

The Date of Christ's Death and Resurrection

Most Christians commemorate the death of Yahshua on Good Friday, and His Resurrection on Easter Sunday. Though the reasoning behind Good Friday is in doubt, the date most Christians celebrate Yahshua's Resurrection is not! This is proven by several factors, which will be fully discussed here.

First, let's cut to the heart of the conflict. Some claim that Easter Sunday is a Pagan celebration. They reason that the Pagans worshipped deities that promised fertility on the Spring Equinox every year, so Christians should not do this. However, those Pagan celebrations likely followed old Sethite religious celebrations for Almighty God. In addition, Pagans did not necessarily worship their false deities on Easter Sunday. Rather, they usually did so on the day of the Spring Equinox, or the Full Moon after the Spring Equinox - and both of these could occur on any day at that time of year. Incidentally, this is how Passover is correctly determined - by finding the first Full Moon after the Spring Equinox! These sound celestial guidelines are also used to determine the correct date for Easter every year, whereas most Jews do not always determine the date for Passover Week correctly. Let me explain why this is so.

Easter is determined by using the first Full Moon after the Vernal, or Spring Equinox every year - just like Passover is by some Jews. However, many other Jews insist that Passover must fall in the first month of Abib on the Jewish religious calendar, and the Sunday closest to the Full Moon after the Spring Equinox may fall as much as a month before the 1st of Abib. This is because some Jews factor in the time of the "Aviv" barley harvest in Jerusalem. Abib, the Jewish name for the lunar month that Passover falls in, can also be spelled Aviv.

Aviv means "new," and is used to identify the first ripe grains of the new barley harvest every spring in Israel. The month of Abib is therefore considered to be the month when the Aviv barley, or first ripe kernels of the barley harvest are first seen. If there is no ripe Aviv barley to be found, Jews postpone Passover Week until the Full Moon of the following month. Based on this concept, ***the Jews who determine when the first Aviv barley can be seen may decide to add an extra month to their calendar at this time!*** As a consequence, though there is really no basis for this practice in Scripture, it often causes Passover and Easter to fall at

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different times, and this is partly why Easter is not always on the day that orthodox Jews see as the day when the Firstfruits Wave Sheaf Offering would have been offered in the Temple.

Another reason Easter and the Day of the Firstfruits Offering do not often coincide is that many Jews see Firstfruits as the day after the Passover Sabbath, whereas Scripture clearly says it is the day *after* the Sabbath, or Saturday (Lev. 23:11, 15). This means that the Firstfruits Offering should be on the Sunday during Passover Week. Sadly, not everyone recognizes that counting the Omer, or days to Pentecost from Passover instead of from the Wave Sheaf Offering is an unscriptural practice. Thankfully, however, the account of Yahshua's death and resurrection in the Gospel of Mark can clarify the correct way to count the Omer. Let's examine the following Scripture for clues about the exact day of Yahshua's resurrection:

"Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen... And entering the tomb, they saw a young man clothed in a long white robe... and they were alarmed. But he said to them, 'Do not be alarmed. You seek Jesus (Yahshua) of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.' " - Mark 16:1-2, 5-6 (NKJ)

This Scripture clearly says that ***the women went to Yahshua's tomb on the day after the Sabbath, very early on the first day of the week, and that Yahshua had already arisen when they arrived.*** Now, because Yahshua was giving "the Sign of Jonah" with His death and resurrection (Luke 11:29), Yahshua had to be dead for three full days to give that Sign. Scripture records that Jonah was in the belly of the big fish for "three days and three nights" before being vomited up onto shore, when he was again counted among the living (Jonah 1:17). In Jewish reckoning, each new day begins at dusk, *not* dawn, and Yahshua died just before evening, or dusk. He therefore died just *before* Passover began. Since Yahshua had to be dead for three full days after that, the Sabbath being referred to in Mark's Gospel was *definitely not* the High Sabbath of Passover.

Counting from the late afternoon when He died, Yahshua had to be dead for three full days and nights before being resurrected. *Since Yahshua had already risen from the dead early on Sunday morning, and had to be dead for three full days, Yahshua would have had to die just before Wednesday evening.* Yahshua Himself attested to this fact in one of His discourses:

“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.” - Matthew 12:40 (NKJ)

Many passages in the Gospels indicate that Yahshua actually rose from the dead on the third day (see Mat. 16:21; Mark 9:31; Luke 9:22). Therefore, Yahshua likely rose toward the close of the Saturday Sabbath, just as He had died near the close of the Wednesday prior. However, Yahshua indicated that the Sunday after, and not the Saturday of His Resurrection was highly significant. This is attested to by Yahshua’s comment to Mary Magdalene early that Sunday morning:

“Jesus (Yahshua) said to her, ‘Mary!’ She turned and said to Him, ‘Rabboni!’ (which is to say, Teacher). Jesus (Yahshua) said to her, ‘Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, I am ascending to My Father and your Father, and to My God and your God.’” - John 20:16-17 (NKJ)

