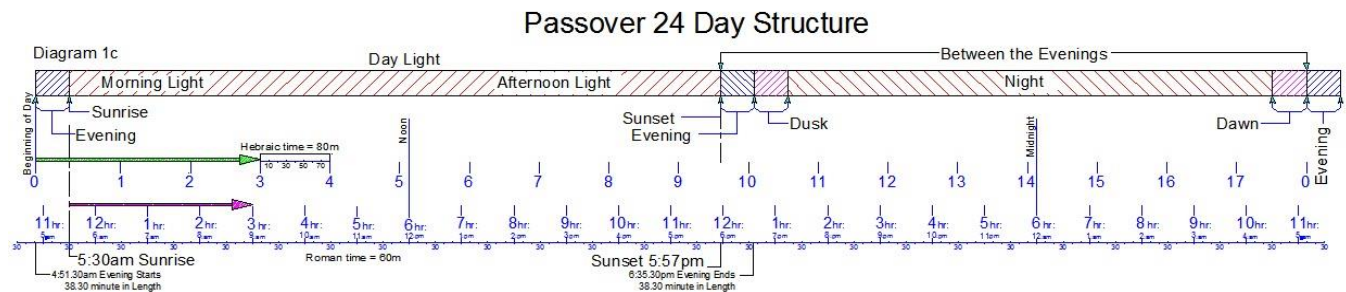
John 18:28														
ScrTR ScrTR_L CGTS CGES_id Strong Parsing														
AV . Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.														
αΓΟΥΣΙΝ	ΟΥΝ	ΤΟΝ	ΙΗΣΟΥΝ	ΑΠΟ	ΤΟΥ	ΚΑΙΑΦΑ	ΕΙΣ	ΤΟ	ΠΡΑΙΤΕΡΙΟΝ	ΗΝ	ΔΕ	ΠΡΩΙΑ	ΚΑΙ	ΑΥΤΟΙ
agousin	oun	ton	iēsoun	apo	tou	kaiapha	eis	to	praiterion	ēn	de	proia	kai	autoi
THEY-ARE-LEADING	THEN	THE	JESUS	FROM	THE	CAIAPHAS	INTO	THE	PRETORIUM	IT-WAS	YET	morning	AND	they
G71	G3767	G3588	G2424	G575	G3588	G2533	G1519	G3588	G4232	G2258	G1161	G4405	G2532	G846
vi Pres Act 3 Pl	Conj	t_Acc Sgm	n_Acc Sgm	Prep	t_Gen Sgm	n_Gen Sgm	Prep	t_Acc Sgm	n_Acc Sgm	vi Impfv xxx 3 Sg	Conj	n_Nom Sgf	Conj	pp Nom Pl m
Γ3756	G1525	G1519	G3588	G4232										
Part Neg	INTO-CAME	INTO	THE	PRETORIUM										
ΕΙΣΗΛΘΟΝ	ΕΙΣ	ΤΟ	ΠΡΑΙΤΕΡΙΟΝ											
eisēlthon	eis	to	praiterion											
ENTERED	INTO	THE	PRETORIUM											
ΙΝΑ	ΜΗ	ΜΙΑΝΘΩΣΙΝ	ΑΛΛ	ΙΝΑ	ΦΑΓΩΣΙΝ	ΤΟ	ΠΑΣΧΑ							
hina	mē	mianthōsin	all	hina	phagōsin	to	pascha							
THAT	NO	THEY-MAY-BE-BEING-DEFILED	BUT	THAT	THEY-MAY-BE-EATING	THE	PASSOVER							
G2443	G3361	G3392	G235	G2443	G5315	G3588	G3957							
Conj	Part Neg	vs Aor Pas 3 Pl	Conj	Conj	vs 2Aor Act 3 Pl	t_Acc Sgm	Aramaic							

Before moving forward let's investigate the word "morning"^{G4405} to really see what time they took Christ to see Caiaphas. Strong's [G4405](#) means: proia - pro-ee'-ah feminine of a derivative of as noun; [day-dawn](#) (Dawn come after night, it is the ending element of the day)

Now after reading both scriptural accounts in Mark and John, Yahusha was immediately taken at dawn (before evening-sunrise) to the judgement hall. This scripture clearly indicates that Caiaphas by not entering into the judgement hall knew that the new day was soon to begin before sunrise morning.

I want to make note of Mark's account concerning the time in which Yahusha was put on the cross. This is a very important piece of scripture, which indicates Mark's understanding of when the day begins. Let's read; Mark 15:25.

[v25](#); And it was the third hour, and they crucified him



Note: If we look at diagram 1c above, you will see that the third hour of the day (magenta) and the 3rd part of day (green) are very close in proximity of time. Notice that the Hebraic way of telling time would be just after 9 am whereas the Roman way on telling time would be just before 9 am.

