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## **SABBATH SERIES 6B: What Time Is Sabbath? NOT Friday Evening! Not Sunday! NEW REVELATION!!!**

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Length: 31 minutes 59 seconds

All 4 Gospels agree in the timing of the Biblical day is attested in Messiah's death and resurrection. This is monumental. It's been there all along and this will reconcile all 4 accounts and prove the Sabbath begins at sunrise, not sunset. Next, we will show you a timeline, then Moses concurs with this as does the Creation calendar. Yah Bless.

### Key Moments:

2:44 In the end of the sabbath, as it began...

4:39 The first day of the week cometh Mary...

6:14 Then the same day at evening, being the first...

12:34 And that day was the preparation, and the...

19:32 And the first day of unleavened bread...

21:43 And straightway in the morning...

23:15 And it was the third hour, and they...

### Transcript:

As this is a continuation, let's dive in. It's time to review Messiah's death and resurrection. And, man! is this revealing!

Let's go to the Gospels.

### Matthew 28:1 KJV

"In the end of the sabbath [the end of the sabbath! read that.] as it began to dawn toward the first day of the week, [That would make sabbath Saturday. Got it? That would make his resurrection Saturday, the seventh day of the week. Does he move it? No.] came Mary Magdalene and the other Mary to see the sepulchre."

Now you'll see this is where Yahusha had risen from the dead, of course at this point. Already and yet it was not sunlight. It was not sunrise yet and he was already risen on Saturday, not Sunday. Now the Greek word used here for "began to dawn" means exactly that: "to begin to grow to light, begin to dawn." Matthew is saying, "the end of the sabbath is the

dark in the morning just before sunrise." For sunrise dawns a new day because that is the beginning of the day in scripture, not the evening. We all know Messiah rose just prior to sunrise which was still the seventh-day -- sabbath. That's what scripture says. Now this is what Mathew clearly states but some scholars then go into the other Gospels and claim they disagree with each other. Well, they do not. They either can't read or do not wish to evidently. And believe me, we have been steeped in that paradigm so we understand where they are coming from. But it's wrong. We'll show you. And let's see, in fact what the other disciples say.

John 20:1 KJV

"The first day of the week [That's Sunday.] cometh [so it's coming. Just as Matthew said. See? This agrees with Matthew. It is not different. Sunday is coming when Messiah rose but he rose at the end of the sabbath on the seventh day still. He is Lord of the Sabbath. There is no other day in which he would rise really.] Mary Magdalene early, when it was yet dark. [Oops. It was still dark. What's that? Saturday -- the seventh day. Sunday cometh still but is not yet when Messiah rose as he rose on Saturday, not Sunday. Yes, on today's calendar we call that Sunday morning, indeed. But that is wrong to the biblical calendar. And that's what we're pointing out here and critical because you can't then take the whole day of Sunday and paint it with that brush because that section of the day belongs to Saturday. It belongs to the Sabbath. In fact it preserves it.] unto the sepulchre and seeth the stone taken away from the sepulchre."

So Messiah had risen. Now, this is not new. We have just been programmed to not understand it because John clarifies this in the timeline of this passage. Let's see. Fast-forward to verse 19:

"Then the same day at evening, [This is Sunday evening. Oh! That's a big problem. You can't go backwards in time, folks.] being the first day of the week, [Wait a minute it dawned to the first day of the week. Now it's still the first day of the week in evening. That's a problem.] when the doors were shut where the disciples were assembled for fear of the Jews, [Okay. Were they having church? Does it say that? No. They were hiding in fear. They did not change the Sabbath and after this teaching there will be no way to ever say so.] came Jesus [Yahusha] and stood in the midst, and saith unto them, Peace be unto you." John 20:19 KJV

Now this is monumental. If evening is the same day, then sundown does not begin a new day, does it? Oh, John just said that the evening on Sunday is the same as the dawn on Sunday, meaning the day started at dawn and goes through dawn the next day, which is exactly what Matthew's telling us. See? Sunday after sunrise when Mary Magdalene came to Peter is later Sunday morning --well, after sunrise. So let's say it was about 10:00 a.m. our time that on Sunday that Mary tells Peter that Messiah arose. Then later that evening after sundown, according to John, it's still Sunday, according to Scripture.