This Scripture clearly states that Yahshua told Mary that He was presently planning to go up to Heaven to be with His Father on that *first* day of the week! Through Mary Magdalene’s testimony to the apostles on that same day, isn’t it likely that they knew that Yahshua was going up to Heaven on that very day to be presented as the Firstfruits of the Resurrection before His Heavenly Father? Also, because Sunday was the first full day after Christ rose, and He temporarily ascended to Heaven on that day, doesn’t it seem logical that we should celebrate Yahshua’s Resurrection on a Sunday? This certainly had much to do with Saint Paul calling Yahshua the *“firstfruits”* in Scripture:

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“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.” - 1 Cor. 15:20 (NKJ)

This Scripture supports the idea that Yahshua was presented before His Father as the Firstfruits Offering in the heavenly Temple, and that this likely occurred on the same day as the Firstfruits Offering in the Jerusalem Temple during the Feast of Unleavened Bread. So, though Yahshua did technically rise from the dead late on Saturday, it is far more significant that His first full day of life after resurrection occurred on the Sunday of the Firstfruits Offering, and He went up to Heaven on that same day too.

From these facts, it makes sense for Christians and Messianics to rely on Astronomy to determine the correct days to commemorate Christ’s Passover Eve death, and Sunday Firstfruits resurrection during Passover Week. Nonetheless, because Jews use finding the Aviv barley as a determining factor, the date for Passover may not always be near the Easter Sunday determined by Christians (and a few Messianics). More about the Firstfruits Wave Sheaf Offering, and its use in counting the days to Shavuot, or Pentecost, is found in the next chapter.

As He had foreseen, Yahshua was betrayed, arrested, tried, beaten, and then nailed to the Cross *in less than a day*. He was arrested at night on the Jewish date Nisan 13 (a.k.a. Abib 13). It was therefore on Nisan 13 that Yahshua appeared before the Sanhedrin, Herod Antipas, and Pilate, then was tortured and crucified. Then Joseph of Arimathea and Nicodemus retrieved Yahshua’s body from the Cross before dusk, and placed it in Joseph’s new rock cut garden tomb (Matthew 27:59-60). There, they embalmed the body by rubbing it with myrrh and other antiseptic spices, and swathing it completely in a linen shroud bound tightly to the body by linen bandages (Linen shroud: Matthew 27:59; Linen strips: John 19:40).

As an aid in figuring out how old Yahshua was when He died, the Gospel of Luke tell us that Yahshua was about thirty years old when He began His ministry to the Jews (See Luke 3:23). So, if Yahshua were born in September of 3 BC, He would have been twenty-nine years old in 27 AD, since there is no year zero between 1 BC and 1 AD. The year 27 AD is significant when applying Daniel’s Seventy Weeks Prophecy to the coming of the Messiah:

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*“Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.”
- Daniel 9:25 (NKJ)*

In 457 BC, the Persian King Artaxerxes issued the decree allowing the Jews to return to Israel and rebuild Jerusalem. 69 weeks of years, or 483 years later, “*Messiah the Prince*” was to come. This prophecy was fulfilled with the baptism of Christ in 27 AD. Since Daniel 9:26-27 indicates that the Messiah would be “*cut off,*” or killed three and one half years later, Yahshua’s public ministry to the Lost Sheep of Israel would have had to end in the year 31 AD with Christ’s crucifixion, death, and resurrection. If so, Yahshua would have been 29 years old when He started His ministry, and 32.5 years old when He was murdered, then resurrected into everlasting life.

Now, since Luke tells us that Yahshua was about 30 years old when He was baptized, and started His public ministry, some cite this fact to disprove the 27 AD date for the beginning of Christ’s ministry. However, most believers in Christ agree that life begins at conception, and Christ was likely conceived in December of 4 BC. He therefore technically would have been alive as a human being in the flesh for 33.5 years when He died, after ministering to the people of Judea for three and one half years!

In the Gospel of Luke, some historical facts are given surrounding Christ’s First Advent that help to verify my dates for Christ’s birth in 3 BC, and His death, and resurrection in 31 AD. The first centers on Luke’s statement that Yahshua was 12 years old when He was found in the Temple discussing Scripture with the Rabbis (Luke 2:46). Here Yahshua acted quite mature, even though He had not yet celebrated His 13th year - when Jewish boys and girls are recognized as adults with a Bar or Bat Mitzvah. This suggests that ***Yahshua saw Himself as an adult on the 13th year from His conception, not His birth*** - even though it was a year too early by ordinary Jewish standards.

Luke also revealed that Quirinius was Governor of Syria when Yahshua was born in Bethlehem (Luke 2:2). Some scholars scoff at this information, saying that Quirinius was not appointed

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as Governor of Syria until 7 AD. However, they are overlooking the fact that Quirinius was not appointed to govern over Syria, but the newly named Roman Province of *Palestine* in 7 AD. Furthermore, on orders from Augustus Caesar - Quirinius was called to temporarily govern over Syria in 3 BC, and the province of Syria included all of Judea at that time! Therefore, Luke likely was referring to Quirinius' governorship over Judea in 3 BC.