Mark's account of the crucifixion clearly shows that he could have used either method of telling time, or did he? Most scholars agree that the Roman civil and religious day began at midnight. ([Wikipedia](#)) If Mark had been using the [Roman method of telling time](#), the crucifixion would have started after midnight at 3 am or the 9th hour of the night. If this were the case, Yahusha would have been disqualified as Messiah, but clearly this is not the case. Now let's read John 19:14-18 and get an even more specific time of Yahusha's crucifixion, let's read.

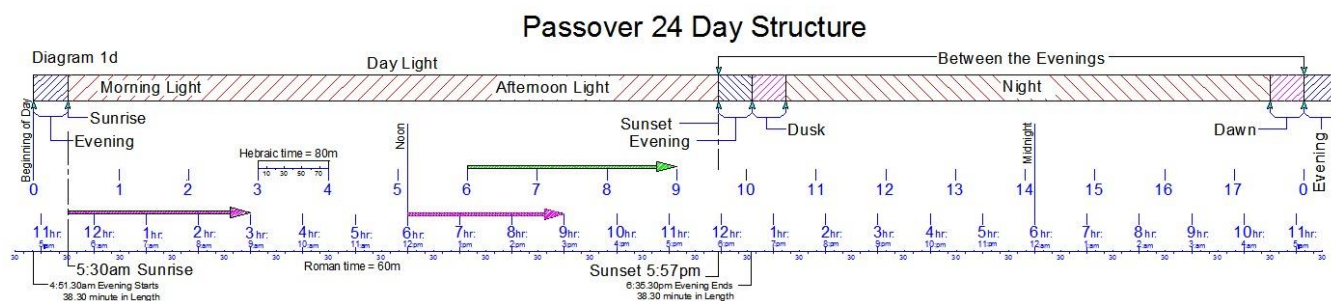
[v14](#); And it was the preparation of the passover, and about the [sixth hour](#): and he saith unto the Jews, Behold your King! [v15](#); But they cried out, Away with [him], away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar [v16](#); Then delivered he him therefore unto them to be crucified. And they took Jesus, and led away. [v17](#); And he bearing his cross went forth into a place called [the place] of a skull, which is called in the Hebrew Golgotha: [v18](#); Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

John's account states that it was about the 6th hour, the preparation of the Passover but what method of telling time is he talking about? We can see from [Diagram 1c](#) that the 3rd hour of the day-light in Hebraic and Roman time keeping were very close but as we move more toward sunset things start to change. The next stage in our investigation will take us to the accounts of Matthew and Luke concerning the darkness that was on the land from the sixth to the ninth hour. Let's read Matthew 27:45 and Luke 23:44.

[Matthew 27:45](#); Now from the [sixth hour](#) there was darkness over all the land unto the [ninth hour](#).

[Luke 23:44](#); And it was about the [sixth hour](#), and there was a darkness over all the earth until the [ninth hour](#).

Let's compare the times of the sixth and ninth hours in the diagram below and see if these increments of time reflect perfectly with the evening sacrifices. Again let's look at [Diagram 1d](#)



Now in reviewing [Diagram 1d](#); we can plainly see that the 6th and 9th hour ([magenta](#)) Roman time is from 12 pm to 3 pm, but in Hebraic thought ([green](#)) time is stretched, from 1:00 pm to about 5:05 pm. The Hebraic way of counting brings us closer to the sunset-evening and the time of the sin sacrifice. It is taught by many denominations that Yahusha (Christ) died around 3 pm in the afternoon, but is this accurate? Let's dig a little deeper and investigate scripture as we draw closer to the time of Yahusha's death.

Interesting enough, notice that the 6th to the 9th parts of the day are in the latter afternoon-day light and as scripture states there was darkness over the earth. The darkness that was on the earth could have been the heavy thick covering clouds of Alohym as referred to in the Old Testament. Now look back to [Diagram 1d](#), we see the 6th to the 9th parts of the day are the declining segments of the sun toward sunset which would have been at 5:57 pm. Now the events of Matthew 27:46 happened after the ninth part of the day near sunset or just as evening began.

Let's look at the accounts in Matthew which indicating that Yahusha did in fact die after the 9th part of the day at or shortly before sunset. Let's Read: Matthew 27:46-50.

[v46](#); And about the ninth hour (part) Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My Alohym, my Alohym, why hast thou forsaken me? [v47](#);

YAHUSHA'S DEATH 3PM, "TRUTH OR LIE"

Some of them that stood there, when they heard, said, This calleth for Elias. [v48](#); And straightway one of them ran, and took a sponge, and filled with vinegar, and put on a reed, and gave him to drink. [v49](#); The rest said, Let be, let us see whether Elias will come to save him. [v50](#); Jesus, when he had cried again with a loud voice, yielded up the ghost.