Ah! I see light bulbs exploding all over the world right now. Let's continue John's timeline. Some commentaries go then to verse 26 right here on screen where the disciples were together, again, after eight days. Now this may seem trivial but they then say, "See? They had church on Sunday and now they have church, again," they deceptively say "a week later." Well, unless you are the Beatles, perhaps, there are not eight days a week and we love you enough to tell you the truth. There are seven. So this is Monday now this time. It actually disproves that they were meeting on Sunday and neither were church services. They're in hiding. The disciples were hiding from the Pharisees. Notice the Pharisees are called Jews. Why? Well, they lived in Judea [Yahuda / Yahudeah] but they were not bloodline Hebrews. They were not having church the week before on Sunday. They were hiding that Sunday night and that's evening. So, churches don't even meet typically Sunday evenings, necessarily. So even that doesn't even fit their own point there, which doesn't connect anyway. And now they're still hiding probably there all eight days. In fact they probably didn't leave. They had no place to go. They weren't just gathering for church. They were hiding this nor the previous are measures to change scripture because that's how it's used and applied and claimed the Sabbath move to Sunday which is ridiculous because Messiah did not rise on Sunday.

Now let's go to Luke.

Let's go to the middle of the crucifixion here and work our way so this is clear in timeline.

Luke 23:44

"And it was about the sixth hour and there was a darkness over all the earth until the ninth hour. [Notice **all** the earth. Wow! Now wait, if we follow the so-called Hebrew calendar of the modern Pharisees this would

be about midnight to 3:00 a.m. which, again, would be ridiculous to the passage. They did not execute Messiah at night, as you'll see, but during the day as this says. If the sixth and ninth hours are during the day then this affirms the day begins at sunrise, not at sunset the night before nor even at midnight which is today's calendar. Right? The funny thing is many commentaries will actually get this part right and say this was noon to 3:00 p.m. in the middle of the day and they are right on that. But then many of those will say the day-- the Hebrew day -- actually began the night before at sundown. Again, that would make this midnight to 3:00 a.m. then in the morning in the dark and there is no sun to darken, last we checked anyway.] And the sun was darkened, and the veil of the temple was rent in the midst and when Yahusha had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

So Messiah gave up the ghost around 3:00 p.m. in the afternoon. The sun was out and then darkened from noon to 3:00, which is a miracle, no doubt, because he was the middle of the afternoon. Yes, we are well aware there are thousands of teachings on this profitably. But we stick to what the Bible says. If they don't match, throw them out and test this as, well, in this case we firmly believe that anything against this is incorrect.

Luke 23:54-56

"And that day was the preparation, [Now it is assumed this means the preparation for Sabbath or a feast Sabbath but neither work in this timeline which disproves that. It is the fifteenth and the feast and Sabbath were already underway the biblical feast day, not the Pharisee one. That's where the disparity is in these passages somewhat. That day was Sabbath already -- the first Sabbath of Unleavened Bread. Messiah was very clear he was to spend Passover with his disciples and that was the Last Supper as it is called. Yes, that did happen on Passover. This is the Preparation Day for Messiah's burial, not the day in which they would anoint his body but they would only prepare. They could not anoint him yet because it was the Sabbath. Having said that it was the Pharisee preparation day but, again, not the biblical one and that's why they read it as such. That's where the confusion comes in. But this is Messiah. This is not a Pharisee.] and the sabbath drew on. [Now that could be very confusing unless you understood what we just said. In other words it was already Sabbath, as the Sabbath drew on or continued, and had not passed yet. However it was not Sabbath yet for the Pharisees who

started at sunset inappropriately, of course, against Scripture, but that is how they operate.] And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. [But understand, not yet was his body anointed and prepared. Didn't happen. So get that.] And they returned, and prepared spices and ointments; [however "prepared spices anointment". So they went home and gathered the things, getting ready for the next day -- not actually doing anything that would be violating the Sabbath. How do we know? Because it says.] and rested the sabbath day according to the commandment."

It was the Sabbath day. They were resting to continue their rest for the rest of the Sabbath. That's what this is saying. Otherwise they would have gone and anointed him immediately before the Sabbath. But they couldn't because they were already on the Sabbath, again -- the biblical Sabbath -- kept by Messiah and his followers -- not the Pharisee Sabbath which actually hadn't started yet. See? there's a big difference there. Now notice what this says very clearly this was not a preparation for a feast or Sabbath. It was Sabbath already, thus cannot be such. You just can't get that out of this. It was the preparation day in which they prepared spices and ointments preparing to anoint Messiah for burial. But it is very clear they did not anoint his body that day. That's what it says. Now they did not buy spices this day. There's misunderstanding there later and we'll cover it. Mark talks about them buying spices. That's three days later. That's for the resurrection. They bought spices. They waited till after the Sabbath bought spices and at sunrise they were there and, of course, he had resurrected at that point. So really all of this needs to be read with complete clarity.