As for the time of the Roman Census Luke speaks of, the Paphlagonian Inscription, and the Armenian historian Moses Khorene recorded that Augustus Caesar ordered all people to swear allegiance to Rome, and to be counted in a census in 3 BC. So, the time frame for Christ's birth that Luke was referring to was very likely 3 BC, as most scholars would agree that 7 AD is not supported by other historical facts surrounding Christ's birthday.

In addition to the preceding clues, the Gospel of Luke states another historical fact surrounding Christ's ministry to help us date its beginning. He states that John the Baptist began his short public ministry before Christ began His. Luke also records that John's ministry began in the 15th year of the reign of Tiberius Caesar (Luke 3:1). If we use current Roman dating methods, the 15th year of Tiberius fell in 28 AD, and this suggests that John the Baptist began His ministry in 28 AD. However, this is not how the people of Asia Minor and Judea dated events! They began their years with the New Moon closest to the Spring Equinox. Most Jews, however, celebrate their New Year in the autumn on Rosh Hashanah, or the Feast of Trumpets.

Now, Ernest L. Martin suggests that Luke was dating Tiberius' reign using the 1st of Tishri in the autumn of 27 AD. Jews most often call the 1st of Tishri by the name "Rosh Hashanah," which literally means "Beginning of the Year" in Hebrew. This is the start of the Jewish Civil year, and many Jews celebrate their New Year on this day. However, this is not the beginning of their religious New Year. As some devout Jews point out, the 1st of Nisan - which is the New Moon closest to the Spring Equinox - is their real New Year. Nonetheless, Rosh Hashanah holds special significance as a time of calling the congregation of the faithful to repentance, and heralding the time of God's coming judgment on mankind. In addition, the Feast of Tabernacles follows this time of judgment, and celebrates the promise of a resurrection to come - when every believer's desire to dwell with God forever will be

satisfied. Perhaps this is why most Jews still see Rosh Hashanah as the beginning of their New Year, though it may originally have been at the time of the Spring Equinox, as it was (and still is) for most of Asia, and the Middle East.

It is my firm opinion that Luke pointed to Tiberius's 15th year of reign using Jewish dating methods, not Roman. Therefore, Luke saw Tiberius' 15th year as spanning from the 1st of Tishri in the autumn of 27 AD, to 1 Tishri in 28 AD. This means that John the Baptist likely began his ministry around Passover in 27 AD, and baptized Yahshua in the Jordan River around the Feast of Weeks, or Pentecost in June of that year. At that time, John served as a type of Elijah, fulfilling the Jewish expectation that the prophet Elijah would return from the Heaven prior to the coming of the Messiah (Matthew 11:14). Uncannily, Jews still set a place at their Passover tables for Elijah, and they have been doing so for millennia in the hope that Elijah will literally return on the Passover just before their Messiah comes. This happened in accordance with Jewish expectations in 27 AD, and it will happen again before Christ's Second Coming, when the prophet Elijah will literally return as one of the Two Witnesses.

Sometime after His baptism, Yahshua began His public ministry. In fact, He may have begun to preach to the common people on the thirtieth Rosh Hashanah after His conception. This would have been a great time to do so, as Judea would have been filled with faithful pilgrims preparing to celebrate the joyous Feast of Tabernacles, or Sukkot. Also, ***exactly 3.5 years passed from Rosh Hashanah in 27 AD to Passover in 31 AD!*** This three and one half year period is prophesied in Daniel's Seventy Weeks prophecy, where it says: *"He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering"* (Daniel 9:27). This passage is often attributed only to the Antichrist, and is interpreted to mean that the Antichrist will make a covenant of peace with the Jews for a seven-year period, but will break that covenant after three and one half years. However, this prophecy has a dual fulfillment, and was already fulfilled once in 31 AD! Let me explain.

If we count the length of time between the beginning of Christ's ministry on Rosh Hashanah in 27 AD, and His crucifixion in April of 31 AD, exactly three and one half years passed between the official beginning of Christ's ministry, and His death and

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resurrection. In addition, the mention of a one week Covenant with mankind could actually be referring to the Feast of Tabernacles, which is a week long Feast! This can be seen as a Covenant celebration because it commemorates God's desire to tabernacle, or dwell with mankind, and our desire to dwell forever with God, and be governed by our heavenly Father through the laws given to us by His chosen representative. When Christ died on the Cross for our sins, and then rose from the dead, He became our perfect, everlasting advocate before God in Heaven.

Now, if we attempt to find the date for the Passover in 31 AD using the correct method, we would look to the Full Moon closest to the Spring Equinox in 31 AD. This was on the evening of March 27th, 31 AD using the Gregorian calendar, which appears to have been on a Tuesday. However, since Yahshua had to have died on a Wednesday for Him to truly give the "*Sign of Jonah*," this date does not work. It therefore appears that the Jewish priests of Yahshua's day did not find the Aviv barley in late March of that year, and so chose to postpone Passover to the following month, as already described. Though doing so was incorrect, Yahweh already knew this would be done in the year Yahshua died, and the signs in the heavens amazingly commemorate this fact, as will be shown!