Notice just a few scriptures later what Matthew 27:56 and 57 states, ([here is your smoking gun of truth](#))

[v56](#); Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. [v57](#); When [the even](#)^{G3798} [was come](#), there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

Note: "[evening](#)" G3798 ὄψις ὀψία, ὄψιον (ὀψέ) meaning; "1. [late](#), 2. [evening](#)"

In verse [fifty seven](#) (57), the original Greek translation makes it quite clear what time of the day it was when Yahusha died. Let's look at the [Interlinear Scriptural Analyzer](#) before moving before to see just to get a second witness on Messiah's death.

Matthew 27:57											
ScrTR ScrTR_t CGTS CGES_id Strong Parsing											
AV . When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus'disciple:											
ὄψιας	δε	γενομένης	ἦλθεν	ἄνθρωπος	πλούσιος	ἀπο	αριμαθαίας	τοῦνομα	ἰωσήφ	ὅς	καί
opsias	de	genomenEs	Elthen	anthrOpos	plousios	apo	arimathaias	tounoma	iOsEph	hos	kai
OF-evening	YET	BECOMING	CAME	human	RICH	FROM	ARIMATHEA	OF-THE-NAME	JOSEPH	WHO	AND
G3798	G1161	G1096	G2064	G444	G4145	G575	G707	G5122	G2501	G3739	G2532
a_Gen Sg f	Conj	vp 2Aor midD Gen Sg f	vi 2Aor Act 3 Sg	n_Nom Sg m	a_Nom Sg m	Prep	n_Gen Sg f	Adv Con	ni proper	pr Nom Sg m	Conj
αὐτοῦ	ἐμαθητεύσεν	τῷ	ἰησοῦ								
autos	ematheteusen	tO	iEsou								
SAME	makes-LEARNer	to-THE	JESUS								
*himself	makes-disciple										
G846	G3100		G3588	G2424							
pp Nom Sg m	vi Aor Act 3 Sg		t_Dat Sg m	n_Dat Sg m							

Here the Greek clearly states that it was evening when Mary and the other were watching Messiah die, meaning at or just before sunset-evening. Let's now look at the [Young's Literal Translation](#) and read a much better translation than the Kings James Version.

[v57](#); And evening having come, there came a rich man, from Arimathea, named Joseph, who also himself was discipled to Jesus.

Notice, Matthew's account in verse [fifty seven](#) (57) accrued shortly after Yahusha died on the cross, not hours but minutes after his death. This scripture clearly indicate that Messiah died at sunset or at the beginning of the evening just as the sin sacrifices were slain and not at the 3 pm afternoon time as taught by many. Let's Read: Mark 15:39-42.

[v39](#); And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of Alohym. [v40](#); There were also women looking on afar off: among whom was Mary Magdalene, and Mary the

mother of James the less and of Joses, and Salome; [v41](#); (Who also, when he was in Galilee, followed him, and ministered unto him ;) and many other women which came up with him unto Jerusalem. [v42](#); And now [when the even^{G3798} was come](#), because it was the preparation, that is, the day before the Sabbath,

Again let's look at *Young's Literal Translation* as the Greek translation is better rendered:

[v42](#); And [now evening having come](#), seeing it was the preparation, that is, the fore-sabbath, (Note: This scripture clearly states, it was the day before the Sabbath day meaning, sunset was not the beginning of the 15th of Abib but was still the 14th.)

Both parallel accounts in Mark and Matthew indicate that Yahusha died at or just before sunset, simply meaning; Yahusha could not have been put in the tomb before sunset on the 14th. Scripture clearly states that Joseph of Arimathea went to Pilate to ask for the body of Yahusha. That is; take the cross down, remove Yahusha from the cross, clean and wrap Yahusha in fine linen and take him to the tomb and roll the stone to close the tomb. This literally took hours to do this work and since it was the day of preparation it was clearly not yet the Sabbath day. Yahusha became the perfect sacrifice dying for our sins redeeming mankind from Satan's kingdom and restoring man back to Alohym's Kingdom. Messiah our soon coming king has redeemed us to HIS light from darkness. As believers, we all need to understand and learn how to discern the light from the darkness of this world and to see who is covering our eyes?

1 Thessalonians 5:5 states: "Ye are [all the children of light](#), and [the children of the day](#): we are [not of the night, nor of darkness](#)". Also, read Ephesians 5:8 which states: "For ye were sometimes darkness, but now [are ye] [light in the Lord](#): walk as [children of light](#)".

In closing, we have investigated our Messiah's death according to scripture making HIM the perfect sacrifice for all of mankind. In that He died just before sunset (evening) as described in Jubilee's once again proving the fact that we need to look beyond Old Testament scripture for more truth and clarification. Remember that it was man's intervention in adjusting the Biblical cannon to reflect and establish their own doctrinal views over Alohym's.

I hope that this research has blessing you and that you be Berean and study to prove all things.

May Grace and Peace be with you brethren!

Covenant Media