Joseph however of Arimathaea did, in fact, buy linen and we'll address this as he was a Pharisee. So his Sabbath hadn't started yet. now he would have broken the biblical Sabbath, of course, but see? they continued to rest as the day -- the sabbath day -- drew on. This is clear. It's all right there. It was Sabbath still and they waited and continued to rest until Sabbath was over. They now do so after the Sabbath anoint the body probably about 6 a.m. or at sunrise the next morning. Now this also would be the same time Messiah would rise making it exactly to the T probably very close to the minute even -- 3 days. Period. Now why? Because Messiah was crucified on a feast Sabbath -- the first day of Unleavened Bread his burial complete about 6 a.m. or sunrise the following day and he resurrects about 6 a.m. or sunrise after three days.

Now let's finish with Mark and then we'll put this on a timeline and this will all come together, hopefully a little clearer.

Mark begins a couple of chapters earlier with a timeline so we're gonna cover some of those markers along the way and we're yeah, we're gonna pick and choose out of the passages specific timeline markers. That's what this is about.

Mark 14 and we encourage you read it in context. Read the whole thing in all four of these. Compare them for yourselves. You will find they do, in fact, say what we're saying.

Mark 14:1

"After two days was the feast of the passover, and of unleavened bread: [Now those two are one -- essentially -- Passover is the evening before Unleavened Bread starts the next day, so and goes for seven.] and the chief priests and the scribes saw how they might take him by craft, and put him to death. [Now this is two days before Passover thus starting to really set up and define our timeline. Mark knew exactly what he was talking about here. The Pharisees decided not to touch him at this point because of the coming feast. But that changes. Messiah went on to minister for this entire day -- use several things in the passage. This is the day that Judas conspired with the Pharisees later, however, and they would then decide to take Messiah on the Passover so they did end up doing so even though initially they were not going to.

Skip further and it is now the daytime just before Passover. Passover is an evening event. So it's the 14th of Abib. That's what Luke says as the first day of Unleavened Bread is Passover. That's what he's referring to and that in Scripture happens often. So we're Passover evening really. And the first full day starts the next day -- first full day of Unleavened Bread. Now the disciples wish to plan Passover that evening which they do end up partaking with Messiah in the Last Supper. Yes, remember Passover is an evening not a day and that was a Passover meal according to Scripture.

So Mark 14:12

"And the first day of unleavened bread, when they killed the passover, his disciples said unto Him, where wilt thou that we go and prepare that thou mayest eat the passover?"

Now were they joking here? No. They meant the Passover meal. Was Messiah taken yet? Well, no. And they end up having that meal in that particular evening. So this was Passover. It says so in the passage and, of course, later we see them actually performing the Passover meal. So yes, this was a Passover meal. Some out there try to say, "Oh, well, no, it wasn't. It was the night before." No. This was Passover and all of this timeline will play out. You'll see.

Verses 17 and 18

"And in the evening he cometh with the twelve. [So he and his disciples are there in the evening.] and as they sat and did eat, [What were they eating? the Passover meal on the 14th of Abib which is going to fit our timeline absolutely perfectly. The soldiers come and take Messiah after that meal later. Of course he prays in the Garden of Gethsemane and some other events occur but they do later that evening.]

Mark 15:1

"And straightway in the morning the chief priests held a consultation with the elders and scribes in the whole council, and bound Yahusha, and carried him away, and delivered him to Pilate."

So there you have the timeline this is the first day of Unleavened Bread, a Sabbath the day after Passover now why is this not a problem for the Pharisees? Ah, because their feast starts at sundown because they're under lunar calendar and, of course, that's not accurate. But that is the way that they kept it therefore they were not violating their false Sabbath -- their false feast Sabbath. This is the day of his crucifixion actually right in between what is his Sabbath and the Pharisee Sabbath. Imagine that. It's odd how things like that come together. So that did not violate the false Pharisee Sabbath. The whole crucifixion occurred on Sabbath but not the Pharisee Sabbath yet because it doesn't come until the sundown therefore they did not violate theirs. Yet they did violate the biblical one and they violated the very Son of Yahuah by having him crucified. This is how Messiah could be crucified on the Sabbath and not on the Sabbath at the same time. He's crucified on his Sabbath. He's not crucified on their Sabbath. And it was the third hour and they crucified him so now we know when he was crucified even. And when verse 25 and in verse 33 he says and when the sixth hour was come there was darkness over the whole land until the ninth hour. Of course, we've heard

