

John 19:31 Holds the Key to New Testament Lunar Shabbat!

The New Testament Verifies the Jewish people of Messiah's Day were observing biblical lunar based Shabbats!

By The RAMYK

*John 19:31 The Yahudim therefore, because it was the Preparation Day, that the bodies should not remain upon the stake **on the Shabbat, - for that Shabbat day was a Shabbat Gadol, a high day** - besought Pilate that their legs might be broken, and that they might be taken away. RSTNE 3rd Edition*

Over the years, you like many others have been in confusion over the events and days surrounding Yahshua ben YHWH's passion. There were several plausible scenarios that you and I have considered, but as you and I have come to see, none of them really and factually add up to meet biblical requirements.

Before we get started, remember and review the fact that there are only 3 days on YHWH's kadosh calendar by the sun and moon (Leviticus 23) that are considered High, or Great Shabbats. Those 3 High Shabbat days are taught elsewhere on this site and are:

-Aviv 15-Day one of Unleavened Bread.

-Ethaniam Month 7-Days 15 and 22.

These are the only 3 days that meet the High, or Great Shabbat criteria.

A GREAT, or HIGH Shabbat, is a weekly Shabbat that also is an annual Shabbat! Every Jewish person well studied in Torah knows this. Because of the 7 day nature of these 2 feasts, Unleavened Bread and Tabernacles, by definition, at least one weekly 7th day Shabbat must fall on and during both feasts!

Now there are only a few possible scenarios to reinvestigate. Keep in mind that the rabbinical Jewish view is that the Roman Saturday is fixed on the same day of the Roman week, due to an alleged unbroken chain of days from the Garden of Eden, or from Mt. Sinai (take your pick), divorced from the phases of the moon (we totally destroy this myth elsewhere in this site). Therefore a Jewish-Roman SATURDAY ALWAYS OCCURS during the week of both of these kadosh-set apart 7 day celebrations. **Allegedly the Saturday after which Yahshua rose was a High Shabbat. Let's examine this with an open mind with the Bible as our ONLY criteria.**

The Traditional View-Yahshua was crucified on the Preparation Day of Aviv 14 before the weekly Shabbat. Since almost the entire world erroneously considers the Roman Saturday as Shabbat, Yahshua must have been killed on a Roman Friday afternoon. The problem with this view is that He rose after Shabbat after sundown, meaning that He was only in the tomb for one day and night, or if you

include parts of days, then it was parts of Friday and Saturday, or parts of 2 days and nights. Because this is unsustainable from the biblical requirements of 3 days in the tomb, especially with a demand for a Roman Sunday (Roman 1st day) resurrection, most well meaning Messianics have rightfully thrown this out the window long ago. The view that Saturday was a High Shabbat every year, meaning both weekly and the 15th of Aviv the first day of Unleavened Bread is seen for the lie that it is.

However the other lie/view is far from obvious to most!

The Secondary Messianic View is that the Yahshua was killed on a Roman Wednesday and after 3 days and nights rose after the Saturday Roman Shabbat. The overriding concern of those holding to this view is that a literal 3 day and night resurrection must be found and then preserved. This is done by starting with the Roman Jewish Saturday night and counting backwards to take us to a Roman Wednesday afternoon. That part makes sense. But in the process, this view has a problem that is even more difficult to explain than the traditional Christian view. Here is the problem.

John 19:31 references that particular Shabbat as a GREAT Shabbat GADOL meaning, BOTH a weekly and annual Shabbat, only one of three such days on YHWH's Torah based calendar. So if Yahshua was killed and laid in a tomb on the Preparation Day of Aviv 14 an ALLEGED Roman Wednesday and then rose after dark on an alleged Roman Saturday, we have a MAJOR problem that NO ONE who holds the Messianic view can solve. **That being that the Brit Chadasha is crystal clear that the Preparation Day, Aviv 14, or the day Yahshua was slaughtered, was followed IMMEDIATELY THAT SAME NIGHT with a SHABBAT GADOL, or HIGH Shabbat, meaning a Shabbat that was both weekly and annual!!! The Wednesday crucifixion, Saturday after dark resurrection scenario, while meeting the 3 day and night proposition, does not match up with New Testament records which require that the day after Preparation Day of Aviv 14, or Aviv 15, must be a SHABBAT GADOL.**