If we jump ahead from March 27th, 31 AD to the next Full Moon on the night of April 25th that year, everything suddenly begins to fall into place. The beginning of Passover on April 25th does indeed appear to have fallen on the required Wednesday in 31 AD. However, this does not appear to be true on the two most often proposed years of Yahshua's death and Resurrection. These are 30 AD, when Passover likely began on Thursday, April 6th; and 32 AD, when Passover likely started at dusk on Monday, April 14th.

Passover began at dusk on the night of the Full Moon, or the fifteenth day of the Moon's 28-day cycle. To the Jews, this was the 14th day of Nisan, since the 1st day of the month always fell on the day that the waxing crescent of a New Moon appeared. Since the Jewish day starts at dusk, the true start of Passover on the 14th of Nisan is at night. As nearly as can be determined using the Gregorian calendar, Passover began in the evening on Wednesday, April 25th, 31 AD. This means that ***Yahshua was likely placed in the garden tomb just before dusk, then rose from the dead just before dusk three full days and nights later*** - on the evening of Saturday, April 28th. Now, that Sunday morning, April 29th was

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“the first day of the week,” and several Scriptures state that Yahshua had already risen from dead before early morning on that day (See Matthew 28:1; Mark 16:9; Luke 24:1; John 20:1).

By Jewish reckoning, Yahshua would have had to rise from the dead sometime before the close of the regular Sabbath day at dusk, during the Feast of Unleavened Bread. That way He would have perfectly given the Sign of Jonah, which required Him to be dead for three full days and nights. Then, after seeing Mary Magdalene in the garden by His tomb, Yahshua temporarily left the Earth to be presented as the Firstfruits Offering in Heaven. This was on the 18th of Nisan/Abib, *which was a Sunday*. Though not designated as a Sabbath, the first day after the Sabbath that falls during the weeklong Feast of Unleavened Bread is a special religious day. This was when the Wave Sheaf Offering of Firstfruits was offered in the Temple in Jerusalem. This was also the day that all Israel began counting the forty-nine days leading up to Pentecost, or the Feast of Weeks. Therefore, the first full day that Yahshua existed in His glorified resurrection body was definitely on a Sunday, but *not just any Sunday*. It is far more significant that ***Yahshua was glorified, and presented before His Father in Heaven on the day of the Firstfruits Offering!***

Time Chart of Christ’s Death and Resurrection

Wednesday April 25th, Nisan/Abib 13	Thursday April 26th, Nisan 14	Friday April 27th, Nisan 15	Saturday April 28th, Nisan 16	Sunday April 29th, Nisan 17
Passover Eve 31 AD	Passover	Feast of Unleavened Bread Begins	The Sabbath (Mark 16:1)	Firstfruits Offering
Yahshua crucified, dead, and buried before dusk	Yahshua dead ←----- ←	Yahshua dead 3 full days -->	Yahshua rises just before dusk ----->	Yahshua leaves tomb before Sunrise, ascends to Heaven to become the Firstfruits of the Resurrection

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This offering always occurred on the day *after* the Sabbath that fell during the Feast of Unleavened Bread. On that Sunday, the High Priest entered the Temple, and waved a bundled sheaf of newly harvested ripe barley before the curtain in the Temple separating the Holy Place from the Most Holy Place:

*“Speak to the Israelites and say to them:
‘When you enter the land... and you reap its harvest,
bring to the priest a sheaf of the first grain you
harvest. He is to wave the sheaf before the LORD
(Yahweh) so it will be accepted on your behalf; the
priest is to wave it on the day after the Sabbath.’ ” -
Leviticus 23:10-11(NIV)*

Just as described in the preceding Scripture, Yahshua rose from the dead just before the close of the Sabbath, or seventh day of the week that fell during the Feast of Unleavened Bread. He therefore experienced His first day of life in His resurrected body on Sunday, and was glorified before His Father as the Firstfruits of the Resurrection on that day.

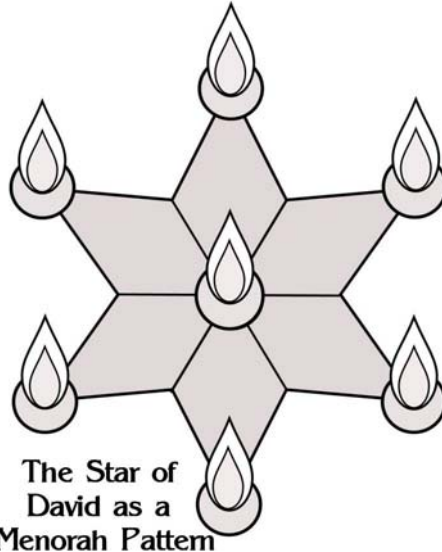
On that Sunday in Jerusalem, a bundled sheaf of freshly plucked barley was waved before the curtain in the Temple. This represented the *firstfruits* of the first of *two* barley harvests in Israel. Pentecost marked the second barley harvest, as well as the beginning of the wheat harvest. This day always falls on the Sunday fifty days after the Firstfruits offering. Since Yahshua ascended to Heaven on the very same day as the Firstfruits Offering, He symbolically, and literally became the Firstfruits of the harvest of souls who will take part in the First Resurrection!