that before. So the third hour -- meaning the day just began three hours before. This is gonna define things pretty well. This is about 9:00 a.m. because the day started at sunrise. It certainly is not midnight as the modern Roman calendar would say -- cannot be -- because the sun wouldn't be out. It also cannot possibly be the Pharisee calendar beginning at sundown because once again he was not crucified at 9:00 p.m. He was crucified at 9:00 a.m. in the morning. The sun was out when he was crucified and still between the sixth and the ninth hours or noon to 3:00 p.m. on a normal day though darkened miraculously that day. So there would have been sunlight and there was most days. Now that's nine hours of sunlight identified here that we're given and this means the day began about 6:00 a.m. at sunrise and it would have to. I mean this passage is really clear that the day had to begin at sunrise. Mark also says Messiah gave up the ghost at 3 p.m. essentially. So you have these stories aligning perfectly. There really are no discrepancies. The very, very minor points are really nothing -- especially some of them are ridiculous. How crazy they get into the details. Now this next part gets pretty mixed up. But again, we will explain.

15: 42 and 43 in Mark

"And now when the even was come, [so the evening was there. It was upon them because it was the preparation.] that is, the day before the sabbath, Joseph of Arimathaea, an honourable counselor, [a Pharisee from the Sanhedrin, in fact. We'll cover that.] which also waited for the kingdom of Yahuah, [in other words he was saved. Amen. Pharisees can be saved. Yes.] came and went in boldly unto Pilate, and craved the body of Yahusha."

Now who was Joseph of Arimathaea? A Pharisee. Yes, a saved Pharisee who believed. Pharisees can be saved, again. That is clear in Scripture. However, what calendar does he follow? The Pharisee one -- as he is on the Sanhedrin Council even, for the feasts especially. And he is under the understanding that the Sabbath of Unleavened Bread does not begin till sunset, which is approaching, which is what this passage is saying. And it must, because it can't go against all of the others. The evening is coming and Joseph asks for the body of Messiah. There's another passage where the Pharisees are clear that his body needs to be taken down and put in a tomb before their Sabbath begins. Their Sabbath begins on the lunar calendar. It's wrong, but it does. So they were trying to obey their false Sabbath. So Joseph asked for the body of Messiah. He



wanted to get it into the tomb before the Sabbath started. Again, the Pharisee Sabbath, not the biblical Sabbath. And again, this is the Sabbath of Unleavened Bread, so it's a feast Sabbath, not the seventh-day Sabbath, which we'll cover. This is how it can be before the Sabbath for Joseph and it was before his Pharisee sabbath yet on the biblical Sabbath at the same time. Joseph was trying to beat the clock for the Pharisee Sabbath. However, you will find the true followers of Messiah following the biblical one and they actually waited until Sabbath was over to do their part. Ah, big difference. Now in fact, this is how Joseph then went and bought linen at this point, because his Pharisee Sabbath did not start yet. He was allowed to buy or sell until the sun went down. Mary and Mary, though, followed him which is okay to do on the Sabbath, by the way. That's not against the Sabbath. And saw where Messiah was laid and it's very specific. The language is so specific on this there's no doubting. However they did not do anything with the body to prepare it until their Sabbath had passed. For they rested on the Sabbath keeping the commandment according to the other passages we just read. So this means they waited until the morning at sunrise to anoint the body. Mark skips right to the resurrection at this point and affirms the other three accounts.

Mark 16:1-2

"And when the sabbath was past, [What? the sabbath's now over?] Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, [See? now they buy them. They did not buy them on the Sabbath. They bought them after the Sabbath. Here they didn't buy spices in any of the passages in order to **bury** Messiah. They already had those spices. In fact, they very well might have been the frankincense and myrrh brought by the wise Kings at Messiah's birth or two years after.] that they might come and anoint him. [So they're going to do this now, again, this is the resurrection. This is three days later.] and very early in the morning the first day of the week, [That's Sunday early in the morning Sunday.] they came unto the sepulchre at the rising of the sun. [So that would be the beginning of Sunday, the first day of the week. Now that's consistent with the others. This is the same. They place Mary and Marys or women arriving at sunrise and Messiah had already resurrected before sunrise on the previous day. He is saying the same. The first day of the week -- Sunday -- at the rising of the sun, which is now Sunday, but a minute ago was not. That is just after the Sabbath was past. So he's consistent. Get that. It's Sabbath -- Saturday -- the

seventh day. The Sun rises and the Sabbath is gone. The first day has now begun. So the day begins when, according to Mark, according to Matthew, according to Luke, and according to John at sunrise.

Wow! So we'll wrap this up in one last video where we will chart all this on a chart for the times of day and the days and you will find Sabbath begins sunrise on Saturday.

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