You cannot have the annual Shabbat fall on Aviv/Nissan 15 an alleged Wednesday and the weekly 7th day Shabbat fall on an alleged Saturday, 3 days later, as the Bible most accurately states that BOTH SHABBATS MUST fall on the same day of the week, the TRUE 7th day Shabbat in order for a HIGH SHABBAT to occur!!! The only exception is when the FULL MOON weekly 7th day Shabbat, also an annual Shabbat, falls on a Roman Saturday, which CAN happen once every few years. But the problem is that the historical records clearly show that the year Yahshua died Aviv/Nissan 14 did not fall on a Roman Friday, but on a Roman Wednesday, as most everyone agrees. If you subscribe to a Wednesday death and Saturday resurrection, the required HIGH SHABBAT DAY TORAH COMMAND, does not and will not justify that view.

HOWEVER thinking in “Hebraic only” terms, He died on the 6th day of the biblical work week/ Preparation Day and rose after the High Shabbat, or Day One of the new biblical work week (not Sunday).

Close-Only in biblical Torah based lunar reckoning is this HIGH SHABBAT possible. Since the 15th full moon was the month’s second 7th day Shabbat, as well as the annual Shabbat of Unleavened Bread, it alone meets the qualification as the only correct scenario. **John 19:31 holds the key and must not be overlooked nor misunderstood!!!!** Only with a solar-lunar calendar, with the weekly Shabbats and annual moadim based on the moon phases, can this requirement be fully reconciled in the YEAR YAHSHUA DIED! Yahshua was buried on Aviv 14 rose on Aviv 16th as the First Fruit Sheaf Wave Offering, thus being in the tomb for 3 days, Aviv 14, 15, 16 (rising **on** the 3rd day) with His appearance to ALL Israel **after** 3 days and nights on the afternoon of Aviv 17 “between the evenings” (after 3 days).

Let’s see how the various translations DEMAND that only the Torah based solar-lunar Shabbat can meet the requirements of John 19:31, where the day after Passover, or Aviv/Nissan 15 was a SHABBAT GADOL, HIGH SHABBAT the year Yahshua died and rose again.

So if one holds to a messianic Wednesday death and a Roman SATURDAY resurrection, as most Messianics do, the weekly and annual Shabbats are 3 days apart, thus negating this erroneous view, IF one keeps an open-teachable mind.

If the year Yahshua died His death occurred on a Friday, with Saturday being an alleged Shabbat Gadol, we don’t have the 3 day requirement fulfilled. The fact remains we DO KNOW that the year He died, Roman Saturday was not Aviv/Nissan 15, removing both traditional, as well as Messianic views from plausibility.

As stated, ONLY biblical time reckoning by heaven’s 2 faithful creation witnesses, the sun and the moon, can finally meet the requirements of the New Covenant, as demanded in John 19:31.

Interlinear English-Greek New Testament says John 19:31- **Preparation it was for the GREAT DAY that Sabbath....**

David Stern’s Complete Jewish Bible states John 19:31-It was Preparation Day and the Judeans did not want the bodies to remain on the stake **on Shabbat, since it was an ESPECIALLY IMPORTANT SHABBAT.**

New Jerusalem Bible- John 19:31-It was the day of Preparation and to avoid the bodies remaining on the cross during the Sabbath-**since that Sabbath was a DAY OF SPECIAL SOLEMNITY.....**

Aramaic New Covenant (the literal translation results in poor English phrasing) - John 19:31-And the Yahudaya because of begin the eve word that those bodies not remain on the stake because the **Shabbath is dawning-for this day being A GREAT DAY OF SHABBAT**.....

Matthew Shem Tov-Matthew 27:62 in Hebrew reads: **Memacharat Pesach hagdoli**, or **after the HIGH PASSOVER**, meaning High Shabbat, gedoli from the root word GADOL, or HIGH-GREAT Passover.

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