Uncannily, the timing of Yahshua’s death and resurrection are symbolically portrayed in the symbolism of a Menorah. This seven-branched Jewish candelabrum symbolizes the seven days of Creation, and the seven-day Jewish week. To those who believe in the Millennial Great Day concept revealed in Scripture, it also symbolizes the seven millenniums that will pass from the Creation of Adam and Eve, until the establishment of the New Heaven and New Earth.

When God gave Moses instructions on how to make the Menorah, He told Moses to style it after an almond tree, with the bowls of the lamps designed to look like almond flowers (Exodus 25:33-34). Interestingly, almond flowers have six delicate, white

petals surrounding a soft pink center bud with white stamens. Could this be the origin of the Star of David, which has six points surrounding one center area? Jews believe that the Star of David represents the number seven, since it has six points, and one center like a Menorah. The Menorah represented a seven-day week, which is a span on the circle of time.

Therefore, could it be possible that the Menorah in the Desert Tabernacle was not linear, but circular - with six evenly spaced branches radiating outward and upward from the center bowl, or lamp? If so, the Star of David actually depicts a Menorah as seen from the air! In Book One, it was revealed how the



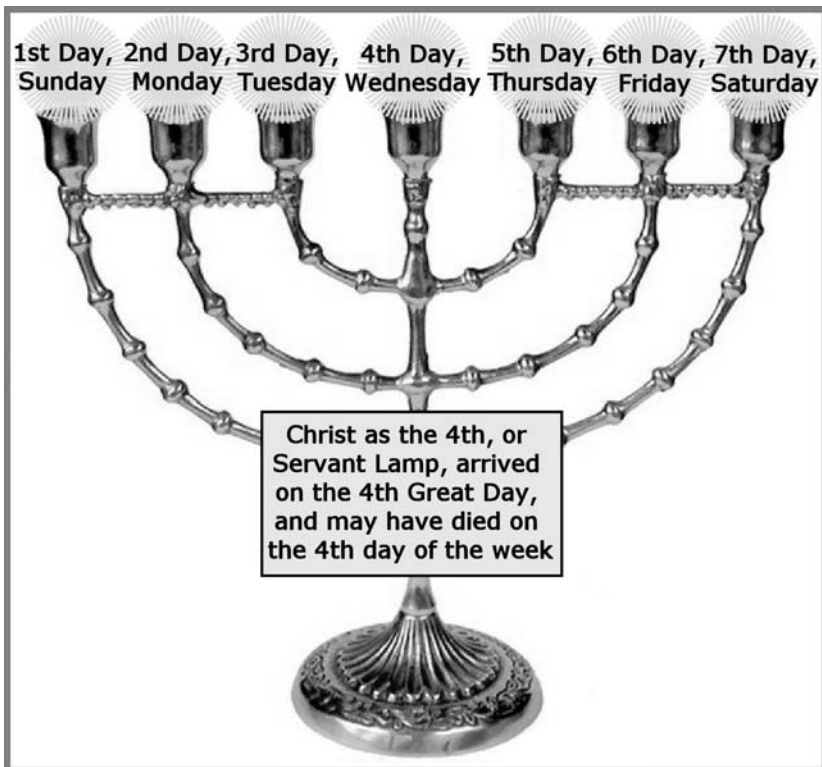
Star of David is also a powerful symbol tied to the Mazzaroth, or Zodiac, and the relationship of the Gospel in the Stars to the Twelve Tribes of Israel. In the final chapter of this book, we will discuss the life of King David as a prefiguration of Christ's coming Millennial Rule.

As shown in the illustration on page 367, the center, or Servant Lamp on a seven-branched Menorah symbolizes Christ in His First Advent role as a Suffering Servant. If we apply the days of the week to a Menorah's lamps, the first lamp corresponds to Sunday, the first day of the week, while the seventh lamp symbolizes the seventh day Sabbath, or Saturday. Interestingly, the center, or Servant Lamp therefore represents Wednesday, the same day that Yahshua may have died before Passover in 31 AD.

Since the Servant Lamp signified Yahshua's role as a servant to both God and man, and Yahshua was born at the end of the Fourth Great Day in 3 BC (See Book One, and the 13,000 Year Chart in the Appendix), it is fitting that He would die on Wednesday - the day that is prophetically associated with the Servant Lamp! Interestingly, Yahshua is also called "*the First and the Last*" (Rev.

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1:11,17), and the first and last lamp on a Menorah may also signify Yahshua. After all, as the Creator God, Yahshua is responsible for the existence of both the First Day of Creation, and the first millennial day after the creation of Adam and Eve. Yahshua was also the first of the firstfruits to be raised from the dead, and was presented to His Father on the *first day of the week*, on the day of the Firstfruits, or Wave Sheaf Offering, which corresponds to the first lamp on a Menorah! Therefore, the first Menorah lamp corresponds to the fulfillment of Yahshua's First Advent ministry, while the seventh lamp signifies Yahshua in His Second Advent role as conquering King of kings. It also represents the seventh Millennium - when Christ will righteously rule this current Earth in peace! We will discuss other prophetic aspects of the Menorah throughout this book series, especially in Book Four on prophecy.



Heavenly Signs at Christ's Death and Resurrection

Just as prophetic signs in the heavens were present at the first Passover, they were also seen when Christ died on the Cross - if we assume that this was just before the official start of Passover in 31 AD. Scripture tells us that Yahshua celebrated the Passover on Passover Eve with His disciples. This would place the Last Supper on the 13th of Nisan/Abib, or after dusk on Tuesday, April 24th, 31 AD. Yahshua therefore was dead by the evening of Wednesday April 25th, 31 AD, which was the night of the Full Moon, and the official start of Passover on Nisan 14. Interestingly, as is shown in "The Language of God in Prophecy," the number 13 symbolizes something good coming out of something evil. It is therefore very significant that Yahshua died on the 13th day of the first lunar month, for His murder was a despicably evil event that brought about great good, and gave the first real hope to a lost, and dying world.

At dawn on 13 Nisan (i.e. April 24th), the Sun rose in Taurus in direct alignment with the Pleiades. A star in the Pleiades is called Al Cyone, "The Center," and suggests that the location of God's Throne and Judgment Seat, as well as the third Heaven that Paul visited in a vision are near to the Pleiades and Hyades star clusters in the Taurus constellation. In addition, it suggests that Taurus relays the central message of the entire Zodiac, which is that God would send a Redeemer to save mankind from sin and death.

As already shown, Taurus represents the bull used as an atonement sacrifice, and as a prescribed sin offering for all Israel (Exodus 29:36-43; Leviticus 4:13-14). Furthermore, Taurus is a symbol for Yahshua as the Bread of Life, and Taurus' decan sign Orion signifies the blood of Christ that was shed to offer atonement for the sins of the whole world, and to redeem all Creation from decay and death (Hebrews 13:11-12; 1 Peter 1:18-19). Taurus is therefore an amazing symbol of the Last Supper, and the New Covenant made with all mankind on Calvary! This is exhaustively illustrated in Chapter Eleven, where Taurus and Orion are shown to figure prominently in the stories of many Bible heroes that served as prefigurations of Christ.

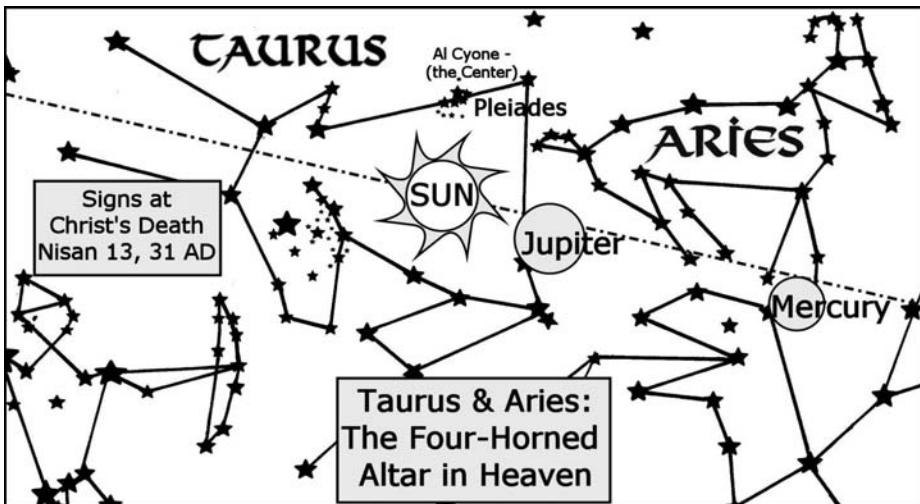
Since all true disciples of Yahshua are adopted into Israel, and Taurus signifies God's blessings on the Gentiles through Israel, these signs in the heavens on the day Yahshua died signified that

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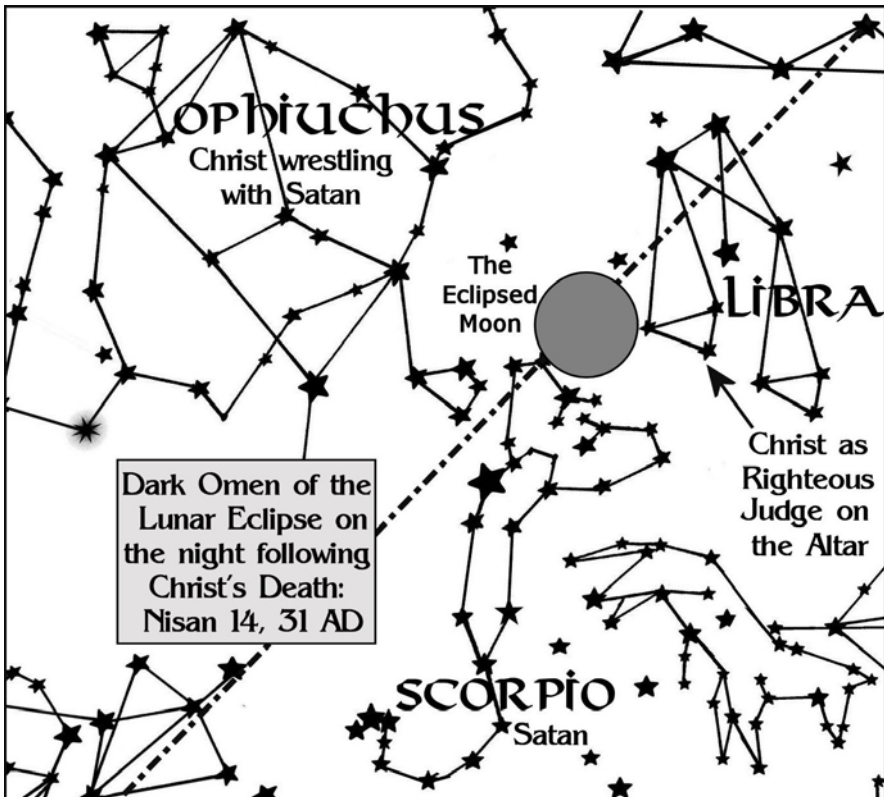
His sacrifice would pay for the sins of all Jews, Gentiles, and Lost Israelites. To strengthen this theme of redemption, Mercury - the scribe of the Sun - was in Aries on that day. Aries is the symbol for Yahshua as the slain Lamb of God who treads over, or conquers the satanic Cetus with His sacrifice (Revelation 5:12). Meanwhile, Jupiter, the Messiah planet, hovered directly between Aries and Taurus like a beacon.

Now, as shown earlier, the four horns of Taurus and Aries may actually be tied to the four horns on the Altar to Yahweh, and the four corners of the Earth. As such, these signs are a symbolic altar, and their horns represent the four points of the Cross that Yahshua was sacrificed upon. How fitting then, that on the day of Yahshua's death, Jupiter, the Messiah planet, was directly centered between these two amazing Zodiac signs - signs that signify the heavenly Altar to Yahweh, and represent the altar that once stood in the inner Temple courtyard in Ancient Jerusalem!

On that day, all these heavenly signs were announcing that something prophetically significant in Scripture (as suggested by Mercury) was going to affect Yahshua, the Son of God (the Sun), and the Son of Man (Jupiter) in His role as the Lamb of God (Aries), and atonement sacrifice for sin (Taurus).



Since it was Passover Eve when Yahshua died, His death would have occurred before the twelfth hour, or 6 o'clock p.m. This was just before the end of Nisan 13, which began at dusk on Wednesday, April 25th. Uncannily, a total Lunar Eclipse occurred over Jerusalem on the night of Nisan 14 (April 25th) in 31 AD, echoing back to the partial Lunar Eclipse visible over Egypt and Canaan (Israel) on the night of the first Passover in 1466 BC. At about 9 o'clock p.m. on April 25th, the Full Moon was already half in shadow. Then, by 9:30 p.m., the entire face of the Moon was dark. It remained dark for almost 2 hours, then began to emerge out of the eclipse after 11:15 p.m. that night.



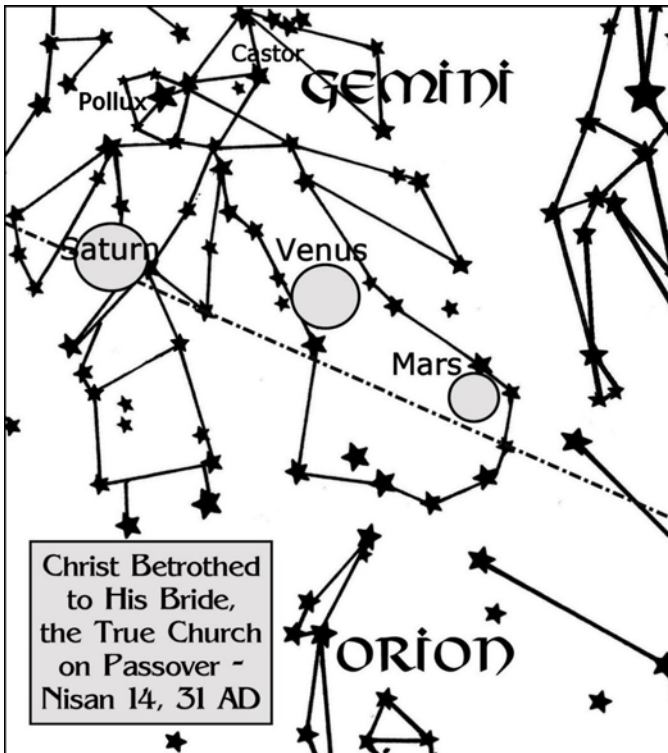
This total eclipse occurred when the Full Moon was stationed directly between Scorpio and Libra. In fact, it visually appeared as

if the Moon was being grasped in the Scorpion's huge stellar claws! As shown in my book: "The Language of God in the Universe," Scorpio represents Satan, while Libra can signify both a scale signifying justice, as well as an altar of sacrifice that is grasped in the scorpion's claws. Thus, like the combination of Taurus and Aries, Libra can signify the Cross of Christ as an altar where sin is being offered up for destruction. Meanwhile, the eclipsed Moon represents the dark nature of evil obliterating Christ's righteous light, and the death that temporarily overcame the true Light of the World. Perhaps this is why the decan of Scorpio called Ophiuchus depicts Christ wrestling with the Serpent called Satan!

Now, could a series of heavenly signs marking Christ's crucifixion and death be any clearer than this? Indeed, it seems that the Moon - which represents a dead spirit being enlivened by the light of God - may symbolize Christ's own Spirit enlivening the spirits of the dead dwelling in Abraham's Bosom. Yes, even this night of seeming despair had a bright spot, for it allowed Christ to deliver His message of hope and salvation to those who had died

longing for His coming.

To emphasize the prophetic theme of blood sacrifice and redemption at this time, Saturn, the symbol of Sabbath rest and *redemption*; Venus, the symbol for Yahshua as the Morning Star proclaiming *redemption*; and Mars, the symbol of *redemption* via blood atonement were in the sign of



Gemini, the Twins on Nisan 13 and 14. Mythological depictions pictured these twins as two brothers, which represent many brothers in the Bible, *especially* Moses and Aaron - a fact that escaped me when I wrote Book One on the Star Gospel. However, Gemini can also be seen as a Bride and Groom, with the star Pollux marking the head of the divine Groom who is betrothed to the mortal Bride marked by Castor. As if to emphasize this point on the Passover evening after Christ died, the allegorically feminine planet Venus rested upon the woman marked by Castor, while the masculine planet Saturn rested over the male figure marked by Pollux!

When seen as a betrothed couple rather than brothers, Gemini is a powerful celestial symbol for Yahshua's love for His chosen people - both those adopted into Israel, and natural born Israelites. In fact, Gemini prophetically represents Yahshua's first marriage to the Israelites, which ended in divorce, and His New Marriage Covenant with the True Church, which will never end! Significantly, Yahshua's New Covenant was first commemorated during the Last Supper, or Passover meal that Yahshua instated on Passover Eve on Nisan 13, 31 AD!

On the morning of April 29th, 31 AD, when Yahshua rose from the dead, the signs in the heavens appeared nearly identical to the way they looked at the time of Christ's crucifixion. However, one significant thing had changed. ***The Moon, which represented Christ's Spirit at this time, was no longer in the clutches of the deadly Scorpion, but riding triumphantly on the back of Sagittarius*** - the Archer that signifies Christ as a conquering hero, and blood sacrifice for sin united as one!

Besides these powerful celestial signs, Matthew's Gospel records another event that is associated with Yahshua's crucifixion:

"Now from the sixth hour until the ninth hour there was darkness over all the land." - Matthew 27:45 (NKJ)

This darkness hanging over the land could not have been a total Solar Eclipse, since Solar Eclipses can only occur with a New Moon, and the Moon was full when Yahshua was crucified. It was therefore a peculiar, and ominous darkness likely caused supernaturally - perhaps via a heavy, divinely sent cloud layer that obscured the afternoon sunlight. This ominous darkness before

Passover must have left a lasting impression. Some of the more receptive people among the populace of ancient Judea who knew the Language of God may have correctly seen it as a mark of impending doom for the Jews who rejected Christ as their Messiah.

To learn more about how our righteous ancestors used the principles of Sacred Astronomy and the Language of God to learn about Yahweh, and His Plan of Salvation, see Books One and Three in "The Language of God" series.

Easter Not Pagan, But A Celebration of Firstfruits!

The Pagan spring feast day that once fell on the same day that Christians celebrate Easter has ritual elements that are said to have originated among the ancient Pagans in Europe, and elsewhere. Like other Pagan festivals that fall in the spring, the date for Easter is determined astronomically using the Vernal or Spring Equinox, which indicates that spring - with its bursting forth of new life - has arrived. The first Full Moon after the Vernal Equinox is associated with Easter. As such, it was most likely a major holiday for the righteous descendents of Seth too. In fact, Jews still determine the date for Passover using these astronomical factors, as well as the state of the early, or Aviv barley in Israel. Long before Passover, however, righteous followers of Yahweh probably saw this time of rebirth and renewal on the Earth as sacred. Nonetheless, the earliest followers of Yahweh likely chose to celebrate these astronomically (and therefore religiously) significant days in a markedly different way from their Pagan neighbors.

Due to their great knowledge of Sacred Astronomy and the Precession of the Equinoxes, the Sethites and Semites knew that the Spring Equinox would move from Taurus at the time of Adam, to Aries later on. Furthermore, because of the Gospel in the Stars, they knew that both signs represented a holy altar to Yahweh covered with acceptable blood sacrifices - sacrifices that symbolized the coming Messiah. As shown in Book One, Aries is a symbol for Christ's mercy and love for the righteous, and Taurus is a symbol of His New Covenant with mankind, His power over sin and death, His universal kingship, and the meting out of His wrath upon the wicked when He comes again in Glory.